THE

ANABASIS OF XENOPHON,

WITH

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

BY

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TO

THE REV. JOHN M'VICKAR, D.D.,

PROFESSOR OF INTELLECTUAL AND MORAL PHILOSOPHY, OF POLITICAL ECONOMY, AND OF RHETORIC AND THE BELLES LETTRES, ETC.,

IN COLUMBIA COLLEGE,

This Work is Dedicated,

A TESTIMONIAL OF RESPECT FOR DISTINGUISHED ABILITIES LONG AND SUCCESSFULLY EXERTED IN THE CAUSE OF RELIGION AND LEARNING,

BY

HIS FRIEND AND COLLEAGUE OF MANY YEARS.
PREFACE.

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

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

1. Xenophontis de Cyri Expeditione Libri Septem.  
   Ed. Hutchinson. Oxon., 1735, 4to.

2. Xenophontis de Expeditione Cyri Minoris, &c.  
   Ed. Moras. Lips., 1775, 8vo.

3. Xenophontis Atheniensis Scripta, &c.  
   Ed. Weiske. Lips., 1799, 8vo.

4. Xenophontis de Cyri Expeditione, &c.  
   Ed. Schneider. Oxon., 1821, 8vo.

5. Xenophontis de Expeditione Cyri, &c.  

6. Xenophontis de Cyri Expeditione, &c.  
   Ed. Townsend. Lond., 1823, 8vo.

7 Xenophontis Expeditio Cyri.  
   Ed. Dindorf. Lips., 1825, 8vo.

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

9. Xenophontis Expeditio Cyri.  
10. Ζενοφώντος Κύρου Ἀνάβασις.
    Ed. Long. Lond., 1837, 8vo.

11. Ζενοφώντος Κύρου Ἀνάβασις.
    Ed. Graff. Lips., 1842, 8vo.

12. Ζενοφώντος Κύρου Ἀνάβασις. (German notes.)


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


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


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


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

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


32. Ainsworth's Travels and Researches in Asia Minor, &c. (2 vols.) Lond., 1842, 8vo.
33. Hamilton’s Researches in Asia Minor, Pontus, &c. (2 vols.) Lond., 1842, 8vo.
34. Fraser’s Mesopotamia and Assyria. Edin., 1842, 12mo.
35. Ainsworth’s Travels in the Track of the Ten Thousand Greeks. Lond., 1844, 8vo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Several of his works were written or completed after the revo-
cation of his sentence: the 'Hipparchicus,' the Epilogus to the
'Cyropaedia,' if we assume that his sentence was revoked before
B.C. 362; and the treatise on the 'Revenues of Athens.' Stesi-
cleides, quoted by Diogenes, places the death of Xenophon in B.C.
359; but there is much uncertainty on this subject. (Compare
"The extant works of Xenophon may be distributed into four classes: 1. Historical, consisting of the 'Anabasis,' the 'Hellenica,' and the 'Cyropaedia,' which is not, however, strictly historical; and also the 'Life of Agesilaus.'—2. Didactic: the 'Hipparchicus,' 'On Horsemanship,' and 'On Hunting.'—3. Political: the 'Republics of Sparta and Athens,' and the 'Revenues of Attica.'—4. Philosophical: the 'Memorabilia of Socrates,' the 'Economic,' the 'Symposium,' or Banquet, the 'Hiero,' and the 'Apology of Socrates.' There are also extant certain letters attributed to Xenophon, but, like many other ancient productions of the same class, they are not genuine."

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

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

to illustrate the

EXpedition of CYRUS,

and the Retreat of the

Ten Thousand Greeks.

Compiled from authentic Documents,

By

W. Francis Ainsworth.
XENOPHON'S ANABASIS.
MAP

to illustrate the
EXPEDITION OF CYRUS,
and the Retreat of the
TEN THOUSAND GREEKS.
Compiled from authentic Documents,
By
W. FRANCIS AINSWORTH.

EXPLANATION.
The Advance
The Retreat
Scale of Ge. M.iles.
0 10 20 30 40 50 60 70 80 90 100
EXPLANATION.

Cy.—Cyrus, at the head of the 600 horse.
Ar.——Aratus, commanding the left wing of Cyrus.
Br.—Barbarian troops in the army of Cyrus.
P.——Paphlagonian cavalry, on the right wing of Cyrus.

II.—Grecian light-armed infantry, who opened to allow Tissaphernes and his cavalry to pass through.
Cl.—Clearchus. Behind these leaders are the Greek heavy-armed troops; Clearchus on their right, and Meisson on their left.
P.——Procusus.
G.—Other Greek generals.
M.—Menon.

A.—Artaxerxes at the head of the 6000 horse, forming the king's body-guard.
Art.—Artaxerxes.
Tiss.—Tissaphernes and his cavalry, arrayed in lines of cordon.
P.——Infantry of Artaxerxes, armed with Persian bucklers.
Ae.—Egyptian infantry, armed with large shields reaching to the feet.
Cn.—Cavalry of Artaxerxes, on the right wing.

The line of Artaxerxes is composed of solid columns, each containing the men of the same nation.
The large points indicate the chariots armed with scythes, which were stationed before each army, Cyrus having 20 of these, and Artaxerxes 130.
The small dashes indicate the movements of the different corps in the two armies up to the time when the king came to the camp of Cyrus.
The subsequent manœuvres of the army of Artaxerxes, and the second charge of the Greeks, are not given.
On the death of Darius, and the accession of Artaxerxes to the throne of Persia, Cyrus is accused of treason by Tissaphernes, and imprisoned by the King his brother. On his mother's intercession, however, he obtains his liberty, and returns to his satrapy. He now secretly makes preparations for war against his brother, and collects a large army, part of which are Greeks, under pretence of marching against the Pisidians.

1. Δαιρείον καὶ Παρυσάτιδος γίγνονται παιδείς δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἕτει δὲ ἤσθενε Δαιρείος καὶ ὑπώπτευε τελευτήν τοῦ βιου, ἐβούλετο τῷ παιδε ἀμφότερω παρείναι. 2. ὁ μὲν οὖν πρεσβύτερος παρών ἔτυγχανε. Κύρον δὲ μεταπεμπέται ἀπὸ τῆς ἀρχῆς, ὡς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτοῦ ἀπέδειξε πάντων, ὡς εἰς Καστωλὸν πεδίον ἄθροισ容. Ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τιςσαφέρνην ὡς φίλον, καὶ τῶν Ἐλλήνων δὲ ἔχων ὀπλίτας ἁνέβη τρικοσ-ίους, ἀρχοῦτα δὲ αὐτῶν Ξενίαν Παράσιον. 3. Ἕτει δὲ ἐτελεύτησε Δαιρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τιςσαφέρνης διαδόθη τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπισυνελονυμός αὐτῷ. Ὁ δὲ πεθεται τε καὶ συνλαμβάνει Κύρον ὡς ἀποκτενων. ἦ δὲ μήτηρ ἐξαιτήσαμεν αὐτὸν, ἀποτέμετε πάλιν ἐπὶ τὴν ἁρχήν. 4. ὁ δ' ὡς ἀπήλθε, κινδυνεύεις καὶ ἀτιμασθεῖς, βουλεύεται ὅπως μηπέτε ἐπὶ ἥσσον ἐπὶ τῷ ἀδελφῷ, ἄλλ' ἦν σύνης βασιλεύσει αὐτ' ἐκείνων. Παρύσατις μὲν ὅτι ἡ μήτηρ ὑπήρ-χε τῷ Κύρῳ, φίλοισα αὐτὸν μᾶλλον ἦ τὸν βασιλεύνοντα Ἀρταξέρξην. 5. ὅτις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας ὑπότω διατίθεις ἀπεπέμπετο ὥστε αὐτῷ.
μάλλον φίλου εἶναι ἡ βασιλεία. Καὶ τῶν παρ’ ἑαυτῷ δὲ
βαρθάρων ἐπεμελεῖσθο, ὡς πολεμεῖν τι λθάνοι εὑρόντα καὶ εὐ-
νοικῶς ἐγείρει αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν ὁμοιοὶ ἠθορι-
ζον ὡς μαλίστα ἐξουσίοι ἐπικράτωμον, ὅπως ὅτε ἀπα-
θοσκεύσατον λαβόν βασιλεία. ᾿Ωδε οὖν ἐπιεικεῖτο τὴν συλ-
λογὴν. Ὄποσος εἰς φυλασσεῖ ἐν ταῖς πόλεις, παρηγγέλει
τοῖς ὑμοίωραῖς ἑκάστος λαμβάνει ἄνδρας Πελοπονη-
σίους ὅτι πλεῖστοις καὶ βελτίστοις, ὡς ἐπιβουλεύοντος
Τισσαφέρνους ταῖς πόλεισι. Καὶ γὰρ ἦσαν αἱ ᾿Ιωνικαὶ πόλι-
εις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως ἐφευροῦμεν, τότε
ἄφεστήκασαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. 7. Ἔρχε-
το Μιλήτω ὁ Σισσαφέρνης προανθύμενος τὰ αὐτὰ ταύτα
βουλευομένους, ἀπόστημα πρὸς Κύρον, τοὺς μὲν αὐτῶν
ἄπεκτεινε, τοὺς δὲ ἐξεβάλει. Ο ὁ Ἐδικος ὑπολαβὼν τοὺς
φέροντας, συλλέξας στρατεύμα οἰκολογεὶ Μιλήτων καὶ
κατάγεν καὶ κατὰ ἄλλαταν, καὶ ἐπιειρατο κατάγειν τοὺς
ἐκπετικτοκας. Καὶ αὐτὴ αὐτὴ ἀνάλλη ἐπιφασάς ἐν αὐτῷ τοῦ
ἀδροσειν στρατεύμα. 8. Πρὸς ὁ δέ βασιλέα πεμπὼν ἰμέου,
ἀδελφὸς δὲ αὐτὸν, ὁθήναι οἱ ταύτας τὰς πόλεις μάλλον Ἡ
Τισσαφέρνης ἀρχεῖν αὐτῶν, καὶ ἡ μῆτηρ συνεπράττειν αὐ-
τῷ ταύτα· ὡςτε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιδυμῆς
ουκ ἕσθανε, Τισσαφέρνης δὲ ἐνομίζει πολεμοῦντα αὐτὸν
ἀμφὶ τὰ στρατεύματα διάπανα, ὡς τὸν ἥθετο αὐτῶν
πολεμοῦντων. Καὶ γὰρ ὁ Κύρος ἀπεπεπτε τοὺς γυμνομέ-
νους δάμως βασιλεῖ ἐκ τῶν πόλεων, ὁν Τισσαφέρνης
ἐνυχθαλέας ἔχων.

9. Ἔλλο ὁ δὲ στρατεύμα αὐτῷ συνελήγετο ἐν Χερρόνησῳ,
τῇ καταντιπερας Αδύου, τόνδε τὸν τρόπον. Κλέαρχος
Δακεδαμίνος φυγάς ἡν τοῦτω συνεφεύρομεν ο Κύρος
ηγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς.
Ὁ δὲ λαβὼν τὸ κριτήσας στρατεύμα συνελέξει ἀπὸ τοῦτων ἡν
χρήματων, καὶ ἐπισαῦμε, ἐκ Χερρόνησου ὄρμωμενως, τοῖς
Θραξί τοῖς ὑπὲρ ᾿Ελληνοποντίου οἰκουσί, καὶ ὠφελεῖ τούς
᾿Ελλήνας· ὡς τε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν
τροφὴν τῶν στρατιωτῶν αἱ ᾿Ελληνοποντικαὶ πόλεις ἐκον-
CHAPTER II.

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

1. 'Επει δ’ έδόκει ὡς Πισίδας βουλόμενος ἕκασειν παντά-

πασιν ἐκ τῆς χώρας καὶ ἄθροιζε ὡς ἐπὶ τούτους τὸ τε

βαρβαρίσκων τὸ τ’ Ἑλληνικὸν ἐνταῦθα στρατεύμα, καὶ παρ-

αγγέλλει τῷ τὸ Κλεάρχῳ λαβόντι ήκεῖν ὅσον ἣν αὐτῷ

στρατεύμα, καὶ τῷ Ἀριστέππῳ, ὑποκατιστῇ πρὸς τοὺς

οἷς, ἀποτείμαι πρὸς εαυτὸν δ’ εἰχε στρατεύμα· καὶ Ξενία

τῷ Ἀρκάδῳ, ὡς αὐτῷ προστάχθηκε τοῦ ἐν ταῖς πόλεσι ξενι

κοι, ήκεῖν παραγγέλλει λαβόντα τοὺς ἀνδρᾶς, πλὴρ ὅπως

ἐκανοὶ ἴσαν τὰς ἀκρόπολεις φυλάττειν. 2. Ἕκαλεσε δὲ καὶ
τοὺς Μίλητον πολυρροινέντας, καὶ τοὺς φυγάδας ἐκέλευσε 
σὺν αὐτῷ στρατευθῆσαι, ὑποσχόμενος αὐτοῖς, ἐπὶ καλὸς κα-
ταπράξειν ἐφ’ ἀν ἐστρατεύειν, μὴ προσθέν πανύσιοίν τιν 
αὐτοὺς καταγάγοι οἶκας. Οἱ δὲ ἢδες ἐπεθύνοντο· (ἐπὶ-
στενον γὰρ αὐτῶν) καὶ λαβόντες τὰ ὁπλα παρῆσαν εἰς Σάρ-
δεις. 3. Ξενίας μὲν ὁποῖς ἐκ τῶν πολεοῦν λαθον παρ-
εγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακισχίλιοι· Πρόξενος 
δὲ παρῆν ἢχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, 
γυμνῆς δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος 
ὁπλίτας ἢχων χίλιοι. Σωκράτης δὲ ὁ Ἀχαίος ὁπλίτας 
ἐξ ὧν ως πεντακοσίους· Πασίων δὲ ὁ Μεγαρεύς εἰς ἐπτακο-
σίους ἢχών ἀνδρᾶς παρεγένετο· ἢν δὲ καὶ οὖντος καὶ ὁ Σω-
κράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. Οὕτω μὲν 
εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισαφέρνης δὲ, κατανοῆσα 
ταῦτα, καὶ μείζονα ἡγησάμενος εἶλαί ἢ ὡς ἐπὶ Πιοίδας τὴν 
παρασκευὴν, ποικίλεται ὡς βασιλεὰ, ἥ ἐδυνατο τάχιστα, ἵπ-
τες ἢχων ως πεντακοσίους. 5. Καὶ βασιλεὺς μὲν ὤ, ἐπεὶ 
ἐκούσε παρὰ Τισαφέρνους τὸν Κύρον στόλον, αὕτιπαρ-
σευνάζετο. 

Κύρος δὲ, ἢχων οὕς εἰρήκα, ὑρμάτῳ ἀπὸ Σάρδεων· καὶ 
ἐξελαύνει διὰ τῆς Λυσίας σταθμοὺς τρεῖς, παρασάγγας εἰ-
kοσι καὶ δύο, ἐπὶ τὸν Μαιανδρὸν ποταμόν. Τούτου τὸ εὐ-
ρος δύο πλεῦρα· γέφυρα δὲ ἐπὶν ἐξευγμένη πλοῖοι ἐπτά.
6. Τούτου διαδάς ἐξελαύνει διὰ Φυγνίας σταθμὸν ἕνα πα-
ρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐθαμίους 
καὶ μεγάλην. Ἑνταῦθα ἐμεινεν ἡμέρας ἐπτα· καὶ ἤκε 
Μένων ὁ Θεταλός, ὁπλίταις ἢχων χίλιοι καὶ πελτάστας 
πεντακοσίους, Δόλοπας καὶ Ἀνινάς καὶ ᾽Ολυβνίους. 7. 
Ἑνταῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἰκοσιν, 
eἰς Κελανίας, τῆς Φυγνίας πόλιν οἰκουμένην, μεγάλην καὶ 
eυδαμίουν... Ἑνταῦθα Κύρω βασιλεία ἦν καὶ παράδεισος 
μεγάς, ἀγρίων θηρίων πλήρης, ἡ ἐκείνος ἔθηρεν ἀπὸ Ἡπ-
πον, ὅποτε γυμνᾶσα βουλοῦτο εὔαντὸν τε καὶ τοὺς ἱπποὺς. 
Διὰ μέσον δὲ τοῦ παραδείσου ῥεὶ ὁ Μαιανδρὸς ποταμός· αἱ 
δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ῥεὶ δὲ καὶ διὰ
τῆς Κελανίνων πόλεως. 8. "Εστι δὲ καὶ μεγάλου βασιλέως βασίλεως ἐν Κελανίναις ἐρυμναὶ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσοῦν ποταμοῦ, ὑπὸ τῇ ἀκροτόπει;· ἰσεὶ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβαλλεί· εἰς τῶν Μανιανδρόν· τοῦ δὲ Μαρσοῦν τὸ εὐρός ἐστὶν εἰκόσι καὶ πέντε ποδῶν. 'Ἐνταῦθα λέγεται Ἀπόλλων εἰδοριαὶ Μαρσοῦν, νυκήσας ἐρίζονταί οἱ περί σοφίας, καὶ τὸ ὀρέμα κρεμᾶσαι ἐν τῷ ἀντρῷ θεοὺς αἱ πηγαί· διὰ δὲ τούτῳ ὁ ποταμὸς καλεῖται Μαρσοῦς. 9. 'Ἐνταῦθα Σέρεξ, ὅτε ἐκ τῆς 'Ελλάδος ἦττηθες τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομηθαὶ ταῦτα τὰ βασίλεια καὶ τὴν Κελανίνων ἀκροτόπει. 'Ἐνταῦθα ἐμείνει Κύρος ἡμέρας τριάκοντα· καὶ τῆς Κλέαρχος ὁ Δακεδαμίνων θυμάς, ἐχων ὀπλή τας χιλίους, καὶ πελτάσας Ῥήμας ὀκτακοσίους, καὶ τοξοτας Κρῆτας ἀκισίους. "Αμα δὲ καὶ Σωκράτης παρὴν ὁ Συρακόσιος, ἐχων ὀπλή τας τριακοσίους, καὶ Σοφάινετος ὁ Ἀρκάς, ἐχων ὀπλήτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέταισιν καὶ ἀριθμὸν τῶν Ἀρείην ἐποίησαν ἐν τῷ παράδεισῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλήται μὲν μύριοι καὶ χίλιοι, πελτάσαται δὲ αμφὶ τοὺς δισχιλίους.

10. Ἐντεύθεν ἐξελαινεῖ σταθμοὺς ὄνο, παρασάγγας δέκα, εἰς Πελτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἐμείνει ἡμέρας τρεῖς· ἐν αἰς Ξενίας ὁ Ἀρκάς τὰ Λύκαια ἔθυσε καὶ ἄγωνα δῆθηκε· τὰ δὲ ἄλλα ἦσαν στηλεγγίδες χρυσαί· ἑθεώρη δὲ τὸν ἄγωνα καὶ Κύρος. Ἐντεύθεν ἐξελαινεῖ σταθμοὺς ὃν, παράσαγγας δώδεκα, εἰς Κεραμών ἀγρόν, πόλιν οἰκουμένην, εὐχάριστος πρὸς τῇ Μυσία χώρα. 11. Ἐντεύθεν ἐξελαινεῖ σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρον πεδίοιν, πόλιν οἰκουμένην. 'Ἐνταῦθ' ἐμείνει ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὄφειλεῖ τως μισθὸς πλέον ἢ τρι-ών μηνῶν, καὶ πολλάκις ἱστεῖς ἐπὶ τὰς ῥώμας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων δήγη, καὶ δήλος ἦν ἀνωμένος· οὖ γὰρ ἦν πρὸς τὸν Κύρον τρόπον ἔχον τῇ μή ἀποδιδόναι. 12. Ἐνταῦθα ἀφικνεῖται Ἐπιάξα, ἡ Συνεννέσιος γυνη, τοῦ Κελικων βασιλέως, παρὰ Κύρον· καὶ ἐλεγετό Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιά τότε ἀπέδωκε
Κύρος μυσθόν τεττάρων μηνών. Εἰχε δὲ ἡ Κιλίσσα καὶ
φύλακας περὶ αὐτὴν Κιλίκας καὶ Ἀσπενίδως· ἐλέγετο δὲ
καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ. 13. Ἔντευθεν δὲ
ἐξελαύνει σταθμοῦς δύο, παρασάγγας δέκα, εἰς Θυμῷν,
pόλιν οἰκουμένην. Ἔνταυθα ἦν παρὰ τὴν ὀδὸν κρήνη ἡ
Μίδον καλουμένην, τοῦ Φοργών βασιλέως, εἰς Ἡ λέγεται Μί-
δας τὸν Σάτυρον ὕθεσαι, ὡςν κεράσας αὐτὴν. 14. Ἐν-
teünden εξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυ-
ραίον, πόλιν οἰκουμένην. Ἔνταυθα ἤμεινεν ἡμέρας τρεῖς:
καὶ λέγεται δεδηνή ἡ Κιλίσσα Κύρον ἐπιδείξαι τὸ στρά-
tευμα αὐτῆ. Βονλόμενος οὖν ἐπιδείγα, εξέτασιν ποιεῖται
ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλ-
eυσε δὲ τοὺς Ἐλλήνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω
ταχθῆναι καὶ εἰμίναι, συντάσσα δὲ ἐκαστὸν τους ἐκατον.
Ἑτάχθησαν οὖν ἔπι τεττάρων· εἰχε δὲ τὸ μέσον Μέν-
ων καὶ οἱ σὺν αὐτῷ, τὸ δὲ ἐνούνιον Κλέαρχος καὶ οἱ
ἐκείνον, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεωρεῖ
οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους (οἱ δὲ παρήλα-
νον τεταγμένοι κατὰ ἱλας καὶ κατὰ ταξεῖς), εἰτα δὲ τοὺς
Ἐλλήνας, παρελαύνων οὖν ἄρματος καὶ ἡ Κιλίσσα ἐφ’ ἀρ-
μαμάξεις. Εἰχον δὲ πάντες κρανὴ χαλκά, καὶ χιτώνας φοι-
νικοὺς, καὶ κνημίδας, καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. 17.
Ἐπειδὴ δὲ πάντας παρῆλασε, στήσας τὸ ἄρμα πρὸ τῆς φά-
λαγγος, πέμψας Πίγηρτα τὸν ερμήνεα παρὰ τοὺς στρατη-
γοὺς τῶν Ἐλλήνων ἐκελεύση προβαλεθαι τὰ ὅπλα, καὶ
ἐπιχωρῆσαι διήν τὴν φάλαγγα. Οἱ δὲ ταῦτα προείπον
τοῖς στρατιώταις· καὶ ἐπεί ἐσάλπηγε, προβαλλόμενοι τὰ
ὅπλα, ἐπήραν. Ἐκ δὲ τούτων θάσσων προϊόντων σὺν κραν-
γῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις
ἐπὶ τὰς σκηνὰς. 18. Τῶν δὲ βαρβάρων φόδος πολὺς καὶ
ἄλλος, καὶ ἡ τε Κιλίσσα ἐφύγεν ἐκ τῆς ἀρμαμάξης, καὶ οἱ
ἐκ τῆς ἄγορας, καταλιπόντες τὰ ὁνει, ἐφύγον· οἱ δὲ Ἐλ-
λήνες σὺν γέλωτον ἐπὶ τὰς σκηνὰς ἤλθον. Ἡ δὲ Κιλίσσα,
άδουσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος,
ἔθαιμασε. Κύρος δὲ ἤσθη, τὸν ἐκ τῶν Ἐλλήνων εἰς τους
βαρβάρους φόδον ἱδὼν.
19. Ἐνετεύθενε ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἰκοσι, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἑσχάτην. Ἐνταύθα ἔμεινε τρεῖς ἡμέρας. Ἐνετεύθενε ἐξελαύνει διὰ τῆς Δυνα-ονίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέστρεψε διαρρασάς τόσος Ἑλλησσοῦ, ὡς πολεμίαν ὤνοσαν. 20. Ἐνετεύθενε Κύρος τὴν Κιλίσσαν εἰς τὴν Κιλικίαν ἀποσέμπησε τὴν ταχύστην ὁδὸν· καὶ συνεπέμφθη αὐτῇ στρατιώταις, ὡς Μένων εἶχε, καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέσσαρας, παρασάγγας ἐκκοσι, καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εἰδιάμοινα. Ἐνταύθα ἔμεινεν ἡμέρας τρεῖς· ἐν ὧν Κύρος ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαδέργην, φοινικίστην βασίλειον, καὶ ἔπερν τινα τῶν ὑπάρχων δυ-νάστας, αἰτιασαμένος ἐπιβουλεύειν αὐτῷ. 21. Ἐνετεύθενε ἐπερώνυτο εἰς βάλλειν εἰς τὴν Κιλικίαν· ἢ δὲ εἰςδολή ἡν ὁδὸς ἀμαζίτος, ὥρθια λεχυρᾶς, καὶ ἀμήχανος εἰςελθείν στρα-τεύματι, εἰ τις ἐκολυν. Ἐλέγετο δὲ καὶ Συνέννεσις εἰναι ἐπὶ τῶν ἄκρων, φυλάττων τὴν εἰςδολήν· δι' ὃ ἔμεινεν ἡμέ-ραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἀγγελὸς λέγων, ὅτι λειωτιπός εἰς Συνέννεσις τὰ ἅκρα, ἐπεὶ ἤσθετο ὅτι τὸ Μένων-ός στράτευμα ἦσθη ἐν Κιλικίᾳ ἦν, εἰςω τῶν ὅρεων, καὶ ὡς τριήρεις ἦκενεν περιπελεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν, Τα-μών ἔχουντα, τάς Δακεδαίμονιν καὶ αὐτόν Κύρον. 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὅρη, ὑδάνυς κωλυοντός, καὶ εἰδε τὰς σκηνὰς, ὡς οἱ Κίλικες ἐφιλαττόν. Ἐνετεύθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυντον, καὶ δεν-δρόνος παντοθεπών ἐμπλεών καὶ ἀμπέλων· πολύ δὲ καὶ σήσαιμαι καὶ μελίνην καὶ κέγχρον καὶ πυροῦς καὶ κρυθᾶς φέρει. Ὄρος δ' αὐτό περιέχει ὄχυρον καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἠλάσε σταθμοὺς τέσσαρας, παρασάγγας πέντε καὶ εἰκοσι, εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ εἰδιάμοινα. Ἐνταύθα ἦσαν τὰ Συνεννεσίος βασίλεια, τοῦ Κιλίκων βασίλεως· διὰ μέσης δὲ τῆς πόλεως ὑπὲρ ποταμός, Κόδνος ὅνομα, εὐρός δύο πλέθ-
CHAPTER III.

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

1. Ἐνταῦθα ἔμειεν Κῦρος καὶ ἢ στρατιὰ ἠμέρας εἰκοσι: οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵναι τὸν πρόσο. Ὡτι̣π̣ τενον γαρ ἢδη ἐπὶ βασιλέα ἵναι: μισθώθηναι δὲ οὐκ ἐπὶ
τοῦτῳ ἐφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἑδαμετείνα: οἱ δὲ αὐτῶν τε ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνων, ἐπεὶ ἔριζον προείναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐπεσαν τοῦ μη καταπετρώθηναι ὑπερον δὲ, ἐπεὶ ἐγνώστην οὐ δυνήσαται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Καὶ πρῶτον μὲν ἐδάκρυσεν πολὺν χρόνον ἑστάς: (οἱ δὲ ὅρωντες ἐθανάμαζον καὶ ἐσιώπων) εἶτα δὲ ἐλεύθεροι τοιοῦτοι.

3. Ἀνδρέας στρατιώται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παρούσις πράγμασιν. Ἥμοι γὰρ Κύρος ἔγνως ἐγένετο, καὶ με, φεύγοντα ἐκ τῆς πατρίδος, τὰ τέλλα ἐτίμησε, καὶ μνήμονες ἔσωκε δαρεικοὺς: οὗς ἔγγο λαθόν, οὐκ εἰς τὸ ἱδίον κατεδέχετο ἐμοί, ἀλλ` οὐδὲ καθημοτάθησα, ἀλλ` εἰς υμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπέρ τῆς Ἐλλάδος ἐτιμορούμην μεθ` υμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἑξελαύνων, βουλωμένους ἀφαίρεσθαι τοὺς ἑνοικοίντας Ἐλληνας τὴν γῆν. Ἑπειδὴ δὲ Κύρος ἐκάλεσεν, λαθόν ὑμᾶς ἐπορευομην, ἵνα, εϊ τι δεότο, ὀφελοῦν τούτων αὐθ` ἰν εὐ ἐπαθον επ' ἑκείνων. 5. Ἐπεὶ δὲ υμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἡ υμᾶς προδότα τῇ Κύρου φιλία χρησθαι, ἡ πρὸς ἑκείνων φιενάμενον μεθ` υμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ` οὐν ὑμᾶς, καὶ σὺν υμῖν τι ἀν δὲν πείσομαι. Καὶ οὔποτε ἐρεί οὕδεις, ὡς ἐγώ Ἐλληνας ἀγαγῶν εἰς τοὺς βαρβάρους, προδότα τοὺς Ἐλληνας, τὴν τῶν βαρβάρων φιλιαν εἰλόμην. 6. Ἀλλ` ἐπεὶ υμεῖς ἐμοί οὐ δέλετε πείθεσθαι οὐδὲ ἐπεσαν, ἐγὼ σὺν υμῖν ἔρωμαι, καὶ ο` τι ἀν δὲν πείσομαι. Νομίζω γὰρ υμᾶς ἐμοί εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν υμῖν μὲν ἀν ὁμαί εἶναι τίμιος ὅπου ἄν ὁ, υμῶν δὲ ἐφημος ὁ, οὐκ ἂν ἴκανος εἶναι οἴμαι οὔτ` ἂν φίλον ὀψελήσας, οὔτ` ἂν ἐχθρόν ἀλέξασθαι. Ὁς ἐμὸν οὖν Ιόντος, ὅτι ἂν καὶ υμεῖς, οὔτω τὴν γνώμην ἔχετε. 7. Ταύτα εἶπεν οἱ δὲ στρατιώται, οἱ τε αὐτῶν ἑκείνων καὶ οἱ ἄλλοι, ταύτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ Βασιλέα πορεύεσθαι, ἔπηνεσαν· παρὰ δὲ Ξενίου καὶ Πασί.
ΑNABASIS. [iii. 8-14.]

...οὖν πλείους ἢ δισχίλιοι, λαβόντες τὰ ὀπλα καὶ τὰ σκευο-

φορα, ἑστατοποιευόμενοι πέρα Κλεάρχῳ. 8. Κύρος δὲ,

τούτοις ἀπορὸν, τε καὶ λυπομένος, μετεπέμπτε καὶ τὸν Κλε

άρχον· ὁ δὲ ἔναι καὶ οὖν ἦσελε, λαβὼν δὲ τῶν στρατι

τῶν πέμπων αὐτῷ ἀγγελον, ἔλεγε θαρρεῖν, ¥ς καταστροφή

ἐνων τούτων εἰς τὸ δέον· μεταπεμπτεθαυ  jumps εἴκελενεν αὐ-

τον· αὐτὸς δ'/ οὖν ἠφῇ ἐνεά. 9. Μετὰ δὲ ταῦτα, συναγα

γὼν τοὺς θ' ἑαυτοῦ στρατιῶτας, καὶ τοὺς προσελθόντας αὐτῷ,

καὶ τῶν ἄλλων τὸν βουλομένου, ἔλεγε τοιαῦτα.

...Ἀνὰρες στρατιῶται, τὰ μὲν δὴ Κύρον ὅμιλον ὅτι οὗτος

ἐχει πρὸς ἡμᾶς, ὥσπερ τὸ ἡμέτερα πρὸς ἑκεῖνον· οὔτε γὰρ

ἡμεῖς ἑκείνον ἐπὶ στρατιῶταί, ἐπεί γα εὐν συνεπτόμεθα αὐτῷ,

οὔτε ἑκείνος ἐπὶ ἡμῖν μισοθήτης. 10. Ὡτι μὲν οὖν ἀδίκει

σθαί νομίζει ὑπ' ἡμῶν οἶον· διὸ καὶ μεταπεμπτομνον αὐ-

τοῦ οὐκ ἐθέλω ἔλθειν, τὸ μὲν μεγίστον, αἰνεσομένοις, ὅτι

σὺνοιδα ἐμαίτω πάντα εὐενεμένος αὐτοῦ, ἐπείτα δὲ καὶ

dεδώκας, μή, λαδὼν με, ὅπερ ἐπιθῆ, νω νομίζει υπ' ἐμον ἰδι-

κήθαι. 11. 'Εμοι οὖν δοκεῖ οὖν ὧρα εἶναι ἡμῖν καθευδεῖν,

οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύομαι ὅ τι χρή που-

eίν ἐκ τούτων. Καὶ ἔως γα μένομεν αὐτῶν, ὁκεπτεύον μοι

δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενοῦμεν, εἰ τ' ἴδῃ δοκεῖ

ἀπείναε, ὅπως ἀσφαλέστατα ἅπιμεν, καὶ ὅπως τα ἐπιτήθεια

ἑξομεν· ἀνεν γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδωτῶν

ὄφελος οὐδέν. 12. 'Ο δ' ἀνὴρ πολλῶν μὲν αἵτιος φίλος, ὃ

ἀι φίλος ἡ, χαλεπώτατος δ' ἠχθρός, ὃ αἰν πολέμιος ἡ· ἔχει

δὲ δύναμιν καὶ πεζίν καὶ ἱππίκη καὶ ναυτικήν, ἤν πάντες

ὁμοίως ὀρθῶμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρῳ ὁδ

cομίμεν μοι αὐτοῦ καθίσθαι· διὸ καὶ ὁρῶ λέγειν, ὅ τι τῆς

gνῶσκεις ἀρίστον εἶναι. Ταῦτα εἰπὼν ἐπανάστο.

13. 'Εκ δὲ τούτων ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτοματόν,

λέγοντες ἡ ἐγχύνωσκοι, οἱ δὲ καὶ ὑπ' ἑκείνου ἐγκέλευστοι,

ἐπισκέπτοντες οὐ εἰς ἡ ἀπορία ἀνέν τῆς Κύρου γνώμης καὶ

μέειν καὶ ἀπέίναι. 14. Εἰς δὲ δὴ ἔτε, προσπονούμενοι

οπενδένυ ός ταχίστα πορεύεσθαι εἰς τῇ Ἑλλάδα, στρατη-

gοῦς μὲν ἐλέεσθαι ἀλλοὺς ὡς τάχιστα, εἰ μὴ βουλεῖσκε Κλε-
III. 15-19.

BOOK I.

11. Άρχος ἀπάγειν: τὰ δ’ ἐπιτήθεαι ἀγοράζεσθαι (ἢ δ’ ἀγορά τὴν ἐν τῷ βαρθαρείῳ πρατευματι), καὶ συνεκισάζεσθαι: ἐλθοῦντας δὲ Κύρον αὐτείς πλοία, ὡς ἀποπλεομεν: εάν δὲ μὴ διδῷ ταῦτα, ἁγεμώνα αἰτεῖν Κύρον, ὥστε διὰ φίλλας τῆς ἱδρᾶς ἀπασχει. Ἐὰν δὲ μὴ διδόῃ ἁγεμώνα διδῷ, συνυπάπτεσθαι τὴν ταχύτην, πέμψαι δὲ καὶ προκαταληψάμενος τὰ ἀκρα, ὅπως μὴ φθάσωσι μῆτε Κύρος μήτε οἱ Κλέικοις καταλαβώντες, ὃν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὕτος μὲν δὴ τοιαύτα εἶπε· μετὰ δὲ τούτον Κλέαρχος ἐἶπε τοσοῦτον.

15. 'Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδείς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορω, δι’ ἐμοί τούτο οὐ ποιητέων· ὡς δὲ τῷ ἄνδρι, ὃς ἂν ἔλησθε, πείσομαι ἢ συναντῶν μάλιστα, ἵνα εἰδήτε ὃτι καὶ ἄρχεσθαί ἐπισταμένος ὃς τις καὶ ἀλλὸς μάλιστα ἀνθρώπων. 16. Μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνύσις μὲν τὴν εὐθείαν τοῦτο πλοία αἰτείν κελεύοντος, ὡςπερ πάλιν τὸν στόλον Κύρον μὴ ποιουμένου, ἐπιδεικνύσις δὲ ὡς εὐθύς ἐλθε ἡγεμώνα αἰτεῖν παρὰ τούτον, ὃ λυμανομέθα τὴν πράξειν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ὃ ἂν Κύρος διδῷ, τὶ κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταληψάμενον; 17. Ἐγὼ γὰρ ἴκνοιν μὲν ἄν εἰς τὰ πλοία ἐμβαίνειν, ἢ ἡμῖν δοῖν, μὴ ἡμᾶς αὐταῖς ταῖς τρίφρους καταδίδῃ· φοβοῦμαι δ’ αὐ τῷ ἡγεμόνι, ὃ δοῖν, ἐπεσθαί, μὴ ἡμᾶς ἀγάγη ὅθεν οὐχ οἷς ἀοίν τὸ ἔσται ἐξελθεῖν· ἐνοίκαι τὰς ἐνοίκαις ἔγερσας· ὃ δ’ ἂν, ἀκούσως ἀπὸν Κύρον, λαθεῖν αὐτὸν ἀπελθῶν· ὃ δ’ ὑμναν τὸν ἔστιν. 18. Ἀλλ’, ἐγὼ φημὶ ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δὲ μοι, ἄνδρας ἔλθοντας πρὸς Κύρον, οὕτως ἐπιτήδειος, σὺν Κλέαρχῳ, ἐρωτῶν ἐκεῖνον τί βούλεται ἡμῖν χρῆσαι· καὶ εὰν μὲν ἡ πράξεις ἡ παραπλησία ζῆσαν παρ’ ἑαυτῶν καὶ πρόσθεν ἐχθρότα τοῖς ἔνοικοι, ἐπεσθαί καὶ ἡμᾶς, καὶ μὴ κακίως εἶναι τῶν πρόσθεν τούτω συνανακαντών. 19. 'Εάν δὲ μείζον ἡ πράξεις τῆς πρόσθεν φαίνεται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδύνοντερα, ἄξιον ἡ πέσαιντα ἡμᾶς ἄγειν, ἡ πειθεῖσθαι πρὸς φίλλαν αἰφέιαν· οὗτω γὰρ καὶ ἐποίμονοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα,
CHAPTER IV.

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

1. 'Εντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὐρὸς τρία πλέθρα. 'Εντεύθεν ἔξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὐρὸς στάδιον. 'Εντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ Θαλάττῃ, οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. 'Ενταύθα ἔμειναν ἡμέρας τρεῖς καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆς τριάκοντα καὶ πέντε, καὶ ἐπὶ αὐτὰς ναύαρχος Πυθαγόρας Δακεδαμόνος. Ἡγείτο δ' αὐτῶν Ταμώς Αἰγύπτιος ἦς ἑφεσσον, ἕχον ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἰς ἐπολ-
iv. 3-7.] BOO K I.

ι'όρκει Μίλιτον, ὁτε Τισσαφέρνει φίλη ἢν, καὶ συνεπολέμει Κύρω πρὸς αὐτόν. 3. Παρην δὲ καὶ Χειρόσφος ὁ Δακεδαμόνος ἐπὶ τῶν νεών, μετὰτευττοσ ὑπὸ Κύρου, ἐπτακοσό- ίους ἔχον ὁπλίτας, ὦν ἐνεστρατεύει παρὰ Κύρῳ. Αἱ δὲ νήσει ὀρμών ταῖς τὴν Κύρων σκηνήν. 'Ενταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Εὐληνές ἀποστάντες ἥλθον παρὰ Κύρου, τετρακοσίου ὁπλίτας, καὶ συνεστρατεύειντο ἀπὶ βασιλέα. 4. 'Εντεῦθεν ἐξελαύνει σταθμὸν ἑνα, παρα- σάγγας πέντε, ἐπὶ πύλαις τῆς Κιλικίας καὶ τῆς Συρίας. 'Ἡσαν δ' ἐνταῦθα δύο τειχῖν καὶ τὸ μὲν ἐσωθεν πρὸ τῆς Κιλικίας Συνένεις εἰχὲ καὶ Κιλλίκων φυλακῆς τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας, βασιλέως ἔλεγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ καὶ τοῦτων ποταμὸς Κάρπος ὄνομα, εὐρὸς πλήθος. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς καὶ παρελθεῖν οὐκ ἦν βίω ἦν γὰρ ἡ πάροδος σετεν καὶ τὰ τεῖχη εἰς τὴν θάλασσαν καθικοῦτα, ὑπέρθεν δὲ ἦσαν πέτραι ἡλιθατοι ἐπὶ δὲ τοῖς τείχεσσιν ἁμφοτέρους ἐφεστήκεσαν πύλαι. 5. Ταύτης ἑνεκα τῆς παρόδου Κύ- ρος τάς ναίς μετεσέμψατο, ὅπως ὁπλίτας ἀποθάλασσεν εἰς καὶ ἔξω τῶν πυλῶν καὶ βιασάμενοι τοὺς πολεμίους παρέλθουσιν, εἰ φυλάττειν ἐπὶ ταῖς Συρίας πύλαις, ὅπερ φητο ποίησιν ὁ Κύρος τὸν Ἀβροκόμῳ, ἔχοντα πολὺ στρά- τευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν ἀλλ', ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ Βασιλέα ἀπῆλαννεν ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιάς. 6. 'Εντεῦθεν ἐξελαύνει διὰ Συρίας σταθμῶν ἑνα, παρα- σάγγας πέντε, εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινί- κων ἐπὶ τῇ θαλάσσῃ. 'Εμπῶριον δ' ἦν τὸ χωρίον, καὶ ὄρ- μουν αὐτόθι ὀλκάδες πολλαί. 7. 'Ενταῦθ' ἐμείναν ἡμέρας ἑπτά καὶ Ξενίας, ὁ Ἁρκάς στρατηγός, καὶ Πασίων ὁ Μεγα- ρεύς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστον ἀξία ἐνθέμενοι, ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἑδόκοιν φιλοτιμηθέν- τες, ὃτι τοὺς στρατιώτας αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπίστῳ εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ
πρὸς βασιλέα, εἶς Κύρος τῷ Κλέαρχου ἔχειν. Ἐπεὶ δὲ ἦσαν ἄφανείς, δηλαδή λόγος ὅτι διώκοι αὐτοὺς Κύρος τριήμεροι καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ηλιθίναι, οἱ δὲ ἑκτειροῦν εἰ ἀλώσοιντο. 8. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν: Ἀπολελοίτασεν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν, (οἶδα γὰρ ὅτη ὑμνοῦνται,) οὔτε ἀποπεφυγασίν, ἔχω γὰρ τριήμερις ὡστε ἐλείν τὸ ἐκεῖνον πλοῖον. Ἀλλὰ, μᾶ τοὺς θεούς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδ' ἐρεί οὐδείς, ὡς ἐγώ, ἐως μὲν ἀν παρῇ τις, χρώμαι, ἐπειδὰν δὲ ἀπέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ λόγων, εἰδότες ὅτι κακίους εἰσὶ πέρι ἡμᾶς ἢ ἡμεῖς πέρι ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναικὰς ἐν Τράλλεσι φυσούμενα· ἀλλ' οὕδε τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ εἰμὲ ἀρέτης. 9. Καὶ ὅ μὲν ταῦτα εἶπεν· οἱ δὲ Ἐλληνες, εἰ τις καὶ ἀθυμότερος ἢν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν, ἴδιον καὶ προθυμίτερον συνεπορεύετο.

Μετὰ ταῦτα Κύρος ἐξελάγει σταθμοῦς τέταρας, παρατάγγας εἰκοσίν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὐρὸς πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὐς οἱ Σύροι θεοὺς ἐνώμιζον, καὶ ἀδίκειν οὖν εἰων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κώμαι, εἰν αἰς ἐκκηνοῦν, Παρισάτιδος ἦσαν, εἰς ζωήν δεδομέναι. 10. Ἐνετεύθεν ἐξελαύνει σταθμοῦς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδανος ποταμοῦ, οὗ τὸ εὐρὸς πλέθρον. Ἐνεταῦθα ἦσαν τὰ Βελεσυνοὺς βασίλεια, τοῦ Συρίας ἀρχαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὁραὶ φύσιν. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν.

11. Ἐνετεύθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὐρὸς τεττάρων σταδίων· καὶ πόλεις αὐτὸθε φινεῖτο μεγάλη καὶ εὐδαίμονως, Θάψακος ὄνοματι. Ἐνεταῦθα ἐμείναν ἡμέρας πέντε· καὶ Κύρος, μεταπεμψάμενος τοὺς στρατηγοὺς τῶν
'Ελλήνων, ἐλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιῶταις, καὶ ἀναπειθεῖν ἐπέσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπῆγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλ. ἐπαίνου τοὺς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς, πάλαι ταῦτ᾽ εἰδότας, κρύπτειν· καὶ οὐκ ἔφασαν λέναι, ἐὰν μή τις αὐτοῖς χρήματα διδό, ὡςπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβαίνει παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταύτα οὐκ ἔπι μάχην ἱόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρω ἀπῆγγελλον· ὦ δ᾽ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλ. λῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἀν καταστήσῃ τοὺς Ἐλλήνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἐλληνικοῦ οὕτως ἐπείσθη.

Μένων δὲ, πρὶν δὴλον εἶναι τί ποιῆσουσιν οἱ ἄλλοι στρατιώται, πότερον ἔφονται Κύρω ἢ οὐ, συνελέξε τὸ αὐτοῦ στράτευμα χωρίς τῶν ἄλλων, καὶ ἔλεξε τάδε. 14. Ἀνδρεῖς, εάν μου πεισθήτε, οὔτε κίνδυνεσσαντες, οὔτε συνήσαντες, τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιήσαί; Νῦν δεῖται Κύρος ἐπέσθαι τοὺς Ἐλλήνας ἐπὶ βασιλέα· ἐγὼ οὖν ὡμη ὕμας χρήναι διαδήν- ναι τὸν Εὐφράτην ποταμὸν, πρὶν δὴλον εἶναι, ὧ τι οἱ ἄλλοι Ἐλληνες ἀποκρίνονται Κύρῳ. 15. Ἡ μὲν γὰρ ψηφί- σσονται ἐπέσθαι, ύμεῖς δόξετε αὐτίκων εἶναι, ἄραντες τοῦ διαβάλεις, καὶ ὡς προθυμητάποι ὑσσιν ὕμνιν χάριν εἰσεῖται Κύρος, καὶ ἀποδώσει· (ἐπίσταται δὲ εἰ τις καὶ ἂλλος ὅ.) ἢν ὅ ἀποψηφίσσωνται οἱ ἄλλοι, ἀπαίρον μὲν ἀπαντές εἰς τοῦμ- παλιν· ύμῖν δὲ, ὡς μόνοις πειθομένοις, πιστότατοι χρή- σεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλον οὔτιος ἄν δέχησθε, οἴδας ὁτι ός φίλοι τεῦξεσθε Κύρον. 16. Ἀκούσ- αντες ταῦτα, ἐπείθοντο, καὶ διέδρασαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ᾽ ἐπεί ἦσθε διαδεδηκότας, ἦσθη τε, καὶ τῷ στρατεύματι σέμφασις Γλών, εἶπεν, Ἐγὼ μὲν, ὁ ἀνδρείς, ὁδὴ ύμῶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσ- ϑετε ἐμοὶ μελήσει, ἥ μηκέτι με Κύρον νομίζετε. 17. Οἱ μὲν
In traversing the desert of Arabia, along the banks of the river, the army suffers from want of provisions; but procures a supply from Charmande, a town on the opposite bank of the Euphrates. A quarrel arises between the Greek troops of Clearchus and Menon, which is with difficulty settled by Cyrus.

1. Ένεπεθέν εξελαύνει διὰ τῆς Ἀραβίας, τοῦ Εὐφράτην ποταμὸν ἐν δεξίᾳ έχων, σταθμὸς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων, ἀπαν ὁμάλων ὦστερ θάλαττα, ἄφυδίον δὲ πληρές· εἰ δὲ τι καὶ ἄλλο ἔνθα ὕλης ἡ καλάμου, ἀπαντά ἦσαν εὐάδη ὦστερ ἀρώματα· δένδρων δὲ οὐδὲν ἔνθη. 2. Θηρία δὲ παντοία, πλείστοι μὲν οὖν ἄγριοι, πολλοὶ δὲ στροφοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ἡτίδες καὶ δορίδας· ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἔνιοτε ἐδίωκον. Καὶ οἱ μὲν οὖν, ἐπεὶ τις διώκει, προδραμύντες έστησαν· (πολὺ γὰρ τῶν ἱππῶν ἐτρέχον Θάττων) καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἱπποί, ταῦτα ἐποίησαν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρίων διαδεχόμενοι τοῖς ἱπποῖς. Τὰ δὲ
κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δὲ. 3. Στρουθον δὲ οὐδεὶς ἐλαβεν· οἱ δὲ διώξαντες τῶν ἵππεων ταχὺ ἐπαύνοντο· πολὺ γὰρ ἀπεσπάτο φεύγονσα, τοῖς μὲν ποιὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴρουσα, ὥσπερ ἅτιν χρυμένῃ. Τάς δὲ ὀτιδὰς ἀν τις ταχὺ ἀνιστῇ, εὑστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγωρεύονσι. Τὰ δὲ κρέα αὐτῶν ἦδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τῶν Μάσκαν ποταμῶν, τὸ εὐρὸς πλεθριαίον. Ἡπταύθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κοροστή· περιεμένη δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. Ἡπταύθ' ἔμειναν ἡμέρᾳ τρεῖς καὶ ἐπεστάλαντο. 5. Ἡπτεύθευν ἐξελάνυε σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενῆκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξίᾳ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτῳ τοῖς σταθμοῖς πολλά τῶν ὑποξυγίων ἁπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δεννόριον, ἀλλὰ ψηλὴ ἦν ἀπᾶσα ἡ χώρα· οἱ δὲ ἐνοικοῦντες, ὄνους ἀλέας παρὰ τῶν ποταμῶν ὁρύττοντες καὶ ποιοῦντες, εἰς Βαβυλῶνα ἤγγοι καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σίτον ἐξων. 6. Τὸ δὲ στράτευμα ὁ σίτος ἐπέλεπτε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Δυνδίᾳ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρίκῳ, τῷ κατῆκθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὅ δὲ σύγλος σύναπται ἐπτα ὀβολοὺς καὶ ἡμιοσόλιον Ἀττικοῦ· ἡ δὲ κατῆθην ὄψοις κοίνικας Ἀττικᾶς ἐχώρει. Κρέα οὖν ἐσθίοντες οἱ στρατιώται διεγένοντο. 7. Ἡν δὲ τούτων τῶν σταθμῶν, οὐς πάνυ μακρὸς ἦλαννεν, ὅποτε ἦ πρὸς υδρωβούλουτο διατελέσαι οὗ πρὸς χιλῶν. Καὶ δὴ ποτὲ στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξας δυσπορεύτουν, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτῶν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τὸν βαρβαρικὸν στρατοῦ, συνκεκθάξειν τὰς ἀμάξας. 8. Ἐπεὶ δ' ἐδόκοιν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὅργη ἐκέλευσε τοὺς περὶ αὐτῶν Πέρσας τοὺς κρατίστους συνετισμενεῖσαι τὰς ἀμάξας. Ἡ θυσιά δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροὺς κάνδυς, ὅπου ἔτυχεν ἐκαστ.
ANABASIS. [v. 9–12.}

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ, κατὰ τοὺς ἐρήμους σταθμοὺς, ἦν πόλις εὐθαίμων καὶ μεγάλη, ὅνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιώται ἡγόραζον τὰ ἐπιτήδεια, σχεδίασις διαδαίνοντες ὡς· διθέρας, ὡς εἶχον στεγάσματα, ἐπίμπλασαν χόρτον κούφον, εἴτε συνήγον καὶ συνέσπων, ὡς μὴ ἀπεθανεὶ τῆς κάρφης τὸ ὑδωρ· ἐπὶ τούτων ὄιδαίεν, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἴνον τὸ ἐκ τῆς βαλάνου πεπουμενόν, τῆς ἀπὸ τοῦ φοίνικος, καὶ σῖτον μελινῆς· τούτῳ γάρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντον δὲ τι ἐνταύθα τῶν τε τοῦ Μένωνος στρατιώτων καὶ τῶν τοῦ Κλέαρχου, τοῦ Κλέαρχος, κρίνας ἀδικείν τῶν τοῦ Μένωνος, πληγάς ἐνέβαιλε· ὁ δὲ ἐλθὼν πρὸς τὸ ἐαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιώται ἐχαλέπαινον, καὶ ἀργύζοντο λαχυρῶς τῷ Κλέαρχῳ. 12. Τῇ δὲ αὐτὴ ἦμερᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τῆν ἀγοράν, ἀφίππευς ἐπὶ τὴν ἑαυτοῦ σκηνήν διὰ τοῦ Μένωνος στρατεύματος, σὺν ὅλγοις τοῖς περὶ αὐτῶν· (Κῦρος δὲ οὕτω ἦκεν, ἀλλ' ἐτὶ προσήλαυνε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα
ςχίζων τις, ὡς εἰδε τὸν Κλέαρχον διελαύνοντα, ἦσε τῇ ἄξινῃ. καὶ οὗτος μὲν αὐτοῦ ἦμαρτεν. ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἶτα πολλοὶ, κραυγῆς γενομένης. 13. ὁ δὲ κατα-φεύγει εἰς τὸ ἐαυτὸ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα καὶ τοὺς μὲν ὅπλιτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἁσπίδας πρὸς τὰ γάνατα ἰέντας. αὐτὸς δὲ, λαβὼν τοὺς Θρᾴκας καὶ τοὺς ἰππέας, οἱ ἥσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, (τούτων δὲ οἱ πλείστοι Θρᾴκες,) ἠλαυνεν ἐπὶ τοὺς Μένωνος, ὡς ἐκείνους ἐκπλήξθαι καὶ αὐτὸν Μένωνα, καὶ πρέξειν ἐπὶ τὰ ὅπλα. Οἱ δὲ καὶ ἐστασάν ἀποροῦντες τῷ πράγματι. 14. ὁ δὲ Πρόξενος, (ἐν τῷ γὰρ ὑστερὸς προσώ, καὶ τάξις αὐτῷ ἐπομενῇ τῶν ὅπλιτῶν,) εὐθὺς οὗν εἰς τὸ μέσον ἀμφότερον ἀγων, ἔθετο τὰ ὅπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν τάντα. ὁ δὲ ἐχαλεπαίνει, ὅτι, αὐτὸν ὀλέγου δεήσαντος καταλευσθῆναι, πράξεις λέγοι τὸ αὐτὸν πάθος, ἐκέλευε τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἕν τούτῳ δὲ ἐπηκεῖ καὶ Κύρος, καὶ ἐπίθετο τὸ πράγμα· εὐθὺς δ’ ἔλαβε τὰ παλτὰ εἰς τὰς χείρας, καὶ σὺν τοῖς παρούσι τῶν πιστῶν, ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλεάρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἑλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. Εἰ γὰρ τινα ἄλληλοις μάχην συνάψετε, νομίζετε ἐν τῇ τῇ ἡμέρᾳ ἐμὲ τα κατακεκόψεσθαι, καὶ ώμας οὐ πολὺ ἐμοῦ ὑσ-τερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὐδὶ ὀράτε, βάρβαροι πολεμιώτεροι ἦμιν ἑσονται τῶν παρὰ βασιλεί ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλεάρχος ἐν ἐαυτῷ ἐγένετο καὶ πανσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.
CHAPTER VI.

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

1. 'Εντεύθεν προϊόντων, ἐφαίνετο Ἰχνα Ἰππων καὶ κόπων: εἰκάζετο δ' εἶναι ὁ στίθος ὡς διεχιλίων Ἰππων. Οὐ-
τοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἰ τὰ ἄλλα χρήσιμον ἦν. 'Ὀρόντης δὲ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλ-
εῖ, καὶ τὰ πολέμια λεγόμενον ἐν τοῖς ἀρίστοις Περσῶν, ἐπι-
δονλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ.

2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη Ἰππέας χιλίων, ὅτε τοὺς προκατακαίνοντας Ἰππέας ἢ κατακάνω ἄν ἐνεδρέυσας, ἢ ἵππος παλλοῦ παλλοῦν ἔλοι, καὶ κωλύσει τοῦ καίειν ἑπιόντας, καὶ ποιήσειν, ὡς τε μῆποτε δύνασθαι αὐτοῖς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγείλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἔδοξε ἡφέλιμα εἶναι, καὶ ἐκέλευ-
σεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστον τῶν ἡγεμόνων.

3. 'Ο δ' 'Ὀρόντης, νομίσας ετοιμοῦς εἶναι αὐτῷ τοὺς Ἰπ-
πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξιν ἐχών Ἰπ-
πέας ὡς ἄν δύνηται πλείστους: ἀλλὰ φράσας τοῖς ἑαυτῷ Ἰπ-
πεύσαι ἐκέλευσαν ἠφελεν ὡς φίλον αὐτῶν ὑποδέχεσθαι. Ἐγὼ δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ύπομήματα καὶ πίστεως. Ταῦτην τὴν ἐπιστολὴν διδώσα πιστῶ ἀνδρί, ὡς ἔρετο: ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. Ἀναγνώσας δὲ αὐτὴν ὁ Κύρος συλλαμβάνει 'Ὀρόντην, καὶ συγκαλεί εἰς τὴν ἑαυ-
τοῦ σκηνήν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτάν
καὶ τοὺς τῶν Ἑλλήνων στρατηγοῦς ἐκέλευσαν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσατε τὰ ὁπλά περὶ τὴν αὐτοῦ σκη-

νήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰσὶ παρεκάλεσε σύμβου-

λον, δς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἠδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. 'Επεὶ δ' ἐξῆλθεν, ἐξῆγγειλε τοῖς
6. Παρεκάλεσα ύμας, άνδρες φίλοι, ὅτις τού Ωρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρ- ὅπτον ἦν. "Εφή δὲ Κύρον ἀρχεῖν τοῦ λόγου ὡς·

7. Μετὰ ταῦτα ἔφη, Ὡ 'Ορόντα, ἐστίν ὃ τι σε ἄδικηγία; 'Απεκρίνατο ὁτι οὐ. 'Ανέλιξεν, ὡς ἀυτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὖν ἐπολεμήσεν ἐμοὶ, ἐχὼν τὴν ἐν Σάρδεσιν ἄκροπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὡςτε δόξαι τοῦτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεῖς ὑπ’ ἐμοῦ, νῦν τὸ τρίτον ἐπιδοθεῖσάν μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὁρόντου, ὅτι οὐδὲν ἀδικηθεῖς, ἡρώτησεν ὁ Κύρος αὐτῷ· Ὀμολογοῦσιν οὖν περὶ ἐμὲ ἀδίκους γεγενηθᾶτε; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὁρόντης. 'Εκ τούτου πάλιν ἡρώτησεν ὁ Κύρος. "Ετὶ οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιοι, ἐμοὶ δὲ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὧτι οὐδ’ εἰ γενοίμην, ὅ Κύρε, σοι γ’ ἂν ποτὲ ἔτι δόξαμι. Πρὸς ταῦτα Κύρος εἶπε τοῖς παροίσιν· 9. Ὁ μὲν ἀνήρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφημαι γνώμην, ὃ τι σοὶ δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύειν ἐγὼ τὸν ἄνδρα τοῦτον ἐκποιῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέχῃ τοῦ- τον φιλάττεσθαι, ἀλλὰ σχολὴ ἡ ἡμῖν, τὸ κατὰ τοῦτον εἰ- ναι, τοὺς ἐθελουτάς φίλους τούτους εὐ ποιεῖν. 10. Ταύτη δὲ τῇ γνώμη ἔφη καὶ τοὺς ἄλλους προσθέσεθαι. Μετὰ ταῦ- τα, κελεύοντος Κύρου, ἔλαβον τῆς ζώνης τὸν Ὁρόντην
CHAPTER VII.

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

1. 'Ενετευθεν ἔξελαινει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. 'Εν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἔξετασιν ποιεῖται τῶν 'Ελλήνων καὶ τῶν Βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔως ἡσιν βασιλεία σὺν τῷ στρατεύματι μαχοῦμενον) καὶ ἐκέλευεν Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἥγεσθαι, Μένωνα δὲ τὸν Θεταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διήταξε· 2. Μετὰ δὲ τὴν ἔξετασιν, ἀμα τῇ ἐπιούσῃ ἡμέρᾳ, ἠκούσεν αὐτόμολοι παρὰ μεγάλον βασιλέως ἀπήγγελλον Κύρῳ πρὶς τῆς βασιλείας στρατιάς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν 'Ελλήνων, συνεδριάσει τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνεθε θαρρύνων τοιάδε· 3. 'Ω ἄνδρες 'Ελληνες, οὐκ ἀνθρώπων ἀπορῶν Βαρβάρων συμμάχους ὑμᾶς ἀγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν Βαρβάρων ὑμᾶς εἶναι, διά τοῦτο προσέλαβον. "Ὅπως ὦν ἔσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἥς κεκτηθήσατε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἦσθε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. "Ὅπως δὲ καὶ
εἶδήτε, εἰς οἶον ἑρχεσθε ἀγώνα, ἐγώ ὑμᾶς εἰδώς διδάξω. Ὁ μὲν γάρ πλῆθος πολύ, καὶ κραυγὴ πολλῇ ἐπίσην· ἀν δὲ ταύτα ἀνάχρησθε, τὰ ἀλλὰ καὶ ἀλοχύνεθαι μοι δοκῶ, οἶους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἐμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγώ ὑμῶν τὸν μὲν οἰκαδε βοηλόμενον ἀπείναυ τοῖς οἴκοι ξηλα-τόν ποιήσω ἀπελθείν· πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ’ ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἰκῶν.

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγας Σάμιος, πιστὸς δὲ Κύρω, εἰπε· Καὶ μήν, ὁ Κύρη, λέγουσι τινες, ὃτι πολλὰ ὑπεισχύνειν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προς ὀντός· ἀν δὲ εὐ γέννηται τι, οὐ μεμνήσθαι σε φασιν· ἐνιοὶ δὲ, οὐδ’ εἰ μέμνοι τε καὶ βουλοῖ, δύνασθαι ἂν ἀπόδουν δόσα ὑπεισχύνη.

6. Ἀκούσας ταύτα ἐλέξειν ὁ Κύρος· Ἀλλ’ ἔστι μὲν ἡμῖν, ὁ ἀνδρες, ἡ ἀρχὴ ἡ πατρία, πρὸς μὲν μεσ- μηρίαν, μέχρι, οὐ διὰ καίμα οὐ δύνανται οἰκεῖν ἀνθρωποι, πρὸς δὲ ἀρίτον, μέχρι οὐ διὰ χειμῶνα· τὰ δ’ ἐν μέσῳ τοῦ- των πάντα σατραπεύοναι οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἡν δ’ ἡμείς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τούτῳ δέδοικα, μή οὐκ ἔχω, ὅ τι δό ἐκάστῳ τῶν φίλων, ἀν εὐ γέννηται, ἀλλὰ, μή οὐκ ἔχω ἱκανοὺς, αἷς δῷ. Ἐμῶν δὲ τῶν Ἑλλήνων καὶ στεφάνων ἐκάστῳ χρυσοῦν δώσω. 8. Οἱ δὲ, ταύτα ἀκού- σαντες, αὐτοὶ τε ἴσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Ἐλεύθερον δὲ παρ’ αὐτῶν καὶ τῶν ἄλλων Ἑλλήνων τινές, ἁξιοῦντες εἰδέναι τῇ σφίσιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ, ἐμπιπλάς ἀπάντων τῷ γνώμῃ, ἀπέ- πεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, διὸστερ διε- λέγοντο, μὴ μάχεσθαι, ἀλλ’ ὁπίσθεν ἐκατόν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὑδε πως ἤρετο Κύρων· Οἶει γάρ σου μαχεῖσθαι, ὁ Κύρη, τὸν ἀδελφόν; Νη Δῆ, ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρυσατίδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεί γαλτ’ ἐγὼ λήψομαι.

10. Ἐνταῦθα δῆ, ἐν τῷ ἐξοπλισμᾷ, ἀρνημὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταῖ δὲ
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δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρον βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἰκοσὶ. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἐκατὸν καὶ εἰκοσὶ μυριάδες, καὶ ἄρματα δρεπανηφορία διακόσια. "Ἄλλοι δὲ ἦσαν ἑξακισχύλιοι ἱππεῖς, ὃν Ἀρταγέρσας ἦρχεν· οὕτω δὲ πρὸ αὐτὸν βασιλέως τεταγμένοι ἦσαν. 12. Τούτων δὲ βασιλικώς στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἣγεμόνες τέτταρες, τριάκοντα μυριάδων ἐκατόστος, Ἀδροκόμας, Τισσαφέρνης, Γωρεύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἐκατὸν καὶ πεντήκοντα· Ἀδροκόμας γὰρ υστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταύτα δὲ ἤγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλον βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ τὴν μάχην, οὐ υστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἤγγελλον.

14. Ἐντεῦθεν δὲ Κύρος ἐξελαίνει σταθμὸν ἐνα, παρασάγγας τρεῖς, συντεταγμένω τῷ στρατεύματί παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· φετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τούτον τάφρος ἦν ὀρεικτή, βαθεία, τὸ μὲν εὐρὸς ὄργυαι πέντε, τὸ δὲ βάθος ὄργυαι τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους. (Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέονται· εἰσὶ δὲ τέτταρες, τὸ μὲν εὐρὸς πλεθριαῖα, βαθεία δὲ ἱσχυρὸς, καὶ πλοῖα πλεῖ πέντε ἐν αὐταῖς σταγωγά· ἐξεδάλλουν δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δὲ ἐκάστῃ παρασάγγην, γέφυρα δὲ ἐπείσιν.) Ἡν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἰκοσὶ πολὺν τὸ εὐρὸς. 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ έρυματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιά παρῆλθε, καὶ ἐγένοντο εἰσὶ τῆς τάφρου. 17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλὰ ὑποχοροῦντον φανερὰ ἦσαν καὶ Ἠππων καὶ
CHAPTER VIII.

All at once they see the enemy advancing in order of battle, and hastily prepare for action. The Greeks, who form the right wing, on the bank of the Euphrates, put to flight the troops opposed to them, and pursue them some distance. Cyrus, who is in the center, attacks the King, but is killed.

1. Καὶ ἦδη τε ἦν ἁμφὶ ἄγοραν πλήθουσαν, καὶ πλησίων ἦν ὁ σταθμὸς, ἐνθά ἐμελλε καταλύειν, ἡνίκα Παταγύας, ἀνὴρ Πέρας, τῶν ἁμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἱππῷ καὶ εὐθὺς πᾶσιν, οἷς ἐνετύχανεν, ἐθῶς καὶ βαρβαρικῶς ἐλθὼς. Καὶ ἐκ Βασίλειως σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐνθὰ δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἔδοκοι οἱ Ἑλληνες, καὶ πάντες δὲ, ἀτάκτως σφόν ἐπιπεσεῖσθαι. 3. Κῦρός τε, καταπηθήσας ἀπὸ τοῦ ἁρματος, τὸν θώρακα ἐνέδυν, καὶ ἀναβας ἐπὶ τὸν ἱππόν, τὰ παλτὰ εἰς τὰς χειρὰς ἐλαβε, τοῖς τε ἀλλοίς πᾶσι παρῆγ.
γελλευ ἐξοπλιζέσθαι, καὶ καθισταθεῖ εἰς τὴν ἕαυτον τάξιν ἐκατόν. 4. Ἡνώ δὴ σὺν πολλῇ σπουδῇ καθισταντο, Κλέαρχος μὲν τὰ δεξία τοῦ κέρατος ἔχων, πρὸς τῷ Ἐβ-φράτῃ ποταμῷ, Πρόξενος δὲ ἔχομενος, οἱ δ' ἄλλοι μετὰ τούτον. Μένων δὲ τὸ εὐώνυμον κέρας ἔσχε τῷ 'Ελληνι-κῷ. 5. Τοῦ δὲ βαρβαρικῶν ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξίῳ καὶ τὸ Ἐλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ 'Αριαῖος τε, ὁ Κύρου ἦπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κύρος δὲ καὶ ἱππείς μετ' αὐτοῦ ὄσον ἐξακούσιοι κατὰ τὸ μέσον, ὅπλι-σμένοι θώραξι μεγάλοις καὶ παραμυρίδιοις, καὶ κράνεσι πάντες πλήν Κύρου. Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλήν εἰς τὴν μάχην καθιστάτω. (Δέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαίς ἐν τῷ πολέμῳ διακινοῦντες)· 7. Οἱ δ' ἵπποι πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδα καὶ προστερνίδα· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς 'Ελληνικά.

8. Καὶ ἴδῃ τε ἐὰν μέσον ἡμέρας, καὶ οὕτω καταφανεῖς ἦσαν οἱ πολέμιοι· ἤμικα δὲ δείλη ἐγίγνετο, ἐφάνη κοινωρ-τός, ὡςπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὑστερον ὡς-περ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνυμον, τάχα δὴ καὶ χαλκός τις ἦστράπτει, καὶ αὐτόν ἔχα-καὶ αἱ τάξεις καταφανεῖς ἐγίγνυντο. 9. Καὶ ἦσαν ἱππεῖς μὲν λενκοθώρικας ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. (Τυσσαφέρνης ἐλέγετο τοῦτων ἄρχεων·) ἔχομενοι δὲ τοῦ-των γεφροφόροι· ἔχομενοι δὲ ὅπληται σὺν ποδηρεῖς ἐξελι-ναῖς ἀσπίσιν· (Ἀλγύπτιου δ' οὕτῳ ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεις, ἄλλοι τοξόται. Πάντες οὕτωι κατὰ ἔθνη, ἐν πλαισίῳ πλῆρει ἀνθρώπων ἐκατόν τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνῶν ἀπ' ἄλλη-λων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν, ὡς ἐντυγχά-νοιεν. 'Η δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν 'Ελλήνων ἐλώντων καὶ διακοψίνων. 11. 'Ὁ μέντοι Κύρος εἶπεν,
οτε καλέσας παρεκκελεύετο τοίς 'Ελλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύθη τούτο· οὐ γὰρ κραυγὴ, ἀλλὰ σγγῇ, ὡς ἀνυστῶν, καὶ ἰσυχί, ἐν ἵσῳ καὶ βραδεώς προσή- 
εσαν. 12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σὺν Πλύρητι, τῷ ἑρμηνεί, καὶ ἄλλους τρύσιν ἢ τέτταρας, τῷ Κλεάρχῳ ἐδόσα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεί βασιλεὺς εἰή· καὶ τὸν τούτο, ἐφη, νικῶμεν, πάνθ' ἦμιν πεποίηται. 13. Ὀρὼν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κῦρον ἔξω ὄντα τοῦ 'Ελληνικοῦ εὐων- 
ύμων βασιλέα, (τοσούτον γὰρ πλήθει περὶ ἑκατέρως, ὡς τε 
μέσον τὸ ἑαυτοῦ ἔξων τοῦ Κῦρου εὐωνύμου ἔξω ἢν,) ἀλλ' ὁμοὶ ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ 
τὸ δεξιόν κέρας, φοβοῦμενος μὴ κυκλωθεὶν ἐκατέρωθεν, τῷ 
δὲ Κῦρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔξει. 14. Καὶ ἐν τούτῳ τῷ καρφῷ τὸ μὲν βαρβαρικὸν στρά- 
τευμα ὁμαλῶς προῆλθε, τὸ δὲ 'Ελληνικόν, ἐτὶ ἐν τῷ αὐτῷ 
μένου, συνετάπτετο ἐκ τῶν ἐτὶ προσίτων. Καὶ ὁ Κῦρος, 
παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεβα- 
ἀτο ἐκατέρωσε ἀποβλέπων, εἰς τε τοὺς πολεμίους καὶ τοὺς 
φίλους. 15. Ἡδὼν δὲ αὐτὸν ἀπὸ τοῦ 'Ελληνικοῦ Ξενοφῶν 
'Αθηναίος, υπελάσας ὡς συναυτῆσαι, ἢρετο, εἰ τι παραγ- 
γέλλοι· ὁ δὲ ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι 
καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλά. 16. Ταῦτα δὲ λέγων, 
θορύβου ἤκουσε διὰ τῶν τάξεων ἱόντος, καὶ ἢρετο τίς ὁ 
θόρυβος εἰή. Ὅ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρ- 
έρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε τίς παραγγέλλει, 
καὶ ἢρετο δὲ τι εἰή τὸ σύνθημα. Ὅ δ' ἀπεκρίνατο, ὅτι 
ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὅ δὲ Κῦρος ἀκούσας, 
'Αλλὰ δὲχομαί τε, ἐφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπών, 
εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἤ τέτα- 
ταρα στάδια διεικέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἥνικα 
ἐπαινινίον τε οἱ 'Ελληνες, καὶ ἢρχοντο ἀντίοι λέναι τοῖς 
πολεμίως. 18. Ὡς δὲ πορευομένων εξεκύψανε τι τῆς 
φάλαγγος, τὸ ἐπιλειπόμενον ἢξατο δρόμῳ θείν· καὶ ἀμα 
ἐφθέγξαντο πάντες, οἴοντερ τῷ Ἐμναλίῳ ἐλελίζουσι, καὶ
πάντες δὲ ἔθεον. Δέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόδον ποιοῦντες τοῖς ἀποιοῖς. 19. Πρὶν δὲ τόξευμα ἐξεκνεῖσαν, ἐκκλίνονσιν οἱ βάρδαροι, καὶ φεύγουσι. Καὶ ἑνταῦθα δὴ ἐδίώκων μὲν κατὰ κράτος οἱ Ἐλληνες, ἐδών δὲ ἀλλήλους μὴ θεῖν δρόμῳ, ἀλλ’ ἐν τάξει ἔπεσαν. 20. Τὰ δ’ ἄρματα ἐφέροντο τὰ μὲν δ’ αὐτῶν τῶν πολεμιῶν, τὰ δὲ καὶ διὰ τῶν Ἐλλήνων, κενὰ ἡμιόχων. Οἱ δὲ, ἔτει προϊόνεοι, δίοικταν· ἔστι δ’ ὅς καὶ κατελήφθη, ὲςπερ ἐν ἱπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μεντὸι οὐδὲ τούτοι παθεῖν ἔφασαν· οὐδ’ ἄλλος δ’ τῶν Ἐλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὕδεις οὐδέν, πλην ἐπὶ τῷ εὔωνύμῳ τοξευθῇνα τις ἔλεγετο. 21. Κῦρος δὲ, ὑρῶν τοὺς Ἐλλήνας νικῶντας τὸ καθ’ αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἦδη ὡς βασιλεὺς ὑπὸ τῶν ἄμμ’ αὐτόν, οὐδ’ ὡς εξῆθη διώκων, ἀλλὰ συνυπεπεραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἕξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο ὅ τι ποιήσει βασιλεὺς· καὶ γὰρ ἦδη αὐτόν, ὅτι μέσον ἔχου τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ’ οἱ τῶν βαρβάρων ἀρχοντες μέσον ἔχοντες τὸ αὐτῶν ἤγοντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἴσχὺς αὐτῶν ἑκατέρωθεν, καὶ, εἰ τι παραγγείλαν χρὴζον, ἡμίσει δὲν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ βασιλεύς δὴ τότε, μέσον ἔχων τῆς αὐτοῦ στρατιάς, ὁμος ἔξω ἐγένετο τοῦ Κῦρον εὐωνύμου κέρατος. Ἐπεί δὲ οὐδεὶς αὐτῶν ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κῦρος, δείσας μὴ ὅπλοθεν γενόμενος κατακόψῃ τὸ Ἐλληνικὸν, ἐλαύνει ἄντις· καὶ ἐμβαλὼν σὺν τοῖς ἕξακοσίοις, νικὰ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἕξακισχιλίους, καὶ ἀποκτείνας λέγεται αὐτὸς τῇ ἑαυτῷ χειρὶ Ἀρταγέραν τὸν ἄρχοντα αὐτῶν. 25. Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κῦρον ἐξακόσιοι, εἰς τὸ διώκειν ὄρμησαντες· πλῆν πάνω ἀλλοι ἄμφ’ αὐτῶν κατελήφθησαν, σχεδὸν οἱ ὄμοτράπεζοι καλοῦμενοι. 26. Σὺν τούτοις δὲ ὄν, καθορᾷ βασιλέα καὶ
CHAPTER IX.

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

1. Κύρος μὲν οὖν οὖτως ἐτελεύτησεν, ἀνήρ δὲν Περσῶν, τῶν μετὰ Κύρων τῶν ἀρχαίων γενομένων, βασιλικώτατὸς τε καὶ ἀρχεῖν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρων δοκοῦντων ἐν πειρὰ γεγένθαι. 2. Πρῶτον μὲν γὰρ, ἐπὶ παῖς ὄν, δέτε ἐπαιδεύσετο καὶ σύν τῷ ἀδελφῷ καὶ σύν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παιδεὶς ἐπὶ ταῖς βασ-ιλέως θύραις παιδεύονται: ἐνθα πολλὴν μὲν στάσιμον καταμάθοι ἃν τις, αἰσχρὸν δὲν ὕποτε ἀκούσαι ὕπτε ἱδεῖν ἔστι. 4. Θεώνται δὲ ὁ παιδεῖς καὶ τοὺς τιμωμένους ὑπὸ
βασιλέως καὶ ἀκούονσι, καὶ ἄλλους ἀτιμαζομένους· ὡςτε εἰσὶ παιδεῖς ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5 Ἔνθα Κύρος αἰδημονεστάτος μὲν πρῶτον τῶν ἥλικων ἡν ἑδοκεῖ εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἐαυτοῦ ύποδειστέρων μᾶλλον πείθεσθαι· ἐπειτὰ δὲ φιλιππότατος, καὶ τοῖς ἱπποῖς ἀρίστα χρησθαί. Ἑκρίνων δὲ αὐτὸν καὶ τῶν εἰς τῶν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκούτισεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἥλικίᾳ ἔπρεπε, καὶ φιλοθρόπατος ἦν, καὶ πρὸς τὰ θηρία μὲντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσθεν, ἀλλὰ συμπεσῶν κατεσπάθη ἀπὸ τοῦ ἱπποῦ, καὶ τὰ μὲν ἔπαθεν, ὡν καὶ τὰς ὀτειλάς φανερὰς ἐλέης, τέλος δὲ κατέκανε, καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Κασταλοῦ πεδίον ἄθροιζομεν, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείοντον ποιοῦτο, εἶ τῷ στείρατο καὶ εἶ τῷ σύνθυτο καὶ εἶ τῷ ὑπόσχοντο τι, μηδὲν φεύγεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δὲ οἷς ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, στεισάμενου Κύρου ἐπίστευε μηδὲν ἀν παρὰ τὰς σπουδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, σάλαι αἱ πόλεις ἐκούσαι Κύρου ἐλλοντο ἀντί Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, διὸ τοῖς ἥθελε τους φεύγοντας προέσαθαι, ἐφοδούντο αὐτὸν. 10. Καὶ γὰρ ἐργῷ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε πρόοτο, ἐπεὶ ἀπαξ φίλος αὐτοῖς ἐγένετο, οὐδὲ εἶ ἐτε μὲν μείους γένοιτο, ἐτε δὲ κάκιον πράξειαν. 11. Φανερὸς δὲ ἦν, καὶ εἰ τῆς τε ἁγάθῳ ἢ κακῶν ποιήσειν αὐτῶν, νικᾷν πειρόμενος· καὶ εὐχθῖν δὲ τῖνες αὐτοῦ ἐξέφερον, ὡς εὔχοτο τοσοῦτον χρόνον ἦν, ἐγένετο νικής καὶ τὸν εὐ καὶ τοὺς κακῶς ποιοῦντας ἀλέξομενος. 12. Καὶ γὰρ οὖν πλείον ὁ δὴ αὐτῷ, εἰ ἂν ἀνάρτι τῶν ἐφ' ἡμῶν, ἐπεθύμησεν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσαθαι.
13. Οὐ μὲν δὴ οὐδὲ τούτ’ ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους ἐλα καταγελάν, ἀλλ’ ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ’ ἦν ίδειν, παρά τὰς στειβομένας ὁδούς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὡς τε ἐν τῇ Κύρον ἄρχῃ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρως, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἁθελείν, ἔχοντι ὅ τι προχωροῦν. 14. Τοὺς γε μέντοι ἁγά θους εἰς πόλεμον ὑμολογητον διαφερόντως τιμᾶν. Καὶ πρώτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσοῦς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὗς ἔφυλον ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἑποίει ἣς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλη δώρως ἐτίμα. 15. Ὡς τε φαινεσθάροι τοὺς μὲν ἁγάθους εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δοῦλους τούτων ἄξιοι εἰναι. Τοιχαροῦν πολλή ἦν ἁφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπως τις οἴοντο Κύρον αἰσθήσεσθαι. 16. Εἰς γε μὴν δικαίοσύνην, εἴ τις αὐτῷ φανερὸς γέν- ουτο ἐπιδεικνυόμεναι βουλόμενος, περὶ παντὸς ἐποιεῖτο τού- τους πλοῦσιοτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερ- δούτων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρῆστο. Καὶ γὰρ στρατηγοί καὶ λοχαγοὶ οὐ χρημάτων ἑνεκα πρὸς ἐκεῖν- ον ἐπλευσαν, ἀλλ’ ἐπεὶ ἐγνώσαν κερδαλεώτερον εἰναι Κύρῳ καλῶς πεθαρχεῖν ἢ τὸ κατὰ μήνα κέρδος. 18. Ἀλλὰ μὴν εἰ τίς γε το αὐτῷ προστάζαντες καλὸς υπηρητή- σειεν, οὐδὲν πώτερον ἄχριστον εἰσαε τὴν προθυμίαν. Τοιχαροῦν κράτιστον δὴ ὑπηρέτατο παντὸς ἔργον Κύρῳ ἐλέγχθησαν γενέσα. 19. Εἴ δὲ πολὺ ὁρῶν δένουν οὕτα οἰκονομον ἐκ τοῦ δικαίου καὶ κατασκευάζοντα τε, ἢς ἄρχοι χώρας, καὶ προζοὸς ποιοῦντα, οὐδένα αὖ πώτερο ἁφείλε- το, ἀλλ’ ἄε πλεία προσεδίδον. ὡς τε καὶ ὠδέως ἑπώποιν, καὶ ἀρραβαλλόνες ἑκτώντα, καὶ ὁ ἐπέπαυ τις τοίς ἡμεστα Κύρ- ον ἐκρυπτεὶν οὐ γὰρ φθανὼν τοὺς φανερὸς πλούτουσιν ἑράνετο, ἀλλὰ πειρωμένοις χρήσατο τοῖς τῶν ἀποκρυπτομ- ἐνων χρήμασι. 20. Φίλους γε μὴν ὀδοὺς ποιῆσαι, καὶ
εὖνοις γνοὴ ὄντας, καὶ ἱκανοὺς κρίνειν συνεργοὺς εἶναι, ὃ τι τυχάναι θυσιμόνεος κατεργάζεσθαι, ὁμολογεῖται πρὸς τάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, ὅπερ αὐτὸς ἔνεκα φίλων ὕπετο δείσθαι, ὡς συνεργοὺς ἔχωι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἐκαστὸν αἰλαθῆναι ἐπιθυμοῦντα.

22. Δώρα δὲ πλείστα μὲν, οἷμαι, εἰς γε ἧν ἀνήρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις οἰδίδοι, πρὸς τοὺς τρόπους ἐκάστου ὁποιών, καὶ ὅτου μάλιστα ἀργὴ ἐκαστὸν δεδεμένον. 23. Καὶ θὰ τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ γὰρ καλλωπίσοιμον, καὶ περὶ τοῦτον ἥγειν αὐτὸν ἐφάσαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα ὅπως ἄν δύνατο τούτωσι ποιοῦντος, φίλους δὲ καλῶς λεισομημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικάν τοὺς φίλους εἰ ποιοῦντα οὐδὲν θαυμαστοῖν, ἐκεῖθε γε καὶ δυνατότερον ἢν: τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναν τῶν φίλων καὶ τῷ προ-βουμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιο γάλλων ὅσκει ἀγαστὰ εἶναι. 25. Κύρος γὰρ ἐπεμπῇ βίκους ὅλων ἡμιδείες πολλ-άκις, ὁπότε πάνω ἢδον λάβοι, λέγων, ὅτι ὁ ὑπὸ τὴν πολλόν χρόνον τούτου ἠδίον ὅλων ἐπιτύχοι· τούτου οὖν σοὶ ἐπεμψε, καὶ δεῖτα σοῦ τῆμερον τούτον εἰπεῖν σὺν ὅς μάλιστα φιλέσ. 26. Πολλάκις δὲ χάμας ημιδρώτους ἐπεμπεῖ, καὶ ἀρτών ἡμίσεα, καὶ ἀλλα πλαύτα, ἐπιλέγειν κελεύνων τὸν φεροῦτα. Τοῦτος ἤσθι Κύρος: βοήλεται οὖν καὶ σὲ τούτων γεώσασθαι. 27. "Ὅτουν δὲ χιλὸς σάπιος πάνω εἶη, αὐτὸς δὲ ἐδύνατο παρακενάσασθαι διὰ τὸ πολλὸς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέταποι ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἀγὸς νῦν ὕποκοι ἐμβάλλειν τοῦτον τὸν χιλὸν; ὡς μὴ πεινώντες τοὺς ἑαυτὸν φίλους ἀγωσιν. 28. Εἴ δὲ δὴ ποτὲ πορεύοιτο, καὶ πλείστοι μέλλοντες ὑφεσθαι, προσκαλῶν τοὺς φίλους ἑσπουδαίολογεῖτο, ὡς δῆλοιν, οὕς τιμὰ. "Ὅτε τε ἢγωγε, ἐξ ὧν ἀκούοι, οὐδένα κρίνω ὑπὸ πλείονα πεφιλήσθαι οὖτε Εἵλληνων οὔτε βαρ-
CHAPTER X.

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

1. 'Ενταύθα θ' Κύρου ἀποστέμνεται ἡ κεφαλὴ καὶ χεῖρ ἡ δεξιὰ. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, διώκουν εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀρμαίων οὐκ ἔτι ἤστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνδεχόμενον (τέτταρες δ’ ἐλέγοντο παρασάγγας εἶναι τῆς ὀδοῦ.) 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρτάζουσι, καὶ τὸν Φωκαίδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. 'Η δὲ Μιλήσια, ἡ νεωτέρα, ἀγαθοῦσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἐλλήνων, οἱ ἐπιχύρω ἐν τοῖς σκευοφόροις ὀπλα ἔχοντες· καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαξόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ
ταῦταν ἔσωσαν, καὶ ἄλλα, ὡς ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διήσοχον ἄλληλων βασιλεὺς τε καὶ οἱ Ἑλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες, ὡς ἦδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσοντο οἱ μὲν Ἑλληνες, ὡς βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἰς, βασιλεὺς δ' αὐτήκακεν, τε ἕνα τοῦ Ἑλλήνων μὲν ἀθροίζει τε τοὺς ἑαυτῶν, καὶ συντάττεται· ᾧ δ' Ἐκλειρχος ἐδουλεύετο, Πρόξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιεν τινὰς, ἣ πάντες ίοιε ἐπὶ τὸ στρατόπεδον ἄρξονται.

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσώπων πάλιν, ὡς ἔδοκε, ὑπισκέψει. Καὶ οἱ μὲν Ἑλληνες στραφέντες παρεσκεύασαν, ὡς ταύτη προσώπων καὶ δεξίοντοι· ᾧ δ' βασιλεὺς ταύτη μὲν οὐκ ἦγεν, ᾧ δ' παρῆλθεν ἔξω τοῦ εὐνοῦμος κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλλήνας αὐτομολήσαντας, καὶ Ἑσσαφέρνην, καὶ τοὺς σὺν αὐτῷ.

7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συννόδῳ οὐκ ἐφυγεν, ἀλλὰ διήλασε παρὰ τῶν ποταμοῦ κατὰ τοὺς Ἑλλήνας πτέλεστάς· διελαύνων δ' κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἑλληνες ἐπαινοὶ καὶ ἦκοντιζον αὐτοὺς· Ἐπισθένης δὲ Ἀμφιπολίτης ἡρχε τῶν πτέλεστῶν, καὶ ἐλέγετο φρόνιμος γενεάθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τῶν Ἑλλήνων, ἑκεῖ συντυγχάνει βασιλεῖ, καὶ ὀμοί δ' πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐσωμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἑλληνες, μὴ προσάγοιειν πρὸς τὸ κέρας, καὶ περιπτυξάντες ἀμφιτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἔδοκε αὐτοὶς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὁπισθέν τῶν ποταμῶν. 10. Ἐν ὃ δ' ταῦτα ἐδουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὀπίστ' τὸ πρῶτον μαχούμενος συνήμει. Ὡς δὲ εἶδον οἱ Ἑλληνες ἐγγύς τε
δ' αι νοοῦν, καὶ παρατατείγένει τις παραπάνως υπήρξαν 
ολίτι ἐπὶ προθυμότερου ἕτος πρόσθεν. 11. Οἱ δ' αὐτῷ 
πάροικοι ὡκε ἔδεχοντο, ἀλλ' ἐκ πλέονος ἕτος πρόσθεν ἔφευ-
γον· οἱ δ' ἐπεδιώκοι μέχρι κόμης τινός· ἐνταῦθα δ' ἔστη-
σαν οἱ Ἐλληνες. 12. Ὁτὲρ γὰρ τῆς κόμης γῆλοφος ἦν, 
ἐφ' οὐκ ἀνεστράφησαν οἱ ἀμαῖ βασιλέα, πεζοὶ μὲν οὐκέτι, 
τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὡς τὸ ποιοῦμεν μὴ 
γυνώσκειν. Καὶ τὸ βασίλειον σημειοῦν ὡραν ἑφᾶσαν, ἀετὸν 
tινα χρυσοῦν ἐπὶ πέλτης ἀναταταμένων. 13. Ἐπεὶ δὲ καὶ 
ἐνταῦθ' ἐχώρουν οἱ Ἐλληνες, λείπονσι δὴ καὶ τὸν λόφον 
οἱ ἱππεῖς, οὐ μὴν ἐπὶ ἄβροι, ἀλλ' ἄλλοι ἄλλοθεν, ἐψυλοῦ-
tο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρ-
ησαν. 14. Ο οὐν Κλεορχος οὐκ ἀνεδιδάξεν ἐπὶ τὸν λόφον, 
ἀλλ' ὑπὸ αὐτὸν σήσας τὸ στράτευμα πέμπει Δύκιον τὸν 
Συρακοσίον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδον-
tας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν ἀπαγγέλλαι. 15. Καὶ οἱ 
Δύκιος ἦλεα τε καὶ ἱδων ἀπαγγέλλει ὡς φεύγοντιν ἀνὰ 
κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἡλιος ἐδύντε. 16. 
Ἐνταῦθα δ' ἔστησαν οἱ Ἐλληνες, καὶ ἄρειν ποιὰ ἀνεπαύσατο• καὶ ἁμα 
μὲν ἐθαύμαζον ὅτι οὐδὰμον Κύρος 
φαίνοντο οὐδ' ἄλλος ἀπ' αὐτὸν οὐδες παρεῖ. Ὄν γὰρ 
ηύσαν αὐτὸν τεθυκότα, ἀλ' εἰμαζον ἡ διώκοντα οὐχεσ-
θαν ἡ καταληφύμενον τι προεληλακέναι. 17. Καὶ αὐτὸ 
ἐνυλεύνοντο, εἰ αὐτὸν μείναντες τὰ σκευοφόρα ἐνταῦθ 
ἀγοντο, ἡ ἀπίουσι ἐπὶ τὸ στρατὸς ἐδοξέων ὃν αὐτοῖς 
ἀπίνεια• καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνὰς. 
18. Ταύτης μὲν τῆς ἡμέρας τούτω τὸ τέλος ἐγένετο. Κα-
ταλαμβάνοντι δὲ τῶν τε ἅλλων χρημάτων τὰ πλείστα διη-
pασμένα, καὶ εἰ τι συτίῳ ἦ ποτὸν ἦν, καὶ τὰς ἰμάξας 
μεσάς ἄλευρων καὶ οἴνου, ὡς παρασκευάσατο Κύρος, ἦν, εἰ 
pοτε σφοδρά το στράτευμα λάβοι ἐνδειξα, διαδοχῇ τοῖς Ἐλ-
lήσιοι, ήσαν δ' αὐτί εὐπρόσκοις ὡς ἔλεγοντο ἀμαζαί, καὶ 
tαῦτας τοίς οἱ συν βασιλεῖ διηρρησαν. 19. Ὡς τε ἀδειπ-
νοι ήσαν οἱ πλείστοι τῶν Ἐλλήνων· ήσαν δ' καὶ ἀνάρισ-
tοι· πρὸν γὰρ δὴ καταλύσατο τὸ στράτευμα πρὸς ἀριστον βα-
tιλεύς ἄφην. Ταύτην μὲν οὖν τὴν νῦκτα οὐτῳ διεγένοντο.
On their return to the camp, the Greeks are surprised to hear of the death of Cyrus. Aristeus declines the throne, which the Greeks advise him to claim, and resolves to return to Ionia. The King sends to demand the submission of the Greeks, with threats if they attempt to leave their camp.

1. 'Ως μὲν οὖν ἡθροίσθη Κύρῳ τῷ Ἑλληνικῷ, οὗτος ἐπὶ τὸν ἄδελφον Ἀρταξέρξην ἑστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράξθη, καὶ ως ἡ μάχη ἐγένετο, καὶ ως Κύρος ἐπελεύσθη, καὶ ως ἐπὶ τὸ στρατόπεδον ἔλθοντες οἱ Ἑλληνες ἐκοιμήθησαν, οἴμενοι τὰ πάντα νικάν, καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, δει Κύρος οὔτε ἄλλον πέμπει σημανοῦντα ὅ τι χρή ποιεῖν, οὔτε αὐτὸς φαίνοντο. Ἐδοξεν οὖν αὐτοῖς, συσκευασμένοις δὲ εἰχῶν, καὶ ἐξοπλισμένοις, προϊέναι εἰς τὸ πρόσθεν ὡς Κύρο συμμίζειαν. 3. Ἡδὴ δὴ ἐν ὑπὲρ τὴν ὧν, ἀμα ἡλίῳ ἀνίσχυστον ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δημαράτου τοῦ Δάκωνος, καὶ Γλοῦς ὁ Ταμώς. Οὔτοι ἔλεγον, ὅτι Κύρος τεθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἰς μετά τῶν ἄλλων βαρβάρων ὂθεν τῇ προτεραιᾷ ὑμῶν, καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἠμέραν περιμείνειν ἄν αὐτοῦς, εἰ μέλλονεν ἥκειν, τῇ δὲ ἄλλῃ ἀπίναι φαίν ἐπὶ Ἰωνίας, οἶνουσα πρὸς νήλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἑλληνες πυθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. 'Ἀλλ' ὥφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελευτηκεν, ἀπαγγέλλετε Ἀριαιῶ, ὅτι ἡμεῖς νικῶμεν τε βασιλεά, καὶ ὡς ἄρα ὅπερ, οὕτως ἐτέ ημῖν μάχεται, καὶ εἰ μὴ ὑμεῖς
ιλθετε, ἑπορευόμεθα ἃν ἐπὶ βασιλέα. Ἡ Επαγγελλόμεθα δὲ Ἄριαίῳ, ἐὰν ἑνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείουν καθίσειν αὐτόν· τῶν γὰρ μάχη νικώντων καὶ τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Δάκωνα καὶ Μένωνα τὸν Θεσπελόν· καὶ γὰρ αὐτὸς Μένων ἔβούλετο· ἦν γὰρ φίλος καὶ ἕξος Ἄριαίῳ. Οἱ μὲν ἄχοντο, Κλέαρχος δὲ περιέμενε. 6. Τὸ δὲ στράτευμα ἑπορίζετο σίτον ὅπως ἔδυνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῶς καὶ ὄνους· ξύλους δ' ἐκρώνυ μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὐ ἦν μάχη ἐγένετο, τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, οὕς ἦνάγκαζον οἱ Ἑλλήνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως, καὶ τοῖς γέρροις, καὶ ταῖς ἀσπίσι ταῖς ἕξιλίναις ταῖς Αλυπτίασι. Πολλαὶ δὲ καὶ πέλται καὶ ἀμαξαὶ ἦσαν φέρεθαι ἔρημοι· οἰς πάσι χρώμενοι, κρέα ἐφοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν, καὶ ἐρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κηρυκες, οἱ μὲν ἄλλοι, βάρβαροι, ἦν δ' αυτῶν Φαλίνος εἰς Ἑλλην, δ' ἐτύγχανε παρὰ Τισσαφέρνει ὃν, καὶ ἑντίμως ἔχων· καὶ γὰρ προσποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφί τάξεις τε καὶ ὀπλομαχίαιν. 8. Οὕτω δὲ προσελθόντες, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἀρχοντας, λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὀπλα, ἱόντας ἐπὶ τὰς βασιλέως θύρας, εὐρίσκεσθαι αἰν τὶ δύνωνται ἀγαθῶν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κηρυκες· οἱ δὲ Ἑλληνες βαρέως μὲν ἤκουσαν, ὡμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων εἰ ὑπλα παραδιδόναι· ἀλλ', ἔφη, ὑμείς μὲν, ὥ ἀνδρές στρατηγοί, τούτοις ἀποκρύνασθε ὅ τι κάλλιστον τε καὶ ἀριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἦξω. (Ἐκάλεσε γὰρ τοις αὐτῶν τῶν υπηρετῶν, ὅπως Ἰδοῖ τὰ ἱερὰ ἐξηρημένα· ἐτυχε γὰρ δυσμένους.) 10. Ἐνθα δὴ ἀπεκρίνατο Κλέαρχος μὲν ὁ Ἀρκάς, πρεσβύτατος ὁν, ὅτι πρόσθεν ἄν ἀποδάνοιει ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη,
ὁ Φαλίνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ δόμα, ἡ ὡς διὰ φιλίαιν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δει αὐτῶν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἐσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλίνος εἶπε· Βασιλεὺς νικάν ἤγείται, ἔπει Κύρον ἀπέκτονε· (τὸς γὰρ αὐτῷ ἔστιν, ὅτις τῆς ἀρχῆς ἀντιποιεῖται;) νομίζει δὲ καὶ ὑμᾶς ἐαυτὸν εἶναι, ἐχὼν ἐν μέσῃ τῇ ἐαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ' ἐι παρέχῃ ύμῖν δύναις ἄν ἀποκτεῖναι.

12. Μετὰ τούτον Θεόπομπος 'Αθηναίος εἶπεν, Ὡ Φαλίνε, νῦν, ὡς σὺ ὀρᾶς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο, εἰ μὴ ὅπλα καὶ ἀρέτη. "Οπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ύμῖν παραδώσειν· ἄλλα σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὡ νεανίςκε, καὶ λέγεις οὐκ ἀχάριστα· ἵσθι μέντοι ἄνθροπος ὡς, εἰ οἴει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλείας δυνάμεως. 14. Ἀλλοις δὲ τινας ἐφάσαν λέγειν ὑπομαλακζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοτο, καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἶπεν ἄλλῳ τῇ ἰδέᾳ χρῆσθαι, εἴτ' εἴπ' Ἀλχυπτον στρατεύειν, συγκαταστρέψαιν' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἡρώτησεν εἰ ἢδ' ἀποκεκριμένοι εἰεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν· Οὔτοι μὲν, ὁ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἶπε, τί λέγεις. 16. Ὁ δ' εἶπεν, Ἑγὼ σε, ὁ Φαλίνε, ἄσμενος ἐώρακα, οἴμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ τε γὰρ Ἐλλην εἰ, καὶ ἡμεῖς, τοσούτῳ δυντες, ὅσους σὺ ὄρας· ἐν τοιούτοις δὲ δυντες πράγμασι, συμβουλεύομενεια σοι, τὶ χρή ποιεῖν περὶ ὅν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβουλεύσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἰναι, καὶ ὃ σοι τιμὴν οἴησε εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον,
οτι Φαλίνος ποτε πεμφθείς παρὰ βασιλέως, κελεύσων τούς Ἕλληνας τὰ ὄπλα παραδοῦναι, ξυμβουλευομένους ξυνεβούλευσεν αὐτοῖς τάδε. Ὅσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἕλλαδί, ἀ ἀν συμβουλεύσῃς. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτόν, τὸν παρὰ βασιλέως πρεσβεύοντα, ξυμβουλεύσας μὴ παραδοῦναι τὰ ὄπλα, ὅπως ενέπλυσε μᾶλλον εἶχεν οἱ Ἕλληνες. Φαλίνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἰπεν. 19. Ἔγω, εἰ μὲν τῶν μνημῶν ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖς, συμβουλεύων μὴ παραδιδοῖναι τὰ ὄπλα· εἰ δὲ τοι τοῦ μηδεμία σωτηρίας ἔστιν ἐλπίς ἀκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅτε δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἰπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλείς φίλους εἶναι, πλείονος δὲν ἀξίοι εἶναι φίλου, ἔχοντες τὰ ὄπλα, ἣ παραδοῦντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἀμείνον ἀν πολεμεῖν, ἔχοντες τὰ ὄπλα, ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλίνος εἰπεν, Ταῦτα μὲν δὴ ἀπαγγελούμεν· ἀλλὰ καὶ τάδε υμῖν εἰπεὶν ἐκέλευσε βασιλεὺς, ὅτι μένοι μὲν αὐτοῦ σπονδαὶ εἶχαν, προϊόνσι δὲ καὶ ἀπιόνσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰςιν, ἢ ἄρ πολέμον δύντος παρ’ ἡμῶν ἀπαγγελῶ. 22. Κλέαρχος δὲ ἐλεξεν· Ἀπαγγέλλε τοῖνοι καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτα ὁσκεῖ, ἀπερ καὶ βασιλείς. Τι οὖν ταῦτα ἐστίν; ἐφη ὁ Φαλίνος. Ἀπεκρίνατο ὁ Κλέαρχος· Ἡν μὲν μένωμεν, σπονδαὶ, ἀπιόνσι δὲ καὶ προϊόσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδαὶ ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένωσιν, ἀπιόνσι δὲ ἢ προϊόσι πόλεμος. Ὁ τε δὲ ποιήσοι οὕτω διεσήμηνε.
CHAPTER II.

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

1. Φαλίνος μὲν δὴ ὅχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ 'Αριαῖον ἦκον, Προκλῆς καὶ Χειρίσσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ 'Αριαῖῳ) οὕτω δὲ ἔλεγον, δὴ πολλοὺς φαίη 'Αριαῖος εἶναι Πέρσας έαυτοῦ βελτίων, οὐς οὖκ ἃν ἄνα-σχέσαι αυτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἢδη κελεύει τῆς νυκτὸς· εἰ δὲ μή, αὐτὸς πρῶτο ἀπίέ-ναι φησίν. 2. 'Ο δὲ Κλέαρχος εἶπεν· Ἀλλ' οὖτω χρὴ ποιεῖν· εὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὁποῖον ἃν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 'Ο τι δὲ ποιήσοι, οὐδὲ τούτως εἶπε. 3. Μετὰ δὲ ταῦτα, ἦδη ἥλιον δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλε-εξε τοιάδε. 'Εμοί, δὲ ἀνδρεῖς, θυμόμενοι λέναι ἐπὶ βασιλέα οὐκ εγίγνετο τὰ ιερὰ. Καὶ εἰκότως ἄρα οὐκ εγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ἐν οὐκ ἃν δυναμεθα ἀνεν πλοίων διαβὴνει· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶαν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἐστίν ἔχειν· λέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ιερὰ ἤν. 4. 'Ωδε οὖν χρή ποιεῖν, ἀπίόντας δειπνεῖν δ τι τις ἔχει. 'Επειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συνκενάζεσθε· επειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὕποξύγια· ἐπὶ δὲ τῷ τρίτῳ, ἐπεσθε τῷ ἤγομενῳ, τά μὲν ὕποξύγια ἔχοντες πρὸς τοὺς ποταμοὺς, τὰ δὲ ὅταν ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίον ὤτω. Καὶ τὸ λοιπὸν ὁ μὲν ἥρξεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες ὡς μόνος ἐφρόνει οίᾳ ἐδει τῶν ἄρχοντα, οἱ δ' ἄλλοι ἀπειροὶ ἦσαν. 6. 'Ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν ἥλθον εἰς Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγιοι πέντε καὶ τρι-άκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἐξακις-
χίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγχοντο εἰναι εἰς Βαβυλῶνα στάδιοι ἕξηκοντα καὶ τριακόσιοι.

7. Ἔπειτα, ἐπειὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θρύξ, ἔχων τοὺς τε ἰππείς τοὺς μεθ’ ἔαυτον εἰς τετταρά-
κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακόσιους, ἡπτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἤγεῖτο κατὰ τὰ παρηγγελμένα, οὐ δὲ εἶποντο· καὶ ἀφικνοῦντα εἰς τὸν πρῶτον σταθμόν, παρὰ Ἀριαῖον καὶ τὴν ἐκείνον στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει δέμενοι τὰ ὄπλα, ξυνῆλ-
θοι οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀρι-
αῖον· καὶ ὄμοσαν οὐ τε Ἑλληνας καὶ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἄλληλους, σύμμαχοι τε ἔσσεθαί· οἱ δὲ βάρβαροι προσώμοιν καὶ ἡγίσσεσαν ἁδό-
λως. 9. Ταῦτα δ’ ὄμοσαν, σφάζοντες ταύρων, καὶ λύκων, καὶ κάπρων, καὶ κριόν, εἰς ἀσπίδα, οἱ μὲν Ἑλληνες βά-
πτοντες ἔφορος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· 'Αγε δή, ὁ Ἀριαῖ, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἑστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώ-
μην ἔχεις περὶ τῆς πορείας· πότερον ἀπίμην, ἦπερ ἡλθο-
μέν, ἡ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὅδον κρεῖττον; 11. Ὁ δ’ εἶπεν· 'Ἡν μὲν ἡλθομεν ἀπίοντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπι-
τηθείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτων οὐδὲ δεύορο λόντες ἐκ τῆς χώρας οὐδὲν εἰχόμενον λαμβάνειν. 'Ενθα δ’ εἶπεν ἦν, ἡμεῖς διαπορευόμενοι καταδαπανήσαμεν. Νῦν δ’ ἐπινυόμενον πορεύεσθαι μακροτέραν μὲν, τῶν δ’ ἐπιτηθεί-
ων οὐκ ἀπορήσομεν. 12. Πορευτέον δ’ ἠμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνάμεθα μακροτάτους, ἵνα ὡς πλείο-
τον ἀποσταθῶμεν τοῦ βασιλεικοῦ στρατεύματος· ἢν γὰρ ἀπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ ὄν-
νησθαι βασιλεὺς ἡμᾶς καταλαβεῖν. Ὁλίγῳ μὲν γὰρ στρατ-
εύματι οὐ τολμήσει ἐφέπεσθαι. Πολὺν δ’ ἔχων στόλον, οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτη-
θείων σπανεῖ. Ταῦταν, ἐφη, τῇ γνώμῃν ἔχω ἔγογε. 13. Ἡν δὲ αὕτη ἡ στοατηγία οὐδὲν ἄλλο δυναμένη, ἦ
ἀποδράναι ἦ ἀποφυγεῖν· ἦ δὲ τόχη ἐστρατήγησε κάλλιον. ἩΕπιὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξίᾳ ἤχοντες τὸν ἥλιον, λογιζόμενοι ἤξειν ἀμα ἡλίῳ δύναντει εἰς κόμας τῆς Βαβυλονίας χώρας· καὶ τοῦτο μὲν οὐκ ἐγενέσθαι. 14. ἩΕτὶ δὲ ἀμφὶ δείλῃ ἐδοξαὶ πολεμίους ὀρᾶν ἰππέας· καὶ τῶν τε Ἐλλήνων οἱ μῆ ἐτυχὸν ἐν ταῖς τάξεισι οὖντες, εἰς τὰς τάξεις ἔθεν, καὶ Ἄριαίος, (ἔτυγχανε γὰρ ἐφ᾽ ἀμάξης πορευόμενος, διότι ἐτέρωτο, καταβας ἑπαρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἔν ὦ δὲ ὀπλίζοντο, ἦκον λέγοντες οἱ προ- πεμφθέντες σκοποί, ὅτι οὐχ ἰππεῖς εἰσίν ἀλλ᾽ ὑποζύγια νέμηντο. Καὶ εἰθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς ποι ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαύνετο ἐν κῶμαις οὐ πρόσο. 16. Κλέαρχος δὲ ἔπι μὲν τοὺς πολεμί- ους οὐκ ἢγεν· (ὅδε γὰρ καὶ ἀπειρηκότας τοὺς στρατιῶτας καὶ ἀσίτους ὄντας· ἢδη δὲ καὶ ὅψι ἡμ·) οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοί φεύγειν, ἀλλ᾽, ενθώροιν ἄγων, ἀμα τῷ ἡλίῳ δυναμένα εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἄγων κατεσκήνωσεν, εἰς ὁν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. 17. Οἱ μὲν οὐν πρῶτοι θρως τρόπῳ τινε ἐστρατοπεδεύσαντο, οὶ δὲ υστεροί, σκοταίοι προγίνοντες, ως ἐτύγχανον ἐκαστοι γνιλίζοντο, καὶ κραυγὴν πολλήν ἐποίον καλούντες ἀλλή- λους, ἔστε καὶ τοὺς πολεμίους ἀκούειν· ὄστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφύγον ἐκ τῶν σκηνωμάτων. 18. Δήλον δὲ τοῦτο τῇ υστεραία ἐγένετο· οὐτε γὰρ ἐποξύγων ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἕξεπλάγη δε, ως εἰκε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. Ἐθῆλοςε δε τοῦτο οἷς τῇ υστεραίᾳ ἐσπατε. 19. Προϊόνυσις μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἐλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦνος ἦν οἶνον εἰκὸς φόβον ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην. Ἡλείοιν, ὄν ἐτύγχανεν ἔχων παρ᾽ ἔαυτῷ, κήρυκα ἀρίστου τῶν τότε, τοῦτον ἀνευτίπω ἐκέλευσε, σιγὴν κατα- κηρύκαντα, ὃτι προαγορεύοιοι οἱ ἀρχοντες, δς ὁν τῶν ἀφέντα τὸν ὄνον εἰς τὰ ὀπλα μηνύσῃ, ὅτι λῆψεται μισθὸν
CHAPTER III.

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

1. "О δὲ δὴ ἐγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τώδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἤμερα πέμπτων, τα ὀπλα παραδίδοναι ἐκέλευε, τότε δὲ ἦμα ἤλιῳ ἀνατέλλουσιν κήρυκας ἐπεμψε περὶ σπουδῶν. 2. Οἱ δ’ ἐπεί ήλθον πρὸς τοὺς προφύλακας, ἐξήγησιν τοὺς ἄρχοντας. Ἑπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. 3. Ἑπεί δὲ κατέστησε τὸ στράτευμα ὡστε καλῶς ἔχειν ὑφαίσθαι πάντη φάλαγγα πυκνῆ, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἄγγέλους, καὶ αὐτός τε προῆλθε, τοὺς τε εὐπολοτάτους ἐχὼν καὶ εὐεὐδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἐφράσεισ. 4. Ἑπεὶ δὲ ἦν πρὸς τοῖς ἄγγέλους, ἀνηρώτα τι βούλοιντο. Οἱ δ’ ἔλεγον, ὅτι περὶ σπουδῶν ἦκοιν ἁνδρὲς, οὗτοις ἢκανοὶ ἐσσονται τὰ τε παρὰ βασιλέως τοῖς Ἔλλησιν ἀπαγείλαι καὶ τὰ παρὰ τῶν Ἐλλήνων βασιλεῖ. 5. Ὡ δὲ ἀπεκρίνατο ᾿Απαγγέλλετε τοῖνας αὐτῷ, ὅτι μᾶχῃς δεῖ πρῶτον, ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπουδῶν λέγειν τοῖς Ἔλλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἦκον ταχὺ· ὁ καὶ δῆλον ἦν ὅτι ἐγγὺς ποὺ βασιλεὺς ἦν, ἡ ἄλλος τε, ὁ ἐπετέλεσκε ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοίειν λέγειν βασιλεῖ, καὶ ἦκοιεν.
Ηγεμόνας ἔχοντες, οἱ αὐτοὶς, ἐὰν σπουδαὶ γένωνται, ἀξίω
σιν ἔνθεν ἔξονται τὰ ἑπιτήδεια. 7. Ὁ δὲ ἦρωτα, εἰ αὐτοῖς
τοῖς ἄνδράσι σπένδωτο ἱοῦ καὶ ἀποιοῦσιν, ἦ καὶ τοῖς ἀλ-
λοις ἐσοντο σπονδαὶ. Οἱ δὲ "Ἀπασίν ἐφάσασι, μέχρι ἂν
βασιλεῖ τὰ παρ ὕμων διαγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶ-
πον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο. Καὶ
ἔδοκεί τὰς σπονδὰς ποιεῖσθαι ταχὺ, καὶ καθ ἦσυχιάν ἐλθέω
τε ἐπὶ τὰ ἑπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε:
Δοκεὶ μὲν κάμοι ταῦτα ὅυ μέντοι ταχὺ γε ἀπαγελῶ,
ἀλλὰ διατρήψ ἔεστ' ἂν ὁκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδοξώ
ἡμῖν τὰς σπονδὰς ποιήσασθαι; ὦμαί γε μέντοι, ἐφι, καὶ
toῖς ἰμετέρως στρατιώταις τὸν αὐτὸν φόβον παρέσεθαι.
Ἐπεὶ δὲ ἔδοκεί καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ
eὐθὺς ἴγεισθαι ἐκέλευε πρὸς τάπιτήδεια.
10. Καὶ οἱ μὲν ἡγοῦντο. Κλέαρχος μὲντοι ἐπορεύετο τὰς
μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει,
καὶ αὐτὸς ὀπισθοφυλάκει. Καὶ ἐνέτυχαν τάφρους καὶ
ἀνάλουσιν ὑδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνω
γεφυρῶν; ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ
ἳσαι ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐν-
tαύθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ
ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν
καὶ εἰ τις αὐτὸς δοκοί τῶν πρὸς τοῦτο τεταγμένων βλακ-
eυειν, ἐκλεγόμενος τὸν ἑπιτήδειον ἐπαισθὲν ἄν, καὶ ἀμοι
αὐτὸς προσελάβατον εἰς τὸν πηλὸν ἐμβαίνων· ὄρτε τάσι
αἰσχύνη εἶναι μὴ οὐ συσπονδάζειν. 12. Καὶ ἔταχθησαν
μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ
Κλέαρχον ἔωρον σπουδάζοντα, προσελάβατον καὶ οἱ πρω-
δὸται. 13. Πολὺ δὲ μάλλον ο Ἡλίαρχος ἐπεσθενεν, ὡς
εὐών μὴ ἄει οὕτω πλήρεις εἶναι τὰς τάφρους ὑδατος
(οὐ γὰρ ἦν ὡρα οἷα τὸ πεδίον ἀρδεῖν;) ἀλλ', ἵνα ἶδῃ πολὺ
προφαίνοντο τοῖς "Ελληνισι δεινά εἰς τὴν πορείαν, τοῦτο
ἐνεκα βασιλέα ὑπώπτευτον ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.
14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, δὴθεν ἀπεδείξα
οἱ ἡγεμόνες λαμβάνειν τὰ ἑπιτήδεια. Ἐνὴν δὲ σύτος πολὺς,
καὶ οὖνος φοινίκων, καὶ δέος ἐφητὸν ἀπὸ τῶν αὐτῶν. 15. Ἀνταῦ δὲ αἱ βάλανοι τῶν φοινίκων, οἷς μὲν ἐν τοῖς Ἐλληνεὶς ἐστὶν ἱδεῖν, τοῖς οἰκεταῖς ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἢ δὲ δύσις ἥλεκτρον οὐδὲν διέφερε. Τὰς δὲ τινὰς ἤξαραντες τραγήματα ἀπετίθεσαν. Καὶ ἢν καὶ παρὰ πότον ἦδον μὲν, κεφαλαλγεῖς δὲ. 16. Ἑνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινίκος πρῶτον ἠφαγον οἱ στρατιώται, καὶ οἱ πολλοὶ ἑθαύμασαν τὸ τε εἴδος καὶ τὴν ιδιότητα τῆς ἱδονῆς. Ὅν δὲ σφόδρα καὶ τούτο κεφαλαλγεῖς. Ὅ δὲ φοίνιξ ὅθεν ἤξαρεθεὶς ὁ ἐγκέφαλος δῆλος αὐανεῖτο. 17. Ἑνταῦθα ἐμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλον βασιλέως ἤκη Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ὄλος Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἴποντο. Ἑπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἐλλήνων στρατηγοὶ, ἐλέγην πρῶτος Τισσαφέρνης δι’ ἐρμηνεὺς τοιάδε. 18. Ἐγώ, ὦ ἄνδρες Ἑλληνες, γείτων οἰκῶ τῇ Ἐλλάδι, καὶ ἐπεῖ υἱάς εἴδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὑρήμα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αὐτήσασθαι, δοῦναι ἐμοὶ ἀποσώσαι υἱὰς εἰς τὴν Ἐλλάδα. Οἱ μαί γὰρ ἄν οὐκ ἀχαρίστως μοι ἤξεν οὔτε πρὸς υἱῶν, οὔτε πρὸς τῆς πάσης Ἐλλάδος. 19. Ταῦτα δὲ γνώσις, ἦτούμην βασιλέα, λέγων αὐτῶ, ὅτι δικαίως ἐν μοι χαρίστω, ὅτι αὐτῷ Κύρον τε ἐπιστρέφετον πρῶτος ἤγγειλα, καὶ βοήθειαν ἔχων ἀμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἐλληνας τεταγμένοιν οὐκ ἠφιγνω, ἀλλὰ διήλασα, καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινεν, καὶ τοὺς ἐνὶ Κύρῳ βαρβάρους ἐδίώξα σὺν τοῖς τοῖς παροῦσι νῦν μετ’ ἐμοῦ, οὕπερ αὐτῷ ἢς πιστῶσαν. 20. Καὶ περὶ μὲν τούτων ὑπέσχετο μοι βουλεύσασθαι, ἔρεσθαι δὲ μὲ υἱὰς ἐκεῖλουσαι ἐλθόντα, τίνος ἐνεκεν ἐστρατεύσατε ἐπ’ αὐτῶν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἕνα μοι εὐπρακτότερον ἢ ἐὰν τι δύνωμαι ἀγαθὸν ὑμῖν παρ’ αὐτῶν διαπράξασθαι. 21. Πρὸς ταῦτα μεταστάντες οἱ Ἐλληνες ἐβουλεύσαντο.
καὶ ἀπεκρίναντο, Κλέαρχος δὲ ἐλεγεν· Ἡμεῖς οὗτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες, οὖτε ἐπορεύομέθα ἐπὶ βασιλεῖαν ἀλλὰ πολλὰς προφάσεις Κύρος εὑρίσκεν, ὡς καὶ σὺ εὖ οἶδα, ἵνα ἡμᾶς τε ἀπαρασκευάστως λάθοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἔπειτα μέντοι ἦδη αὐτὸν ἐωρώμει ἐν δεινῷ ὄντα, ἰσχύνθηκαν καὶ θεοὺς καὶ ἄνθρωπος πρὸ δοῦναν αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοῖς εὖ ποιεῖν. 23. Ἔπειτα δὲ Κύρος τεθνήκεν, οὗτε βασιλεῖ ἀντιποιούμηθα τῆς ἀρχῆς, οὐτ' ἐστίν ὅτι ένεκα βου λοίμωθ' ἐν τῷ βασιλείῳ χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἐν θεόλογοι, πορευομέθα δ' ἀν οὐκάδε, εἰ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοίς ἀμώνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἤττησόμηθα εὖ ποιοῦντες. Ἡμεῖς οὗτος εἴπεν.

24. Ἀκούσας δὲ ὁ Τισαφέρνης ἐφή· Ταῦτα ἐγὼ ἀπαγγέλω βασιλεί, καὶ ὦμῖν πάλιν τὰ παρ' ἐκείνον· μέχρι δ' ἄν ἐγὼ ἦμι αἱ σπονδαὶ μενόντων· ἀγοράν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὖν ἦκεν· ωςθ' οἱ Ἐλληνες ἐφφροντίζου· Τῇ δὲ τρίτη ἡκον ἐλεγεν, ὅτι διαπεραγμένος ἡκον παρὰ βασιλέως δοθήμετα αὐτῷ σώζειν τοὺς Ἐλληνας, καὶ περὶ πανultipartι πολλῶν ἀντιλεγόντων, ὡς οὖν ἦλθον εἰς βασιλεία ἀφεῖτται ποιεῖν τοὺς ἐφ' ἐαυτῶν στρατευσμένους. 26. Τέλος δὲ εἶπε· Καὶ νῦν ἐξεστὶν ὦμῖν πιστά λαβεῖν παρ' ἡμῖν, ἢ μὴν φιλίαν παρέξειν ὦμῖν τὴν χώραν, καὶ ἀδόλος ἀπαξεῖν οὖς τὴν Ἐλλάδα, ἀγοράν παρέχοντας· ὅπου δ' ἄν μὴ ᾗ πρίασθαι, λαμβάνεις ὑμᾶς ἐκ τῆς χώρας ἑάνομεν τὰ ἐπιτήδεια. 27. Ἡμᾶς δ' αὖ ἦμιν δεῖσαι ὅμοια, ἢ μὴν πορεύεσθαι ως δεῖ φιλίας ἁσύνοις, σῖτα καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἄγοράν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγοράν, ὑνομιένους ἐξεῖν τὰ ἐπιτήδεια. 28. Ταῦτα ἐδοξέζωντο ὁ μεν αὐτὺς ἔνδοξον Τισαφέρνης καὶ τὸς βασιλεύοντας γυναικὸς ἀδελφὸς τοῖς τῶν Ἐλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἐλλήνων. 29. Μετὰ δὲ ταῦτα Τισαφέρνης εἶπε· Νῦν μὲν δὴ ἀπειμὶ ὡς βασιλεύοντας.
CHAPTER IV.

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

1. Μετὰ ταύτα περεύμενον Τισσαφέρνην οἶο τε Ἐλληνες καὶ Ἀριαῖος, ἐγγύς ἀλλήλων ἐστρατοπεδευμένου ἣμέρας πλείους ἦ εἰκοσι. Ἐν δὲ ταύτας ἀφεκνοῦντα πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκεῖνον Περσῶν τινες, παρεθάρσων τὸν, καὶ δεξίως ἐνίοις παρὰ βασιλέως ἐφερον, μὴ μνησικακῆσεν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. 2. Τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαίου ἤτον προσέχοντες τοῖς Ἐλλησι τὸν νῦν. ὡστε καὶ διὰ τούτο τοῖς μὲν πολλοῖς τῶν Ἐλλήνων οὐκ ἥρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἐλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τι μένομεν; ἢ οὐκ ἐπιστάμεθα, οτι βασιλεῖς ἡμᾶς ἀπολέσαι αὖν περὶ παντὸς ποιήσατο, ἵνα καὶ τοῖς ἄλλοις Ἐλλησι φόδος εἰη ἐπὶ βασιλέα μέγαν στρατευεῖν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μὲνειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρατεύμα· ἐπὶν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὡπως οὐκ ἐπιθῆσεται ἡμῖν. 4. Ἰσώς δὲ ποιν ἦ ἀποσκάπτει τι, ἢ ἀποτειχίζει, ὡς ἀπορος ἦ ἤ ὀδός. Ὁ γὰρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἑλθόντας εἰς τὴν Ἐλλάδα ἀπαγγείλαι, ὡς ἡμεῖς, τοσοίδε ὄντες, ἐνικώ¬ μεν τὸν βασιλέα ἐπὶ ταῖς Θύραις αὐτοῦ, καὶ καταγελάσαν¬ τες ἀπῆλθομεν. 5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταύτα λέγονσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταύτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἀπίμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπουδάς ποιεῖν. Ἡπειτα πρῶτον μὲν ἄγοράν οὐδεὶς παρέξει ἡμῖν.
ούδὲ ὅθεν ἔπιστικῶμεθα· αὖθες δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἀμα ταῦτα ποιοῦντων ἡμῶν εἰθὺς Ἄραιος ἀφεστήξει· ὄστε φίλος ἡμῖν οὐδεὶς λελειφθεῖται, ἀλλὰ καὶ οἱ πρὸσθεν ὄντες πολέμοι ήμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἀρὰ ἡμῖν ἐστὶ διαβατέος, οὐκ οἶδα· τὸν δ’ οὖν Ἕνφρατην οἴδαμεν ὅτι ἀδύνατον διαβῆναι, κωλυόντων πολέμιων. Οὗ μὲν θέ, ὅν μάχεσθαι γε δέ, ἵππεις εἰσιν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστον ἤξιοι· ὡστε νικώντες μὲν τίνα ἄν ἀποκτείναμεν· ἦττωμένων δὲ οὐδένα οἶνον τε σωθῆναι. 7. Ἡγὼ μὲν οὖν βασιλέα, ὃ οὖν πολλὰ ἔστι τὰ σύμμαχα, εἰπτε προσθημεῖται ἡμᾶς ἀπολέσαμεν, οὐκ οἶδα ὃ τι ἔι αὐτῶν ὤμόσαι, καὶ δεξιάν δοῦναι, καὶ θεοὺς ἐπισκόπησαι, καὶ τὰ ἐκατό τοιστά ἀπίστα ποίησαι Ἡλληνικά καὶ βαρβάρους. Τοιαύτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἤκε Τισσαφέρνης, ἔχων τὴν ἐκατό τοῦ ὄναμιν, ὡς εἰς οἴκον ἀπίων, καὶ Ὄροντας τὴν ἐκατό ὄναμιν· ἤγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἦδη, Τισσαφέρνης ἡγουμένος καὶ ἄγοράν παρέχοντος, ἐπορεύοντο· ἐπορεύθη δὲ καὶ Ἄραιος, τοῦ Κύρου βαρβαρικόν ἔχων στράτευμα, ἢμα Τισσαφέρνης καὶ Ὄροντας, καὶ ἐξουσιοποιοῦσε τὸν ἐκείνον. 10. Οἱ δὲ Ἡλληνες, ὑφορώντες τούτους, αὐτοὶ ἐφ’ ἐκάτω ἔχωρουν, ἡγεμόνας ἔχοντες. Ἐστρατοποιοῦσεν δὲ ἐκάστοτε ἀπέχοντες ἄλληλων παρασάγγην καὶ μεῖον. Ἐφυλάττοντο δὲ ἀμφότεροι ὄστε πολεμίους ἄλληλους, καὶ εὐθὺς τοῦτο ὑποφιάν παρεῖχεν. 11. Ἐνίοτε δὲ καὶ ἐνυλίσκομεν ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαύτα ἦλληγοντες, πληγᾶς ἐνετεινον ἄλληλοι· ὄστε καὶ τοῦτο ἔχθραν παρείχει. 12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλοῦμενον τείχος, καὶ παρῆλθον εἰςω αὐτοῦ. Ἡν δὲ φύκοδομημένον πλίνθως ὄπτας, ἐν ἀσφάλτῳ κειμένως, εὐρός εἰκοσι ποδῶν, ύψος δὲ ἐκατόν· μήκος δ’ ἐλέγετο εἰ- ναι εἰκοσι παρασαγγών· ἀπέχει δὲ Βαβυλόνος οὖ πολὺ. 13. Ἐντεῦθεν δ’ ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας
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15. "Ελληνες παρ' αυτήν ἐσκήνησαν, ἐγγὺς παραδείσου μεγάλου και καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι, διαβεθηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν.

16. 'Επεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτὸς εἰμι, ἐν ζητείς, εἶπεν ὁ ἄνθρωπὸς τάδε. "Επεμψέ με Ἀρίαδος καὶ Ἀρταός, πιστοὶ ὄντες Κύρω, καὶ ύμιν εἴναι, καὶ κελεύονσι φυλάττεσθαι, μὴ ύμιν ἐπιθύμηται τῆς νυκτὸς οἱ βάρβαροι· ἐστὶ δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

17. Καὶ ἔπι τῆν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψας κελεύονσι φυλακῆν, ως διανοεῖται αὐτῆς λύσα τις σαφέρης τῆς νυκτὸς, ἵνα δύνηται, ως μὴ διαβῇ, ἀλλ' ἐν μέσῳ ἀπολπρὴθη τοῦ ποταμοῦ καὶ τῆς διώρυχος.

18. 'Ακούσαντες ταῦτα ἄγοναν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζονσιν, ἄ λέγει. 'Ο Δὲ Κλέαρχος ἀκούσας ἑταράξθη σφόδρα, καὶ ἐφοδεῖτο. 19. Νεανίσκος δὲ τῆς τῶν παρόντων ἐννοῆσας εἶπεν, ως οὐκ ἀκόλουθα εἶν τὸ τε ἐπιθύμησεσθαι καὶ τὸ λύσαν τῆν γέφυραν. Δῆλον γὰρ ὅτε ἐπιτιθεμένοις ἡ νικᾶν δηήσας ἢ ἡπτάσθαι. Ἐκαίν μὲν οὖν νικῶσι, τί δὲν αὐτοὺς λύειν τῆν γέφυραν; οὐδὲ γὰρ, ἐν πολλαῖ γέφυραι ὅσιν, ἔχομεν ἢν ὅποιο φυγόντες ἠμείς σωθῆμεν. 20. 'Εκαίν δὲ ἠμείς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἐξοσιν οὐχ ἐξοσιν
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21. Ἄκοινος δὲ ταύτα ὁ Κλέαρχος ἦρετο τὸν ἀγγελον, πόση τις εἰς χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διάφυ-

χος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κάρμα ἐνείαυ καὶ πόλεις πολλαί καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ 

βάρβαροι τῶν ἀνθρώπων ὑπόπέφαινεν, ὁμοῦντες, μὴ οἱ Ἑλληνες, διελόντες τὴν γέφυραν, μένοιεν ἐν τῇ νῆσῳ, 

ἐρώματα ἔχοντες ἐνθὲν μὲν τὸν Τίγρητα, ἐνθὲν δὲ τὴν 

dιώρυχα, τὰ δὲ ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, 

πολλῆς καὶ ἀγαθῆς ὦσθης, καὶ τῶν ἐργασμὸν ἐννοῶν τῶν 

eἰτὰ δὲ καὶ ἀποστροφή γένουτο, εἰ τις βουλοῦτο βασιλέ 

κακῶς ποιεῖν. 23. Μετὰ ταύτα ἀνεπαύοντο· ἐπὶ μέντο 

τὴν γέφυραν ὁμοι φυλακὴν ἐπεμύβαν· καὶ οὔτε ἐπέθετο 

οὐδεὶς οὐδαμῶθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε 

tῶν πολεμιῶν, ὡς οἱ φιλάττοντες ἀπῆγγελλον. 24. Ἐπειδὴ 

dὲ ἦσο ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις 

τριάκοντα καὶ ἐπτά, ὡς οὖν τε μάλιστα πεφυλαγμένος 

ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, 

ὡς διαβαίνοντων μέλλοιεν ἐπιθήσεσθαι. 'Ἤλλα ταύτα μὲν 

ψευδὴ ἦν· διαβαίνοντων μέντοι οἱ Γλοῦς αὐτοῖς ἐπεφάνη 

μετ’ ἄλλου, σκοπῶν εἰ διαβαίνοιεν τὸν ποταμὸν· Ἐπειδὴ 

dὲ εἶδεν, ἄχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ-

ταρας, παρασάγγασι εἰκοσι, ἐπὶ τὸν Φύσκον ποταμόν, τὸ 

eὔρος πλέθρα· ἐπήν δὲ γέφυρα. Καὶ ἐνταύθα ἤκειτο 

πόλις μεγάλη, ὡς ὤνα 'Ὡτις· πρὸς δὲ ἀπήνυσε τοὺς Ἐλ-

ληνιν ὁ Κύρον καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σοῦ-

σων καὶ Ἐκδικων οἰκισθαί τοῖς ἀγγών, ὡς ἀποθέοις 

βασιλεία· καὶ ἐπιστῆσα τὸ ἐαυτοῦ στράτευμα, παρερχόμενο-

νυς τούς.' Ἐλληνας ἔθεωρε. 26. Ὁ δὲ Κλέαρχος ἤγειτο 

μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. 

Ὅσον δὲ χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστή-

σειε, τοσοῦτον ἦν ἀνάγκη χρόνον δὲ δλον τοῦ στρατεύματος 

gίγνεσθαι τῆν ἐπίστασιν· ὡς τὸ στράτευμα καὶ αὐτῶις
CHAPTER V.

During a halt at the River Zapatas, Clearchus endeavors to put an end to all mutual suspicion by an interview with Tissaphernes. The latter receives him in a very friendly manner, so that Clearchus, moved by his discourse, returns to him with four other generals and twenty captains, in order to be apprised of the persons who, by calumnies, endeavored to excite animosity between the two armies. The generals are invited into the tent of Tissaphernes, while the captains remain without. On a given signal the generals are made prisoners, and the captains, and others who had accompanied them, are cut to pieces. Ariæus then comes with some other Persians to the Grecian camp, and in the name of the King demands a surrender of their arms. Cleanor returns a spirited answer.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάπαταν ποταμὸν, τὸ εὕρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἐμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποφίας μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιθυμίᾳ. 2. Ἐδοξεν οὖν τῷ Κλέαρχῳ ἐγγενέσθαι τῷ Τισσαφέρνει, καὶ, εἰ πως δύνατο, παύσαι τὰς ὑποφίας, πρὶν εἶναι αὐτῶν πόλεμον γενέσθαι· καὶ ἔτεμψε τυνα ἐροῦντα, ὅτι ἐγγενέσθαι αὐτῷ χρήζει. Ὁ δὲ ἐταῖμως ἐκέλευν ἦκειν. 3. Ἐπειδὴ δὲ ἐννηλικον, λέγει ο Κλέαρχος τάδε. Ἐγώ, ὁ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὁρκοὺς γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν ἀλλήλους·
φυλαττόμενον δὲ σὲ τὲ ὅρῳ ὡς πολεμίους ἥμας, καὶ ἥμεις, ὃρῳ τε ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοποῦν σὺ δύναμαι οὔτε σὲ αὐτοθεοθαὶ πειρώμενον ἥμας κακῶς ποιεῖν, ἐγὼ τέ σαφῶς οἶδα ὅτι ἥμεις γε οὖν ἐπινοοῦμεν τιοῦτον οὖδέν, ἐδοξέ μοι εἰς ἅλογος σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλομεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώποις ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ εἰς ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσας βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐτ βουλομένους τιοῦτον οὖδέν. 6. Τάς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συννοσίσας μάλιστα ἂν παύεσθαι, ἥκι, καὶ διδάσκεις σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀποτείχες. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεοὶ ἡμᾶς ὁρκοὶ καλύνοντο πολεμίους εἶναι ἀλλήλοις· δότες δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τούτων ἐγὼ οὖντ' ἂν εὐδαμονίσαιμι. Τὸν γὰρ θεῶν τόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίον ἂν τάχους οὔτε ὅποι ἂν τὰς ἑυγήν ἀποφύγου, οὔτ' εἰς ποίον ἂν σκότος ἀποδαίρῃ, οὐθ' ὡς ἂν εἰς ἔχυρον χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑπόχα, καὶ πανταχή πάντων ἵναν οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὔτω γυγώσκω, παρ' ὦσ ἡμῖν τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἰμιν ἡμῖν ἄγαθον. 9. Σὺν μὲν γὰρ σοι πᾶσα μὲν ὄδος εὐπόρος, πάς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἁπορία· ἀνεὶ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὄδος, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πὰς δὲ ἡχλὸς φοβερός, φοβερῶτατον δ' ἐρμηνευμεστὴ γὰρ πολλῆς ἁπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανεῖτε σε κατακτείναμεν, ἀλλο τι ἂν ητὶ τῶν ἐνεργητῆς κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνισμεσθα; δὸν δὲ δὴ καὶ οἷον ἂν ἐλπίδων ἐμαυτὸν στερήσωμ, εἰ σὲ τι κακὸν ἐπιχειρήσοιμι ποιεῖν, ταύτα λέξοι. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησα μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἴναι εἰ ποιεῖν ἄν βούλουτο· σὲ δὲ νῦν ὅρῳ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ
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τήν σεαυτοῦ ἀρχῆν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἡ Κύρος πολεμία ἐχρήτο, σοὶ ταύτην ἐξύμαχον οὖν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὖτα μαίνεται, δότις οὐ βούλεται σοι φίλος εἶναι; Ἄλλα μὴν (ἐρῶ γὰρ καὶ ταύτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι) 13. Οἶδα μὲν γὰρ ὑμῖν Μυσσοῦς λυπηροῦς ὄντας, οὐς νομίζω ἄν σὺν τῇ παρούσῃ δύναμις ταπεινοῖς ἡμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ὡς οἶμαι ἄν παύσαι ἐνοχλοῦντα ἄει τῇ ζυμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίων δὲ, ὦς μάλιστα ἡμᾶς νῦν γεγυνόσκω τεθυμωμένους, οὐκ ὡρῷ ποιὰ δύναμις συμμάχῳ χρησάμενοι μᾶλλον ἄν κολάσασθε τῆς νῦν σὺν ἑμοὶ οὖσις. 14. Ἄλλα μὴν ἐν γε τοῖς πέριξ ὅλονοι σὺ, εἰ μὲν βούλοι τῷ φίλος εἶναι, ὡς μέγιστὸν ἐν εἰσὶ· εἰ δὲ τὶς σε λυποῖ, ὡς δεσπότης ἀναστρέφοι, ἐχὼν ἡμᾶς ὑπηρέτας, οἰ σοὶ οὐκ ἄν τοῦ μισθοῦ ἔνεκα μόνον ὑπηρετοῦμεν, ἄλλα καὶ τῆς χάρτους, ὡς σωθέντες ὑπὸ σοῦ, σοὶ ἄν ἔχομεν δικαίως. 15. Ἐμοὶ μὲν δή ταῦτα πάντα ἐνυπομονένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδοστ' ἂν ἀκούσαμι τὸ ὦνομα, τίς οὕτως ἐστὶ δεινός λέγειν, ὥστε σε πείσαι λέγων, ὡς ἡμεῖς σοὶ ἐπιθυμεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἰπε· Τισσαφέρνης δὲ ὁδὲ ἀπημείφθη. 16. Ἄλλῃ ἦδομαι μὲν, ὦ Κλέαρχε, ἀκούὼν σου φρονίμους λόγους· ταῦτα γὰρ γεγυνώσκων, εἰ τι ἐμοί κακὸν βουλεύως, ἁμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνως εἶναι. Ὡς δ' ἄν μάθης, ὧτι οὐδ' ἂν ὑμεῖς δικαίως οὕτω βασιλεὶ οὕτ' ἐμοὶ ἀπιστοῦτης, ἄντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἵππεώς πλῆθους ἀπορεῖν, ἢ πεζῶν, ἢ ὄπλασσως, ἐν ἢ ὑμᾶς μὲν βλάπτειν ἴκανοι εἶσθεν ἄν, ἀντιπάσχειν δὲ οὖδεὶς κίνδυνος; 18. Ἄλλα χωρίων, ἐπιτηδείως ὑμῖν ἐπιτίθεσθαι, ἀπορεῖν ἄν σοι δοκοῦμεν; οὔ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλα ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσάκτω δὲ ὄρη ὑμῖν ὄρατε ὄντα πορευτέα, ἄ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἀπορὰ ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοί, ἐφ' ὃν ἔξεστιν ἡμῖν ταμεύεσθαι, ὅπο·
σος ον υμων θουλωμεθα μαχεσθαι; εισι δ' αυτων ους ουδ' αν πανταπασι διαθαιστε, ει μη ημεις υμας διαπορειοιμεν. 19. Ει δ' εν πασι τουτοις ηττωμεθα, αλλα το γε τοι πυρ κρειττον του καρπου έστιν· δν ημεις δυναμεθ' αν κατακαυσαντες λυμον υμιν αντιταξαι, ζ ημεις, ουδ' ει πανν αγαθοι ειητε, μαχεσθαι αν δυνασθε. 20. Πως αν ουν, εχοντες τοσουτοις πόρους προς το υμιν πολεμειν, και τοτους μηδενα ήμιν επικινδυνουν, επειτα εκ τοτου των παντων τοτου αν τον τρόπον εξελοιμεθα, δς μονος μεν προς θεων άσεβης, μονος δε προς άνθρωπων αισχρος; 21. Πανταπασι δε απορων εστι και άμηχανων και αναγκη έχομενων, και τοτους πονηρων, ουτινες έθελουσι δι' επιμορκιας τε προς θεους, και απιστιας προς άνθρωπους, πραττειν τι. ουχ ουτως ημεις, ο Κλεαρχε, ουτε αλογιστου ουτε ήλιθιοι έσμεν. 22. Αλλα τι οη, υμας έξων απολεσαι, ουκ επι τοτο ήλθομεν; ευ ισθι, δει το εμος ερως τοτου αιτιος, το τοις 'Ελλησιν εμε πιστον γενεσθαι, και ζ Κυρος ανεβη έξενικη δια μισθοδοσιας πιστευων, τοτω εμε καταβηναι δι' ενεργειας ισχυρον. 23. οοσα δε μοι άμεις χρησιμοι έστε, τα μεν και ου ειπας, το δε μεγιστον εγω οίδα· την μεν γαρ επι τη κεφαλη ιαραν βασιλει μονον έξεστιν ορθην έχειν, την δ' επι τη καρδια ίσως αν υμων παροντων και έτερους ειπετως έχοι. 24. Ταυτα ειπων έδοξε τω Κλεαρχω αληθη λεγεν· και είπεν· ουκ ουν, έφη, ουτινες, τοιουτων ήμιν εις φιλων υπαρχοντων, πειρωναι διαβαλλοντες τοησα πολεμιους ήμας, αξιοι εισι τα έσχατα παθειν; 25. Και εγω μεν γε, έφη ο Τισαφερνης, ει βούλεσθο μοι οτι τε στρατηγοι και οι λοχαγοι έλθειν εν τω εμφανει, λεξω τους προς εμε λεγοντας, ως συ εμοι επιουλευεις και τη συν έμοι στρατια. 26. Εγω δε, έφη ο Κλεαρχος, αξω παντας, και σοι αυ δηλωσα, δθεν εγω περι σου ακουω. 27. 'Εκ τοτων δη των λόγων ο Τισαφερνης φιλοφρονουμενος τοτε μεν μενειν το αυτων εκέλευσε, και σύνεδειν εποιησατο. Τη δε υστεραι ο Κλεαρχος, έλθων επι το στρατόπεδον, δηλος τ' ήν πανν
κειμένως οίκους διακιείθαι τὸν Τισσαφέρνην, καὶ ἂ ἐλεγεν ἑκείνως ἀπῆγγελλεν· ἔφη τε χρήσαι λέναι παρά Τισσαφέρνην, οὐς ἐκέλευσε, καὶ οὗ ἀν ἐλεγχόθωσι διαβάλλοντες τῶν Ἐλλήνων, ὡς προθάτας αὐτούς καὶ κακόνως τοῖς Ἐλλησίκων ὄντας τιμωρηθῆναι. 28. ἦσσετε ἐδείναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτοῦν καὶ συγγεγεγενημένον Τισσαφέρνει μετ᾽ Ἀριαίον, καὶ στασιάζοντα αὐτῷ, καὶ ἐπιπολευόντα, ὡς τὸ στράτευμα ἄπαν πρὸς ἐαυτὸν λαβῶν φίλος ἦ Τισσαφέρνει. 29. Ἡθούλετο δὲ καὶ οὗ Κλεάρχος ἄπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυόντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιώτων ἀντέλεγον τίνες αὐτῷ, μὴ λέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. ὁ δὲ Κλεάρχος ἰσχυρός κατέτεινεν, ἢςτε διεπράζετο πέντε μὲν στρατηγούς λέναι, εἰκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ, ὡς εἰς ἀγοράν, καὶ τῶν ἀλλῶν στρατιωτῶν ὡς διακόσιοι. 31. Ἔπει ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰςο, Πρόξενος Βοιώτου, Μένων Θεταλός, Ἀγίας Ἀρκάς, Κλεάρχος Δάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δὲ ἔστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἳ τ᾽ ἐνδον ἐνυπαλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὅτινι ἐνυπαχάνοιεν Ἐλληνιν, ἢ δούλω ἢ ἐλευθέρω, πάντας ἐκτενον. 33. Οἱ δὲ Ἐλληνες τήν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὄρωντες, καὶ δ τι ἐποίουν ἡμιφυγόνοι, πρὸς Νίκαρχος Ἀρκάς ἦκε φεύγων, τετρωμένως εἰς τὴν γαστέρα, καὶ τὰ ἐντερὰ ἐν ταῖς χερσίν ἔχων, καὶ ἐπει πάντα τὰ γεγεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἐλληνες ἔθεσαν ἐπὶ τὰ ὁπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες αὐτίκα ἦσεν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀριαίος δὲ καὶ Ἀρτάσος καὶ Μιθραδάτης, οὗ ἦσαν Κύριος πιστότατοι· ο δὲ τῶν Ἐλλήνων ἐρμηνεύως ἔφη καὶ τὸν Τισσαφέρνους ἄδελφον σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν.
τεθωρακισμένοι, εἰς τριακοσίους. 36. Οὕτως, ἔπει ἐγγύς ᾧςαν, προσελθεῖν ἐκέλευον, εἰς τις εἰς τῶν 'Ελλήνων ἦ στρατηγὸς ἦ λοχαγός, ἵνα ἀπαγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξήλθον φυλαττόμενοι τῶν 'Ελλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνητος Στυμφάλιος, εὖν αὐτοῖς δὲ Ξενοφόν Ἀθηναῖος, ὅποις μάθοι τὰ περὶ Προξένου· (Χειρίσοφος δ' ἐτύγχανεν ἄπων ἐν κώμῃ τινὶ εὖν ἀλλος, ἐπιστιτζόμενος.) 38. Ἐπεὶ δὲ ἐστήσαν εἰς ἐπέκους, εἶπεν Ἄριαῖος τάδε. Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἔπει ἐπιορκῶν τοις ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθυηκε. Πρόξενος δὲ καὶ Μένων, ὅτε κατήγγειλαν αὐτοῦ τὴν ἐπιδουλὴν, ἐν μεγάλῃ τιμῇ εἰσί. Ἰρμᾶς δ' ὁ βασιλεύς τὰ ὅπλα ἀπαίτητε· αὐτοῦ γὰρ εἶναι φησίν, ἐπείπερ Κύρου ἤσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίνατο οἱ Ἕλληνες, (ἐλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος;) Ὁ κάκιστε ἄνθρώπων, Ἄριαῖε, καὶ οἱ ἄλλοι, θαυμάτως Κύρου φίλου, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἄνθρώπους, οὔτες, ὁμόσαντες ἦμιν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτούς, οἷς ὄμνυτε, ἀπολωλέκατε, καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξῦν τοὺς πολεμίους ἐφ' ἡμᾶς ἐρχομεθε· 40. Ὁ δὲ Ἄριαῖος εἶπε· Κλέαρχος γὰρ πρόθεν ἐπιστυλεύον φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἠμῖν τοὺς εὖν τούτοις. 41. Ἐπὶ τούτους Ξενοφόν τάδε εἶπε. Κλέαρχος μὲν τοῖνοι, εἰ παρὰ τοὺς ἄρκους ἔλυν τὰς σπονδὰς, τὴν δίκην ἔχει· (ὁμικών γὰρ ἀπόλυναθεί τοὺς ἐπιορκοῦντας;) Πρόξενος δὲ καὶ Μένων ἑπείπερ εἰσίν ὁμότεροι μὲν εὐνεγήται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· ἔθηλον γὰρ, ὅτι, φίλου γε ὅτις ἀμφοτέροις, πειράσοντες καὶ ἦμῖν καὶ ἦμῖν τὰ βέλτιστα ἐξισοδομεῖν· 42. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλους ἀπῆλθον, οὐδὲν ἀποκρινάμενοι.
CHAPTER VI.

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

1. Οἱ μὲν δὴ στρατηγοὶ, οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐπελεύθησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογομένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἔχοντων, δόξας γενέσθαι ἄνηρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἐως μὲν πόλεμος ἦν τοῖς Δακεδαμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· Ἦσει δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς Οἱ Θράκες ἀδικοῦσι τοὺς Ἐλλήνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρά τῶν Ἐφόρων, ἐξέπλευ, ὡς πολεμήσων τοῖς ὑπὲρ Χεφφονίσσου καὶ Περινθοῦ Θραξίν. 3. Ἦσει δὲ μεταγνώσεις πως οἱ Ἐφόροι, ἦδη ἐξώ δυντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ιωσθίου, ἐνταύθα οὐκέτι πείθεται, ἄλλ' φχετο πλέων εἰς Ἐλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἅπειθόν. Ἦδη δὲ φυγάς ὄν, ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἐπεισε Κύρον ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κύρος μνημόνια δαρεικοῖς· 5. Ὁ δὲ λαβὼν ὄν ἐπὶ βαθυμίαις ἐτράπητο, ἄλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμησε τοὺς Θραξί, καὶ μάχη τε ἔνικησε, καὶ ἀπὸ τούτον δὴ ἔφερε καὶ ἤγε τούτους, καὶ πολεμῶν διεγένετο, μέχρι Κύρος ἐδείηθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ἐξίν εἴκειν αὐτοὺς πολεμήσων.

6. Τάντα οὖν φιλοπόλεμον μου δοκεῖ ἄνδρός ἔργα εἶναι, δότις, ἔξω μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν, ἔξω δὲ βαθυμεῖν, βούλεται ποιεῖν ὡς το πολεμεῖν, ἔξω δὲ χρήματα ἔχειν ἀκινδύνως, αἱρεῖται πολεμών μείονα ταύτα ποιεῖν. Ἡκείνος δὲ, ὅσπερ εἰς παιδικά
η εἰς ἄλλην τινὰ ἦδονήν, ἦθελε δαπανᾶν εἰς πόλεμον· ὅτι μὲν φιλοπόλεμος ἦν. 7. Πολεμικός δὲ αὐτ ταύτη ἐδόκει εἶναι, ὅτι φιλοκίνδυνος τε ἦν, καὶ ημέρας καὶ νυκτὸς ἀγων ἐπὶ τούς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμοι, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολόγουν. 8. Καὶ ἄρχικός δ’ ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιοῦτον τρόπον, οἶον κάκεινος εἶχεν. Ἱκανὸς μὲν γὰρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔξει ἡ στρατιά αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἢκανὸς δὲ καὶ ἐμποίησαι τοῖς παρούσιοι, ὡς πειστέοι ἐκ Κλέαρχῳ. 9. Τοῦτο δ’ ἐποίησε ἐκ τοῦ χαλέπου εἶναι· καὶ γὰρ ὅραν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαξε τε ἄει ἱσχυρός, καὶ ὅργῇ ἐνίστε, ὡς καὶ αὐτῷ μεταμέλειν ἑσθ’ ὄτε. Καὶ γνώμῃ δὲ ἐκόλαξεν· ἀκολούθων γὰρ στρατεύματος οὐδὲν ἠγείτο ὀφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἐφασαν, ὡς δέοι τὸν στρατιώτην τὴν φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἡ φυλακᾶς φυλάξειν, ἡ φίλων ἀφεξεσθαι, ἡ ἀποφασίστως λέγει πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἦθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἠρώνυντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαινόταν αὐτὸν ἐν τοῖς προφότοις ἐφασαν φαίνεσθαι, καὶ τὸ χαλέπιν ἔφωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὡςτε σωτήριοι, καὶ οὐκέτι χαλέποι, ἐφαίνετο. 12. Ὅτε δ’ ἔξω τοῦ δεινοῦ γένοντο, καὶ ἔζειν πρὸς ἄλλους ἀρχιμενοὺς ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρε οὐκ εἰχεν, ἀλλ’ ἂς χαλέπος ἦν καὶ ὦμος· ὡςτε δείκειυτο πρὸς αὐτὸν οἱ στρατιῶται ὡςπερ παίδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένοις οὐδέσποτε εἰχεν· οἴτινες δὲ ἢ ὑπὸ πόλεως τεταγμένον, ἢ ὑπὸ τοῦ δεισθαί, ἢ ἄλλη τινὶ ἀνάγκη κατεχόμενοι, παρείσθαν αὐτῷ, σφόδρα πειθομένοις ἔχρητο. 14. Ἐπεὶ δὲ ἦρξαντο νικάν ἐξὶν αὐτῷ τοὺς πολεμίους, ἦδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς οὖν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ’ ἐκείνου τιμωρίαν φοβεῖσθαι αὐτῶς εὐτάκτους ἐποίει.
15. Τοιούτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ υπὸ ἄλλων οὖ μᾶλα ἔθέλειν ἐλέγετο. Ἡν δὲ, ὦτε ἐτελεύτα, ἀμφὶ τὰ πεντῆκοντα ἐτη.

16. Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μέν, μειράκιον δὲν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἄργυριον τῷ Δεοντίνῳ. 17. Ἐπεὶ δὲ συννεγένετο ἐκεῖνω, ἱκανὸς ἦδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος δὲν τοῖς πρώτοις, μὴ ἠττᾶσθαι εὔρεγετών, ἠλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεως· καὶ ὥστε κτῆσεσθαι ἕκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγαλ., καὶ χρήματα πολλά· 18. Τοιοῦτον δὲ ἐπιθυμοῦν, σφόδρα ἔνθησαν αὐτῷ καὶ τούτῳ εἶχεν, ὅτε τούτων οὐδὲν ἄν φέλοι κτάσθαι μετὰ ἀδικίας, ἄλλα σὺν τῷ δικαίῳ καὶ καλῷ ὥστε δεῖν τούτων τυχάνειν, ἀνεν δὲ τούτων μὴ· 19. "Ἄρχειν δὲ καλῶν μὲν καὶ ἄγαθῶν δυνατός ἦν· οὐ μέντοι οὔτ' αἰδώ τοῖς στρατιώταις ἐαυτοῦ ous ὡφόν ἱκανὸς ἐμποίησα, ἄλλα καὶ ἕκαστον μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἄρχομενοι ἐκείνοι· καὶ φθόνοιμονος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνο. 20. "Ὅμετο δὲ ἄρκειν πρὸς τὸ ἄρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιραοῦν αὐτῷ οἱ μὲν καλοὶ τε κἀκακοὶ τῶν συνόντων εὐνοῶ ἢσαν, οἱ δὲ ἀδικοὶ ἐπεθύμευσον ὡς εὐμεταχειριστῷ ὑντι. "Ὅτε δὲ ἀπέθνησεν ἦν ἔτων ὡς τριάκοντα.

21. Μένων δὲ ο Θεττάλος δῆλος ἦν ἐπιθυμῶν μὲν πλούτειν ἱδρυηρῶς, ἐπιθυμοῦν δὲ ἄρχειν ὅτι καὶ πλεῖοι λαμβάνοι, ἐπιθυμοῦν δὲ τιμᾶσθαι ἕνα πλεῖον κερδαίνοι· φίλος δὲ ἐδούλευτο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἄδικον μὴ διδοθῇ δήκην. 22. "Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὃν ἐπιθυμοῦσιν, συντομοτάτην ὅστε ἔδων εἶναι διὰ τοῦ ἐπιορκείν τε, καὶ ψεύδεσθαι, καὶ ἐξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνώπιο cub οὗτο τῇ ἡλικίᾳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἦν οὔδενα, ὅτι δὲ φαίνει φίλος εἶναι, τούτῳ ἐνδήλης ἐγίγνετο ἐπισκολεύων. Καὶ πολεμίοι μὲν οὔδενος κατεγέλα, τῶν
dé συνόντων πάντων ὡς καταγελῶν· οἱ δὲ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἑπεδούλευεν· (χαλεπόν γὰρ ἑτε εἰναι τὰ τῶν φυλαττομένων λαμβάνειν;) τὰ δὲ τῶν φίλων μόνος ἑτε εἰδεναι ῥάστων ὃν ἀφελάτα λαμβάνειν. 25. Καὶ δὸς οἷς μὲν αἰσθάνοντο ἐπιόρκους καὶ ἄδικους, ὡς εὖ ὑπλεσμένους ἐφοβείτο, τοῖς δὲ ὅσιοις καὶ ἀλήθειαν ἄσκοις ὡς ἀνάνδρως ἐπειράτο χρήσαται. 26. Ὄσπερ δὲ τις ἀγάλλεται ἐπὶ Θεοσεβεία, καὶ ἀληθεία, καὶ δικαιότητι, οὗτοι Μένων ἡγάλλειν τῷ ἐξαπατῶν δύνασθαι, τῷ πλάσασθαι ψευδή, τῷ φίλους διαγελάν· τὸν δὲ μῆ πανούργον τῶν ἀπαιδευτῶν αἰεί ἐνομίζειν εἶναι. Καὶ παρ᾽ ὅις μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τοῦτοις ἑτε δεῖν κτήσασθαι. 27. Τὸ δὲ πειθόμενους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συνναδικείν αὐτοῖς ἐμπερανάτο. Τιμῶσθαι δὲ καὶ ἑραπεύεσθαι ἥξιον, ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθέλοι αὐτὸν ἀδικεῖν. Εὐρεγείαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρέωμενος αὐτῷ οὐκ ἀπόλογεν αὐτὸν. 28. Καὶ τὰ μὲν δὴ ἀφανὴ ἐξεστὶ περὶ αὐτοῦ ψεύδεσθαι, ἡ δὲ πάντες ἵσασι ταῦτ᾽ ἐστὶ. Παρὰ Ἀριστίππῳ μὲν, ἐτὶ ὦραίος ὡς, στρατηγεῖν διεπράζετο τῶν ἔξων· Ἀριαιῷ δὲ, βαρβάρῳ ὄντι, ὃτι μειρακίως καλοὶς ἤδετο, οἰκειότατος ἐτὶ ὦραίος ὃν ἐγένετο· αὐτός δὲ παιδικὰ εἰς Θαρύπαν, ἀγένειος ὃν γενεώτα. 29. Ἀποληθνυσκόμενοι δὲ τῶν συστρατηγῶν, ὃτι ἐταράτευσαν ἐπὶ βασιλέα ἢν Κύρῳ, ταῦτα πεποιημένα οὐκ ἀπέθανεν· μετὰ δὲ τῶν τῶν ἄλλων ζάνατον στρατηγῶν τιμωρθεῖς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὕστερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτιμηθέντες τὰς κεφαλὰς, (ὕστερ τάχιστος ζάνατος δοκεῖ εἶναι,) ἀλλὰ ἥνω αἰκισθεῖς ἐνιαυτὸν, ὡς πονηρός, λέγεται τῆς τελευτῆς τυχείν. 30. Ἀγίας δὲ ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαῖος, καὶ τοῦτο ἀπεθανέτην. Τούτων δὲ οὐθ’ ὡς ἐν πολέμῳ κακῶν οὐδείς κατεγέλα, οὔτ’ εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἡστην δὲ ἀμφό ἂμφὶ τὰ πέντε καὶ τριάκοντα ἐτη ἀπὸ γενέας.
XENOPHON'S ANABASIS.

Book III.

Chapter I.

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

1. "Οσα μὲν δή, ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, οἱ Ἐλληνες ἐπραξαν μέχρι τῆς μάχης, καὶ δόα, ἐπεὶ Κύρος ἐπελευτησεν, ἐγένετο, ἀπιόντων τῶν Ἐλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδηλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολόλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἐλληνες, ἐννοούμενοι μὲν, διὸ ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλά καὶ ἡθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δὲ οὖν οὐδεῖς ἔτι παρέξειν ἐμελλεν, ἀπείχον δὲ τῆς Ἐλλάδος οὐ μεῖον ἡ μύρια στάδια, ἡγεμόν θ' οὖν οὐδεῖς τῆς ὠδοῦ ἦν, ποταμοὶ δέ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδε ὠδοῦ, προφθεύσεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἠπέα οὐδένα σύμμαχον ἔχοντες· ἄστε εὐθηλῶν ἦν, διὸ οὐκώντες μὲν οὐδένα ἀν κατακάνοντες, ἢττηθέντων δὲ αὐτῶν οὐδεὶς ἦν λειψθείη. 3. Ταῦτα ἐννοοῦμενοι, καὶ ἀθύμως ἔχοντες, ὅλιγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὅλιγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπάνοτο δὲ ὅπου ἐτύγχανεν ἔκαστος, οὐ δυνάμενοι καθώς δειν ὑπὸ λύπης καὶ πόθον πατρίδων, γονέων, γυναικῶν,
παίδων, οὗς οὕποτ' ἐνόμιζον ἐτί δυσθεσαί. Οὐτω μὲν δὴ διακείμενοι πάντες ἀνεπαίνυντο.

4. Ἥν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἄθηναῖος, δε οὔτε στρατηγὸς, οὔτε λοχαγὸς, οὔτε στρατιώτης ὅν, συνηκολ-ούθει, ἄλλα Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένως ὁν ἄρχαίος ὑπισχενεῖ διὰ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ παύσειν, ὅν αὐτὸς ἔφη κρεῖττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνώσας τὴν ἐπιστολήν, ἀνακοινώναται Σωκράτει τῷ Ἄθηναιῷ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύοις μὴ τι πρὸς τῆς πόλεως οἱ ἐπαιτεῖν εἰῇ Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Δακεδαμιονίοις ἐπὶ τὰς Ἀθηναῖας συμπολεμή-σαι, συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντα εἰς Δέλφους ἀνα- κοινώσας τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενο- φῶν ἐπήρετο τὸν Ἀπόλλων, τίνι ἄν ἦν θεῶν θύουν καὶ εὐχό-μενοι κάλλιστα καὶ ἀριστα ἔλθοι τὴν ὁδὸν, ὃν ἐπινοεῖ, καὶ καλὸς πράξας σωθείη. Καὶ ἀνέιλεν αὐτῷ ὁ Ἀπόλλων θεοῖς ὡς ἢδε θύειν. 7. Ἐπεὶ δὲ πάλιν ἠλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἤτιτᾶτο αὐτὸν, ὅτι οὐ τούτο πρῶτον ἠρώτα, πότερον λόγον εἰῇ αὐτῷ πορευεσθαι ἢ μένειν, ἄλλ', αὐτὸς κρίνας ἱτεόν εἰναι, τοῦτ' ἐπινικάνετο, ὅπως ἂν κάλλιστα πορευθείη. Ἐπεὶ μέντοι οὕτως ἦρον, τάυτ', ἔφη, χρῆ ποιεῖν δοσά ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὖντω, θυσάμενος οἷς ἀνέιλεν ὁ θεὸς, ἐξέπλευ, καὶ καταλαμβάνει ἐν Σάρδεσι Προξένον καὶ Κύρον, μέλλουτας ἡδη ὀρμᾶν τὴν ἄνω ὁδὸν, καὶ συνεστάθη Κύρῳ. 9. Προ- χυμομένου δὲ τοῦ Προξένου, καὶ ὁ Κύρος συμπροθύμησετο μείναι αὐτῶν. Ἐπεὶ δὲ ὅτι, ἐπειδὰν τάχιστα η στρατεία λήξῃ, εὑρος ἀποπέμψειν αὐτῶν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς· οὐχ ὡς ἦν Προξένου, (οὐ γὰρ ἦδε τῆν ἐπὶ βασιλεία όρμην, οὐδὲ ἄλλος οὕδεις τῶν Ἐλλήνων πλῆν Κλεάρχου) ἐπεὶ μέντοι εἰς Κελλικιαν ἦλθον, σαφὲς τάσιν ἠδή ἐδοκεί εἰναι ὅτι ὁ στόλος εἰς ἐπὶ βασιλεία. Φοβουμένοι δὲ τῆν ὁδόν, καὶ ἀκοινοῦσαν.
11. Ἐπει δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἔδυνατο καθεδεῖν· μικρὸν δὲ ὑπνοῦ λαχῶν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσείν εἰς τὴν πατράψιν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πάσαν. 12. Περίφοβος δὲ εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, (ὅτι, ἐν πόνοις νῦν καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἔδειξεν ἔδοξεν) πῇ δὲ καὶ ἐφοβεῖτο, (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἔδοκεν αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ,) μή οὗ ὄνοματι ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ' εἰργοτο πάντοθεν ὑπὸ τινῶν ἀποριῶν.

13. ὅποιον τι μέντοι ἔστι τὸ τοιοῦτον ὄναρ ἔδειξεν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε. Εὐθὺς ἐπειδή ἀνηγέρθη, πρῶτον μὲν ἕνναι αὐτῷ ἐμπίπτει τι κατάκειμαι; ἢ δὲ νῦς προδοίειν ἄμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξειν. Εἶ δὲ γενησόμεθα ἐπὶ βασιλείς τί ἐμπόδων μή οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδύναται, πάντα δὲ τὰ δεινότατα πάθοντα, ὑβριζόμενοις ἀποθανεῖν; 14. ὅπως δ' ἁμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡς περ ἔξων ἱσυχίαν ἄγειν. 'Εγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποιάν δ' ἡμίκινα ἐμαυτῷ ἐλθείν ἀναμενόω; αὐτῷ γὰρ ἔγωγ' ἐτι προσβούτερος ἔσομαι, εάν τῷ μερον προδῷ ἐμαυτὸν τοὺς πολεμίους. 15. 'Εκ τούτου ἀνώσταται καὶ συγκαλεῖς τοὺς Προξένους πρῶτον λαχαγούς. 'Επει δὲ συνήλθον, ἐλεξεν, 'Εγὼ, ὁ ἄνδρες λοχαγοί, οὔτε καθευδόντες δύναμαι, (ὡς περ οἴμαι οὐδ' ὑμεῖς,) οὔτε κατακείσθαι ἐτι, ὅρων ἐν οἷς ἐσμέν. 16. Οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφρασαν, πρὶν ἐννυμίσαν καλὸς τὰ ἑαυτῶν παρασκευάσσαθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὡς κάλλιστα ἀγωνιόμεθα. 17. Καὶ μὴν εὶ ὑφησόμεθα, καὶ ἔπι βασιλεῖς γενησόμεθα, τι οἴμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομυθρίου καὶ ὁμοπατρίου ἀδελφοῦ, καὶ αὐθηνεκτος ἣδη, ἀποτεμῶν τὴν
κεφαλήν καὶ τὴν χεῖρα ἀνεσταύρωσεν ἡμᾶς δέ, οἷς κηρεμύων μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπὶ αὐτόν, ὥς οὐδὸν ἀντὶ βασιλέως ποιήσουσε, καὶ ἀποκτενοῦσες, εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν; 18. Ἀρ' οὖν ἂν ἐπὶ πάν ἔλθοι, ὡς, ἡμᾶς τὰ ἐσχατὰ αἰκίσαμενος, πάσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπὶ αὐτόν; Ἀλλ' ὅπως τοι μὴ ἐπὶ ἐκείνῳ γενησόμεθα πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἰ σπονδαῖ ἔσαι, οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεωμένους αὐτῶν δοσὶ μὲν χώραν καὶ οἷαν ἔχομεν, ὡς δὲ ἀφοῦνα τὰ ἐπιτίθεια, δοσὺς δὲ ἑραπόντας, δοσα δὲ κτῆνη, χρυσὸν δὲ, ἐσθῆτα δέ. 20. Τὰ δ' αὐ τῶν στρατιωτῶν ὅπτεν ἐνυμοίμην, ὅτι τῶν μὲν ἁγαθῶν πάντων οὐδενοί ἡμῖν μετείχη, εἰ μὴ πραιμέθα, ὅτου δ' ἄνυσάμεθα ἡδεῖν ἐτι ὀλίγους ἔχοντας, ἀλλας δὲ πὼς πορίζοσθαι τὰ ἐπιτίθεια ἡ ὁνυμένους ὄρκους ἡδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβοῦμην ἡ νῦν τὸν πόλεμον. 21. Ἐπεί μὲντοι ἐκεῖνοι ἔλισαν τὰς σπονδὰς, λελύθαι μοι δοκεὶ καὶ ἡ ἐκείνων ὃδρης καὶ ἡ ἁμέτερα ὑποφία. 'Εν μέσῳ γὰρ ἡδη κεῖται ταύτα τὰ ἁγαθά, ἄθλα, ὅπτεροι ἄν ἡμῶν ἄνδρες ἁμείνους ὤσιν· ἁγνοθέται δ' οἱ θεοί εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. 22. Οὕτως μὲν γὰρ αὐτοὺς ἐπιωρκήσασιν ἡμεῖς δέ, πολλὰ ὀρόντες ἁγαθά, στερρῶς αὐτῶν ἀπειχόμεθα, διὰ τοὺς τῶν θεῶν ὄρκους· ὡςτε ἐξείναι μοι δοκεῖ λέναι ἐπὶ τὸν ἁγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη, καὶ θάλη, καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἁμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ νηπητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοί, ὥστε τὸ πρόσθεν, νίκηρην ἡμῶν διδώσων. 24. Ἀλλ', ἵσως γὰρ καὶ ἄλλου ταῦτ' ἐνυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμενομεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμηθαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν· Φάνητε τῶν λοχαγῶν ἀριστοι καὶ τῶν στρατηγῶν ἄξιοστρατηγότεροι. 25. Καγὼ δέ, εἰ μὲν
26. 'Ο μὲν ταύτ' ἐλέειν· οἱ δὲ λοχαγοί, ἀκούσαντες ταῦτα, ἤγειοθαὶ ἐκέλευον πάντες· πλὴν 'Απολλωνίδης τις ἦν, Βοιωτίας φύνη· οὗτος δ' εἶπεν, ὃτι φλαναρία ὅστις λέγει ἄλλος πως σωτηρίας ἂν τυχεῖν, ἢ βασιλέα πείσας, εἰ δύνατο· καὶ ἢ ἠρχητο λέγειν τὰς ἀπορίας. 27. 'Ο μέντοι ξενοφόρων, μεταξύ ὑπολαβῶν, ἐλέειν ὄδε. 'Ω θαυμασίωτατε ἀνθρωπε, σὺ δὲ γε οὔδε ὅρων γιγνώσκεις, οὔδε ἀκούσων μέμηνσα. 'Εν ταύτῳ γε μέντοι ἥθα τοῦτοι, ὅτε βασιλεὺς, ἐπεὶ Κύρος ἄπεθανε, μέγα φρονήσας ἐπὶ τοῦτο, πέμπων ἐκέλευε παραδιδόναι τὰ ὀπλα. 28. Ἐπεὶ δὲ ἤμειν οὐ παραδόντες, ἀλλ' ἐξετιλσάμονες, ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε, πρεσβεῖς πέμπων, καὶ σπονδᾶς αἰτῶν, καὶ παρέχων τὰ ἐπιτήδεια, ἐστε σπονδῶν ἐτυχεν· 29. Ἐπεὶ δ' αὐτὶ οἱ στρατηγοὶ καὶ λοχαγοί, ὄστερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἀνέν ὀπλῶν ἥλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιδόμενοι, κεντούμενοι, ὑδρευόμενοι, οὐδὲ ἀποδανεῖν οἱ τλῆμονες δύνανται, καὶ μᾶλ' οὐμαι ἐρῶντες τοῦτο· 'Α σὺ πάντα εἰ δῶς τοὺς μὲν ἀμύνασθαι κελεύοντας φλαναρεῖν φής, πείθειν δὲ πάλιν κελεύεις ιόντας· 30. Ἐμοὶ δὲ, ὃ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μῆτε προκείσομαι εἰς ταύτῳ ἤμιν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν, σκεῦη ἀναθέντας, ως τοιούτω χρῆσαί. Οὕτως γὰρ καὶ τὴν πατρίδα κατασχύνει, καὶ πάσαν τὴν 'Ελλάδα, ὡτι, Ἐλλην ὡν, τοιοῦτός ἔστιν. 31. 'Ενετέθην ὑπολαβῶν Ἀγασίας Στυμφάλιος εἶπεν· 'Αλλὰ τούτω γε οὕτε τῆς Βοιωτίας προσῇκει οὐδέν, οὐτε τῆς 'Ελλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἰδέν, ὡςτε Λυδόν, ἀμφότερα τὰ ὅτα τετρυπημένον. Καὶ εἶχεν οὕτως. 32. Τοῦτον μὲν οὐν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξιςς ιόντες, ὅπου μὲν στρατηγὸς σῶος εἰς, τὸν στρατηγὸν παρεκάλουν· ὅποθεν δὲ οὖχοιτο, τὸν ὑποστρατηγὸν· ὅπου
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δ' αὐ λοχαγὸς σῶς εἶης τὸν λοχαγὸν. 33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοτο ὁ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόν. "Οτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νῦκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἡλεῖος, πρεσβύτατος ἄν τῶν Προξένων λοχαγῶν, ἤρχετο λέγειν ὡς. Ἡμῖν, ὡ ἀνδρεῖς στρατηγοὶ καὶ λοχαγοί, ὡράσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσατο, ὅπως βουλευσαίμεθα εἰ τι δύναμθα ἀγαθόν. Δέξον δ', ἐφη, καὶ σὺ, ὦ Ξενοφῶν, ἀπέρ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτον λέγει τάδε Ξενοφῶν. 'Αλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης, οὗς μὲν ἐδυνηθησαν, συνελήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύσασιν, ὦς, ἦν δύναται, ἀπολέσωσιν. Ἡμῖν δὲ γε οἴμαι πάντα ποιητά, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενόμεθα, ἀλλὰ μᾶλλον, ἦν δυνόμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. Εὖ τοιῶν ἐπίστασθε, ὃτι ύμεῖς, τοσοῦτοι ὑντες ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὕτω πάντες πρὸς ύμᾶς βλέπονται, κἂν μὲν ύμᾶς ὀρῶσιν ἀθύμους, πάντες κακοὶ ἐσονταί. Εἴ δὲ ύμεῖς αὐτοὶ τε παρασκευάζομεν φανεροὶ ἦτε ἐπὶ τοῖς πολεμίοις, καὶ τοὺς ἄλλους παρακαλεῖτε, εὖ ἵστε, ὃτι ἐφονται ύμῖν, καὶ πειράσονται μιμεῖσθαι. 37. Ἰσως δὲ τού καὶ δικαίων ἐστιν ύμᾶς διαφέρειν τοις τούτων. 'Ημεῖς γὰρ ἐστε στρατηγοὶ, ύμεῖς ταξιαρχοί καὶ λοχαγοί. Καὶ, ὃτε εἰρήνη ἦν, ύμεῖς καὶ χρήματι καὶ τιμαὶ τοῦτων ἐπιλευκείτε· καὶ νῦν τοῖς, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦσι δὲν ύμᾶς αὐτοὺς ἁμείνους τε τοῦ πλήθους εἶναι, καὶ προβουλεύειν τούτων καὶ προσπονεῖν, ἦν πον δέ. 38. Καὶ νῦν πρῶτον μὲν οἴομαι ἄν ὑμᾶς μέγα δνήσαι τὸ στρατευμα, εἰ ἐπιμεληθείτε, ὅπως ἄντι τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικαταστάθωσιν. "Ἀνεν γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντες εἰπεῖν, οὔδ' ἀρμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σωζεῖν δοκεῖ, ἢ δὲ ἀταξία πολλοὺς ἠδὴ ἀπολὼλεκεν
39. Ἐπειδὰν δὲ καταστήσθησθε τοὺς ἁρχοντας, ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συνλέγητε καὶ παραδιαρ-σύνητε, οἴμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γάρ ἢς καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἄθυμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἄθυμως δὲ πρὸς τὰς φυλακὰς. Ὁστε, οὕτω γ´ ἐχόντων, οὐκ οἴδα  ὅτι ἄν τις χρήσατο αὐτοῖς, ἐλεῖ νυκτὸς δέοι τι ἐλέτε καὶ ἡμέρας. 41. Ἡν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοοῦνται, τί πεῖσονται, ἀλλὰ καὶ τί ποίησονται, πολὺ εὐθυμότεροι ἐσονται. 42. Ἐπι-στασθέ γάρ ἢ, τῶν ὁ δὲ πλήθος ἔστιν οὕτε ἱσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλʼ ὀπότεροι ἂν, σὺν τοῖς θείοις, ταῖς ψυχαῖς ἑρῴμενεστέροι ἦσαν ἐπὶ τοὺς πολεμίους, τοῦτος ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. 43. Ἐνετεθήμημα δʼ ἐγγωγε, ὡ ἄνδρες, καὶ τοὺτο, ὅτι, ὅποιοι μὲν μαστεύονται ζην ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὕτως μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνή-σκοιν· ὅποιοι δὲ τὸν μὲν θάνατον ἐγνώκασι πάσι κοινῶν εἶναι καὶ ἀναγκαῖον ἀνθρώπως, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τοῦτος ὡς μᾶλλον πως εἰς τὸ γῆρας ἀφικνομένους, καὶ, ἣς ἄν ξώσων, εὐθαμονέστερον διάγονται. 44. "Α καὶ ἦμας δεὶ νῦν καταμαθόντας, (ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν,) αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν. 'Ο μὲν ταύτ' εἰπὼν ἐπαύσατο. 45. Μετὰ δὲ τοῦτον εἶπε Χειρίσσοφος· 'Ἀλλὰ πρόσθεν μὲν, ὁ Ξενοφῶν, τοσοῦτον μοῦνον σε ἐγγίγνωσκον, ὅσον ἦκουσον Ἀθηναίοις εἶναι· νῦν δὲ καὶ ἔπαινῳ σε ἐφ' οἷς λέγε-εῖς τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλεῖστοι εἶναι τοιούτους· κοινὸν γὰρ ἂν εἰς τὸ ἀγαθόν. 46. Καὶ νῦν, ἐφι, μή μέλλωμεν, ὡ ἄνδρες, ἀλλʼ ἀπελθόντες ἥδη αἱρείσθε οἱ δεόμενοι ἁρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἱρεθέντας ἀγγετε· ἐπείτα ἐκεῖ συγ-καλοῦμεν τοὺς ἄλλους στρατιώτας. Παρέστω δ' ἦμιν, ἐφι, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἀμα ταῦτ' εἰπὼν ἀνέστη, ὡς μή μέλλοι, ἀλλὰ περαινοῖ τὰ δέοντα. 'Εκ τοῦτον
At a council held by the new generals, after speeches from Cheirisophus, Cleonor, and Xenophon, the order of march is determined, and their duties are assigned to each commander.

1. 'Επει δὲ ἦρημτο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκοι οἱ ἁρχοντες, καὶ ἔδοξεν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τοὺς στρατιώτας. 'Επει δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθοι, ἀνέστη πρῶτον μὲν Χειρίσσοφος ὁ Λακεδαμόνιος, καὶ ἔλεξεν ὡδε. 2. Ὡ άνδρεσ στρατιώται, καλεπά μὲν τὰ παρόντα, ὡπότε ἁνδρῶν στρατηγῶν τοιοῦτων στερέωθα, καὶ λοχαγῶν, καὶ στρατιωτῶν· πρός δ' ἔτι καὶ οἱ ἀμφὶ 'Αριαῖοι, οἱ πρόσθεν σύμμαχοι οὗτες, προδεδώκασιν ἰμᾶς. 3. Ὁμως δὲ δεῖ ἐκ τῶν παρόντων ἁνδρὰς ἀγαθοὺς τε ἐλθεῖν, καὶ μή ὕφεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἤν μὲν δυνάμεθα, καλῶς νικώντες σωζόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς ὑποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίωσι. Οἴομαι γὰρ ἣν ἰμᾶς τοιοῦτα παθεῖν, οί τοὺς ἐξήροιν οἱ θεοὶ ποιήσειν. 4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὡδε· Ἀλλὰ ὃρατε μὲν, ὡς ἁνδρες, τὴν βασιλείας ἐπισκεπτὴν καὶ ἀσέβειαν, ὥρατε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις, λέγων ὡς γείτων τε εἰς της Ἑλλάδος, καὶ περί πλείοντον ἀν ποιήσαιτο σῶσαι ἰμᾶς, καὶ ἐπὶ τούτοις αὐτοὺς ὠμόσας ἰμῶν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ἔχειν ὑδέσθη, ἀλλὰ, Κλεάρχῳ καὶ ὀμοτράπεζοις γενόμενοι, αὐτοὶς τούτοις ἐξαπατήσας τοὺς ἁνδρὰς ἀπολώλεκεν. 5. Ἀριαῖος δὲ, δὴ ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἠλάθομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὕτως, ὡστε τοὺς θεοὺς δείσας,
οὔτε Κύρου τεθηκότα αἴδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου Γώντος, νῦν πρὸς τοὺς ἐκείνου ἐχθρίας ἀποστάς, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν παραταί. 6. Ἀλλά τούτους μὲν οἱ θεοὶ ἀποτίσαντο· ἡμᾶς δὲ δεῖ, ταύτα ὀρών-τας, μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τοῦτον, ἀλλὰ, μαχομένους ὡς ἀν δυνώμεθα κράτιστα, τοῦτο διὶ ἄν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου ξενοφόν ἀνίσταται, ἑσταλμένος ἐπὶ πόλ-εμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἰτε νίκην διδοίεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νυκτὶ πρέπειν, εἰτε τελευ-τῶν δέοι, ὀρθῶς ἔχειν, τῶν καλλίστων ἑαυτὸν ἀξιώσαντα, ἐν τούτοις τῇ τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἱρχετο ὦδε. 8. Τῇ μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπόστιαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἴμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἓναι, ἀνάγκη ἡμᾶς πολλήν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγοὺς, οἱ δὲ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οὐκ πεπόνθαιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὀπλοῖς ὡν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἓναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐπίδεις εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ’ οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσε-κύνησαν τῶν θεῶν· καὶ ξενοφόν εἶπε· Δοκεί μοι, ὦ ἄνδρες, ἔπει, περὶ σωτηρίας ἡμῶν λεγόντων, οἷον τοῦ Διὸς τοῦ Σωτῆρος ἐφάνη, εὐξασθαῖ τῷ θεῷ τοῦτο τὸ σωτήρια, ὅτου ἄν πρῶτον εἰς φιλίαν χωράν ἄφικμεθα, συνεπεύ-σαθαι δὲ καὶ τοῖς ἄλλοις θεοῖς ὑσείν κατὰ δύναμιν. Καὶ ὅτῳ δοκεί ταῦτ’, ἔφη, ἀνατεινάτῳ τὴν χεῖρα. Καὶ ἀνέ-τευναν ἀπαντες. Ἐκ τούτου εὐξασθεὶ τε ἐπαινεῖν. Ἐπεὶ δὲ τα τῶν θεῶν καλῶς εἰχεν, ἱρχετο πάλιν ὄδε. 10. Ἐπεύθυχουν λέγον ὃτι πολλαὶ καὶ καλαὶ ἐπίδεις ἡμῖν εἰσὶν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμου ἐπιφορκήκασι τε, καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὔτω δ’ ἐχόντων, εἰκός τοῖς μὲν πολεμίως ἐναντίον εἰναι τοὺς θεοὺς, ἡμῖν
δὲ συμμάχους, οὔτε ἵκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὤσι, σώζειν εὐπετῶς, ὅταν βασιλοῦνται. 11. Ἡπείτα δέ, (ἀναμνήσθω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἰμητέρων κωδύνων, ἵνα εἰδῆτε ὡς ἁγαθοὶς τῇ ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν ὁ ἁγαθοὶ·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶς στόλῳ, ὡς ἀφανιοῦντων αὐτὰς τὰς Αθήνας, ὑποστήριξι αὐτοῖς Ἀθηναίοι τολμήσαντες ἐνίκησαν αὐτοὺς. 12. Καὶ εὐζάμενοι τῇ Ἀρτέμῳ, ὡς σύν αὐτοῖς καὶ ἐναντίον τῶν πολεμίων, τοσαύτας χιμαίρας καταθύρων τῇ θεῷ, ἔπει οὐκ εἰχὸν ἵκανάς εὑρεῖν, ἐδοξεν αὐτοῖς κατ’ ἐναντίον πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύρωσιν. 13. Ἡπείτα ὅτε Ἑρέξης ὑπερον, ἄγείρας τῆν ἀναρίθμητον στρατιάν, ἤλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἰμήπετεροι πρόγονοι τοὺς τούτων προγόνων καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμν ἐστὶ μὲν τεκμήρια ὅραν τὰ τρόπαια, μέγιστον δὲ μαρτυροῦν ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προκυνεῖτε. Τοιούτων μὲν ἐστε προγόνων. 14. Οὐ μὲν δὴ τούτῳ γε ἐρό, ὡς ὑμεῖς κατασχύνετε αὐτοὺς· Ἀλλὰ οὕτω πολλαὶ ἡμέραι, ἀφ’ οὗ ἀντιταξάμενοι τούτων τοῖς ἐκείνων ἐγκύονοις, πολλαπλασίοις ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἀνδρεὶς ἠτέ ἁγαθοὶ· νῦν δὲ, ὅποτε περὶ τῆς ἰμητέρας σωτηρίας ὁ ἁγών ἐστί, πολὺ δὴτον ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προσθυμοτέρους εἰναι. 16. Ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄτειῳ οὗτες αὐτῶν, τὸ τε πλήθος ἀμέτρου ὀρῶντες, δύος ἐτοιμήσατε σὺν τῷ πατρίῳ φρονήματι λέναι εἰς αὐτούς· νῦν δὲ, ὅποτε καὶ πειρᾶν ἐκεῖ ἐχεῖτε αὐτῶν, ὅτι θέλουσι, καὶ πολλαπλάσιοι οὖντες, μὴ δέχεσθαι ὑμᾶς, τί ἐτι ὑμῖν προσήκει τούτων φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μεῖοι δόξησθε ἐχεῖν, εἰ οἱ Κυρεῖοι, πρόοθεν σὺν ἡμῖν ταττόμενοι, νῦν ἀφεστήκασιν. Ἡπείτα γὰρ οὕτω κακιονεῖς εἰσι.
tōn υφὶ ἡμῶν ἠττημένων. Ἐφευγοῦν γοῦν πρὸς ἐκείνους καταλαμψόντες ἡμᾶς. Τούς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρείττον σὺν τοῖς πολεμίωσι ταττωμένους, ἦν τῇ ἡμετέρᾳ τάξει, ὁράν. 18. Εἰ δὲ τις ὡρῶν ἄνθυμε, ὅτι ἡμῖν μὲν ὦκει εἰσίν ἐπιπείς, τοῖς δὲ πολεμίωσι πολλοὶ πάρεισιν, ἐνθυμήσῃ, ὅτι οἱ μύριοι ἐπίπεις οὐδέν ἀλλὰ ἡ μύριοι εἰσίν ἀνθρώπου· ὑπὸ μὲν γὰρ ἵππῳ ἐν μάχῃ οὐδεὶς πῶς τε μὴ δηθέεις οὔτε λακτισθεὶς ἀπέθάνειν, οἱ δὲ ἀνδρεῖς εἰσίν οἱ ποιούντες ὃ τι ἐν ταῖς μάχαις γίγνεται. 19. Ὁυκ οὖν τῶν γε ἐπιπείων πολὺ ἡμεῖς ἐπὶ ἀσφαλεστέρον ὀχήματός ἐσμὲν; οἱ μὲν γὰρ ἐφ’ ἵππῳ κρέμανται, φοβοῦμενοι οὐχ ἡμᾶς μόνον ἄλλα καὶ τὸ καταπεσεῖν ἡμεῖς δ’ ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰδοὺρφιτον πάισομεν ἦν τῆς προσή, πολὺ δὲ μᾶλλον ὅτου ἄν βουλώμεθα τευξόμεθα. Ἐνι δὲ μῶν προέχοναι οἱ ἐπίπεις ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλεστέρον ἔστιν ἡ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, δὴ οὐκετὶ ύμῖν Τισσαφέρνης ἡγήσεται, οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τούτῳ ἄρχεσθε, σκέψασθε πότερον κρείττον Τισσαφέρνην ἡγεμόνα ἐχείν, δς ἐπεθυλεύσων ἡμῖν φανερός ἔστιν, ἢ οὕς ἄν ἡμεῖς ἀνδρας λαβόντες ἡγείσθαι κελεύωμεν, οἱ εἰσοῦται δὴ, ἢν τι περὶ ἡμᾶς ἀμαρτάνουσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σῶματα ἀμαρτάνουσι. 21. Τὰ δὲ ἐπιτήδεια πότερον ἀνείσθαι κρείττον ἐκ τῆς ἀγορᾶς, ἢς οὔτω παρεῖσχον, μικρὰ μέτρα πολλοῦ ἄργυροῦ, μηδὲ τοῦτο ἐπὶ ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἦπερ κρατῶμεν, μέτρῳ χρωμένους ὑπόσον ἄν ἐκαστὸς βούληται. 22. Εἰ δὲ ταῦτα μὲν γιγνώσκετε δὴ τοινυ δεῖς ποταμοὺς ἀπορον νομίζετε εἰναί, καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἀρα τοῦτο καὶ μωρότατον πεποίηκασιν οἱ βαρβαροί. Πάντες μὲν γὰρ οἱ ποταμοὶ, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὡς, προϊόντι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνο βρέχοντες. 23. Εἰ δὲ μὴθ’ οἱ ποταμοὶ διαίσθονται, ἡγεμόνες τε μηδεὶς ἡμῖν φανεῖται, οὐδ’ ὡς ἡμῖν γε ἄθυμητεν. Ἐπιστάμεθα γὰρ Μυσοῦς, οὗς οὐκ ἐν ἡμῖν φαίνεμεν βελτίους εἰναι, ὥς βασιλέως ἀκοπτος, ἐν τῇ βασιλείᾳ χώρα
πολλάς τε καὶ εὐθαίμονας καὶ μεγάλας πόλεις οἰκούσιν· ἐπιστάμεθα δὲ Πεισίδας ὃς ἄτοτος· Δυκάνονας δὲ καὶ αὐτοὶ εἰδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἔρυμαν καταλαβόντες τὴν τοῦτον χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ᾽ ἂν ἔφην ἔγγυς χρήσαι μήπως φανεροὺς εἶναι οἰκίσας ὄρμημένους, ἀλλὰ κατασκευάζεσθαιώς αὐτοῦ ποὺ οἰκίσοντας. Οἶδα γάρ ὅτι καὶ Μνσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ὄν δοῖν, πολλοὺς δ᾽ ἂν ὄμηρον τοῦ ἀδόλου ἐκπέμψειν, καὶ ὁδοποιήσεις γ᾽ ἂν αὐτοῖς καὶ εἰ σὺν τεθρήπτους βουλούντο αἰπιέναι. Καὶ ἡμῖν γ᾽ ἂν οἴδ᾽ ὅτι τρισάμενος ταῦτ᾽ ἐποίει, εἰ ἔωρα ἡμᾶς μένειν παρασκευάζομένους. 25. Ἀλλὰ γάρ δέδουκα, μή, ἂν ἄπαξ μάθωμεν ἄργοι ξῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδον δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμλείν, μή, ὃςπερ οἱ λατοφάγοι, ἐπιλαθώμεθα τῆς οἰκαδε ὀδοῦ. 26. Σοκεὶ οὖν μοι εἰκός καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἄρισκείθηναι, καὶ ἐπιδείξει τοῖς Ἑλλήσοιν ὅτι ἐκόντες πένωνται, ἔξω αὐτοῖς τοὺς νῦν οἶκοι σκηνώροι ἐκεὶ πολιτεύοντας εὐθάδε κομισαμένοις πλανάσας ὅραν. Ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τἀγαθὰ δήλων ὅτι τῶν κρατοῦντων ἔστι. 27. Τούτο δὴ δεῖ λέγειν, πῶς ἂν πορεύομεθα τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἐφ᾽ οἷς, δοκεῖ μοι κατακαῦσαι τὰς ἁμάζας, ὡς ἔχομεν, ἕνα μὴ τὰ ξεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορεύομεθα δὴν ἂν τῇ στρατῷ συμφέρῃ ἐπειτα καὶ τὰς σκηνάς συγκατακαῦσαι. Αὕται γὰρ αὖ ὅχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ᾽ οὐδὲν οὑτε εἰς τὸ μάχεσθαι οὐτ᾽ εἰς τὸ τὰ εὐπηθήδεα ἔχειν. 28. Ἐτ' δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὥσα πολέμοι ἔνεκεν, ἢ σίτων, ἢ ποτῶν ἔχομεν, ἔνα ὡς πλεῖστον μὲν ἡμῶν ἐν τοῖς ὁπλιοῖς ὅσιν, ὡς ἐλάχιστοι δὲ σκευοφόρωσι. Κρατονυμένοι μὲν γὰρ ἐπιστάσθην ὅτι πάντα ἄλλοτρια· ἢν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δὲι σκευοφόρους ἠμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὄπερ καὶ μέγιστον νομίζω εἶναι. 'Οράτε γὰρ καὶ τοὺς πολεμί-
οις, ὧτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλημον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες, ὡς τών ἄρχοντων, καὶ ἡμῶν πειθομένων, ἰκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαδόντες δὲ τοὺς ἄρχοντας ἀναρχία ἄν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δὲι οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἡ πρόσθεν. 31. Ἡν δὲ τις ἀπειθή, ἢν ψηφίσησθε τὸν αὐτό ἡμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμου πλεῖστον ἐψευναμένοι ἔσονται· τῇ γὰρ τῇ ἡμέρᾳ μυρίων δῆσονται ἀνθ' ἐνός Κλεάρχους, τοὺς οὕδειν ἐπιτρέψοντας κακῷ εἰναι. 32. Ἀλλὰ γὰρ καὶ περαινεῖν ἦδη ὧρα· ἱσος γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὁτι οὖν ταύτα δοκεῖ καλῶς ἔχειν, ἐπικυροσάτω ὡς τάχιστα, ἵνα ἔργω περαινηται. Εἴ δὲ τι ἄλλο βέλτιον ἡ ταύτῃ, τολμᾶτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταύτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δὲι πρὸς τούτος, οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξ-έσται ποιεῖν· ἡ δὲ νῦν εἰρήκε, δοκεῖ μοι ὡς τάχιστα ψηφί-σοσθαι ἀριστον εἰναι· καὶ δτω δοκεῖ ταύτα, ἀνατεινάτω τῆν χείρα. Ἀνέτειναν ἀπαντεῖς. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν, Ὠν ἀνδρές, ἀκούσατε ὡς προςδείν δοκεῖ μοι. Δὴλον δι' ἃ πορεύεσθαι ἡμᾶς δεὶ ὅπως ἐξομοί τὰ ἐπιτέθεια: ἀκούω δὲ κώμας εἶναι καλάς, οὐ πλεῖον εἰκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἄν οὖν θαυμάζωμι, εἰ οἱ πολέμοι, ὡςπερ οἱ δειλοὶ κόνες τοὺς μὲν παρόντας διώκωσι τε καὶ δάκνουσιν, ἢν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἄποισιν ἐπακολουθοῦσιν. 36. Ἰσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησάμενοι τῶν ὀπλῶν, ἕνα τὰ σκευοφόρα καὶ οἱ πολὺς ἡχὸς ἐν ἀσφαλεστέρῳ εἰσὶ. Εἰ οὖν νῦν ἀποδειχθεῖ, τίνα χρή ἡγεῖσθαι τοῦ πλαί-σιον, καὶ τα πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἰναι, τίνας δ' ὅπισθοφυλακεῖν, οὐκ ἄν, ὅποτε οἱ
CHAPTER III.

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

1. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνὰς· τῶν δὲ περιττῶν, ὅτου μὲν δέοιτο τις, μετεδίδοσαν ἀλλὰ λοιπὸν, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐφήττουν. Ταῦτα ποιήσαντες ἦριστοποιοῦντο. Ἀριστοποιούμενων δὲ αὐτῶν ἔρχεται Μιθραδάτης τόν ἀπεδώσων ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὡδε. 2. Ἐγώ, ὥ άνδρες Ἑλληνες, καὶ
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Kúρῳ πιεστός ἦν, ως ὑμείς ἐπίστασθε, καὶ νῦν ὑμῖν εὐνοοῦσ· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἶ ὅσῳ ὅρθῳ ὑμᾶς σωτήριον τι βουλευομένους, ἔλθοιμι ἄν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Δέξατε ὅσῳ πρὸς με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὐνόουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένους τοῖς στρατηγοῖς ἐδοξεῖν ἀποκρίνασθαι τάδε· καὶ ἐλέγει Χειρίσο- φος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἡμᾶς ἀπίεναι οἴκαδε, δια- πορεύεσθαι τὴν χώραν ὡς ἄν ὑνωμέθα ἀσινήστατα· ἢν δὲ τις ἡμᾶς τῆς ὀδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἄν ὑνωμέθα κράτιστα. 4. Ἐκ τούτον ἐπεμφάτω Μιθραδάτης διδάσκειν, ὡς ἀπορον εἰη, βασιλεὺς ἀκόντος, σωθήναι. Ἐνθὰ δὴ ἐγεννώσκετο ὅτι ὑπόπεμπτος εἰη· καὶ γὰρ τῶν Τισσαφέρνους τις οἷκείων παρηκολουθεῖ πίστεως ἐνεκα. 5. Καὶ εἰ τούτον ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι ἔτη τῇ πολ- εμίᾳ εἰεν. Διέθεσεν γὰρ προσίντες τοὺς στρατιῶτας, καὶ ἔνα γε λοχαγὸν διέθεσεν, Νῖκαρχον Ἀρκάδα· καὶ ὅχετο ἀπίδων νυκτὸς σὺν ἀνθρώποις ὡς εἰκοσι.
νανον τῶν πολεμίων. 9. Οὕτε γὰρ ἵππεις ἦσαν τοῖς Ἐλλησίοις, οὕτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὁλίγῳ χωρίῳ· πολὺ γὰρ ὅχι ὦν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἵππεις καὶ φεύγοντας ἠμα ἐτίτρωσον, εἰς τοὺς πισένεις τοξεύοντες ἀπὸ τῶν Ἰππῶν· ὅποσον δὲ προδοῶσιν οἱ Ἐλλήνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡςτε τῆς ἡμέρας ὅλης δηλήθη καὶ πλέον πέντε καὶ εἰκοσις σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κώμας. ἔνθα δὴ πάλιν ἄνυσία ἦν. Καὶ Χειρίσσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ἐξενοφῶντα ἤτιωντο, τῇ ἐδώκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτὸς τὸ ἐργον αὐτοῖς μαρτυρεῖ. 'Ἀλλ', ἐγὼ, ἐφη, ἀναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πᾶςχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. 13. Ἑπειδὴ δὲ ἐδώκομεν, ἀληθῆ, ἐφη, ὡμείς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνω χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις διότι οὐ σὺν πολλῆ ῥώμη ἀλλὰ σὺν ὁλίγος ἠλθὼν, ὡςτε βλάψαι μὲν μὴ μεγάλα, ὁρλώσας δὲ ὄν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν· πολέμιοι τοξεύονται καὶ σφενδονώσαι, διὸν οὐτε οἱ Κρήτες ἀντιτίθενται δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· διὸν αὐτοῦς διώκομεν, πολὺ μὲν οὖν οἶδαν τὸ χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὁλίγῳ δὲ οὐδ' εἰ ταχὺς εἰς πεζός, πεζὸν ἀν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἦμεις οὖν εἰ μέλλομεν τοῦτους εἰργεῖν, ὡςτε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τῇ τὴν ταχίστην δεῖ καὶ ἱππεῖν. Ἀκοῦω δ' εἶμαι ἐν τῷ στρατεύματι ἡμῶν Ὀρόδου, ὃν τοὺς πολλοὺς φασίν ἐπίστασθαι σφενδονάν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειρ ὀπληθέσι τοῖς λίθοις σφενδονάν, ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ γε Ρόδιου καὶ ταῖς μολυβδίσιν ἐπίστανται χρήσθαι. 18
CHAPTER IV.

The Greeks discover the treachery of Mithradates, and repulse an attack which he makes upon them. They reach the Tigris, and encamp at Mespila. Here they are attacked by Tissaphernes, and, after repelling him, they change the order of march. They traverse a mountainous country, continually harassed by the enemy, till at length Xenophon dislodges a body of Persians from some heights, and enables the army to descend into the plain.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρωϊάστερον ἀναστάντες· χαράδραν γὰρ αὐτοῦς ἐδει διαδήματι, ἐφ' ὡς ἔφοδόυντο μὴ ἐπιθύμητο αὐτοῖς διαβάλονσιν οἶς πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἰππεῖς χιλίονες, τοξότας δὲ καὶ σφενδονίτας εἰς τετρακεξιλίους· τοσούτους γὰρ ἦτοσε Τισσαφέρην, καὶ ἐλαβεν, ύποσχόμενος, ἀν τούτους λάβῃ, παραδόσειν αὐτῷ τοὺς Ἐλλήνας, καταφρονήσας, δὲτὶ, ἐν τῇ πρόσθεσιν προσβολὴ ὅλγους ἔχων, ἐπαθεὶς μὲν οὐδὲν, πολλὰ δὲ κακά ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἐλλήνες διάβε
ηθότες ἀπείχον τῆς χαράδρας δοςν ὅκτω σταδίους, διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. Παρήγγειλτο δὲ, τῶν τε πελταστῶν ὅσι ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεύσιν εἰρήτῳ θαρροῦσι διώκειν, ὡς ἐφευσμένης ἰκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθραδάτης κατειλήφη, καὶ ἦδη σφενδόναι καὶ τοξεύματα ἔζικνυότο, ἐσήμηνε τοὺς Ἐλληνας τῇ σάλπιγγι, καὶ εὐθὺς ἔθεν ὁμός, ὡς εἰρήτο, καὶ οἱ ἰππεῖς ἤλαινον· οἱ δὲ οὐκ ἔδεξαν, ἀλλ' ἐφεύγουν ἐπί τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοὺς βαρβάρους τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἰππῶν ἐν τῇ χαράδρᾳ ζωοὶ ἔληφθησαν εἰς ὀκτωκαίδεκα. Τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἐλληνες ἤκισαντο, ὡς ὅτι φοβερώτατοι τοὺς πολέμιοις εἶχαν ὀράν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πραξάντες ἀπῆλθον· οἱ δὲ Ἐλληνες ἀσφαλῶς πορεύομενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλεις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Δάρμουσα· ὄνομα δ' αὐτήν τὸ παλαιὸν Μήδοι. Τοῦ δὲ τείχους ἦν αὐτής τὸ εὔρος πέντε καὶ εἴκοσι πόδες, ὦψι δ' ἐκατόν· τοῦ δὲ κύκλον ἡ περιόδος δύο παρασάγγαι· ψικυδόμητο δὲ πλίνθους κεραμίας· κρητίς δ' ὑπὴν λιθίνη τὸ ὄψις εἴκοσι ποδῶν. 8. Ταύτην βασιλεύς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν, οὐδενὶ τρόπῳ ἑδύνατο ἐλείν· ἥλιον δὲ νεφέλη προκαλύψασα ἡφάνισε, μέχρι ἐξελίσσον οἱ ἀνθρώποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλειν ἦν πυραμίς λιθίνη, τὸ μὲν εὐρὸς ἑνὸς πλέθρου, τὸ δὲ ὄψις ὑπὸ πλέθρων. Ἐπὶ ταύτῃς πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κοιμῶν ἀποπεφευγότες. 10. Ἐντεύθεν ἐπορεύθησαν σταθμὸν ἐνα, παρασάγγας ἐξ, πρὸς τείχος ἔρημον, μέγα, πρὸς τε πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπηλα· Μήδοι δ' αὐτὴν ποτε φικοῦν. Ἡ δὲ ἢ μὲν κρητίς λίθου ξεστοῦ κογχυλιάτου, τὸ εὔρος πεντήκοντα ποδῶν, καὶ τὸ ὄψις πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλίνθουν τείχος, τὸ μὲν εὔρος πεντήκοντα ποδῶν, τὸ δὲ ὄψις ἐκατόν· τοῦ δὲ κύκλου ἡ περιόδος ἐξ παρασάγγας.
11. Ἐντεύθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέταρας. Εἰς τούτον δὲ τοῦ σταθμοῦ Τισσαφέρνης ἐπεφάνη, οὕς τε αὐτὸς ἵππεας ἠλθεν ἔχων, καὶ τὴν Ὄροντον δύναμιν τοῦ τῆν βασιλέως ὄντα αὐτόν ἐχον, καὶ οὐς Κυρος ἔχων ἀνέθη βαρβάρους, καὶ οὐς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεὶ ἐδοθεί, καὶ, πρὸς τούτοις, ὅσου βασιλεὺς ἐδωκεν αὐτῷ· ὡς τοῦ στράτευμα πάμπολον ἐφάνη. 12. Ἐπεὶ δ' ἐγγύς ἐγένετο, τὰς μὲν τῶν τάξεων εἰχὲν ὄπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐν ἐτόλμησεν, οὖν εἶδολετῶ διακινδυνεύει· σφενδόναν δὲ παρῆγγειλε καὶ τοξεῦειν. 13. Ἐπεὶ δὲ διαταχθέντες οἱ Ὁρὸδοι ἐσφενδόνησαν, καὶ οἱ Σκυθοτοξάται ἐτοξεύει καὶ οὐδεὶς ἁμάρτανεν ἀνδρός, (οὖν γὰρ, εἰ πάνυ προθυμοῖτο, ῥάδιον ἦν,) καὶ οὐκ ἰχθόνος ἔσαντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ὁρὸδοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 14. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικὰ ἐστίν· ὡς τε χρήσιμα ἦν, ὅπωσα ἀλίσκοιτο τῶν τοξοτικῶν, τοῖς Κρητικοῖς· καὶ διετέλευσαν χρώμενοι τοῖς τῶν πολεμικῶν τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω λέντες μακράν. Εὐφριόκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλυθος, ὡς τε χρήσαται εἰς τὰς σφενδόνας.

15. Καὶ ταῦτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἔλληνες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μεῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τῇ δ' ἐπιοῦσαν ἡμέραν ἐμειναν οἱ Ἔλληνες, καὶ ἐπεστίσαντο· ἦν γὰρ πολὺς χάσις ἐν ταῖς κόμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης ἐπετεῖ ἀκροβολίσμονος.
19. "Ενθα ή οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἑστι πονηρὰ τάξις ἔδη, πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἔστιν, ἵνα μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὦδος στενωτέρας ύπόσης, ἢ ὄρεων ἀναγκαζοῦντων, ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονηρῶς, ἀμα μὲν πιεζομένους, ἀμα δὲ καὶ παραττομένους· ὥστε ὑψηρτήτους εἶναι ἀνάγκη, ἀτάκτους ὄντας. 20. "Οταν δ’ αὐτ ἀποσχη τὰ κέρατα, ἀνάγκη διασπάθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κερατῶν, καὶ ἀθυμεῖν τοὺς τάιτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέος γέφυραν διαθαίνειν ἢ ἄλλην τινα διάδασσιν, ἐσπευδὸν ἐκαστός, βουλόμενος φθάσαι πρώτος· καὶ εὐπέθετων ἦν ἑνταῦθα τοῖς πολεμίοις. 21. Ἡπεί δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐτοίησαν ἐξ λόχως ἀνὰ ἐκατὸν ἁνόρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πενητηκοντήρας, καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορεύομενοι λοχαγοὶ, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ύπερτοι, ὡστε μὴ ἐνοχεῖν τοῖς κέρασιν, τότε δὲ παρῆγγέν ἐξωθεὶν τῶν κεράτων. 22. ὁπότε δὲ διάσχισαν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξετίπμπλασαν, εἰ μὲν στενωτέροι εἰς τὸ διέχει, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πενητηκοντής· εἰ δὲ πάντα πλατύ, κατ’ ἐνωμοτίας· ὥστε αἰὲ ἐκπλεῦσ ώς ἐναι τὸ μέσον. 23. Εἴ δὲ καὶ διαβάίειν τινα δέοι διάδασσιν ἢ γέφυραν, οὐκ ἐπαράττουτο, ἀλλ’ εἰ τῷ μέρι οἱ λοχαγοὶ διεδαίνων· καὶ εἰ που δεόι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. 24. Ῥουκά δὲ τὸν πέμπτον ἐπορεύστου, εἶδον βασιλείαν τι, καὶ περὶ αὐτὸ κόμας πολλάς, τῇ δὲ ὦδον πρὸς τὸ χωρίσταν τοῖς διὰ γηλόφων υψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ ὄρους υψίν τό ἡ κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσημοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἵππεων· 25. Ἡπεί δὲ πορεύομενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τῶν προτον γῆλοφον, καταβαινών ὡς ἐπὶ τῶν ἔτερον ἀναβά[player=5]ίν. Ἡνταῦθα ἐπιγίγνυται οἱ βάρδοι, καὶ ἀπὸ τοῦ υψηλοῦ εἰς τὸ πρανὲς ἐδαλλοῦν, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων·
26. Καὶ πολλοὺς ἑτερωσκόν καὶ ἑκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτούς εἰσὶν τῶν ὄπλων. ὡστε παντάπασι ταῦτην τὴν ἤμεραν ἀχρήστοι ἦσαν, ἐν τῷ ὀχλῷ ὄντες, καὶ οἱ σφενδονίηται καὶ οἱ τοξόται. 27. Ἔπει δὲ πιεζομένου οἱ Ἑλλήνες ἑπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὀπλίται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ, ὅποτε ἀπίσεων πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἐπαρχοῦν. καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο. ὡστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἔπει δ' οὖν ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, ὀνείκτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντες, δεδοικότες μὴ ἀποτυμηθήσανται, καὶ ἀμφοτέρωθεν αὐτῶν γένοντο οἱ πολέμιοι. 30. Οὖν τοῦ λοιποῦ τῆς ἠμέρας πορεύμενοι, οἱ μὲν τῇ οὐδὲν κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαρόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὁκτὼ πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. 31. Ἐνταῦθα ἔμειναν ἠμέρας τρεῖς, καὶ τῶν τετρωμένων ἔνεκα, καὶ ἀμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνος, καὶ κριθᾶς ἱπποὺς συμβεβλημένας πολλάς. Ταῦτα δὲ συνενήγησεν ἡμέρας ἑοὶ τῷ σαπραπεύσει τῆς χώρας. Τετάρτη δ' ἠμέρα καταβαίνοντο εἰς τὸ πεδίον. 32. Ἔπει δὲ κατέλαβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνώσαι οὐ πρῶτον εἰδὸν κόμινη, καὶ μὴ πορεύεσθαι ἔτι μαχομένους. πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι, καὶ οἱ ἐκεῖνοις φέροντες καὶ οἱ τῶν φερόντων τὰ ὀπλὰ δεξαμενοί. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἑπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρδαροι πρὸς τὴν κόμιν προσιώντες, πολὺ περιήσαν οἱ Ἑλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὑμιῶν ἀλέξασθαι ἑπορεύμενος ἐπιστυὶς τοῖς πολεμίωσις. 34. Ἡμείς δ' ἦν ἢ ἦν δεῖλη, ὥρα ἦν ἀπείνα τοῖς πολεμίωσις· ὁπότε γὰρ μετόν ἀπεστρατοπεδεύσατο. οἱ βάρδαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νικτος οἱ Ἑλληνες ἐπιθυμῶνταί αὐτοῖς.
35. Πονηρόν γὰρ νυκτὸς ἔστι στράτευμα Περσικόν· οἳ τε γὰρ ἔπποι αὐτοῖς δέδενται, καὶ ὡς ἐπὶ τὸ πολὺ πεποδιο-μένωι εἰσὶ, τοῦ μὲν φεῦγειν ἔνεκα εἰ λυθείσαι· ἐὰν τε τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἦππον Πέρσην ἄνδρι, καὶ χαλινώσαι δεῖ, καὶ ᾧθωρικοθέντα ἀναβηίναι ἐπὶ τὸν ἦππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νῦκτωρ καὶ θορύβον ὄντος. Τούτων ἔνεκα πόρρω ἄπεσκήρουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίγνωσκόν αὐτοὺς οἱ "Ἐλληνες βουλομένιους ἀπίνει καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησποντικοῖς ἀκούντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειθή δὲ ὡς ἐγίγνετο, ἀπήσαν. Οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι, καὶ κατάγεσθαι ἐπί τὸ στρατόπεδον. 37. Επειδὴ δὲ σαφῶς ἀπίντας ἢδη ἕωροι οἱ "Ἑλληνες, ἐπορεύοντο καὶ αὐτοὶ ᾧθωντες, καὶ διήλθουσι δοὺς ἐξῆκοντα σταδίους. Καὶ γίγνεται πολυτάτη τῶν στρατευμάτων, ὡςτε τῇ ἑσπεριαίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνοντες χωρίων ὑπερδέξιον οἱ βάρβαροι, ἢ ἐμελλον οἱ "Ἑλληνες παρενεῖα, ἀκρωνυχίαν ὄρους, ὑφ᾽ ἢν ἢ κατάβασις ἢν εἰς τὸ πεδίον. 38. Επειδὴ δὲ ἔώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφώντα ἀπὸ τῆς ὑπάρξεως, καὶ κελευθε λαμβάνει τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ο δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἰγενεῖ, (ἐπιφανόμενον γὰρ ἔώρα Τισσαφερνήν καὶ τὸ στράτευμα πᾶν,) αὐτὸς δὲ προσελάσας ἥρωτα· Τῇ καλεῖς· ὃ δὲ λέγει αὐτῷ, "Εξεστὶν ὅραν· προκατείληπται γὰρ ἤμιν ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. 40. Ἀλλὰ τί οὕτως ἦγε τοὺς πελταστὰς· ὃ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλαμπεῖν τὰ ὑπισθέν, πολεμίων ἐπιφανομένων. Ἀλλὰ μὴν ὡρα γ', ἕφη, βουλευόμεθα πῶς τις τοὺς ἄνδρας ἀπελαφῇ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὅρα τὸν ὄρος τὴν κορυφήν ὑπὲρ τὸν ἑαυτὸν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἐφοδοῦ ἐπὶ τὸν λόφον, ἐνθὰ ἤσαν οἱ πολέμιοι, καὶ λέγει
Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἂν γὰρ τοῦτο λάθωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς οἴκου. Ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρῄζεις, πορεύον ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὑτοῦ. 42. Ἀλλὰ δίδωμί σου, ἐφή ὁ Χειρίσοφος, ὁπέτερον βούλει ἐλέσθαι. Εἶπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστίν, αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἀνδρᾶς· μακρὸν γὰρ ἢν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστῶν· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συννέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, ὡς αὐτὸς εἰχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐνετεύθεν ἐπορεύουτο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὔθεια καὶ αὐτοὶ ὄρμησαν ἀμιλλάσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραγὴ ἢν τοῦ 'Ελληνικοῦ στρατεύματος, διακελευομένων τοῖς ἐαυτῶν, πολλὴ δὲ κραγὴ τῶν ἀμφὶ Τισαφέρνην, τοῖς ἐαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἱπποῦ, παρεκελεύετο· Ἀνδρές, νῦν ἐπὶ τὴν Ἔλλαδα νομίζετε ἀμιλλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναικὰς, νῦν ὅλον πονησάντες, ἀμαχεῖ τὴν λοιπὴν πορευόμεθα. Σωτηρίδης δὲ οἱ Σικυώνιοι εἶπεν· Οὐκ ἐξ ἰσού, ὁ Ξενοφῶν, ἐσμέν. 47. Σὺ μὲν γὰρ ἐφ' ἱππον ὄχλοι, ἐγὼ δὲ χαλεπῶς κάμινω, τὴν ἀσπίδα φέρων. 48. Καὶ δὲς, ἄκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἱπποῦ, ὥθεται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος, ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. Ἑτύγχανε δὲ καὶ θάρακα ἔχων τὸν ἱππικόν· ὡς ὑπεικέτο. Καὶ τοῖς μὲν ἐμπροσθεὶς ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπίσθεν, παρείμαι, μόλις ἐπορεῦνοις. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι, καὶ βάλλουσι, καὶ λουδοροῦσι τὸν Σωτηρίδην, ἐτέρ ἢνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὅ δὲ ἀναδᾶς, ἐως μὲν βάσιμα ἢν ἐπὶ τοῦ ἱπποῦ ἦγεν, ἐπεὶ δὲ ἄβατα ἢν, καταλιπὼν τὸν ἱππον ἐσπευσθεὶς πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.
CHAPTER V.

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

1. "Ενθά δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον, ἢ ἐκαστὸς ἐδύνατο, οἱ δὲ Ἑλληνες εἰχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὅδον ἤχουσι. Οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. 'Ἤσαν δὲ καὶ ἄλλαι κώμαι πολλαί, πληρέσσις πολλῶν ἀγαθῶν, ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. 'Ἡνίκα δ' ἦν δείλη, ἐξαπάνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ καὶ τῶν Ἑλλήνων κατέκοψαν τινάς τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, διαδιαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἡθύμησαν τινες, ἐνυπούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιες, οὐκ ἔχοιεν ὅποθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοσκείας· δ' ὃς Ἑσινοφός, ἐπεὶ κατέθη, παρελαύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοσκείας ἀπήρτησαν οἱ Ἑλληνες, ἐλεγεν. 5. 'Ορατε, ὃ ἀνήδρες Ἑλληνες, ύφιέντας τὴν χώραν ἢ ἃ ἡμετέραν εἶναι; ἃ γὰρ, ὅτε ἐσπένδουτο, διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίοσιν ὡς ἀλλοτρίαν. 'Ἀλλ' εάν που καταλίποις γε αὐτοῖς τὰ ἐπιτήδεια, ὑφόνται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. 'Ἀλλ', ὃ Χειρίσοφε, ἐφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς ἡμετέρας. 'Ὁ δὲ Χειρίσοφος εἶπεν· οὐκ οὖν ἐμοιγε δοκεῖ· ἄλλα καὶ ἡμεῖς, ἐφη, καίωμεν, καὶ οὕτω δᾶττον παύσονται. 7. 'Επεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλῇ ἀπορίᾳ ἦν. 'Ἐνθὲν μὲν γὰρ ὅρη ἦν.
v. 8–16.] book iii.

υπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένους τοῦ βάθους. 8. Ἀπορομνέοις δ' αὐτοῖς προσελθῶν τις ἀνήρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὃ ἀνδρεῖς, διαβιδάσαι ὡμᾶς κατὰ τετρακισχιλίους ὁπλίτας, ἂν ἔμοι ὧν δέομαι ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὦτον δεότο: Ἀσκόνων, ἐφη, διεχειλών δεήσομαι· πολλὰ δ' ὅρῳ πρόβατα καὶ αἴγας καὶ βοῦς καὶ ἄνδρες, ἂ, ἀποδιαρέστα καὶ φυσηθέντα, ῥαδίως ἀν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς χρῄσθη περὶ τὰ ὑποζύγια· τούτων ζεύξας τοὺς ἁσκούς πρὸς ἀλλήλους, ὅμιχας ἐκαστὸν ἄκονον λίθους ἀρτήσας καὶ ἀφείς ὦσσερ ἀγκύρας εἰς τὸ ὕσωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δῆσας ἐπιβαλὼ ὕλην, καὶ γῆν ἐπιφορῆσαι. 11. ὅτι μὲν οὖν ὦτον καταδύσεσθε, αὐτίκα μᾶλα εἰσεσθε· τὰς γὰρ ἀσκὸς δύο ἄνδρας ἦσσε τοῦ μη καταδύναι· ὡστε δὲ μὴ ὀλίσθανες, ἡ ὕλη καὶ ἡ γῆ σχῆσει. 12. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χάριν ἔδοκε εἶναι, τὸ δ' ἔργον ἄδυνατον· ἦσαν γὰρ ὦτοι κωλύσοντες πέραν πολλοὶ ἐπιτεῖς, οἱ εὐθὺς τοῖς πρῶτοις οὐδὲν ἄν ἐπέτρεπαν τοῦτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχότων εἰς τούμπαλιν, τῇ πρὸς Βαβυλώνα, εἰς τὰς ἀκαῖστους κόμας, κατακαύσαντες ἐνθεν ἔξεσαν· ὡστε οἱ πολέμωι οὐ προσήλανον, ἀλλὰ ἔθεδοντο, καὶ ὄμοιοι ἦσαν θεαμάζειν ὅποι ποτὲ τρέφουσαν ὦτι "Ελληνες, καὶ τι ἐν νῦ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιώται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγὼν τοὺς ἐαλωκότας, ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἰς. 15. Οἱ δ' ἔλεγον, ὅτι τὰ μὲν πρὸς μεσομβρίαν τῆς ἐπὶ Βαβυλώνα εἰς καὶ Μηδίαν, δι' ἦσσερ ἤκοιεν· ἡ δ' πρὸς ἐω ἐπὶ Σοῦσα τε καὶ ἑκβάτανα φέροι, ἐνδὰ θερίζειν καὶ ἐφαρίζειν λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Δυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὄρων καὶ πρὸς ἀρκτον τετραμμένη ὅτι εἰς Καρδούχχους ἀγοι. 16. Τοῦτος δὲ ἔθασαν οἰκεῖον ἀνὰ τὰ ὅρη, καὶ πολέμικοὺς εἶναι, καὶ βασιλείως οὐκ ἀκούειν· ἀλλὰ
καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν. Ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείραντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκεῖνους καὶ ἔκεινων πρὸς ἕαυτούς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχῶσε φάσκοντας εἰδέναι, οὐδὲν δὴλον ποιώσαντες ὧποι πορεύεσθαι ἐμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὦρεων εἰς Καρδούχους ἐμβάλλειν· τούτων γὰρ διελθόντας ἐφασαν εἰς Ἀρμενίαν ἦξειν, ἢς ὁρόντας ἤρχε, πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐποροῦν ἐφασαν εἶναι ὅτι τις ἐθέλοι πορεύεσθαι. 18. Ἐπὶ τούτως ἐθύσαντο, ὥπως ὀπηνίκα καὶ δοκοῖ τῆς ὦρας τῆς πορείας ποιοῖντο· (τὴν γὰρ ὑπερβολὴν τῶν ὦρεων ἐδεὸκεσαν μὴ προκαταληφθεῖν·) καὶ παρῆγγειλαν, ἐπειδὴ δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἐπεσθαί ἤνικ' ἀν τις παραγγείλῃ.
CHAPTER I.

Having entered the Carduchian territory, the Greeks suffer severely from the wind and cold, and also from the barbarians, by whom they are shut up in a valley which seems to have no outlet.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ἀς βασιλεῖς καὶ οἱ σὺν Κύρῳ ἀναβάντες "Ελληνες ἐπούσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμηθεὶς πρὸς τοὺς "Ελλήνας, ἑπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. 'Επεὶ δὲ ἀφίκοντο, ἦνα ὁ μὲν Τήγρης ποταμὸς παντάπασιν ἀποροσὶ δὴ διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὅρη ἀπόστομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὅρεων πορευτέον εἶναι. 3. Ἡκονον γὰρ τῶν ἀλλικομένων, ὅτι, εἰ διέλθοντο τὰ Καρδούχια ὅρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαθέσονται, ἦν δὲ μὴ βούλωνται, περιέσθαν. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστων οὕτως ἔχον. 4. Τῇ δὲ εἷς τοὺς Καρδούχους ἐμβολὴν ὡς ἐποίεται, ἀμα μὲν λαβεῖν πειράμενοι, ἀμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. 'Επεὶ δὲ ἦν ἀμφι τῆν τελευταίαν φυλακήν, καὶ ἑλείπετο τῆς νυκτὸς ὅσον σκόταιος διελθεῖν τὸ πεδίον, τηρουσάτα ἀναστάντες, ἀπὸ παραγγέλσεως πορευόμενοι ἀφίκονται ἀμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος.

6. Ἔνθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος,
λαβών τὸ ἄμφ' αὐτὸν καὶ τοὺς γυνήτας πάντας· Ἐξενοφῶν δὲ σὺν τοῖς ὁπισθοφύλαξιν ὁπλίταις εἰπετο, οὐδένα ἔχων γυνήτα· οὔδεις γὰρ κίνδυνος ἔδοκε εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὑπίσθεν ἐπίσπητο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθέθαι τῶν πολεμίων· ἐπείτα δ' ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκει τε καὶ μνχοίς τῶν ὁρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπτόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παιδάς, ἐφευγον ἐπὶ τὰ δρῆ. Τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ήσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ἣν οὐδὲν ἔφερον οἱ Ἑλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδιώκον, ὑποφειδόμενοι, εἰ πως ἔθελήσειν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολέμιοι ἠσαν. 9. Τὰ μέντοι ἐπιτήδεια, διὸ τὰς ἐπιτυγχάνοι, ἑλάμβανον· ἀνάγγε γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπόκοι, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίοιν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἐλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἢδη σκοταίοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἢμέραν η ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κόμας,) τότε δὴ συλλεγέντες τινὲς τῶν Καρδοῦχων τοὺς τελευταίους ἐπέθεντο, καὶ ἀπέκτειναν τινας, καὶ λίθος καὶ τοξεύμασι κατέτρωσαν, ὅλιγοι δυντε, εἰς ἀπροσδοκητὸν γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικὸν. 11. Εἰ μέντοι τότε πλεῖονς συνελέγησαν, εκινδύνουσεν ἢν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταῦτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἡπίλισθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἐκαυσὶν κύκλω ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλων. 12. Ἀμα δὲ τῇ ἢμέρᾳ συνελθοῦσα τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἐλλήνων ἐδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰλα, καὶ ὅποσα ἦν νεωτὰ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατίᾳ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίοιν τὴν πορείαν πολλὰ δυντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ
ἐπὶ τούτως ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταύτα, ἐκήρυξαν ο.YELLOW

14. 'Επεὶ δὲ ἄριστόσπαντες ἐπορεύοντο, ὕποστάντες ἐν τῷ στενῷ οἱ στρατηγοὶ, εἰ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφεμένουν, ἀφφορύντο· οἱ δ’ ἐπείθοντο, πλὴν εἰ τίς τι ἐκκλεσεν, οἵον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἤμεραν οὕτως ἐπορεύθησαν, τὰ μὲν τὶ μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμών πολὺς, ἀναγκαῖον δ’ ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἤγετο μὲν Χειρίσοφος, ὅπισθοφυλάκει δέ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπέτιθησαν, καὶ, στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσέντες ἐτόξευσαν καὶ ἐσφενδόων· ὡςτε ἡναγκάζοντο οἱ "Εἰλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες, σχολὴ πορεύεσθαι· καὶ θαμίνα παρήγγειλεν ὁ Ξενοφῶν ὑπομένειν, ὥστε οἱ πολέμιοι ἰσχυρῶς ἐπικέουντο. 17. Ἐνταῦθα ὁ Χειρίσοφος, ἄλλοτε μὲν, ὅτε παρεγγύτω, ὑπέμενεν, τότε δὲ οὐχ ὑπέμενεν, ἀλλ’ ἦγε ταχέως, καὶ παραγγύα ἐπεσαθα· ὡςτε δῆλον ἦν ὅτι πράγμα τι εἰ ἦ· σχολὴ δ’ οὐκ ἦν ἱδεῖν παρελθόντι τὸ αὐτὸν τῆς σπουδῆς· ὡςτε ἡ πορεία ὑμοίᾳ φυγῇ ἐγίγνετο τοῖς ὑπισθοφύλαξι. 18. Καὶ Ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Δακωνικὸς Κλεόνυμος, τοξευθεὶς διὰ τῆς ἁσπίδος καὶ τῆς στολὰς εἰς τὰς πλευρὰς, καὶ Βασίας Ἀρκάς, διαμπερὲς τῆς κεφαλῆς. 19. 'Επεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὡς περ ἐίχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἦτατο αὐτὸν, δὴ οὐχ ὑπέμενεν, ἀλλ’ ἡγανακάζοντο φεύγοντες ἁμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κάγαθω ἀνδρεί τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. 20. 'Ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὅρη, καὶ ἰδὲ ως ἀβατα πάντα ἐστὶ· μία δὲ αὐτῇ ἄδος, ἦν ὄρας, ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄραν ἔξεστι σοι ὅχλῳ τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἐκβασιν. 21. Ταύτ’ ἐγὼ ἐσπευδόν, καὶ διὰ τούτο σὲ οὐχ ὑπέμενον, εἰ πως ὄνυαίμην φθάσαι πρὶν κατειλήφθαι
τὴν ὑπερβολὴν· οἱ δ' ἡγεμόνες, οὗς ἔχομεν, οὗ φασίν εἶναι ἄλλην ὦδὸν. 22. 'Ο δὲ Ξενοφῶν λέγει, 'Ἀλλ' ἐγὼ ἔχω δύο ἀνδρας. Ἐπει γὰρ ἦμιν πράγματα παρεῖχον, ἐνηθρεύσαμεν, (ὅπερ ἦμας καὶ ἀναπνεύσαι ἑποίησε,) καὶ ἀπεκτειναμέν τινας αὐτῶν, καὶ ξοντας προθυμήθημεν λαβεῖν, αὐτοῦ τούτου ἐνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὕθες ἀγαγόντες τοὺς ἀνθρώπους, ἠλεγχον διαλαβόντες, εἴ τινα εἰδέειν ἄλλην ὦδὸν ἢ τὴν φανερὰν. Ὁ μὲν οὖν ἔτερος οὐκ ἔφη, καὶ μᾶλλον φόβων προσαγαμένων· ἐπεί δὲ οὐδὲν ὑφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου κατεσφάγη. 24. 'Ο δὲ λοιπὸς ἔλεξεν ὅτι οὕτος μὲν οὐ φαίη διὰ ταύτα εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίος πορεύεσθαι ὦδὸν. 25. 'Ερωτόμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπαρώτου χωρίου, ἔφη εἰναι ἄκρον, ὁ εἰ μὴ τῆς προκαταλήψεως, ἀδύνατον ἐσεῖθα παρελθεῖν. 26. Ἔνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελατάτας καὶ τῶν ὁπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἔρωτάν εἰ τις αὐτῶν ἔστιν, δυτὶς ἄνὴρ ἄγαθὸς ἐθέλοι ἄν γενέσθαι, καὶ ὑποστὰς ἐθελοντής πορεύεσθαι. 27. Ἐφίσταται τῶν μὲν ὁπλιτῶν Ἀριστόνυμος Μεθυδρεύς Ἀρκάς, καὶ Ἀγασίας Στυμφάλιος Ἀρκάς· ἀντιστασίαξων δὲ αὐτῶς Καλλίμαχος Παράσσιος, Ἀρκᾶς καὶ οὕτος ἔφη ἐθέλειν πορεύεσθαι προς λαβῶν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γὰρ, ἔφη, οἶδα ὅτι ἐφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτώσιν, εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλου συμπορεύεσθαι. Ἐφίσταται Ἀριστέας Χίος, δὲ πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.
CHAPTER II.

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

1. Καὶ ἂν μὲν δείλῃ ἡδη, οἱ δὲ ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. Καὶ τὸν ἡγεμόνα δῆσαντες παραδοῦσιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάθως τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἀμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω δυνταί λέναι ἐπὶ τούς κατέχοντας τὴν φανερὰν ἐκβαίνειν, αὐτοὶ δὲ συμβοηθήσειν ἐκβιαύοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὑδροπολύ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δέ, ἔχων τοὺς ὀπισθοφύλακας, ἡγεῖτο πρὸς τὴν φανερὰν ἐκβαίνειν, ὅπως ταύτῃ τῇ ὕδω ὁι πολέμιοι προεχόμεν τὸν νοῦν, καὶ ὡς μάλιστα λάθουεν οἱ περιῶντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρας οἱ ὀπισθοφύλακες, ἦν ἐδει διαβάντας πρὸς τὸ ὀρθὸν ἐκβαίνειν, τηρικαύτα ἐκκύλινθον οἱ βάρβαροι ὅλοι ὕπερ ἀμαξαίους καὶ μείζους καὶ ἐλάττους, οἱ δὲ ἐφέστησι πρὸς τὰς πέτρας πταίοντες διασφενδονώντο· καὶ παντάπασι οὐδὲ πελάσαι οἶνον τ' ἦν τῇ εἰς Ὑδώρ. 4. Ἐνυόι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλη ἐπειρώντω· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετοι· ἐπεὶ δὲ ὄντος ἀφανεῖς εἶναι ἀπίστως, τότε ἀπῆλθον ἐπὶ τὸ δείπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι οὖντες αὐτῶν οἱ ὀπισθοφυλακῆσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δηλοῦντες, οὐδὲν ἐπαύσαντο δὲ ὅλῃ τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλω περιώντο, καταλαμβάνονι τοὺς φύλακας ἀμφὶ πῦρ καθημένοντες· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἑνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὖ κατείχοι, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὑπ' ἦν ἡ στενὴ αὐτῇ ὕδος, ἔφ' ἦ ἐκάθηντο οἱ φύλακες. Ἔφοδος μέντοι αὐτοῖς ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερᾷ ὅδῷ ἐκάθηντο.
7. Καὶ τῇν μὲν νύκτα ἐντάθα διήγαγον· ἐπεί δ’ ἡμέρᾳ ὑπέφανεν, ἐπορεύοντο συγῇ συντεταγμένοι ἐπὶ τοὺς πολέμιους· καὶ γὰρ ὁμίχλη ἤγενετο, ὡστε ἔλαθον ἐγγύς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, καὶ ἦ τε σάλπιγξ ἐπεφθέγξατο, καὶ ἀλαλάξαντες οἱ Ἔλληνες ἱεντό ἐπὶ τοὺς ἀνθρώπους, οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λατόντες τὴν ὀδὸν, φεύγοντες ὀλλοί ἀπέθνησκον· εὐξώναι γὰρ ᾦσαν. 8. Οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἱεντό ἀνώ κατὰ τὴν φανερὰν ὀδὸν· ἦλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβείς ὁδοὺς ἐπορεύοντο, ἦ ἐτυχὼν ἐκαστονὶ ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμως ἀλλήλους τοῖς δόρασι. 9. Καὶ οὕτω πρῶτοι συνεμίζαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφόν δὲ, ἐξὸν τῶν ὑποσθοφυλάκων τοὺς ἠμίσεις, ἐπορεύετο ἢ οἱ τῶν ἠγεμόνα ἔχοντες· (εὐσωτάτῃ γὰρ ἦν τοῖς ὑποστίγγοις·) τοὺς δὲ ἠμίσεις ὅπισθεν τῶν ὑποστίγγων ἔταξε. 10. Πορεύομενοι δ’ ἐντυγχάνονσι λόφῳ ὑπὲρ τῆς ὀδοῦ, κατειλημμένῳ ὑπὸ τῶν πολέμιων, οὐς ἦ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεύχθαι ἀπὸ τῶν ἦλλων Ἔλληνων. Καὶ αὐτοὶ μὲν ἄν ἐπορεύθησαν ἢ οἱ ἦλλοι, τὰ δὲ ὑποστίγγα ὀνκ ἦν ἠλλῃ ἢ ταύτῃ ἐκβήναι. 11. Ἔνθα δὴ παρακελευσάμενοι ἀλλήλους, προσβάλλονσι πρὸς τὸν ὀρθὸν ὀρθοῖς τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλειπόντες ἄφοδον τοῖς πολέμιοις, εἰ βούλοντο φεύγειν. 12. Καὶ τέως μὲν αὐτοῖς ἀναβαίνοντας, ὅτι ἐδύνατο ἐκαστὸς, οἱ βάρβαροι ἐτόξευον καὶ ἠβαλλον, εγγὺς δ’ οὐ προσεῖντο, ἀλλὰ φιμῇ λείπουσι τὸ χωρίον. Καὶ τοῦτον τὸ παρεληλύθεσαν οἱ Ἔλληνες, καὶ ἐτερον ὀρῶσιν ἐμπροσθεν λόφον κατεχόμενον· Ἐπὶ τούτον αὐτῆς εἴδοκε πορευέσθαι. 13. Ἐνυνόησας δ’ ὁ Ξενοφῶν μὴ, εἰ ἔρρημι καταλείπει τὸν ἡλικότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθυμοῦσι τοῖς ὑποστίγγοις παρισώσειν, (ἐπὶ πολὺ δ’ ὅν τὰ ὑποζύγια ἀτε διὰ στενῆς τῆς ὀδοῦ πορεύόμενα,) καταλείπει τὸν λόφον λοχαγοῦς Κηφισοδόρων Κηφισοφῶντος Άθηναίον, καὶ Ἀμφικράτην Ἀμφιθήμων Άθηναίον, καὶ Ἀρχιερὸν Ἀργείων φυγάδα· αὐτὸς δὲ σὺν τοῖς λαυτοῖς ἐπι-
16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἀκρόν, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὡς ἐκ τελευταίοις λόχοι προσμίξειται καὶ προελθόντας κατὰ τὴν ὄδον ἐν τῷ ὁμαλῷ θέσθαι τὰ διπλά εἰπε. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργείος περευγός, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὦτε τεθναίη Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι δὲ καὶ ἄλλοι μὴ ἄλλομενοι κατὰ τὴς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 17. Ταῦτα δὲ διαπραζάμενοι οἱ βάρβαροι ἤκον ἐπὶ ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι’ ἐρμηνείας περὶ σπουδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ’ ὃ μὴ καἱεῖν τὰς κοιμας. Συνωμολόγησε ταῦτα ὁ Ξενοφῶν. "Εν ὃ δὲ τὸ μὲν ἄλλο στρατεύμα παρῆκε, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεφύρησαν. 20. Ἕπαινε ἑσταυρὸ οἱ πολεμοί· καὶ ἔπει ἠρξάντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ διπλὰ ἔκειντο, ἔκειν δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἔπει ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ’ οὗ Ξενοφῶν κατεβαίνειν, ἐκυλίνδουν πέτρας· καὶ ἔνος μὲν κατέβαζαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστής, ἔχων τὴν ἁσπίδα, ἀπέλπησε. 21. Εὐρύλυχος δὲ Δουσιεύς Ἀρκας προσέδραμεν αὐτῷ ὑπλήτης, καὶ πρὸ ἀμφοῖν προβεβηλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. 22. "Εκ δὲ τούτου πάν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ
ἐσκήνησαν αὐτοῖς ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτη-
δεῖοις δαπιλέσι· καὶ γὰρ οἶνος πολύς ἦν, ὡστε ἐν λάκκοις
κουνατοῖς εἶχον. 23. Ἑνοφόων δὲ καὶ Χειρίσσοφος διεπρά-
αντο, ὡστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἤγεμόνα·
καὶ πάντα ἐποίησαν τοὺς ἀποθανοῦσιν ἐκ τῶν δυνατῶν,
ὡσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραῖα
ἀνεν ἤγεμόνος ἐπορεύνοντο· μαχόμενοι δ’ οἱ πολέμιοι, καὶ
ὅτη εἰς στενὸν χώριον προκαταλαμβάνοντες, ἐκώλυσαν τὰς
παρόδους. 25. 'Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιειν,
ἔνοφόων, ὑπίσθεν ἐκβαίνων πρὸς τά δρῆ, ἐλευ τὴν ἀπόφραξιν
τῆς παρόδου τοῖς πρῶτοις, ἀνωτέρῳ πειρώμενος γίγνεσθαι
τῶν κωλύοντων· 26. 'Ὅποτε δὲ τοῖς ὑπίσθεν ἐπιθοῦντο,
Χειρίσσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρῳ γίγνεσθαι
τῶν κωλύοντων, ἐλευ τὴν ἀπόφραξιν τῆς παρόδου τοῖς
ὑπίσθεν· καὶ ἅε ὑντῶς ἐδοθήσθην ἀλλήλοις, καὶ ἰσχυρώ,
ἀλλήλων ἐπεμέλευτο. 27. 'Ἡν δὲ καὶ ὡστε αὐτοῖς τοῖς
ἀναβαίνοντα πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν κατὰ
βαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὡστε καὶ ἐγγύθενε φεύγοντες
ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἡ τόξα καὶ σφενδόνας.
28. "Ἀριστοὶ δὲ καὶ τοξοταὶ ἦσαν· εἰχον δὲ τόξα ἐγγὺς
τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς
νευρὰς, ὡστε τοξεύοιειν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρσ-
τερῷ ποδὶ προβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν
ἀσπίδων καὶ διὰ τῶν θυράκων. 'Ἐχρώντο δὲ αὐτοῖς οἱ
"Ελληνες, ἐπεὶ λάβοιειν, ἀκοντίους, ἐναγκυλώντες. Ἔν
τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο.
Ἡρχε δὲ αὐτῶν Στρατοκλῆς Κρής.
They arrive at the River Centrites, which divides the Carduchi from Armenia. On the farther bank they perceive the Persian troops, while the Carduchi are still visible in their rear. A happy dream of Xenophon's encourages them to try a ford which had been discovered by two young men: they cross the river in safety.

1. Ταῦτην δ' αὖ τὴν ἡμέραν ἡνιλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὔρος ως διπλεθρον, δς ὠρίζει τὴν 'Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. Καὶ οἱ Ἑλληνες ἐνταῦθα ἀνεπαύ- σαντο ἅμενοι ἱδόντες πεδίον: ἀπείχε δὲ τῶν ὄρεων ὁ ποταμὸς ἐξ ἣ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἡνιλίσθησαν μάλα ἠδέως, καὶ τάπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρελημνυθῶν πόνων μημονεύοντες. Ἐπτὰ γὰρ ἡμέρας, δοσατερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πᾶσας μαχόμενοι διστέλεσαν, καὶ ἔπαθον κακὰ, δόκα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τοῦτων ἠδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὀρῶσιν ἱππέας που πέραν τοῦ ποτα- μοῦ ἐξωπλισμένους, ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὁχθαῖς παρατεταγμένους ἀνω τῶν ἱππέων, ὡς κωλύσοντας εἰς τὴν 'Ἀρμενίαν ἐκβαίνειν. 4. Ἡσαν δ' οὖ- τοι Ὀρόντον καὶ Ἀρτοῦχον, Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαιοὶ μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροι τε καὶ ἀλλιμοὶ είναι: ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὠρίζαι αὖται, ἐφ' ὠν παρατεταγμένοι οὖτοι ἦσαν, τρία ἥ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἡν ὄγουσα ἀνω, ὁσπερ χειροποίητος· ταῦτη ἐπειράντο διαβαίνειν οἱ Ἑλληνες. 6. Ἐπεῖ δὲ πειρωμένοις τὸ τὰ ὄδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχύς ἦν ὁ ποταμὸς μεγάλος λίθοις καὶ ὀλισθηροῖς, καὶ οὖτ' ἐν τῷ ὑδατί τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μῆ, ἢρπαζέν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἰ τὶς φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τάλλα βέλη· ἀνεχώρησαν οὖν, καὶ
αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν. 7. Ἡνία δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἦπὶ τοῦ ὄρους, ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὄπλοις. Ἡνία ταῦθα δὴ πολλῇ ἀθυμίᾳ ἦν τοὺς Ἡλλησιν, ὀρῶσι μὲν τοῦ ποταμοῦ τὴν ὄψιν αὐτοῖς, ὀρῶσι δὲ τοὺς διαβαίνεις κολύσοντας, ὀρῶσι δὲ τοὺς διαβαίνονσιν ἐπίκεισομένους τοὺς Καρδούχους ὀπίσθεν.

8. Ταῦτα μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἐμειναν ἐν πολλῇ ἀπορίᾳ δυντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἠδοξεν ἐν πέδαις δεδέσθαι, αὐτὰ δὲ αὐτῷ αὐτῶσιν περιφρύνναι, ὧτε λυθῆναι, καὶ διαβαίνειν, ὅπόνον ἔδοϑετο. Ἡπεί δὲ ὀρθρὸς ἦν, ἑρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτε ἐλπίδας ἔχεις καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἦδετο τε, καὶ, ὡς τάχιστα ἔως ὑπέφαινεν, ἠθόποντο πάντες παρόντες οἱ στρατηγοί καὶ τὰ ἱερὰ καλὰ ἡνία ἐνθέω ἀπὸ τοῦ πρῶτον. Καὶ ἀπόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρὴγγέλλουν τῇ στρατηγῇ ἀριστοποιεῖσθαι. 10. Καὶ ἀριστώντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκοι· ἦδεαν γὰρ πάντες δὴ ἐξείη αὐτῷ καὶ ἀριστώντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι, ἐπεγειράντα εἰπέν, εἰ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἐλεγον, ὅτι τυγχάνουσιν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, καπείτα κατάκοιτον ἐν τῷ πέραν ἐν πέτραις καθηκούσας ἐπ’ αὐτὸν τὸν ποταμὸν γρονταν τε καὶ γυναικάς καὶ παιδίσκας, ὃς περ μαροῖπος ἰματίων κατατηθεμένους ἐν πέτρᾳ αὐτῶν. 12. Ἰδού δὲ σφίξα δοξαί ἀσφαλεῖς εἶναι διαβήναι· οὐδὲ γὰρ τοῖς πολεμίοις ἵππευσι πρόσβατον εἶναι κατὰ τοῦτο. Ἡκινούντες δὲ ἐφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσοῦμενοι διαβαίνειν, πορευόμενοι δὲ πρὸς φελείν διαβήναι πρὶν βρέξαι τὰ αἰδοία καὶ διαβαίνεις καὶ λαβόντες τὰ ἰμάτια πάλιν ἤκειν.

13. Εὐθὺς οὖν οὐκ ἦν εἶπεν δὲ καὶ τοῖς νεανίσκοις ἐγχεῖν ἔκελενε, καὶ εὐχεσθαι τοῖς φήνασι θεοὶς τὰ τὸ ὄνειρατα καὶ τὸν πόρου, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα. 14. Ἀκούσας δὲ καὶ ὁ
Χειρίσοφος σπονδάς ἐποίει. Σπείρασαντες δὲ, τοῖς μὲν ἄλλοις παρῆγγελλον συσκευάζοντας, αὐτοῖ τε συγκαλέσαντες τοὺς στρατηγοὺς ἐδουλεύοντο ὅπως ἂν κάλλιστα διαβαίειν, καὶ τοὺς τε ἐμπροσθέν νικῶν καὶ ὑπὸ τῶν ὑπισθὲν μηδὲν πάσχοιεν κακῶν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἤγείσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἦμισυ ἔτι ὑπομένειν σὺν Ξενοφώντι, τὰ δὲ ὑποζύγια καὶ τὸν ὕχον ἐν μέσῳ τοῦτων διαβαίνειν.

16. 'Επεί δὲ καλῶς ταῦτα ἔχεν, ἐπορεύοντο· ἤγοντο δ' οἱ νεανίσκοι, ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν· ὄδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέταρτας στάδιοι. 17. Πορευομένων δ' αὐτῶν, ἀντιπαρῆσαν αἱ τάξεις τῶν ἱππέων. Ἡπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ἰχθῶς τοῦ ποταμοῦ, ἔθεντο τὰ δίπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀπόδειξεν ἑλάμβανε τὰ δίπλα, καὶ τοῖς ἄλλοις πᾶσι παρῆγγελλε· καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ.

18. Καὶ οἱ μὲν μάντες ἐσφαγιάζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμοι ἔτοξεν τὸ καὶ ἐσφενδόνων· ἀλλ' οὕτω ἐξικνοῦντο. 19. 'Επεί δὲ καλὰ ἦν τὰ σφάγια, ἐπαινίζουν πάντες οἱ στρατηγοὶ καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναίκες ἀπασαί. Πολλαὶ γὰρ ἦσαν ἐταίραι ἐν τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς ἔξωσοντάς, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τοῦ κατὰ τὴν ἐκδάσιν τὴν ἐς τὰ τῶν Ἀρμενίων ὄρη, προσποιοῦμενος ταῦτα διὰδας ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς. 21. Οἱ δὲ πολέμοι ὅρωντες μὲν τοὺς ἄμφι Χειρίσοφον ἐκπετῶς τὸ ύδωρ περῴντας, ὅρωντες δὲ τοὺς ἄμφι Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείασαντες μὴ ἀποκλεισθήσαν, φεύγονταν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἄνω ἐκδασίν. 'Επεί δὲ κατὰ τὴν ὄδὸν ἐγένοντο, ἔτεινον ἀνὼ πρὸς τὸ ὄρος. 22. Δύκιος δὲ, ὁ τὴν τάξιν ἔχον τῶν ἱππέων, καὶ Ἀλσιχίνης, ὁ τὴν τάξιν ἔχον τῶν πελταστῶν τῶν ἄμφι Χειρίσοφον, ἐπεὶ ἔωρων ἀνὰ κράτος.
φεύγοντας εἰποντο· οἱ δὲ στρατιώται ἐδόνειν μὴ ἀπολεῖπεσθαί, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὐ, ἐπεὶ διέβη, τούς μὲν ἱππέας ὑπὲρ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὁχθάς ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἀνώ πολεμίους. Οἱ δὲ ἄνω, ὁρώντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρώντες δ' ὅπλίτας σφίσιν ἐπιοντας, ἐκλεῖπονσαι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δε, ἐπεὶ τὰ πέραν εὕρα καλῶς γεγυνόμενα, ἀπεχώρησε τὴν ταχίστην πρὸς τὸ διαβαίνον στράτευμα· (καὶ γὰρ οἱ Καρδούχοι φανεροὶ ἦδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθρόμουνοι τοῖς τελευταῖοις.) 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατείχε, Δύκιος δὲ, σὺν ὀλίγοις ἐπιχειρήσας ἐπιδίωξε, ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτα τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἐλλήνων καὶ ὁ ὄχλος ἄκμην διέβαινε, Ξενοφῶν δὲ, στρέψας πρὸς τοὺς Καρδούχους, ἀντία τὰ ὀπλα ἔθετο· καὶ παρῆγειεὶ τοῖς λοχαγοῖς, κατ' ἐνωμοσίας ποιῆσασθαί ἐκαστὸν τὸν ἑαυτὸν ὥρον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοσίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἴναι, ὀφραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδούχοι, ὡς ἐώρων τοὺς ὑποθυσίλακας τοῦ ὄχλου ψυλομένους, καὶ ὀλίγους ἦδη φαινομένους, θάττουν δὴ ἐπῆσαν, ἠδὸς τινὰς ἄδοντες. 'Ο δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἄφαλῳς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν δ' τι ἀν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοῦ διαβαίνοντας ὁ Ξενοφῶν, πέμψας ἀγγελὸν κελεύει αὐτὸν μεῖναι ἐπὶ τοῦ ποταμοῦ, μὴ διαβάντας. 'Ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίονς ἔθεν καὶ ἔθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἄκοντιστας, καὶ ἐπιθελημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παραγγείλειν, ἐπειδὰν σφενδόνῃ ἐξικνήται, καὶ ἀσπίς ψοφῆ, παινίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι,
CHAPTER IV.

Having entered Armenia, they pass the sources of the Tigris, and arrive at the Teleboas. They make a treaty with Teribazus, the satrap of the province, but soon discover his insincerity.

1. Ἕπει δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἀπαν καὶ λεῖον γη-λόφους οὐ μεῖον ἡ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κόμαι διὰ τοῦ πολέμου τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἄφικοντο κόμυν, μεγάλη τε ἦν, καὶ βασίλειον εἰχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεως ἐπῆσαν· ἐπιτήδεια δ’ ἦν δαψιλῆ. 3. ᾿Εντεῦθεν δ’
επορεύθησαν σταθμοὺς ὀκτώ, παρασάγγας δέκα, μέχρι ὑπερηφάνειον τὰς πηγάς του Τίγρητος ποταμοῦ. Ἐνετεύθην δὲ ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκείδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὕτως δὲ ἦν καλὸς μὲν, μέγας δ' οὖ· κόμια δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὕτως Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. Ἡ παραχώριος δ' ἦν αὐτῆς Τηριβαζος, ὁ καὶ βασιλεὶς φίλος γενόμενος, (καὶ ὅποτε παρεῖθη, οὕδεις ἄλλος βασιλέα ἐπὶ τὸν ἱππὸν ἀνέβαλεν.) 5. Οὕτως προσήλασεν ἦπειρας ἔχων, καὶ προπέμφας ἐρμηνεύει εἶπεν, ὅτι βουλοίτο διαλεξηθήναι τοῖς ἀρχοῦσι. Τοῖς δὲ στρατηγοῖς ἐδοξεῖν ἀκοῦσαι. Καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων τῷ θελό. 6. Ὁ δὲ εἶπεν, ὅτι σπείρασον βουλοίτο, ἐφ' ὃ μήτε αὐτός τοὺς Ἐλληνας ἀδικεῖν, μήτε ἐκεῖνος καίειν τὰς οἰκίας, λαμβάνειν τῇ ἐπετήθεια ἑσον ἰδεῖτο. Ἐδοξεῖ ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείρασεν ἐπὶ τοῦτος. 

7. Ἐνετεύθην δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, παρασάγγας πεντεκείδεκα· καὶ Τηριβαζος παρρηκολούθης, ἔχων τὴν ἕκατον δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἄφικοντο εἰς βασίλεια, καὶ κόμιας πέριξ πολλάς, πολλῶν τῶν ἐπιπεδεών μεστάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιών πολλῆ· καὶ ἐωθὲν ἐδοξεῖ διασκηνύσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κόμιας· οὐ γὰρ ἑώρων πολέμων οὐδένα, καὶ ἄσφαλες ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιώνος. 9. Ἐνταῦθα εἶχον τὰ ἐπιτηδεία ὡς ἐστίν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὁσπία παντοδαπὰ. Τῶν δὲ ἀποσκεδασμομένων τινῶς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιον στράτευμα, καὶ νῦκτωρ πολλὰ πυρὰ φαίνοντο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἄσφαλες εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐνετεύθην συνηλθόν· καὶ γὰρ ἐδόκει συναιθρίαζειν. 11. Νυκτερευόντων δ' αὐτῶν ἑνταῦθα ἐπιπίπτει χιών ἀπλέτος, ὡστε ἀπέκρυψε καὶ τὰ ὁπλὰ καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑπος κύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἢ ἀνίστασθαι·
Κατακεκιμένων γὰρ ἀλειωνὸν ἤν ἡ χιών ἐπιπεπτωκνία, δότω μὴ παραφρείη. 12. Ἐπει δὲ ξενοφόνων ἐτόλμησε γυμνὸς ἀναστὰς ὁχίζειν ξύλα, τὰρ' ἄν ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. 'Εκ δὲ τούτων καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἐκαίνου καὶ ἔχρισσον. 13. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ὥ ἔχριστον ἀντ' ἔλαιον, σύειν, καὶ σησάμουν, καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν, καὶ τερεβίνθιον. 'Εκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέου εἶναι εἰς τὰς κώμας εἰς στέγας. ʾΕνθά δὴ οἱ στρατιώται σὺν πολλῇ κραυγῇ καὶ ἰδιόνι ἤσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· δοῦνε δὲ, ὅτε πρότερον ἄρτησαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἄτασσαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας ὤντες, ἐπὶ τὰ ὄρη, ἐνθά ἐφάσαν οἱ ἀποσκευαζόμενοι καθορὰν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἦδη ἀληθεύειν τοιαῦτα, τὰ ὄρα τε ὡς ὄρα, καὶ τὰ μὴ ὄρα ὡς ὄρα ὄρα. 16. Πορευθεὶς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ιδεῖν, ἄνδρα δὲ συλλαβῶν ἤκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οίαντερ αἱ Ἀμαζόνες ἔχονσιν. 17. Ἐρωτῶμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι· οἱ δ' ἡρώτων αὐτὸν, τὸ στράτευμα ὁπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένοι. 18. Ὁ δὲ εἶπεν, ὅτι Τηρίβαζος εἰη ἔχων τὴν τοῖς οὐσίμοις καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάζατε δὲ αὐτὸν ἔφη, ώς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους, ἐν τοῖς στενοῖς, ἢπερ μοναχή ἐη πορεία, ἑνταῦθα ἐπιθύμομενοι τοῖς Ἐλλησι χιλίων. 19. Ἀκούσατα τοὺς στρατηγοὺς ταῦτα ἐδόξη τὸ στρατεύμα συναγαγεῖν καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἥγεμόνα τὸν ἀλόντα ἀνθρωπὸν. 20. Ἐπειδὴ δὲ ὑπερεβάλλον τὸ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεουν ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι, ἀκούσαντες ιev
CHAPTER V.

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

1. Τῇ δ’ ὑστεραιᾷ ἔδοκει πορευτέον εἶναι, ὅπη δύναντο τάχιστα, πρὶν ἡ συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. Συνεκεκασμένοι δ’ εὐθὺς, ἐπορεύοντο διὰ χιόνος πολλής, ὑγεμόνας ἔχοντες πολλούς· καὶ αὐθημερῶν ὑπερβάλοντες τὸ ἄκρον, ἔφ’ ὃ ἐμελλεν ἐπιτίθεσθαι Θηρίαζος, κατεστρατοπεδεύσαντο. 2. Ἐνεύθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἔπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβασαν αὐτὸν βρεχόμενοι πρὸς τὸν ὄμφαλον. Ἐλέγοντο δὲ αὐτοῦ ἀι πηγαί νῦ πρόσω εἶναι. 3. Ἐνεύθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοῦς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἀνέμους βοβρᾶς ἐναντίος ἔπνευ, παντάπασιν ἀποκαίων πάντα, καὶ πηγαίς τοὺς ἀνθρώπους. 4. "Ἐνθα δὴ τῶν μάντεων τις ἐπει σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἐδοξέ ἐκβαί τὸ χαλεπὸν τοῦ πνεύματος. Ὁ ἦν δὲ τῆς χιόνος τὸ βάθος ὅργια· ὡστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνθραπόδων πολλά ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τρίάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ἕλαθα δ’ ἦν ἐν τῷ
v. 6–13.]  

**Book IV.**

σταθμῷ πολλά· οἵ δὲ ὑψὲ προσκύνεσις ἤσθαι οὐκ εἶχον. Ὁι οὖν πάλαι ἤκουν καὶ τὸ πῦρ καὶ οὕτως οὐ προσέσαν πρὸς τὸ πῦρ τοὺς ὁψίζοντας, εἰ μὴ μεταδοθείς αὐτοῖς πυροῦς, ἢ ἀλλο τι, εἰτὶ ἔχοιεν βρωτόν. 6. Ἔνθα δὴ μετεδίδοσαν ἀλλήλους ὧν εἶχον ἐκαστὸν. Ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηρομένης τῆς χίονος, βοήθοι ἐγένυντο μεγάλοι ἐξε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεύθεν δὲ τῇ ἐπιούσαι ἠμέραν ὅλην ἐπορεύουν διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐθουλιμίασαν. Ξενοφῶν δ᾽ ὅπισθοθυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἤγνω, ὅ τι τὸ πάθος εἶχ. 8. Ἐπειδὴ δὲ εἰπὲ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμίως, καὶ τι πάγωσιν ἀναστήσονται, περιών περὶ τὰ ὑποζύγια, εἰ ποῦ τι ὄρη βρωτὸν ἢ ποτὸν, διεδίδον, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμίωσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ, Χειρίσοφος μὲν ἅμιφι κυνήφας πρὸς κώμῃν ἀφίκειται, καὶ ὑδροφοροῦσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἐμπροσθεν τοῦ ἐρύματος. Αὕτη ἡρώτων αὐτοῦς τίνες εἶχε. 10. 'Ο δ᾽ ἐρμηνεῦς εἶπε Περσιστὶ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. Αἶ δὲ ἀπεκρίναντο, ὅτι οὐκ ἦταν αἱ ἐναῦθα εἴη, ἀλλ᾽ ἀπέχει δῶς παρασάγγην. Οἱ δ᾽, ἐπεὶ ὑψἐ ἦν, πρὸς τὸν κωμάρχην συνεισέρχοντας εἰς τὸ ἔρημα σὺν ταῖς ὑδροφοροῖς. 11. Χειρίσοφος μὲν οὖν καὶ δοὺς ἐδυνήθησαν τοῦ στρατεύματος ενταῦθα ἐστατοπεδεύσαντο· τῶν δ᾽ ἀλλῶν στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὀδὸν ἐνυπερέμενεν ἅστιοι καὶ ἄνευ πυροῦ· καὶ ἐνταῦθα τίνες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς, καὶ τὰ μὴ δυνάμενα τῶν ὑποζύγιων ἤρπαξαν, καὶ ἄλληλοις ἐμάχοντο περὶ αὐτῶν. Ἐλειπότο δὲ καὶ τῶν στρατιωτῶν οἱ τε διεφθάρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἱ τε ὑπὸ τοῦ ψύχου τοὺς δαικτύλους τῶν ποδῶν ἀποσεισθήτες. 13. Ἡν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἰ τις μέλαι τε ἔχον πρὸ τῶν ὀφθαλμῶν πορεύοντο, τῶν δὲ

podōn, ei tis kynoito, kai μηδέποτε ἵσυχίαν ἔχοι, καὶ ei tēn νύκτα ύπολύοτο. 14. Ὁσοι δὲ ύποδεδεμένου ἐκοι- μόντο, εἰς ἐκεῖνον εἰς τοὺς πόδας οἱ ἰμάντες, καὶ τὰ υπο- δήματα περιεχόμενον· ἐπειδὴ ἔπελυτε τὰ ἀρχαῖα ὑποδήματα, καρβάτινας πεποιημένου ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τάς τοιαύτας οὖν ἀνάγκας ὑπελει- ποντό τινες τῶν στρατιώτων· καὶ ἰδόντες μέλαν τι χωρίον, διὰ τὸ ἐκελεοπέναι αὐτόθι τῇ χίναια, εἶκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνη πόν, ἡ πλησίον ἦν ἀτύμζουσα ἐν νάπη. 'Ενταῦθ' ἐκτραπόμενοι εἴκαθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. 'Ο δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας, ὡς ἡπόθετο, ἐδέιτο αὐτῶν πάση τέχνη καὶ μηχανή μη ἀπολεί- πεσθαι, λέγων, ὅτι ἐπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλεπαίνειν. Οἱ δὲ σφάζειν ἐκέλευσον· οὐ γάρ ἦν δύνασθαι πορευθῆναι. 17. 'Ενταῦθα ἐδοξεὶ κράτις- τον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἰ τὶς δύνατο, μη ἐπιπέσειν τοῖς κάτωνυ. Καὶ ἦν μὲν σκότος ἡδη, οἱ δὲ προζήσαν πολλῷ θορύβῳ, ἀμφὶ ὅν εἶχον διαφέρομενοι. 18. 'Ενθα δὴ οἱ μὲν ὀπισθοφύλακες, ἀτενυμαίνοντες, ἐξ- αναστάντες ἐδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμυνοτες, ἀνακραγόντες ὅσον ἠδύναυτο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκροσαν. Οἱ δὲ πολέμιοι δεισάντες, ἦκαν ἑαυ- τοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὖνες ἐτὶ οὐδα- μοῦ ἐφθέγξατο. 19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, ἐπιτώντοι τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπὶ αὐτοὺς, πορευ- ὁμένοι, πρὸν τέταρα στάδια διελθεῖν ἐνυγχαίνοντες ἐν τῇ ὄθῳ ἀναπαυμένοις ἐπὶ τῆς χιόνος τοῖς στρατιῶταις ἐγκεκαλυμμένοις, καὶ οὖν δυλικὴ ὀφειμία καθεστηκεί· καὶ ἀνέστασαν αὐτούς. 20. Οἱ δὲ ἔλεγαν ὅτι οἱ ἐμπρόσθεν ὦν υποχωροῖεν. 'Ο δὲ παρὼν, καὶ παραπέμπων τῶν πελ- ταστῶν τοὺς λαχυροτάτους, ἐκέλευε σκέψασθαι τῇ εἰῇ τὸ κώλυν. Οἱ δὲ ἀπήγγελλαν, ὅτι ὀλον οὕτως ἀναπάυομε τὸ στράτευμα. 21. 'Ενταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἠπλάσθησαν αὐτοῦ ἀνέν πυρός καὶ ἀδειπνοί, φυλακᾶς οἷας
22. Ἑν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκηφτο-
μένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ, ἀμενοὶ ἰδόντες,
τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἔπι τῷ
στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἰκοσι στάδια
dιελθηθέναι ἦσαν πρὸς τῇ κώμῃ ἐνθά Χειρίσοφος ἑλίζετο.
23. Ἐπεὶ δὲ συνεγένοντο ἄλληλοις, ἐδοξε κατὰ τὰς κώμας
ασφαλές εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν
αὐτῶν ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἐώρων κώμας,
ἐπορεύοντο, ἐκαστὸς τοὺς ἑαυτῶν ἐχοντες.
24. Ἐνθά δὴ Πολυδώτης, Ἀθηναῖος λοχαγός, ἐκέλευσεν ἀφρέναι ἑαυτὸν· καὶ λαβὼν τοὺς εὐξώνους, ἥεων ἐπὶ τὴν
κώμην, ἦν εἰλίχθει ξενοφῶν, καταλαμβάνει πάντας ἐνδὸν
τὸν κομίζητα, καὶ τὸν κωμάρχην, καὶ πάλους εἰς δασμόν
βασιλεῖ τρεφομένους ἐπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ
κωμάρχου ἐνάτην ἦμεραν γεγαμημένην· ὁ δ’ ἀνήρ αὐτῆς
λαγώς ᾧχετο ὑθράσω, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 25.
Αἱ δ’ οἰκίαι ἦσαν κατάγαιοι, τὸ μὲν στόμα ὄψερ φρέατος,
κάτω δ’ εἰρείαι. Αἱ δὲ εἰρόδοι τοῖς μὲν ὑποζύγιοις ὅρνυταί,
οἱ δὲ ἀνθρωποὶ κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰ-
κίαις ἦσαν άλγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἐκγυνα τούτων·
tα δὲ κτήρια πάντα χιλίων ἐνδον ἑτρέφοντο. 26. Ἡπαι δὲ
καὶ πυροί, καὶ κριθαί, καὶ ὀστρα, καὶ οἶνους κρίθινους ἐν
κρατήρισιν· ἔνησαν δὲ καὶ αὐτὰ αἱ κριθαί ἵσοχειλεῖς, καὶ
κάλαμοι ἑνέκειντο, οἱ μὲν μείζονοι οἱ δὲ ἐλάττους, γόνατα
οὐκ ἐχοντες. 27. Τούτους δ’ ἔδει ὁπότε τις διψή λαβό-
ta  καὶ τὸ στόμα μǔξειν. Ἐν δὲ πάνω ἄκρατος ἦν, εἰ μὴ τις
ζήων ἐπιχεῖοι· καὶ πάνω ἦδυ συμμαθόντε τὸ σῶμα ἦν.
28. Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύν-
dειπνον ἐποίησατο, καὶ ἔθρευεν αὐτῶν ἐκέλευε, λέγων, ὅτι
οὐτε τὸν τέκνων στερήσωτο, τὴν τε οἰκίαν αὐτῶν ἀντεμ-
πλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθὸν τῷ τῶ
στρατεύματι ἐξηγησάμενος φαίνηται, ἐστ’ ἄν ἐν ἀλλῷ ἔθνει
Ε 2
γένωνται. 29. ὁ δὲ ταῦτα ὑπισχυέτο, καὶ, φιλοφρονο-μένος, οἶνον ἔφρασεν ἐνθὰ ἦν κατωρυγμένος. Ταῦτην μὲν ὅν τὴν νύκτα, διασκεπήσαντες οὕτως, ἐκοιμήθησαν ἐν πά-σιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κομάρχην, καὶ τὰ τέκνα αὐτοῦ ὦμον ἐν ὀφθαλμοῖς. 30. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ Ξενοφών, λαβὼν τὸν κωμάρχην, πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τούς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐω-χουμένους καὶ εὐθυμομένους, καὶ οὐδαμόθεν ἄφιεσαν πρὶν παραθεῖναι αὐτοῖς ἁριστον· 31. Οὐκ ἦν δὲ ὅπου οἱ παρε-τίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρφεία, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὄποτε δὲ τις φιλοφρονο-μένος τῷ βούλευτο προπειεῖν, εἶλκεν ἐπὶ τὸν κρατήρα, ἐνθὲν ἐπικύψαντα ἐδει ὑποφύτα πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὃ τι βούλευτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινὰ τῶν συγγεγενῶν ἴδοι, πρὸς ἐαυτὸν δὲ ἐλαίμβανεν. 33. 'Επεὶ δὲ ἢλθον πρὸς Χειρίσοφον, κατελάμβανον κάκεινος σκηνοῦντας, ἐστεφανωμένοις τοῦ ξηροῦ ἔλαιον στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παίδας σὺν ταῖς βαρβαρικαῖς στολαῖς. Τοῖς δὲ πασίν ἐδείκνυσαν, ὥσπερ ἐνεοίς, δὲ τι δέοι ποιεῖν. 34. 'Επεὶ δὲ ἀλλήλους ἐφιλοφρο- νήσαντο Χειρίσοφος καὶ Ξενοφών, κοινὴ ὑπὸ ἀνηρωθῶν τῶν κωμάρχην, διὰ τοῦ περσίζωντος ἐρμηνεῶς, τίς εἴη ἡ χώρα. Ὁ δὲ ἐλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἥρωτον τίνι οἱ ἐπ-ποι τρέφοντο. Ὁ δὲ ἐλεγεν ὅτι βασιλεῖς δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὄδον ἔφρασεν, ἦ εἴη. 35. Καὶ αὐτὸν τότε μὲν ὥστε ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτὸν οἰκέτας, καὶ ἔπποι ὃν εἰλήφει, παλαίτερον, δίδοσι τῷ κωμάρχῃ ἀναθέσαντο καταθίσας, ὅτι ἦκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδώρις μὴ ἀποθάνει· ἐκεκα-κωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λωρικῶν ἐδωκεν ἐκάστῳ πώλοι. 36. Ἡσαν δὲ οἱ ταῦτα ἔποι μείονες μὲν τῶν Περ-
VI. 1-6.

BOOK IV.

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

1. 'Επει δ' ἦμερα ἦν ὁγόνη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡδάσκοντος· τοῦτον δ' Ἐπισθένει Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὡς, εἰ καλὸς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσε-φόρησαν ὡς ἐδύναντο πλείστα, καὶ ἀναζεύζαντες ἐπορεύ-ντο. 2. Ἡγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἦθη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἔχαλεπάνθη ὅτε οὐκ εἰς κόμας ἦγεν. 'Ο δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. 'Ο δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδοξε δ' οὖ. 3. 'Εκ δὲ τοῦτον ἑκεῖνος τῆς νυκτὸς ἀποδρᾷς φχετο, καταλυσών τὸν υἱόν. Τόδε δὴ Χει- ρίσοφῳ καὶ Ξενοφώντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγέν- ετο, ἦ τοῦ ὑγεμόνος κάκωσις καὶ ἀμέλεια. 'Επισθένης δὲ ἡράσθη τε τοῦ παιδός, καὶ οἰκάδε κομίσας πιστοτάτῳ ἐχρήτο. 4. Μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμοῦς, ἀνὰ πέντε παρασάγγας τῆς ἦμερας, παρὰ τὸν Φάσιον ποταμόν, εἰρός πλευραίον. 5. 'Εντεύθεν ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολὴ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταχύοι καὶ Φασιανοί. 6. Χειρίσοφος δὲ, ἐπεὶ κατειδεῖ τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορεύόμενος, ἀπέχον εἰς τριάκοντα σταδίους, ἦνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοὺς πολεμίους· παρῆγγειλε
Δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένειτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὅπισθοφιλάκες, συνεκάλεσε τοὺς στρατηγοὺς καὶ λοχαγοὺς, καὶ ἔλεεξεν ὅδε. Οἱ μὲν πολέμιοι, ὡς ὤρατε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὅρους, ὥρα δὲ βουλεύεσθαι, ὡς ὡς κάλλιστα ἀγωνισμέθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγείλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταῖς, ἡμᾶς δὲ βουλεύεσθαι, εἴτε τήμερον, εἴτε αὐρίον δοκεῖ ὑπερβάλλειν τὸ ὅρος. 9. Ἐμοὶ δὲ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπάν τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἀνδράς. Εἶ γὰρ διατρέψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὥραντες πολέμιοι διάφορες ὑποβάλλεται, καὶ ἄλλους εἰκός, τούτων διὰρ ὑποβάλλεις, πλείους προγενέσθαι.

10. Μετὰ τούτου Ξενοφόν εἶπεν· Ἕγὼ δ' οὖν ἡγόμην· εἶ μὲν ἀνάγκη ἐστι μάχεσθαι, τούτῳ δεὶ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα. Εἰ δὲ βουλόμεθα ὡς ῥάστα ὑπερβάλλειν, τοῦτο μόι δοκεῖ σκεπτόμενος εἶναι, ὅτι ἐλάχιστα μὲν τραύματα λάβωμεν, ἡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλλωμεν. 11. Τὸ μὲν οὖν ὅρος ἐστί τὸ ὄρωμεν πλέον ἢ ἐφ' ἐξήκουσα στάδια, ἀνδρεῖς δ' οὖν μοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσίν, ἀλλ' ἡ κατ' αὐτῆν τὴν ὄδον· πολὺν δὲ κρείττον, τοῦ ἐρήμου ὅρους καὶ κλέψαι τι πειράσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, εἰ δυναῖς, μᾶλλον ἢ πρὸς ἱσχυρὰ χωρία καὶ ἀνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥόου, ὅρθιον ἀμαχί τινα· ἢ ὡμαλές· ἐνθὲν καὶ ἐνθὲν πολεμίων οὔτων· καὶ νῦκτωρ ἀμαχί μᾶλλον ἄν τὰ πρὸ ποδῶν ὅρῃ τις· ἢ μὲθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεία τοῖς ποσίν ἀμαχί λοῦσιν εἰμενεστέρα· ἢ ἡ ὡμαλή τὰς κεφαλὰς βαλλομένους. 13. Καὶ κλέψαι οὖν ἀδύνατον μοι δοκεῖ εἰναι, ἐξὸν μὲν νυκτὸς ἑνώμεν ὡς μὴ ὀράσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθηθοῦν παρέχειν. Δοκοῦμεν δ' ἃν μοι, ταῦτα προσποιοῦμειν προδόλλας, ἐρμομέτρῳ ἄν τῷ ἄλλῳ δρεῖ χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθροῖ οἱ πολέμιοι. 14. Ἀτὰρ τί ἔγω περὶ κλοπῆς συμβάλλομαι; ἡμᾶς γὰρ ἐγώει, ὦ Χειρίσοφε,
ακούω, τούς Δακεδαιμονίους, δόσει ἐστε τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετάν, καὶ οὐκ ἀληχρὸν εἶναι, ἀλλὰ καλῶν κλέπτειν, ὡσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτητε, καὶ πειράσθε λανθάνειν, νόμιμον ἀρα ὑμῖν ἔστιν εάν ληφθῆτε κλέπτοντες μαστιγωθοῦσαί. Νῦν οὖν μᾶλα σοι καιρὸς ἔστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασαι μέντοι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὅρους, ὡς μὴ πληγάς λάβωμεν. 16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς, τοὺς Ἀθηναίους, ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μᾶλα ὄντος δεινοῦ τοῦ κενὸν τὸ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἰπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἄξιονται νὰ ὄρε ὧρα καὶ σοι ἐπι- δείκνυσαί τὴν παιδείαν. 17. Ἐγὼ μὲν τοῖνυν, ἔφη ὁ Ξενοφῶν, ἐτοίμος εἰμί, τοὺς ὀπίσθοφυλάκας ἔχουν, ἐπειδὰν δειπνήσωμεν, ἑναί καταληφθόμενος τὸ ὄρος. Ἐχὼ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐφεσομένων ἦμιν κλωπῶν ἠλάθον τινας ἐνεδρεύσαντες καὶ τοῦτον πυνθάνομαι, ὅτι οὐκ ἄθαντον ἐστὶ τὸ ὄρος, ἀλλὰ νέμεται αἰζὶ καὶ βούσιν· ὦτε, ἐάνπερ ἄπαξ λάθωμεν τι τοῦ ὅρους, βατὰ καὶ τοῖς ὑποζυγίοις ἑσταί. 18. Ἐλπίζω δὲ οὔδε τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἰδῶσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων. Οὔδε γὰρ τῶν ἑθέλων καταδαίνειν εἰς τὸ ἴσον ἡμῖν. 19. Ὅ δὲ Χειρίσοφος εἴπε· Καὶ τι δεῖ σὲ ἑναί, καὶ λιπεῖν τὴν ὀπίσθοφυλακίαν; ἀλλὰ ἄλλους σέπισθοι, ἂν μὴ τινες ἐθελούσιοι φαίνωντα. 20. Ἐκ τοῦτον Ἀριστώκρισιος Μεθυδρεύς ἔρχεται, ὁπλίτας ἔχων, καὶ Ἀριστέας Χίος, γυμνήτας, καὶ Νικόμαχος Οἰταῖος, γυμνήτας· καὶ σύνθετη ἐποιήσαντο, ὅπτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλὰ. 21. Ταῦτα συνθέμενοι ἠρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στρατεύμα πάν ὡς δέκα στάδιοι πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίῃ ταύτῃ προκαζεῖν. 22. Ἐπειδὴ δὲ ἐδειπνήσαν, καὶ νῦς ἐγένετο, οἱ μὲν ταχθέντες ὕχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλ- λοι αὐτῶν ἀνεπαύνοτο. Οἱ δὲ πολέμιοι, ὡς ἠθοποιοῦ ἐχό- μενον τὸ ὄρος, ἐγρηγόρεσαν, καὶ ἐκαίων πυρὰ πολλὰ διὰ
CHAPTER VII.

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

1. 'Εκ δὲ τούτων ἐπορεύθησαν εἰς Ταῦχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἤσχυρα οἱ Ταῦχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. 'Επεὶ δ' ἀφίκοντο εἰς χωρίον, δ' πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληξίδοτες δ' ἦσαν αὐτόσε καὶ ἀνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαιμεν, ἀλλὰ προσέχει καὶ αὕτης ἀλλή· Οὔ γὰρ ἦν ἀθρόους περιστήναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. 'Επειδὴ δὲ Ξενοφῶν ἠλθεί σὺν τοῖς ὀπισθοφῶ.
VII. 4-10.

BOOK IV.

Αλεξί καὶ πελτασταῖς καὶ ὅπληταίς, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἢμετε· τὸ γὰρ χωρίον αἱρέσεων· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβολεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος, τί τὸ καλὸν εἰς εἰςελθεῖν, εἰπέν οἱ Χειρίσοφος· Ἀλλὰ μία αὕτη πάροδός ἐστιν, ἢν ὀρᾶς· ὅταν δὲ τις ταῦτα πειράται παριέναι, κυλινδοῦσι λίθους υπέρ ταύτης τῆς ὑπερεχούσης πέτρας· δς ἦν καταληφθῆ, οὕτω διατίθεται. "Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλεύρας. 5. Ἡν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδέν κωλύει παριέναι· οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν, εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δόῳ ἢ τρεῖς ὑπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾶς, σχεδὸν τρία ἡμίπλεθρά ἐστίν, δὲ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ δοσὶ πλεύρων δασὺ πίτυσι διαλειπούσας μεγάλας, ἀνθ᾽ ὑν ἑστηκότες ἄνδρες τί δὲν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἡδὴ γίγνεται ὡς ἡμίπλεθρον, δὲ δεῖ, δηταν λωφήσοιν οἱ λίθοι, παραδραμεῖν. 7. Ἀλλὰ εὐθὺς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοὶ. Αὐτὸ ἄν, ἔφη, τὸ δεόν εἰς· δὴ τὸν γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευόμεθα, ἐνθὲν ἦμῖν μικρὸν τι παραδραμεῖν ἑστί, ἢν ὄννυόμεθα, καὶ ἀπελθεῖν ῥάδιον, ἦν βουλώμεθα.

8. Ἐντειθὲν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν, καὶ Καλλίμαχος Παρράσιος λοχαγὸς· (τοῦτον γὰρ ἡ ἡγεμονία ἦν τῶν ὅπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἁσφαλεῖ. Μετὰ τούτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποί ως ἐθνομήκοντα, οὐκ ἄθροι, ἀλλὰ καθ᾽ ἑκάτα, ἐκαστὸς φιλαττόμενος ως ἐδύνατο.

9. Ἀγαθίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδρεύως, καὶ οὐ τῶν ὅπισθοφυλάκων λοχαγοὶ οὕτε, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἁσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλεῖον ἢ τὸν ἑνα λόχον. 10. Ἐνθὰ δὴ Καλλίμαχος χρημαντάτα τι προστρέχειν ἀπὸ τοῦ δέν-
ANABASIS. [VII. 11–17.

δρον, ὑπ' ὦ ἂν αὐτός, δύο ἢ τρία βῆματα. ἐπεὶ δὲ οἱ λίθοι ἑρέοντο, ἀνεχάζετο εὔπετῶς οὑ' ἐκάςθης δὲ προδρομῆς πλέον ἢ δέκα ἀμαξαί πετρῶν ἀνυλίσκοντο. 11. Ὀ δὲ Ἀγασίας, ὡς ὧρ' τὸν Καλλίμαχον, ἀ ἐποίηκε, καὶ τὸ στράτευμα πάν θεώμενον, δεῖσας μὴ οὐ πρώτος παραδράμοι εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστόνυμον πληρῶν ὄντα παρακαλέσας, οὐδὲ Ἐφύρολοχον τὸν Δουσίεα, ἐταίρους ὄντας, οὐδὲ ἄλλον οὐδένα, χωρεῖ αὐτός, καὶ παρέρχεται πάντας. 12. Ὀ δὲ Καλλίμαχος, ὡς ἑώρα αὐτόν παρόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἦτος· ἐν δὲ τούτῳ παρέθει αὐτοῦ Ἀριστόνυμος Μεθυδρεύς, καὶ μετὰ τούτον Ἐφύρολοχος Δουσίεας. Πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγονύζοντο πρὸς ἄλληλους· καὶ οὗτος εἶρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἀπαξ εἰςέδραμον, οὐδεὶς πέτρος ἄνωθεν ἤνέχθη. 13. Ἑυναῦθα δὴ δεινὸν ἦν θέαμα. Αἱ γὰρ γυναῖκες, ῥέπουσα τὰ παιδία, εἶτα καὶ θεατὰς ἐπικατεβρίστον, καὶ οἱ άνδρες ὑσαύτως. Ἑυναῦ θὰ καὶ Λινείας Στυμφάλιος, λοχαγός, ἰδὼν τινα θέοντα ὡς ῥέψοντα ἐαυτόν, στολὴν ἐχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. 14. ὘ δὲ αὐτόν ἐπισπᾶται, καὶ ἀμφότεροι ἥχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἑυνεύθεν ἀνθρώπῳ μὲν πάνυ ὅλιγοι ἐλήφθησαν, βὸςς δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. 15. Ἑυνεύθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτά, παρασάγγας πεντήκοντα. Οὕτως ἦσαν όν διήλθον ἀλλιμωτατοι καὶ εἰς χειρὰς ἤσαν. Ἔλχον δὲ θώρακας λενοὺς μέχρι τοῦ ἧτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνά ἐστραμμένα. 16. Εἶχον δὲ καὶ κυνηίδας, καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον, δοσον ξυῆλη Λακωνικήν, ὡς σφάττω, ἣν κρατεῖν δύναντο· καὶ ἀποτέμνοντες ἢν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο καὶ ήθον, καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὄφεσθαι ἔμελλον. Εἶχον δὲ καὶ δόρων ὡς πεντεκαῖδεκα πηχῶν, μίων λόγχην ἔχον. 17. Οὕτως ἐνέμενον ἐν τοῖς πολισίμαις. Ἑπεὶ δὲ παρέλθουσεν οἱ Ἐλληνες, ἐλπίζο καὶ μαχόμενοι. Ἡμικονν δὲ ἐν τοῖς ἄχυροις, καὶ τά ἐτιτήδεια ἐν τούτοις ἀνακεκομισμένοι
vii. 18-25.]

BOOK IV.

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ήσαν, ὅστε μηδὲν λαμβάνειν αὐτόθεν τούς Ἑλλήνας, ἀλλὰ διετράφθησαν τοῖς κτήνεσιν, ὅ ἐκ τῶν Ταῦχων ἔλαβον. 18. Ἐκ τούτων οἱ Ἑλληνες ἀφίκοντο ἐπὶ τῶν Ἀρπασον ποταμῶν, εὑρὸς τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθικῶν σταθμοὺς τέταρας, παρασάγγας εἰκοσι, διὰ πεδίων, εἰς κώμας, ἐν αἷς ἐμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτισάντο. 19. Ἐντεῦθεν δὲ ἠλθον σταθμοὺς τέταρας, παρασάγγας εἰκοσι, πρὸς πάλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἥ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχον τοὺς Ἑλλήνες ἠγεμόνα πέμπτε, ὅπως διὰ τῆς ἔαντων πολεμίας χώρας ἄγοι αὐτοῦς. 20. Ἐλθὼν δὲ ἐκείνος λέγει, ὅτι ἀξεῖ αὐτοῦς πέντε ἡμερῶν εἰς χωρίον, ὥσεὶ ὄψαται θαλάτται· εἰ δὲ μὴ, τεθνάνατε ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδή ἐνέβαλεν εἰς τὴν ἔαντος πολεμίαν, παρεκκλείσετο αἰθείν καὶ θείερειν τὴν χώραν· ὦ καὶ ἄγων ἐγένετο ὅτι τούτον ἐνεκα ἐλθον, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀρκικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὅνομα δὲ τῷ ὤρει ἦν Ὑθήχας. Ἐπειδή δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδου τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήβησαν ἄλλους ἐμπροσθέν ἐπιτίθενται πολεμίους· εἴποντο γάρ ὅπισθεν ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τὸ τις καὶ ἐξώγησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασεῖν ὑμὸν ὀμοβοεία ἄμφω τὰ εἰκοσιν.

23. Ἐπειδὴ δὲ ἦ βοή πλείως τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιώντες ἔθεον δρόμω ἐπὶ τοὺς αἰεὶ βοώντας, καὶ πολλῷ μείζων ἐγίγνετο ἦ βοή, διὸ τοῖς ἐπιώντες ἐγίγνετο, ἐδοκεί δὴ μείζον τι εἶναι τῷ Ξενοφῶντι· 24. Καὶ ἀναβάς ἐφ' ἵππον, καὶ Λύκιον καὶ τούς ἵππεις ἀναλαβὼν, παρεβοήθηκε· καὶ τάχα δὴ ἀκούσαν βοώντων τῶν στρατιωτῶν, Θάλαττα! Θάλαττα! καὶ παρεγγυώντων. Ἐντὰ δὴ ἔθεον ἀπαντές καὶ οἱ ὀπισθοφύλακες, καὶ τα ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἀκρων, ἐνεάρθα δὴ περιεβάλλον ἀλλήλους καὶ στρατηγοὺς καὶ
CHAPTER VIII.

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

1. Ἐν τεύθεν δὲ ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρώνων σταθμὸς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, οὗ ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθιών. 2. Εἶχον δὲ ὑπερδέξιον χωρίον οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἀλλον ποταμόν, εἰς ὅν ἐνέβαλεν ὁ ὀρίζων, δὲ οὐ ἔδει διαβῆναι. Ἡν δὲ οὕτως δάσως δένδρως παχάει μὲν οὐ, πυκνοὶς δὲ. Ταῦτα, ἔτει προσήλθομεν οἱ Ἑλληνες, ἔκοπτον, σπεύδοντες έκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέφρα καὶ λόγχας καὶ πριχίνους χιτώνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἤσαν, καὶ ἄλληλος διεκελεύοντο, καὶ λιθοὺς εἰς τὸν ποταμὸν ἔρριπτον, ἐξίκνουστο δὲ οὐ, οὔτ' ἔβλαπτον οὐδένα.

4. Ἐνθα δὴ προσέρχεται τῷ Ἑνοφῶντι τῶν πελταστῶν
VIII. 5-11.

BOOK IV, 115

τις ἀνήρ, Ἄθηναὶ φάσκων δεδουλευκέναι, λέγων, ὧτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων· καὶ οἶμαι, ἐφ᾽, ἐμὴν ταύτην παρίδα εἶναι· καὶ, εἰ μὴ τι κωλύετ, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἀλλ᾽ οὐδὲν κωλύει, ἐφ᾽ ἂλλὰ διαλέγουν, καὶ μᾶθε πρῶτον τίνες εἴσιν. Οἱ δ᾽ εἶπον, ἐρωτήσαντο, ὃτι Μάκρωνες. Ἡρώτα τοίνυν, ἐφ᾽, αὐτοὺς, τί ἀντιτάχαται, καὶ χρῆσον σὺν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ᾽ ἀπεκρίναντο· ὁτι καὶ ὑμεῖς ἐπὶ τὴν ἥμετέραν χώραν ἐρχεσθε. 

Δέγειν ἐκέλευον οἱ στρατηγοὶ, ὃτι οὐ κακὸς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες, ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλασσαν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι, εἰ δοίεν ἀν τούτων τὰ πιστά. Οἱ δ᾽ ἔφασαν καὶ δοῦναι καὶ λαδεῖν ἐθέλειν. Ἕντευθεν διδόσαι οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες εκεῖνοι Ἕλληνικὴν· ταύτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμπαρτύναν ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συγεκοπτοῦν, τὴν τε ὄδον ὁδοποίουν, ὡς διαβιδάσοντες, ἐν μέσοις ἀναμιμημένοι τοῖς Ἕλλησι· καὶ ἅγορὰν οἶλαν ἐδύναντο παρείχον· καὶ παρήγαγον ἐν τρισὶν ἡμέρας ἔως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἕνταῦθα ἦν ὄρος μέγα, προβατόν δὲ· καὶ ἐπὶ τούτοι οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάζαντο κατὰ φάλαγγα, ὡς οὔτως ἄξοντες πρὸς τὸ ὄρος· ἐπείτα δὲ ἐδοξαί τοῖς στρατηγοῖς βουλεύσασθαι συλλάξασθαι ὡς ἡ πάλιν άγωνιζότα. 10. Ἕλεγεν οὖν Ξενοφόν, ὃτι δοκεῖ, παύσαντες τὴν φάλαγγα, λόχους ὀρθίους ποίησαι· ἢ μὲν γὰρ φάλαγξ διασταθήσεται εὐθὺς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐόδουν, εὐρήσαμεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἄθυμαῖεν ποίησε, ὅταν, τεταγμένοι εἰς φάλαγγα, ταὐτὴν διεσπασμένην ὀρῶσιν. 11. Ἐπείτα, ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προχάγωμεν, περιτεύσασθαι ἡμῶν οἱ πολέμοι, καὶ τοῖς περιττοῖς χρήσονται, ὅ τι ἄν βουλώνται. Ἐὰν δὲ ἐπὶ ὅλων τεταγμένοι ἤμεν, οὐδὲν ἂν εἶναι ϑαναμαστόν, εἰ διακοπεῖ ἡμῶν ἡ φάλαγξ ὑπὸ ἅθρων καὶ
βελών καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δὲ τῇ τούτῳ ἔσται, τῇ ὄλῃ φάλαγγι κακῶν ἔσται. 12. Ἀλλὰ μοι δοκεῖ, ὅρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίων κατασχεῖν διαλειπόντας τοῖς λόχοις, δόσῳ ἐξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. Καὶ οὕτως ἐσόμεθα τῇ τε τῶν πολεμίων φάλαγγος ἐξώ οἱ ἐσχατοὶ λόχοι, καὶ ὅρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσήσαν, ἢ τε ἂν εὐόδων ἢ, ταύτη ἐκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τὸ διαλείπον τοῦ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἐνθὲν καὶ ἐνθὲν λόχον ὄντων, διακόψαι τε ὑπὲρ ῥάδιον ἔσται λόχον ὑρθίῳν προσῆσαι. Ἐὰν τε τοῖς πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. Ἡν τε εἰς τῇ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβήναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταῦτα έδοξε, καὶ ἑποίον ὅρθίοις τοὺς λόχους. Ἐνοφὼν δὲ ἄπιον ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· Ἀνδρείς, οὕτω εἰσίν, οὗς ὁρᾶτε, μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἣδη εἶναι, ἐνθὰ πάλαι ἐσπευδόμενοι· τούτους, ἢν πως δυνώμεθα, καὶ ὁμοῦς δεὶ καταφαγεῖν. 15. Ἐπεὶ δὲ ταῖς χώραις ἐκαστοὶ ἐγένοντο, καὶ τοὺς λόχους ὅρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλατῶν ἀμφι τοὺς ὁγδοήκοντα, δὲ λόχος ἐκαστὸς σχεδὸν εἰς τοὺς ἐκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐώνυμον ἐξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἐξακοσίους ἐκάστους. 16. Ἐκ τούτων παρηγγύσαν τοὺς στρατηγοὺς εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταί, τῆς τῶν πολεμίων φάλαγγος ἐξώ γενόμενοι, ἐπορεύοντο· 17. Οἱ δὲ πολέμιοι, ὡς εἶδον αὐτούς, ἀντιπαραθέσαντες, οἱ μὲν ἐπὶ τὸ δεξιόν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν, καὶ πολὺ τῆς ἐαυτῶν φάλαγγος· ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτούς διαχάραζαντος οἱ κατὰ τὸ Ἀρκαδίκον πελτασταί, ὃν ἤρχεται Λεσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν, ἀνακραγόντες ἐθεον· καὶ οὕτω πρώτοι ἐπὶ τὸ ὄρος ἀναβαίνονσι· συνεφείπτε το δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὅν
19. Οἱ δὲ πολέμου, ὡς ἡρῴαντο θείν, οὐκἐτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἑλλήνες ἀναδάντες ἐστρατοπεδεύοντο ἐν πολλαίς κόμαις καὶ τἀπιτήδεια πολλὰ ἐχοῦσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σιμῆν πολλὰ ἦν αὐτὸθα, καὶ τῶν κηρίων ὄσοι ἐφαγαν τῶν στρατιωτῶν, πάντες ἀφρονεὶς τε ἔγγυνοντο, καὶ ἦμουν, καὶ κάτω διεχόρει αὐτοῖς, καὶ ὅρθος οὖθες ἠθύνατο ἵστασθαι, ἀλλ᾽ οἱ μὲν ὅλιγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφίκεσαν, οἱ δὲ πολὺ, μαινομένους, οἳ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκεῖνο τὸ δὲ ὄντω πολλοῖ, ὀψε τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἡ ἀθυμία. Τῇ δ᾽ ὑποτεραίᾳ ἀπέθανε μὲν οὖθες, ἀμφὶ δὲ τὴν αὐτὴν ποὺ ὅραν ἀνεφρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο, ὀψετὲ ἐκ φαρμακοποσίας.

22. Ἐντεύθεν δ᾽ ἐπορεύθησαν ὄντω σταθμοὺς, παρασάγγας ἐπτά, καὶ ἦλθον ἐπὶ θάλασσαν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην, ἐν τῷ Ἑὐδείνῳ Πόντῳ, Συνωτέων ἀποικίαν, ἐν τῇ Κόλχῳ χώρα. Ἐνταῦθα ἐμείναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις· 23. Κάντεύθεν ὄρμωμενοι ἑληξιότο τὴν Κολχίδα. Ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντι, καὶ ἐδέξαντο τε τούς Ἑλληνας, καὶ ξένια ἐδοσαν, βοῦς καὶ ἀλφαῖα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ἦπερ τῶν πλησίον Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ᾽ ἐκείνων ἠλθον βοῦς. 25. Μετὰ δὲ τούτῳ τὴν θυσίαν, ἦν ἐξειότερον, παρασκευάζοντο· ἦλθον δ᾽ αὐτοὶ Ικανοὶ βοῖς ἀποθύσατι τῷ Διῷ τῷ σωτηρί, καὶ τῷ Ἡρακλείῳ ἡγεμόσυνα, καὶ τοῖς ἄλλοις θεοῖς δὲ εὔξαντο. Ἐποίησαν δὲ καὶ ἄγωνα γυμνοῦν ἐν τῷ ὄρει, ἐνθαπερ ἐσκήνων. Ἐλλοντο δὲ Δρακόντιον Σπαρταίτην, (ὅς ἐφύγε παῖς ὅν οἰκοθεν, παῖδα ἄκων κατακτανών, ξυνήλ πατάξας,) δρόμου τ᾽ ἐπιμεληθήναι, καὶ τοῦ ἄγωνος προστάτησαι. 26. Ἐπειδὴ δὲ ἦ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἤγεισθαι ἐκέλευον, ὅπον τὸν δρόμον πεποιηκώς εἴη. Ὅ δὲ, δείξας, οὐπερ ἐστηκότες ἔτυγχανον, Ὅντος ὁ λόφος
ἐφη, κάλλιστος τρέχειν, ὅπου ἀν τις βουληται. Πώς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεὶ οὕτως; ὁ δ’ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσὼν. 27. Ἡγωνίζοντο δὲ παιδεῖς μὲν στάσιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἐθεον, πάλην δὲ καὶ πυγμήν καὶ παγκράτιον ἔτερον. Καὶ καλῇ θέα ἐγένετο· πολλοὶ γὰρ κατέθησαν, καὶ, ἀτε θεωμένων τῶν ἑταίρων, πολλῇ φιλονεικίᾳ ἐγίγνετο. 28. Ἐθεον δὲ καὶ Ἰπποι· καὶ ἔδει αὐτοὺς, κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέφαντας πάλιν ἀνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἀνω δὲ πρὸς τὸ ἱσχυρὸς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ Ἰπποι· ἐνθα πολλῇ κραυγῇ, καὶ γέλως, καὶ παρακέλευσις ἐγίγνετο αὐτῶν.
CHEIRISOPHUS is sent to apply to Anaxibius, the Spartan admiral, for ships. Xenophon continues, meanwhile, to find employment for the soldiers, and takes care that the roads are mended, in case they should at last be obliged to go by land. They send out two ships, which they had obtained at Trapezus, to bring in any vessels that they may find. Dexippus, a Laconian, who is put in command of one of them, deserts the service and sails home; Polycrates, an Athenian, with the other ship, brings in many vessels to the port.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπράξαν οἱ Ἑλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλασσαν τὴν ἐν τῷ Ἑυθείῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πώλησαν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν, ἀ εὐξαντο σωτήρια θύσειν, ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, ἐν τῷ πρόσθεν λόγῳ δεδῆλωσαν.

2. Ἐκ δὲ τούτων ξυνελθόντες ἐθυμεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεγεν ὡδε. Ἔγω μὲν τοινυν, ἔφθε, ὡ ἀνδρες, ἀπείρχα ἡδὲ ξυσκεφαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ τὰ ὑπάφερων, καὶ ἐν τάξει ἵνων, καὶ φυλακαὶς φυλαττον, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἡδη, παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλασσαν ἐχομεν, πλείν τὸ λοιπόν, καὶ ἐκταθεῖς, ὡς περ ὅδυνσεις καθεύδους ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιώται ἀνεθορύησαν ὡς εὐ λέγοι· καὶ ἀλλος ταύτα ἔλεγε, καὶ πάντες οἱ παρόντες Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὡδε. 4. Φίλος μοι ἐστιν, ὡ ἀνδρες, Ἀναξίδιος, ναυαρχῶν δὲ καὶ τυγχάνει. Ἡν οὖν πέμψητε με, οἶδομαι ἓν ἐλθεῖν καὶ τριήρεις ἔχων.
καὶ πλοία τὰ ἡμᾶς ἀξοντα· ύμεῖς δὲ, εἰπερ πλεῖν βούλεσθε, περιμένετε, ἡστ’ ἂν ἐγώ ἐλθὼ· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἤσθησαν τε καὶ ἐψήφισαντο πλεῖν αὐτόν ὡς τάχιστα.

5. Μετὰ τούτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὅδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοία στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. Ὅσα μοι οὖν δοκεῖ καιρός εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἄγορα ἔστιν ἰκανόν, οὔτε ὅτου ὄνομα ἴμβα οὕπορια, εἰ μὴ ὁλέγους τισὶν· ἡ δὲ χώρα πολεμία· κἀκεῖνος οὖν πολλοίς ἀπόλλυσθαι, ἣν ἀμελῶς τε καὶ ἀφυλάκτως πορεύσητε ἐπὶ τὰ ἐπιτήδεια. 7. 'Ἀλλὰ μοι δοκεῖ σὺν προνομαίς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σῶξηθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. Ἔδοξε ταῦτα. 8. Ἐτὶ τοῖνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκκόμφοισθαι τίνες· οὖν μου ἄλλη τις καθίστων εἶναι, ἡμῖν εἰπεῖν τὸν μέλλοντα ξείναι, φράζειν δὲ καὶ ὅπως, ἐνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων, καὶ ἡμιμπασκεναζόμεν εάν τι δή, κἂν βοηθήσατο τίσι καιρός ἢ, εἰδῶμεν ὅτι δὲξαι βοηθεῖν, καὶ ἐάν τις τοῦ ἀπειρότερων ἐγχειρῆ ποι, ἥμισυλεύσωμεν, πειρώμευμο εἰδέναι τὴν δύναμιν ἐφ’ οὐς ἄν ἦσον. Ἐδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τάδε, ἔφη. Σχολὴ τοῖς πολεμίαις ληξίσθαι, καὶ δικαιώς ἡμῖν ἐπιδυναμοῦσιν· ἔχομεν γὰρ τὰ ἐκεῖνων· ὑπερκάθηντα δ’ ἡμῶν. Φυλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· εάν οὖν κατὰ μέρος μεριθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦπτον ἃν δύναντο ἡμᾶς θηρᾶν ὀι πολέμοι. 10. Ἐτὶ τοῖνυν τάδε ὀράτε. Εἴ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει πλοίο Χειρίσοφος ἄγων ἰκάνα, οὐδὲν ἃν ἐδει ἢν μέλω λέγειν· νῦν δὲ, ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκεναζέως καὶ αὐτόθεν. Ἐν μὲν γὰρ ἔληθ, ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλευροσύμμεθα. 11. Ἐαν δὲ μὴ ἄγη, τοῖς ἐνθάδε χρησόμεθα. Ὄρω δὲ ἐγώ πλοίο πολλάκις παραπλέουντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοντίων μακρὰ πλοία, κατάγομεν καὶ
12. Ἐδοξεῖ καὶ ταῦτα. Ἐννοῆσατε δὲ, ἐφη, εἰ οἰκος καὶ τρέφειν ἀπὸ τοῦ κοινοῦ, οὐς ἂν κατάγωμεν, ὅσον ἄν χρόνον ἡμῶν ἑνεκεν μένωσιν, καὶ ναῦλον ἐξυνθέσθαι, ὅπως ὕφελοντες καὶ ὕφελώνται. Ἐδοξεῖ καὶ ταῦτα. 13. Δοκεῖ τοῖς μοι, ἐφη, ἂν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται, ὡςτε ἀρκεῖν πλοία, τὰς ὁδοὺς, ὡς δυστέρους ἄκούσαμεν εἶναι, ταῖς παρὰ θαλατταῖς οἰκουμέναις πόλεσιν ἐντείλασθαι ὄδοποιεῖν· πεισόνται γάρ, καὶ διὰ τὸ φοβεῖσθαι, καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταύθα δὲ ἄνέκραγον, ὡς οὐ δέοι ὀδοπορεῖν. Ὁ δὲ, ὡς ἐγνω τὴν ἀφροσύνην αὐτῶν, ἐπεφήσεις μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἐπείσεν ὀδοπείν, λέγων, ὅτι θάτον ἀπαλλάξεται, ἣν εὔποροι γένονται αἱ οὐδοὶ. 15. Ἐλαβον δὲ καὶ πεντήκονταρον παρὰ τῶν Τραπεζουντών, ἢ ἐπέστησαν Δέξιππον Λάκωνα περίοικον. Οὐτος, ἀμελήσας τοῦ ἐνιλλέγειν πλοία, ἀποδράς ἄχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὖν μὲν οὖν δίκαια ἐπαθεῖν ὅστερον· ἐν Θράκη γάρ, παρὰ Σεῦθη, πολυπραγμονῶν τι, ἀπέθανεν ὑπὸ Νικάνδρον τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόνταρον, ἢ ἑπεστάθη Πολυκράτης Ἀθηναῖος, ὃς ὁπόσα λαμβάνοι πλοία, κατήγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα, εἰ τι ήγουν, ἐξαιροῦμενοι, φύλακας καθίστασαν ὅπως σῶα εἶη, τοῖς δὲ πλοίοις χρήσαντο εἰς παραγωγὴν. 17. Ἐν ὦ δὲ ταῦτα ἢν, ἐπὶ λείαν ἐξήσαν οἱ Ἐλληνες· καὶ οἱ μὲν ἑλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγόν καὶ τὸν έαυτόν καὶ ἄλλον λόχον πρὸς χωρίον χαλεπόν, αὐτὸς τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.
CHAPTER II.

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

1. Ἡ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν, ὡςτε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας, τῶν Τραπεζούντων, ἐξάγει εἰς Δρίλας τὸ ἠμισὺ τοῦ στρατεύματος, τὸ δὲ ἡμιῶν κατέλιπε φιλάπτειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἀτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἤσαν ἄθροι καὶ ὑπερεκάθηντο ἔπι τῶν ἀκρων. 2. Οἱ δὲ Τραπεζοῦντιοι, ὅποθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὡς τὸν κακός ἐπασχον, εἰς χωρία τε οὖσα καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτά- τους τῶν ἐν τῷ Πόντῳ.

3. Ἡ τὰ ἔσαν ἐν τῇ ἁνω χώρᾳ οἱ Ἕλληνες, ὁποῖα τῶν χωρίων τοῖς Δρίλαις ἀλώσια εἶναι ἔδόκει, ἐμπιπράν- τες ἀπῆρεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὅς, ἥ βοῦς, ἥ ἀλλο τι κτῆνος τὸ πῦρ διαπεφυγός. Ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς τούτο πάντες ἔννεφρυκέασαν. Περὶ δὲ τούτο ἦν χαράδρα ἰχθυρῶς βαθεία, καὶ πρόσοδοι χαλεπαῖ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμόντες στάδια πέντε ἡ ἔξ ἄλοι ὑπλιτῶν, διαβάντες τὴν χαράδραν, δρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον· ἔννειποντο δὲ καὶ δορυφόρου πολλοί, οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρημένοι· ὡς τε ἐγένοντο οἱ διαβάντες πλεί- ους ἢ εἰς δεχθέοις ἀνθρώπους. 5. Ἡ τε μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναί ξύλιναι πεποιημέναι,) ἀπείναν δὴ ἐπε- χείρουν· εἰ δὲ ἐπέκειντο αὐτοῖς. 6. Ὁς δὲ οὐκ ἐδύναντο
8. Ἀκούσας ταῦτα ὁ Ἑσυχός, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὁπλίτας θέσαει ἐκέλευσε τὰ ὁπλαῖα· αὐτὸς δὲ, διαβὰς σὺν τοῖς λοχαγοῖς, ἐσκοτείτο, πότερον εἰς κρέττον ἀπάγειν καὶ τοὺς διαβεθηκότας, ἢ καὶ τοὺς ὁπλίτας διαβιβάζειν, ὡς ἀλόντος ἃν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἰναι ἂνευ πολλῶν νεκρῶν, ἐλείν δὲ ἂν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον. Καὶ ὁ Ἑσυχός ἔσκυχωρίσε, τοῖς ἑρῴσι πιστεύσας· οί γὰρ μάντεις ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν ἐσταῖ, τὸ δὲ τέλος καλῶν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε διαδιαβάζοντας τοὺς ὁπλίτας, αὐτὸς δὲ ἐμενεν ἀναχωρίας ἀπαντᾶσα τοὺς πελταστάς, καὶ οὐδένα εἰς ἀκροβολίζεσθαι. 11. Ἐπεὶ δὲ ἦκον οἱ ὁπλίται, ἐκέλευσε τὸν λόχον ἔκαστον ποιῆσαι τῶν λοχαγῶν, ὡς ἂν κράτιστα οὔτη ἄγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἄλληλων, οἱ πάντα τὸν χρόνον ἄλληλοις περί ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίειν· ὁ δὲ τοῖς πελταστάσις πᾶσι παρῆγγειλε διηγκυλωμένους λέναι, ὡς, ὃπόταν σημῆνῃ, ἄκοντίζειν δεήσον, καὶ τοὺς τοξότας ἐπιδειλῆσθαι ἐπὶ ταῖς νευραῖς, ὡς, ὃπόταν σημῆνῃ, τοξεύειν δεῆσον, καὶ τοὺς γυμνητὰς λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηθείους ἐπημφή τοῦτων ἐπιμεληθήναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ οἱ υπολοχαγοὶ, καὶ οἱ ἄξιοντες τούτων μὴ χεῖρος εἶναι, πάντες παρασταγμένοι ἦσαν, καὶ ἄλληλοις μὲν δὴ ἔξωωροι· (μηνοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξεις ἢν.) 14. Ἐπεὶ δὲ ἐπαινίσαν, καὶ η σάλπιγγος ἔφθεγγετο, ἀμα τε τῷ Ἐνναλλῷ ἡλάλαζαν, καὶ ἔθεον δρόμῳ οἱ ὁπλίται· καὶ τὰ βέλη ὁμοῦ ἔφερετο, λόγχαι, τοξεύματα, σφενδόναι, πλείστοι δὲ ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ
καὶ πῦρ προσέφερον. 15. Ἡπὸ δὲ τοῦ πλῆθους τῶν Βελῶν ἔλιπον οἱ πολέμιοι τά τε σταυρώματα καὶ τάς τύρσεις· ὡστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεύς, καταθέμενοι τᾶ ὅπλα, ἐν χιτῶνι μόνον ἀνεβησαν, καὶ ἂλλος ἂλλον εἶλκε, καὶ ἂλλος ἀναδείκηκε, καὶ ἡλώκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταί καὶ οἱ ψιλοὶ εἰρήμασις ἡρπαζόν, ὁ τι ἐκαστὸς ἐδύνατο· ὁ δὲ Ἑσυνοφῶν, στὰς κατὰ τὰς πόλεις, ὄποσος ἐδύνατο κατεκόλλησε τῶν ὀπλιτῶν ἐξω· πολέμιοι γὰρ ἐφαίνοντο ἄλλοι ἐπ' ἄκροις τοσίν ἐχύρωσιν. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου, κραυγὴ τε ἐγίγνετο ἐνδον, καὶ ἔφευγον οἱ μὲν καὶ έχοντες ἄ εἶλαθον, τάχα δὲ τις καὶ τετρομένος· καὶ πολῖς ἦν ὡθημός ἀμφὶ τὰ όφρετα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἐλεγον, ὅτι ἄκρα τέ ἐστιν ἐνδον, καὶ οἱ πολέμιοι πολλοὶ, οἱ παῖονες ἐκδεδραμήκοτες τοὺς ἐνδόν ἀνθρώπους. 18. Ἐντεύθεν ἀνετείπειν ἐκέλευσε Τολμίδην τὸν κήρυκα, ἱέναι εἰσὶν τὸν Βουλόμενόν τι λαμβάνειν. Καὶ ἱενται πολλοὶ εἰσῳ καὶ νικῶσι τοὺς ἐκπιπτοντας οἱ εἰσῳ ωθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα δυντάσθη, καὶ ἐξεκομισαντο οἱ Ἐλληνες· οἱ δὲ ὠπλίται ἐθεντα τά ὅπλα, οἱ μὲν περί τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὄδον τὴν ἐπὶ τὴν ἄκραν φέροσαν. 20. Ὁ δὲ Ἑσυνοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, εἰ οἶδαν τε εἰς τὴν ἄκραν λαβέειν· ἢν γάρ ὁυτός σωτηρία ἀσφαλῆς· ἄλλος δὲ πάνω χαλεπῶς ἐδόκει εἰναι ἀπελθεῖν· σκοπουμένους δὲ αὐτοὺς ἔδοξε παντάπασιν ἀναλωτὸν εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἐκαστοι τοὺς καθ' αὐτοὺς διήροιν, καὶ τοὺς ἄχρειοὺς καὶ φορτία ἐχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλήθος· κατελιπον δὲ οἱ λοχαγοὶ, οἶς ἐκαστος ἐπίστευεν. 22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεσον ἐνδοθεν πολλοὶ, γέρρα καὶ λόγχας ἐχοντες, καὶ κυνηγίας, καὶ κράνη Παφλαγονικα· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέδαιμον τὰς ἐνθεν καὶ ἐνθεν τῆς εἰς τήν ἄκραν φερούσης ὀδοῦ. 23. Ὡς τε οὐδὲ διώκειν ἀσφαλῆς.
ἡν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φεροῦσας. Καὶ γὰρ ἐξύλα μεγάλα ἐπερρήπτον ἀνωθὲν, ὡςτε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νῦξ φοβερὰ ἦν ἐπιούσα. 24 Μαχομενῶν δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπινῆς γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ, ὡς τῇ ἐνάψαντος. 'Ὡς δ' αὕτη ἐξινε πιπτεν, ἐφευγον οἱ ἀπὸ τῶν ἐν δεξιά οἰκίαν. 25. 'Ὡς δὲ ἐμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερὰ οἰκίας, αἷς ἐξύλαι ἦσαν, ὡς καὶ ταχὺ ἐκαίνοτο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκίων 26. Ὁ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύτουν, καὶ δὴ λοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. 'Εν- ταῦθα παραγγέλλει φέρειν ἐξύλα, ὅσοι ἐτύγχανον ἐξώ ὄντες τῶν βέλων, εἰς τὸ μέσον ἐαυτῶν καὶ τῶν πολεμίων. Ἐπει δὲ ιεανὰ ἥδη ἦν ἐνήψαν· ἐνήψατο δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκκωμα οἰκίας, διὸς οἱ πολέμιοι ἀμψὶ ταῦτα ἔχονεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἐαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πάσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τὰ σταυρώ- ματα, καὶ τάλλα πάντα, πλὴν τῆς ἄκρας. 28. Τῇ δὲ ὑστεραῖα ἀπήσαν οἱ Ἑλληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπει δὲ τὴν κατάβασιν ἐποδούντο τὴν εἰς Τραπεζοῦντα, (πρανής γὰρ ἦν καὶ στενή,) ἰευδενέδραν ἐποιήσαντο. 29. Καὶ ἀνήρ Μυσὸς τὸ γένος, καὶ τούνομα τοῦτο ἐχὼν, τῶν Κρητῶν λαβὼν δέκα, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προσεποιεῖτο τοὺς πολεμίους πειράσας λανθά- νειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαινοντο, χαλκά ὤυιον. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορωντές ἐφοδούσαν ὡς ἐνέδραν οὕσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέ- βαινεν. Ἐπει δὲ ἐδόκει ἥδη Ικανὸν ὑπεληλυθέναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ δὲ ἐξαναστάς φεύγει, καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρῆτες, (ἀλλισσεθαί γὰρ ἐφάσαν τῷ δρόμῳ,) ἐκπεσούντες ἐκ τῆς ὁδοῦ, εἰς θλήν κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. Ὁ Μυσὸς δὲ, κατὰ τὴν ὄδον φεύγων, ἐβόα βοηθεῖν· καὶ
CHAPTER III.

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

1. Ἐπεὶ δὲ οὔτε Χειρίσσοφος ἦκεν, οὔτε πλοία ἰκανὰ ἤν, οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἐτη, ἐδόκει ἀπετέον εἶναι. Καὶ εἰς μὲν τὰ πλοία τοὺς τε ἀσθενοῦντας ἐνεβίασαν, καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη, καὶ παίδας καὶ γυναῖκας, καὶ τῶν σκευῶν δοσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσαιον καὶ Σοφάινετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιάσαντες, τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἢ δὲ ὁδὸς ὄδοπτοποιημένη ἦν. 2. Καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι, πόλιν Ἕλληνιδα, ἐπὶ θαλάττῃ, Σινωπέων ἀποικίαν, ἐν τῇ Κολχίδι χώρᾳ. 3. Ἐνταῦθα ἐμείναν ἡμέρας δέκα· καὶ ἐξέτασιν ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀρμιθώς, καὶ ἐγένετο ὁκτακιςίλιοι καὶ ἔξακόσιοι. Οὕτοι ἐσώθησαν ἐκ τῶν ἄμμη πάνω ὅποις· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολέμιων, καὶ χιόνος, καὶ εἴτης νόσου.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον. Καὶ τῆν δεκάτην, ἤν τῷ 'Απόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον οἱ στρατηγοὶ, τὸ μέρος ἐκαστος, φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὦ Ἀσιναῖος ἐλάβε. 5. Ξενοφόρων οὖν, τὸ μὲν τοῦ 'Απόλλωνος ἀνάθημα ποιησάμενος, ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρόν, καὶ ἐπέγραψε τὸ τε αὐ−
π. 6–12.]  

**BO O K V.**  

τοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρχῳ ἀπέθανεν· ἐξένοι γὰρ ἦν αὐτῶ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆκε σὺν Ἀγγειαλάω ἐκ τῆς Ἀσίας τὴν εἰς Βουωτοὺς ὄδον, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεω-κόρῳ, ὅτι αὐτὸς κυνύνεισσων ἐδόκει ἐνέιν· καὶ ἐπέστειλεν, ἣν μὲν αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἦν δὲ τι πάθη, ἀναθεὶναι, ποιησάμενον τῇ Ἀρτέμιδι, ὅ τι οὕτω χαριεῖσθαι τῇ θεῷ. 7. Ἔστει δὲ ἐφευγέν ὁ Ξενοφῶν, κατοικοῦντος ἦδη αὐτοῦ ἐν Σκιλλούντι, ὅπο τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τήν Ὁλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὁλυμπίαν δωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῶ. Ξενοφῶν δὲ, λαβὼν, χωρίων ἦνειται τῇ θεῷ· ὅπον ἄνειλεν ὁ θεός. 8. Ἐσπειχὲ δὲ διὰ μέσου ρέων τοῦ χωρίον ποταμὸς Σελευνῶς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τῶν τῆς Ἀρτέμιδος νεῶν Σελευνῶς ποταμὸς παραβρέει, καὶ ἰχθύες δὲ ἐν ἀμφο-τέρος ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλούντι χωρίῳ καὶ ἦθαὶ πάντων, ὅποσά ἐστὶν ἀγρευμένα ὑπηρεί. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λαοῦν δὲ ἀέι δεκατεύων τά ἐκ τοῦ ἄγρον ὀραία, ὑσίαιν ἔποιει τῇ θεῷ· καὶ πάντες οἱ πολίται καὶ οἱ πρό- χωροι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἐορτῆς. Παρείχε δὲ ἡ θεός τοῖς σκηνώσαι ἄλφατα, ἄρτους, οἶνον, πραγμάτα, καὶ τῶν ὑσομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θερευομένων δέ. 10. Καὶ γὰρ ὦθαν ἐποιοῦστο εἰς τὴν ἐορτὴν οἱ τοῦ Ξενοφῶντος παιδεῖς καὶ οἱ τῶν ἀλλῶν πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες ἱνεθήρων· καὶ ἡλίκεστο τὰ μὲν εἰς αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόρης, σὺς καὶ δορκάδες καὶ ἐλαφοῖς. 11. Ἐστεί δὲ ἡ χώρα, ἦ ἐκ Λακεδαιμονος εἰς Ὁλυμπίαν πορεύονται, ὡς εἰκοσὶ στάδιοι ἀπὸ τοῦ ἐν Ὁλυμπία Δίδος ἱεροῦ. Ἐνι δ’ ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἱλίῳ καὶ ὅρῃ δένδρων μεστά, ἴκανα καὶ σύς καὶ αλγας καὶ βοῦς τρέφεται καὶ ἔπους, ὄστε καὶ τὰ τῶν εἰς τὴν ἐορτὴν ὑπότυπο καὶ ὑποξύγεια εὐνοχεῖσθαι. 12. Περὶ δὲ αὐτῶν τὸν ναὸν ἅλισος ἡμέρων δένδρων ἐφυτεύθη, δια ἐστὶ τρωκτὰ ὀραία. 'Ο δὲ ναὸς, ὡς μικρὸς μεγάλῳ, τῷ ἐν Ἐφέ
From Cerasus the Greeks reach the country of the Mossynoei, a barbarous nation, whom they find divided into two parties, one of which they assist in storming and burning the forts of the other.

1. 'Ek Kerasoúntos δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμποντες εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζοῦντιον, πρόξενον ὑπά τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον ὡς διὰ φίλιας, ἢ ὡς διὰ πολεμίας, πορεύονται τῆς χώρας. Οἱ δὲ εἶπον ὅτι ὁ δυναστεύων · ἐπίστευν γὰρ τοῖς χωρίοις. 3. Ἐντεύθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμιοι εἰσίν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἔδόκει καλέσατε ἐκεῖνους, εἰ βούλουντο ἐξιμαχιάν ποτήσαθαι καὶ πεμφθείς ὁ Τιμησίθεος ἦκεν ἀγῶν τοὺς ἀρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἱ τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἐλλήνων καὶ ἔλεγε μὲν Ξενοφόν, ἠμρήνενε δὲ Τιμησίθεος.

5. Ὁ ἄλλος Μοσσυνοίκοι, ἥμεις βουλόμεθα διασωθῆναι πρὸς τὴν Ἐλλάδα πεζῆ· πλοία γὰρ οὐκ ἔχουμεν· κωλύοντι δὲ οὕτω ἡμᾶς, οὐς ἀκούσαμεν ὑμῖν πολεμίους εἶναι. 6. Εἶ οὖν βούλεσθε, ἐξεστὶν ψιν ἡμᾶς λαβέιν ἐξιμαχόνας, καὶ τιμωρήσασθαι, εἴ τι ποτὲ ὑμᾶς οὕτω ἡδικήκασιν, καὶ τὸ λοιπὸν ψιν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέφτασθε πόθεν άν δυνάμεν δύνασθε τιμωρήσασθαι. 8. Πρὸς ταύτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων, δἰ καὶ βούλουντο ταύτα, καὶ δέχοντο τὴν ἐμπλοίαν.
9. Ἀγετε ὅ, ἐφε ο Ξενοφών, τί ἠμῶν δεήσεσθε χρήσασθαι, ἂν ξύμαχοι ὑμῶν γενώμεθα; καὶ ύμεῖς τί οἴοι τε ἐσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διάδου; 10. Οἱ δε εἰ-ποιν, ὃτι ἰκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ἡμῶν τε καὶ ἡμῶν πολεμιῶν, καὶ δεύρο ἡμῖν πέμπησαι ναύς τε καὶ ἄνδρας, οίτινες ἡμῖν ξύμαχουνται τε καὶ τὴν ὄδον ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες, φιχοντο. Καὶ ἢκον τῇ ὑστεραῖᾳ ἄγοντες τριακόσια πλοία μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὃν οἱ μὲν δόν, ἐκδάντες, εἰς τάξιν ἔθεντο τὰ ὅπλα, δὲ δὲ ἐμενεν. 12. Καὶ οἱ μὲν, λα-βόντες τὰ πλοία, ἀπέπλευναν· οἱ δὲ μένοντες ἐξετάζαντο ὦδε. Ἐστησαν ἀνά ἐκατον μάλιστα, ὡσπερ χοροί, ἀντι-στοιχοῦντες ἀλλήλους, ἔχοντες γέφρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω, ἐν δὲ τῇ δεξιᾷ παλτῶν ὡς ἔξαπηχνι, ἐμπροσθὲς μὲν λόγχην ἔχον, ὅπως δὲν αὐτῶν τοῦ ἐξουλο σφαίρουδες.

13. Χιτωνικοὺς δὲ ἐνεδεδύκεσαν ὡπέρ γονάτων, πάχος ως λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἶαπερ τὰ Παφλαγονίκα, κρῶβυ-λον ἔχοντα κατὰ μέσον, ἐγγυτάτα πιαροεῖδη· εἰχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεύθεν ἐξήρχε μὲν αὐτῶν εἰς, οἱ δὲ ἀλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελ-θόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὁπλῶν τῶν Ἐξειλῶν, ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους, ἐπὶ χωρίον, δ ἐδοκει ἐπιμαχῶτατον εἶναι. 15. Ὡμεῖτο δὲ τοῦτο πρὸ τῆς πόλε-ως, τῆς μητροπόλεως καλομιεύνης αὐτοῖς, καὶ ἐχοῦσης το ἀκρότατον τῶν Μοσσυνοίκων. Καὶ περὶ τοῦτον ὁ πόλεμος ἦν· οἱ γὰρ ἅε τοῦτ· ἔχοντες ἐδόκοι και ἐγκρατείς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἐφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινῶν ὑν καταλαβόντας πλεονεκτεῖν.

16. Ἐπικούρο ο δ' αὐτοῖς καὶ τῶν Ἐξειλῶν τινές, οὐ ταχθέντες ύπὸ τῶν στρατηγῶν, ἀλλὰ ἄρπαγῆς ἔνεκεν. Οἱ δὲ πολέμω, προσιόντων, τέως μὲν ἁυχαζόν· ἐπεὶ δ' ἐγγυς ἐγένοντο τοῦ χωρίον, ἐκδραμόντες τρέπονται αὐτοῖς, καὶ ἀπέκτιναι συχνοὺς τῶν Βαρβάρων, καὶ τῶν ξυναναβάντων F2
'Ελλήνων τινάς, καὶ ἐδίωκον, μέχρι οὐ εἶδον τοὺς Ἐλλήνας βοηθοῦντας. 17. Εἶτα δὲ ἀποτραπόμενοι ξυχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἑπεδείκνυσαν τοῖς τε Ἐλλησι καὶ τοῖς ἑαυτῶν πολεμίωσι, καὶ ἀμα ἐχόρρευσαν νόμῳ τινὶ ἄδοντες. 18. Οἱ δὲ Ἐλλήνες μᾶλα ἤχθοντο, ὅτι τοὺς τε πολεμίους ἐπεποίηκεσαν ἡραστέρους, καὶ ὅτι οἱ ἐξελθόντες Ἐλλήνες σὺν αὐτοῖς ἐπεφεύγεσαν, μᾶλα ὄντες συνιὸν· δ’ οὐπό πρόσθεν ἐπεποίηκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφών δὲ, ξυγκαλέσας τοὺς Ἐλλήνας, ἔπειν· Ἀνδρέας στρατιώται, μηδὲν ἀνθυμήσατε ἐνεκα τῶν γεγενημένων· ἵστε γάρ, ὅτι καὶ ἀγάθον οὐ μείων τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἤγείσαθαι τῷ ὑπὸ πολεμίου εἰλαὶ οἴστερ καὶ ἡμῖς ἀνάγκη· ἐπείτα δὲ καὶ τῶν Ἐλλήνων οἱ ἀφροντιστήσαντες τῆς ἐξ ἡμῶν τάξεως, καὶ ἰκανοὶ ἡγησάμενοι εἰναὶ ἐξίν τοῖς βαρβάροις ταύτα πράττειν, ἀπερ ἐξ ἡμῶν, δίκην δεδώκασιν· ὧστε αὐτὸς ἦττον τῆς ἡμετέρας τάξεως ἀπολείψωνται. 21. Ἀλλ’ ἡμὰς δὲι παρασκενάζεσθαι, ὡς καὶ τοῖς φίλοις οὖν τῶν βαρβάρων δόξητε κρείττους αὐτῶν εἰναί, καὶ τοῖς πολεμίοις δηλώσητε, ὅτι οὐχ ἡμῶις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο. 22. Ταῦτα μὲν οὖν τὴν ἡμέραν οὕτως ἐμείναν· τῇ δ’ ὑστεραίᾳ θύσαντες, ἐπει ἐκαλλιερήσαντο, ἀριστήσαντες, ὁρθῶς τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εἰώνυμον κατὰ ταύτα ταξάμενον, ἔπορευότοι, τοὺς τοξότας μεταξύ τῶν λόχων ἐχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἡσαν γὰρ τῶν πολεμίων οἱ εὐξανοὶ κατατρέχοντες τοῖς λίθοις ἐδαλλοῦν· τοῦτοις ἀνέστελλον οἱ τοξόται καὶ πελτασταί. Οἱ δ’ ἄλλοι βαδήν ἔπορευότα, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ’ οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ἐξ αὐτῶν· ἐνταύθα γὰρ οἱ πολέμιοι ἤσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγύς ἦσαν οἱ ὀπλεῖται ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο, διώκοντες ἄνω πρὸς τὴν μητρόπολιν, οἱ δὲ
25. Ἐπειδὴ δὲ ἂνω ἦσαν πρὸς ταῖς τῆς μετροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμιοι όμοι ὤν ἃντες γεννόμενοι ἐμάχοντο, καὶ ἐξηκόντισον τοῖς παλ- τοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα, μακρά, δια ἄνηρ ἄν ἥρων μόλις, τούτοις ἐπειρώντο ἀμύνεσθαι ἐκ χειρός. 26. Ἐπεὶ δὲ οὖν ύφιέντω οἱ Ἑλληνες, ἀλλ' ὁμώς ἔχωρον, ἔφευγον οἱ βάρβαροι, καὶ ἐντεύθεν ἔλυπον ἀπαντες τὸ χωρίον. Ὅ δὲ βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόσσυν τῷ ἐπ' ἀκρον ἱκοδομημένῳ, δὴ τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φιλάττουσι, οὐκ ἐθέλεν ἐξελθεῖν, οὔτε ὁ ἐν τῷ πρότερον αἴρεθέντει χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσίνους κατεκαύ- θησαν. 27. Οἱ δὲ Ἑλληνες, διαρπάζοντες τὰ χωρία, εὐ- ρισκον ὁθαρσοῦν ἐν ταῖς οἰκίαις ἀρτων νενημένων πατρί- ους, ὡς ἐφάσαν οἱ Μοσούνοικοι, τὸν δὲ νέον σίτον ἔξω τῇ καλάμῃ ἀποκείμενον · ἦσαν δὲ ζειαί αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἁμφορεύσιοι εὐρίσκετο τεταρτηχευμένα, καὶ στέαρ ἐν τεῖχεσι τῶν δελφίνων, ὃ ἐχρῶντο οἱ Μοσό- νοικοι, καθάπερ οἱ Ἑλληνες τῷ ἑλαίῳ. 29. Κάρπα δὲ ἔτι τῶν ἄνωγαιον ἦν πολλὰ τὰ πλατέα, ὥν ἔχοντα διαφηνύ- οὐδεμιᾶν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο, ἔφοντες καὶ ἀρτοὺς ὀπτώντες. Οἶνος δὲ ηὗρίσκετο, δς, ἀκρατος μὲν, ὤψ ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθείς δὲ, εὐώδης τε καὶ ἠδυ. 30. Οἱ μὲν δὴ Ἑλληνες, ἀριστήσαντες ἐνταῦθα, ἐπορεύ- οντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς χυμαχήσασι τῶν Μοσονοίκων. Ὀτσᾶ δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ἔξω τοῖς πολεμίως ὄντων, τὰ εὐπροσδότατα οἱ μὲν ἐκλειπον, οἱ δὲ ἐκόντες προσεχώρον. 31. Tά δὲ πλείστα τοιάδε ἦν τῶν χωρίων. Ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὄχοφηκοντα, αἱ δὲ πλειον, αἱ δὲ μεῖον · ἀναδοώντων δὲ ἀλλήλων ευνήκον οις τῆς ἐτέραν ἐκ τῆς ἐτέρας πόλ- εως· οὕτως ὑψηλή τε καὶ κολλή ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορεύόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεθείκνυσαν αὐτοῖς παι- δας τῶν εὐδαιμόνων σιτευτούς, τεθραμμένους καρδίας ἐφ- θοῖς, ἀπαλοὺς καὶ λευκούς σφόδρα, καὶ οὐ πολλοὺ δέοντας
CHAPTER V.

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

1. Διὰ ταύτης τῆς χώρας οἱ Ἑλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὡς τῶν σταθμοὺς, καὶ ἀφικνύνται εἰς Χάλυβας. Οὔτοι ὅλιγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσυνοίκων, καὶ οἱ βίοι ήν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἔντεύθεν ἀφικνύονται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ήν πεδινωτέρα, καὶ χωρία εἰχεν ἐπὶ θαλάττη ἤττου ἑρμινά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν, καὶ τῇ στρατιᾷ ὄντην ὅτε καὶ τὰ ξένια ὅ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ᾽ ἐπιμείναι κελεύσαντες, ἔστε βουλεύσαιντο, ἐθύνοντο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξαντο οἱ μάντες πάντες γνώμην, ὧτι οὐδαμὴ προσίστο ὁ θεὸς τῶν πόλειμον. Ἔντεύθεν δὴ τὰ ξένια ἐδέξαντο, καὶ, ὡς διὰ φιλίας πορεύομεν εὖ ἡμέρας, ἀφίκοντο εἰς Κοτύωρα, πόλιν
'Ελληνίδα, Σινωπέων ἀποίκους, ὄντας δ᾽ ἐν τῇ Τιβαρηνῶν χώρᾳ.

4. Μέχρι ἐνταῦθα ἐπέζευσεν ἡ στρατιά. Πλῆθος τῆς καταβάσεως τῆς ὄδος ἀπὸ τῆς ἐν Βαβυλὼν μάχης ἄχρι εἰς Κοτύφαρα, σταθμοὶ ἐκατὸν ἐκεῖσο δύο, παρασάγγαι ἐξακόσιοι καὶ ἐκεῖσοι, στάδιοι μύριοι καὶ δκτακισχῆλιοι καὶ ἐξακόσιοι· χρόνον πλῆθος ὁκτὼ μῆνες. 5. Ἐν ταύτῃ ἠμείναι ἡμέρας τεταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυναν, καὶ πομπᾶς ἐποίησαν κατὰ ἐθνὸς ἕκαστοι τῶν Ἕλληνων, καὶ ἀγώνας γυμνικούς. 6. Τὰ δ᾽ ἐπιτήδεια ἐλάμβανον, τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ᾽ ἐκ τῶν χωρίων τῶν Κοτυφωρίτων· οὐ γὰρ παρείχον ἀγοράν, οὐδ᾽ εἰς τὸ τείχος τούς ἀσθενοῦντας ἑδέχοντο.

7. Ἐν ταύτῳ ἔρχονται ἐκ Σινωπῆς πρόσθεσις, φοβοῦμενοι περὶ τῶν Κοτυφωρίτων τῆς τοῦ πόλεως, (ὅν γὰρ ἐκεῖνοι καὶ φόροις ἐκείνους ἐθέρουν,) καὶ περὶ τῆς χώρας, ὅτι ἦκον ὄνομαν. Καὶ ἐλθόντες εἰς τὸ στρατόπεδον, ἔλεγον· (προηγορεῖ δὲ Ἔκατώνιμος, δεινὸς νομιζόμενος εἶναι λέγειν·) 8. Ἐπεμψεν ἡμᾶς, ὡς ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις, ἐπαινεοῦσάντας τέ ὑμᾶς, ὅτι νικᾶτε Ἕλληνες ὄντες βαρβάρους, ἐπειτὰ δὲ καὶ ἐκνηθησομένους, δὶ τῷ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκοὐσμεν, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιοῦμεν δὲ Ἕλληνες ὄντες καὶ αὐτοί, ύψ᾽ ύμῶν, ὄντων Ἕλληνων, ἀγάθον μὲν τὸ πάσχειν, κακὸν δὲ μηδὲν· οὐδὲ γὰρ ἡμεῖς ύμᾶς οὐδὲν πώποτε ὑπήρξαμεν κακῶς ποιοῦντες. 10. Κοτυφωτίται δὲ οὕτως εἰςοῦ μὲν ἡμέτερον ἀπαικοί, καὶ τῆς χώραν ἡμεῖς αὐτοὶ ταύτην παραδέωκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασμόν ἡμῖν φέροσιν οὕτως πεταγµένους, καὶ Κερασοῦντιοι καὶ Τραπεζοῦντιοι ὡστάτως· ὡςτε δ᾽ τι ἄν τούτως κακὸν ποιήσητε, ἡ Σινωπέως πόλις νοµίζει πάσχειν. 11. Νῦν δὲ ἀκοὐσομεν ύμᾶς, εἰς τῇ τῆς πόλεως βία παρεληλυθότας, ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις, καὶ ἐκ τῶν χωρίων βία λαμβάνειν, ὧν ἄν δέησθε, οὐ πείθοντας. 12. Ταῦτ᾽ οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταύτα μὴ ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορήλαν καὶ
Παφλαγόνας, καὶ ἄλλων, ὄντινα ἄν υἱόνωμεθα, φίλον τοις εἰςθαί.

13. Πρὸς ταῦτα ἀναστάξεις Ἑνοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· 'Ἡμεῖς δὲ, δ' ἀνδρες Σινωπεῖς, ἤκουμεν ἀγαπώντες, ὅτι τὰ σῶματα διεσωάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνατὸν ἀμα τρήσαντες ἄγειν καὶ φέρειν, καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν, ἔτει εἰς τὰς Ἑλληνίδας πόλεις ἔλθομεν, ἐν Τραπεζοῦντι μέν, (παρείχου γὰρ ἡμῖν ἅγιοράν,) ὄνομισκεν εἰχομέν τὰ ἐπιτήδεια, καὶ ἀνθ' ἄν ἐτίμησαν ἡμᾶς, καὶ ἔννει ἔδωκαν τῇ στρατιᾷ, ἀντετιμώμεν αὐτῶς, καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τούς δὲ πολεμίους αὐτῶν, ἐφ' οὗς αὐτοὶ ἤγοιντο, κακῶς ἐποιούμεν, ὅσον ἐνυμάμεθα. 15. Ἐρωτάτε δὲ αὐτοῦς, ὅποιόν τινών ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε, οὗς ἡμῖν ἡγεμόνας διὰ φίλιαν ἡ πόλις ἐξενέμησεν. 16. "Ὅποι δ' ἂν ἐλθόντες ἁγοράν μη ἔχομεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὑβρεῖ, ἀλλὰ ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους, καὶ Ταόχους, καὶ Χαλδαίους, καίπερ βασιλέως οὕς ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα, διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἔτει ἁγοράν οὐ παρείχουν. 18. Μάκρωνας δὲ, καίπερ βαρβάρους ὄντας, ἔτει ἁγοράν, οἷαν ἐδύναντο, παρείχουν, φίλους τε ἐνομίζομεν εἶναι, καὶ βίαν οὐδὲν ἐλαμβάνομεν τὸν ἐκείνων. 19. Κοτυρώτας δὲ, οὕς ὑμετέρους φατε εἶναι, εἰ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν· οὐ γὰρ ως φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλεισάντες τὰς πύλας, οὔτε εἰσώθησαν, οὔτε ἐξώ ἁγοράν ἐπεμίπον· ἡτίωντο δὲ τοὺς παρ' ύμων ἀρμοστὴν τούτων αἰτιον εἶναι. 20. "Ὁ δὲ λέγεις, βία παρελθοντας σκηνοῦν, ἡμεὶς ἢξιοῦμεν, τοὺς κάμινονας εἰς τὰς στέγας δέξασθαι· ἔτει δὲ οὐκ ἀνέχουσαν τὰς πύλας, ἡ ἡμᾶς ἐδέχετο αὐτῷ τὸ χωρίον, ταύτῃ εἰσελθοντες, ἀλλὸ μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσα δ' εν ταῖς στέγαις οἱ κάμινοντες, τά ἐνατῶν δαπανώντες· καὶ τὰς πύλας φρουροῦμεν, ὡς μὴ ἐπὶ τῷ ὑμετέρῳ ἁρμοστῇ ώσιν οἱ κάμινοντες ἡμῶν, ἀλλ' ἐφ'
CHAPTER VI.

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

1. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτῳ τὸ τέλος ἐγένετο. Τῇ δὲ ὕστερᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περί τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἶτε γὰρ πεζῷ δέοι πορεύεσθαι, χρῆσιμοι ἂν ἐδόκοιν εἰναι οἱ Σινώπεις· ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας· εἶτε κατὰ θάλατταν, προσδειν
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ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἰκανοὶ εἶναι πλοία παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλεύοντο, καὶ ἥξιον, Ἑλληνας ὅντας Ἑλληνιστὸν πρῶτον καλῶς δέχεσθαι τῷ εὐνοῦν τε εἰναι καὶ τὰ κάλλιστα ξυνεβουλεύειν.

3. Ἀναστὰς δὲ Ἑκατώνυμος, πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἰπεν, ὡς τὸν Παφλαγόνα φίλου ποιήσοιντο, ὅτε οὐχ, ὡς τοὺς Ἑλληνας πολεμησόντων σφῶν, εἴποι, ἀλλ᾽ ὅτι, ἐξὸν τοῖς βαρβάροις φίλους εἶναι, τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ ξυμβουλεύειν ἐκέλευσον, ἐπευξάμηνος ὡδε εἴπεν. 4. Εἰ μὲν ξυμβουλεύομι, ἠ βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κἀγαθὰ γένοιτο· εἰ δὲ μή, τάναντία. Αὕτη γὰρ ἦ εἰρὰ ξυμβουλή λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν μὲν γὰρ δὴ, ἂν μὲν εὐξυμβολεύοσα φανῶ, πολλοὶ ἔσασθε οἱ ἐπαινούντες με· ἂν δὲ κακῶς, πολλοὶ ἔσασθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οὐδ᾽ ὅτι πολὺ πλεῖω ἐξομεν, εἰναὶ κατὰ θάλασσαν κομίζησθε· ἡμᾶς γὰρ δῆσει τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δῆσει τοὺς μαχομένους εἶναι. 6. Ὁμως δὲ λεκτεά ἡ γυγνώσιω· ἐμπειρος γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως. Ἐχει γὰρ ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὄρη ψηλότατα· 7. Καὶ πρῶτον μὲν οἴδα εὐθὺς, ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῦσαι· οὐ γὰρ ἔστιν ἄλλη, ἢ τὰ κέρατα τοῦ βροχοῦ τῆς ὁδοῦ καὶ ἐκάτερα ἔστιν υψηλά, ἢ κρατεῖν κατέχοντες καὶ πάνυ ὄλγοι δύναντ' ἂν· τοῦτων δὲ κατεχομένων, οὐδ' ἂν οἱ πάντες ἀνθρωποὶ δύναντ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δειξαίμι ἄν, εἰ μοι τῶν βουλοίσθη ξυμπέμψει. 8. Ἐπειτα δὲ οἴδα καὶ πεδία ὅντα, καὶ ἱππείαν, ἢν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλείας ἱππείας. Καὶ νῦν οὕτως οὐ παρεγένοντο βασιλεῖ καλοῦντε, ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τὰ τὸ ὄρη κλέψαι, ἢ φθάσαι λαβώντες, καὶ ἐν τῷ πεδίῳ κρατήσαι μαχομένους τοὺς τῇ ἱππείᾳ τοῦ των καὶ πεζῶν μυριάδας πλείου ἢ ὀδώδεκα, ἢξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερμώδοντα, εὐφος τριῶν πλέ-
VI. 10-15.

BO O K V.

10. 'Έγω μέν οὐκ οἷς χαλεπῇ ιύμη επι νομίζω τὴν πορείαν, ἀλλὰ πολλοῖς μεν ἐμπρόσθεν οὕτως, πολλῶν δὲ ὑπισήθην ἐπομένων· δεύτερον δ' Ἰρην, τρίτερον ὡφαίτως· τρίτον δ' Ἀλυν, οὖ μεῖν δυνόν σταδίου, δι' οὗκ ἂν δύναισθε ἄνεν πλοίοι διαβάθην· πλοία δὲ τις ἔσται ὁ παρέχων; ὡς δ' αὐτῶς καὶ ὁ Παρθένος ἄβατος, ἐφ' ὃν ἔλθωτε ἄν, εἶ τόν Ἀλυν διαβαίητε. 11. Ἐστιν πλεύτηται ἐνθένδε μέν εἰς Σινώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ, οὔτε κατὰ θάλασσαν ἀπορία· πολλὰ γὰρ καὶ πλοία ἐστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταύτα ἐλέειν, οἱ μὲν ὑπώπτευον φίλιας ἔνεκα τῆς Κορώλα λέγειν, (καὶ γὰρ ἦν πρὸ ᾽ενος αὐτῶς,) οἱ δὲ καὶ ὡς δώρα ληψόμενοι διὰ τὴν ἐμφυσιλήν ταύτην· οἱ δὲ ὑπώπτευον καὶ τοῦτον ἔνεκα λέγειν, ὡς μή πεζῇ ἱόντες τὴν Σινώπεων τι χώραν κακὸν ἐργάζοντο. Οἱ δ' οὖν Ἐλλήνες ἐψηφίσαντο κατὰ θάλασσαν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταύτα ξενοφόων εἶπεν· Ο Σινώπεις, οἱ μὲν ἄνδρες ἠρηνται πορείαν, ἢν ύμείς ἐμφυσιλεύτε· οὕτω δὲ ἔχει· εἰ μὲν πλοία ἐξεσσάβα μέλλει ικανὰ ἀριθμῷ, ὡς ἑννα μὴ καταλείπεσθαι ἐνθάδε, ἣμείς ἂν πλέομεν· εἰ δὲ μελλομεν ἡμὲν καταλείψεσθαι, οἱ δὲ πλεύςεσθαι, οὐκ ἂν ἐμβαινέμεν εἰς τὰ πλοία. 13. Γεγυνόσκομεν γάρ, ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σωξέσθαι, καὶ τὰ ἐπιτήδεια ἐχεῖν· εἰ δὲ που ἢττους τῶν πολεμίων ληφθησόμεθα, εὐθέλην δὴ, ὅτι ἐν ἄνθρωπόδω χώρῃ ἐσόμεθα. 14. Αἱ χαρά ταύτα οἱ πρόσβεις ἐκέλευνον πέμπειν πρόσβεις. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα, καὶ Ἀρίστωνα Ἀθηναίον, καὶ Σαμολάν Αχαιον. Καὶ οἱ μὲν ἄχοντο.

15. 'Εν δὲ τούτῳ τῷ χρόνῳ ξενοφόωντι, ὅρωντι μὲν ὑπόλιτας πολλοὺς τῶν Ἐλλήνων, ὅρωντι δὲ καὶ πελεστάσας πολλοὺς, καὶ τοξότας καὶ σφενδονήτας, καὶ ἱππεὰς δὲ, καὶ μάλα ἥδη διὰ τὴν τριβήν ικανοὺς, οὕτας δ' ἐν τῷ Πόντῳ, ἐνθα οὐκ ἂν ἄπολιγών χρημάτων τοσαύτη δύναμις παρε
σκευάσθη, καλὸν αὐτῷ ἐδόκει εἰναι καὶ χώραν καὶ δύναμιν τῇ Ἐλλάδι προσκήψασθαι τόλιν κατουκάσαντας. 16. Καὶ γενέσθαι αὖ αὐτῷ ἐδόκει μεγάλῃ, καταλογιζομένῳ τῷ τε αὐτῶν πλῆθος καὶ τοῖς περιοικοῦνταις τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύτεο, πρὶν τινι εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν καλέσας, τὸν Κύρον μάκτιν γενόμενον, τὸν Ἄμηρακιώτην. 17. Ὅ δὲ Σιλανὸς, δεδίῳς μὴ γένεται ταύτα, καὶ καταμείνῃ πον ἡ στρατιά, ἐκφέρει εἰς τὸ στρατεύμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιάν, καὶ πόλιν οἰκίσαι, καὶ ἑαυτῷ ὅνομα καὶ δύναμιν περιοικήσασθαι. 18. Αὐτὸς δὲ ὁ Σιλανὸς ἐδούλετο ὅτι τάχιστα εἰς τὴν Ἐλλάδα ἀφικέσθαι· οὕς γὰρ παρὰ Κύρου ἔλαβε τρισχλιώς δαρεικοῦς, ὅτε τὰς δέκα ἡμέρας ἠλήθεινε σωμάδιος Κύρων, διεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναν, τοῖς δὲ πολλοῖς ὦν. Τιμασίων δὲ ὁ Δαρδανεὺς καὶ Θώραξ ὁ Βουώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγονσιν, ὅτι, εἰ μὴ ἐκποριοῦση τῇ στρατιᾷ μισθὸν, ὡστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὁτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν, καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἐλθῇ τὰ πλοῖα, τότε εἰπεῖν ἐξαιρόνς τῇ στρατιᾷ. 20. Ἀνδρέας, νῦν μὲν ὁ ὁρῶμεν ὑμᾶς ἀπόροις ὑντας καὶ ἐν τῷ ἀπόπλω ἔχειν τὰ ἐπιτήδεια, καὶ ὡς οἰκαδε ἀπελθόντας ὑνήσαι τοὺς οἰκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅτι ἄν βούλησθε, κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα, ἀπεῖναι οἰκαδε, τὸν δὲ ἐθέλοντα, μένειν αὐτοῦ, πλοία δ' ἦμιν πάρεστιν, ὡςτε, ὅτι ἄν βούλησθε, ἐξαίρονς ἃν ἐπιτέσσεττε. 21. Ἀκούσαντες ταύτα οἱ ἐμποροὶ ἀπῆγγελλον ταῖς πόλεσι· ἡννηπερμεθ' δ' αὐτοῖς Τιμασίων ὁ Δαρδανεὺς Εὐρύμαχος τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βουώτιον, τὸ αὐτὰ ταύτα ἐρύνναντας. Σινωπεῖς δὲ καὶ Ἡρακλεῖται ταύτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα, καὶ κελεύουσι προστατεύσειν, λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὅ δὲ, ἄσμενος ἀκούσας, ἐν ἔνισδῶ ὑμῶν στρατιωτῶν.
δυτών, λέγει τάδε. Οὐ δέι προσέχειν τῇ μονῇ, ὦ ἀνδρεῖς, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι. Ἀκούω δὲ τινας θύεσθαι εἰπὶ τοῦτῳ, οὐδ' ὑμῖν λέγοντας. 23. Ὀπισχυοῦμαι δὲ ύμῖν, ἂν ἐκπλήτη, ἄτο νομηνίας μισοθοφορὰν παρέξειν κυκίκνον ἐκάστῳ τοῦ μηνός· καὶ ἄξι ὑμᾶς εἰς τὴν Τρῳάδα, ἔνθεν καὶ εἰμὶ φυγάς, καὶ ὑπάρξει ύμῖν ἢ ἡμή πόλις· ἐκόντες γάρ με δέξονται. 24. 'Ηγήσομαι δὲ αὐτὸς ἐγώ, ἔνθεν πολλά χρήματα λάβῃσθε. Ἐμπειρος δὲ εἰμὶ τῆς Ἁιλιᾶς, καὶ τῆς Φρυγίας, καὶ τῆς Τρῳάδος, καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεύσαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδᾳ.

25. Ἀναστάς δὲ αὐτῆς Θώραξ ὁ Βουώτιος, δὲ αἰεi περὶ στρατηγίας Ξενοφώντει ἔμαχετο, ἑφή, εἰ ἔξελθοιν ἐκ τοῦ Πόντου, ἐσσεῖσαι αὐτοῖς Χερρόνσου, χώραν καλὴν καὶ εὐδαίμονα, ὡς τῇ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ, ἀπέναι οἴκαδε. Τελῶν δὲ εἶναι, ἐν τῇ Ἑλλάδι οὐσίας χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρηάρων μαστεύειν. 26. Ἑστε δ' ἄν, ἑφη, ἐκεῖ γένεσθαι, κἀγὼ, καθάπερ Τιμασίων, ὑπισχυοῦμαι ύμῖν τὴν μισοθοφορίαν. Ταῦτα δὲ ἐλεγεν, εἰδὼς ὁ Τιμασίων οἱ Ἡρακλεώται καὶ οἱ Σινωπεῖς ὑπισχυνόμεντο, ὡς ἐκπλείν. 27. 'Ο δὲ Ξενοφῶν ἐν τούτῳ έσίγα. Ἀναστάς δὲ Φιλήσιος καὶ Δύκων οἱ Ἀχαιοὶ ἐλέγον, ὡς δεινῶν εἰὴ ἰδίᾳ μὲν Ξενοφώντα πείθενε τε καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς, μὴ κοινούμενον τῇ στρατιᾷ, εἰς δὲ τὸ κοινὸν μὴδὲν ἀγορεύειν περὶ τούτων. "Ὡς ἦναγκάσθη ὁ Ξενοφῶν ἀναστήναι καὶ εἰπείν τάδε. 28. Ἑγώ, ὦ ἀνδρεῖς, θύομαι μὲν, ὡς ὅρατε, ὡς σάσα σύναμαι, καὶ ὑπὲρ ὕμων καὶ ὑπὲρ ἐμαυτοῦ, ὡπώς ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων, ὡποῖα μέλλει ύμίν τε κάλλιστα καὶ ἀριστὰ ἐσσεῖαι καὶ ἐμοί. Καὶ νῦν ἐθνοῖν περὶ αὐτοῦ τούτου, εἰ ἀμεινὸν εἰὴ ἀρχεῖσθαι λέγειν εἰς ὕμας καὶ πράττειν περὶ τούτων, ἣν παντάπασι μηδὲ ἀπτεσθαι τοῦ πράγματος. 29. Σιλανός δὲ μοι ὁ μάντες ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ λεπὰ καλὰ εἰναι· (ἡδεὶ γὰρ καὶ ἐμὲ σὺν
ANABASIS. [vi. 30–36.

ἀπειρον ὄντα, διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς;) ἠξεξῆ ἓ, ὅτι ἐν τοῖς ἱεροῖς φαίνοντο τις δόλους καὶ ἐπιθυμήθη ἐμοί, ὡς ἄρα γιγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν μὲ πρὸς ὑμᾶς. Ἡξῆνηγεκε γάρ τὸν λόγον, ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἢδη, οὗ πείσας ὑμᾶς. 30. Ἡγὼ δὲ, εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τούτ’ ἂν ἐσκόπουν, ἀφ’ οὗ ἂν γενοιτο, ὅτε λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον, ἀποτελεῖν ἤδη, τὸν δὲ μή βουλόμενον, ἐπεὶ κτῆσαιτο ἱκανά, ὡςτε καὶ τοὺς ἑαυτὸν οἰκείους ὀφελήσαι τι. 31. Ἡπει δὲ ὅρω ὑμῖν καὶ τὰ πλοία πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς, ὡςτε ἐκπλεῖν, καὶ μισθὸν ὑπισχυμένους ὑμῖν ἀνδράς ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι, σωζόμενος, ἐνθα βουλόμεθα, μισθὸν τῆς πορείας λαμβάνειν· καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας, καὶ ὅποιοι πρὸς ἐμὲ προφέσαν, λέγοντες, ὡς χρὴ ταῦτα πράττειν, ἀναπαύσασθαι φημὶ χρήναι. 32. Οὕτω γὰρ γιγνώσκων· ὡμοὶ μὲν ὑπὲρ τολλοί, ὡςπερ νυνί, δοκεῖτε ἂν μοι καὶ ἐντιμοὶ εἶναι, καὶ ἔχειν τὰ ἐπιτήδεια· (ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττῶν;) διασπασθέντες δὲ ἄν, καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως, οὔτ’ ἂν τροφὴν δύνασθε λαμβάνειν, οὔτε χαίροntες ἂν ἀπαλλάξατε. 33. Δοκεῖ οὖν μοι, ἀπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μείνῃ, ἡ ἀπολειπόν τινα λῃζῇ, πρὶν ἐν ἀσφαλεῖ εἴναι πάν τὸ στρατεύμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἐφ’ ἡμέρα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἄπαντες. 34. Ὁ δὲ Σιλανός ἐδώσα, καὶ ἔπεξείρησε λέγειν, ὡς δίκαιον εἰη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὖν ἠνείχοντο, ἀλλ’ ἤπείλιον αὐτῶ, ὅτι εἰ λήψονται ἀποδιδόσκοντο, τὴν δίκην ἐπιθῆσον. 35. Ἔντευθεν, ἐπεὶ ἐγὼ ἐπέβαλεν οἱ Ἡρακλεώται, ὅτι ἐκπλεῖν δεδογμένον εἰη, καὶ Ξενοφῶν αὐτὸς ἐπεφημίκως εἰη, τὰ μὲν πλοία πέμπονσι, τὰ δὲ χρήματα, ἅ ὑπέσχοντο Τιμασώνι καὶ Θώρακι, ἐφευσμένη Ὀμοί οὗ ἡμῶν τῆς μισθοφορίας. 36. Ἔντευθεν δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδιδόκεσαν τὴν στρατίαν οἱ τὴν μισθοφορίαν ὑπεσχημένοι. Παραλαβόντες οὖν οὕτως καὶ τοὺς ἄλλους.
CHAPTER VII.

XENOPHON, being accused of intending to sail to the Phasis, defends himself, and brings to punishment the men who had some time before insulted the ambassadors from Cerasus.

1. Τάυτα οὖν οἱ στρατιῶται ἀνεπόθυντο πραττόμενα. Καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν, ἀναπεπεικώς τοὺς ἄλλους στρατηγοὺς, διανοεῖται ἄγειν τοὺς στρατιῶτας ἐξαπατήσας πάλιν εἰς Φάσιν. 2. Ἀκούσαντες δ’ οἱ στρατιῶται χαλεπῶς ἐφεροῦ καὶ ἐξύλλογοι ἐγένοντο, καὶ κύκλων ξυνίσταντο, καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιήσαν, οἷα καὶ τοὺς Τόνων Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· σοι γὰρ μὴ εἰς τὴν θάλασσαν κατέφυγαν, (κατελεύσθησαν.) 3. Ἐπεὶ δὲ ἦσαν Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυνιγαγείν αὐτῶν ἄγοιραν, καὶ μὴ ἐάσαι ἐξυλληγήναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἄγοράν. 4. Οἱ δ’, ἔπει τοῦ κήρυκος ἦκουσαν, ξυνεδραμοῦν καὶ μάλα ἔτοιμος, Ἐνταύθα Ξενοφῶν τῶν μὲν στρατηγῶν, οὐ κατηγορεῖ, ὅτι ἠλθον πρὸς αὐτόν, λέγει δὲ ὡδε. 5. Ἀκούσω τινὰ διαβάλλειν, ὃ ἄνδρες, ἐμέ, ὡς ἐγὼ ἃρα ἐξαπατήσας ἠμᾶς μέλλω ἄγειν εἰς Φάσιν. Ἀκούσατε οὖν μον, πρὸς θεῶν· καὶ εάν μὲν ἐγὼ φαίνωμαι ἀδικείν, οὐ
χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῷ δίκην· ἂν δ' ὑμῖν φαίνωνται ἄδικείν οἱ ἐμὲ διαβάλλουτες, οὕτως αὐτοῖς χρήσθην, ὅσπερ ἄξιον. 6. Ὁμιῆς δ', ἡφί, ἠστε δήπον, δόθεν ἡλιος ἀνίσχει, καὶ ὅπου δύτεαι, καὶ ὅτε, ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ λέναι, πρὸς ἑστέραιν δεῖ πορεύεσθαι· ἣν δὲ τις βούλησαι εἰς τοὺς βαρβάρους, τοῦμπαλίν πρὸς ἑω. Ἐστιν οὖν, ὅστις τοῦτο ἂν δύνατο ὑμὰς ἐξαπατήσαι, ώς ἡλιος, ἐνθέν μὲν ἀνίσχει, δύτεαι δὲ ἐνπαῦθα, ἔνθα δὲ δύτεαι, ἀνίσχει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴ καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας μὲν ἐξώ τοῦ Πόντον εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσῷ εἰς Ἐασίν, καὶ λέγετε, ὅταν βοβρᾶς πνεή, ώς καλοὶ πλοὶ εἰσίν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τὶς ἂν ὑμᾶς ἐξαπατήσαι, ὡς ἐμβαίνειν, ὅπο- ταν νότος πνεή; 8. Ἀλλὰ γὰρ, ὅποταν, γαλήνη ᾦ, ἐμβι- δώ. Οὐκ οὖν ἐγὼ μὲν ἐν ἐνὶ πλοῖῳ πλέονσαι, ὑμεῖς δὲ τούλαχιστὸν ἐν ἐκατόν; πῶς ἂν οὖν ἐγὼ ἣ βιασαίμην ὑμᾶς ἔχων ἐμοὶ πλείν, μὴ βουλομένους, ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγορηθεθέντας ὑπ' ἐμοῦ ἢκειν εἰς Φάσιν· καὶ δὴ ἀποδαινομεν εἰς τὴν χώραν· γνώσεσθε δήπον, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἐσομαι ὁ ἐξαπατηθής εἰς, ύμείς δὲ οἱ ἐξαπατημένοι ἔγγυς μυρίων, ἔχοντες ὁπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοθῇ δίκην, ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὗτοι εἰσίν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων, καὶ μοι ὁμο- νοῦντος, ὅτι ἐγὼ ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθονοίζειν· τίνα γὰρ αὐτῶν ἐγὼ κωλύων ἢ λέγειν, εἰ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχεσθαι, εἰ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγγρυγέχειν περὶ τίς ὑμετέρας ἀσφαλείας ἐπιμελώμενον; τί γὰρ, ἀρχοντας αἰτρομενῶν ὑμῶν, ἐγὼ τινι ἐμποδών εἰμι; παρέχει τοις ἄρχετοι· μόνον ἀγαθὸν το ποιῶν ὑμᾶς φαίνεσθαι. 11. Ἀλλὰ γὰρ ἔμοι μὲν ἄρκει περὶ τούτων τὰ ἐιρημένα· εἰ δὲ τις ὑμῶν ἢ αὐτὸς ἐξαπατήθηναι ἂν οἴεται ταύτα, ἡ Ἀλλον ἐξαπατῆσαι ταύτα, λέγων διδασκέτω. 12. Ὁταν δὲ τούτων ἄλλῳ ἔχετε, μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε οἶον ὅρῳ ἐν τῇ στρατιᾷ ἀρχό-
μενον πράγμα· ὁ εἰ ἐπεισει καὶ ἔσται, οὐν ὑποδεικνύον, ᾧρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοι τε καὶ ἀλήχιστοι ἄνδρες ἀποφαίνωμεθα καὶ πρὸς δεῖν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιώται ἐθάμμασάν τι ὅ τι εἶ, καὶ λέγειν ἑκέλεον. Ἐκ τούτου ἀρχεῖται πάλιν· Ἐπίστασθε πον, ὅτι χωρία ἦν ἐν τοῖς ὑπερι βαρβαρίκα, φίλια τοῖς Κερασούντιοις, θέθεν κατιόντες τινές καὶ ιερεία ἐπώλουν ἡμῖν καὶ ἄλλα ὦν εἰχον· δοκοῦν δὲ μοι καὶ ἡμῶν τινες, εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες, ἀγοράσαντες τι, πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθών Κλεάρετος ὁ λοχαγός, ὅτι καὶ μικρὸν εἶν καὶ ἀφύλακτον, διὰ τὸ φίλιον νομίζειν εἶμαι, ἔρχεται ἑπὶ αὐτοῦς τῆς νυκτὸς ὡς πορθῆσαι, οὐδενὶ ἡμῶν εἰπών. 15. Διενενόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰςβάς δὲ εἰς πλοῖον, ἐν ὧν ἐτύγχανοι οἱ εὐσκηνοὶ αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος, εἰ τί λάβοι, ἀποπλέων οὐχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ἀνωμολόγησαν αὐτῶν ὁ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν, ὑπόσους ἐπειθεν, ἤγεν ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτῶν φθάνει ἡμέρα γενομένη, καὶ ἔκστάντες οἱ ἄνθρωποι, ἀπὸ ἴσχυρῶν τόπων βάλλοντες καὶ παιόντες, τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συνυπός· οἱ δὲ τὶνες καὶ εἰς Κερασοῦντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ, ἢ ἡμεῖς δευρό ἐξωρμοῦμεν πεζῆ τῶν δὲ πλεύντων ἐτὶ τὶνες ἦσαν ἐν Κερασοῦντι, οὕτω ἀνηγγένοι. Μετὰ τοῦτο, όσοι Κερασοῦντιοι λέγοντοι, ἀφικνοῦται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπει δ' ἡμᾶς οὐ κατέλαβοι, πρὸς τοὺς Κερασοῦντιοὺς ἐλεγον, ὅτι θαυμάζοιεν, τί ἡμῖν δόξειν ἐλθεῖν ἐπ' αὐτοῦς. Ἐπει μέντοι σφεῖς λέγειν, ἐφάσαν, οὐκ ἀπὸ κοινοῦ γένους τὸ πράγμα, ἤδεσθαί τε αὐτοῦς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεύειν αὐτῶν ἑἀπτεῖν λαβόντας τοὺς τούτων δεομένους. 19. Τῶν δ' ἀποφυγόν-
τον τινες 'Ελλήνων ἐτυχον ἢτι οὖνες ἐν Κερασοῦντι· αἰσθήμενοι δὲ τοὺς βαρβάρους, ὅπου εἶπεν, αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκκελεύσαντο. Καὶ οἱ ἀνδρές ἀποθνήσκουσι, τρεῖς οὖνες οἱ πρέσβεις, καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἤμας οἱ Κερασοῦντιοι, καὶ λέγουσι τὸ πράγμα· καὶ ἥμεις οἱ στρατηγοὶ ἀκούσαντες ἥχοθεμάτα τε τοῖς γεγενημένοις, καὶ ἐβουλευόμεθα ἐάν τοῖς Κερασοῦντιοις, ὡς ἄν ταφεῖν οἱ τῶν 'Ελλήνων νεκροί. 21. Συγκαθήμενοι δ' ἐξωθεὶν τῶν ὀπλῶν, ἐξαίφνης ἀκούσας θορύβου πολλοῦ, Παίες παίει, βάλλει βάλλει· καὶ τάχα δὴ ὥρμων πολλοὺς προσθέουσας, λίθους ἔχουσας ἐν ταῖς χεραῖ, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασοῦντιοι ὡς ἄν καὶ ἐωρακότες τὸ παρ' ἑαυτοῖς πράγμα, δεισάντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἤσαν δὲ, νὴ Δία καὶ ἤμων οἱ ἔδεισαν. 23. Ἐγώγη μὴν ἧλθον πρὸς αὐτούς, καὶ ἠρώτων, ὅ τι ἐστὶ τὸ πράγμα. Τῶν δὲ ἤσαν μὲν οἱ οὐδὲν ἤδεισαν, ὡς δὲ λίθους εἰχον ἐν ταῖς χερσί. Ἐπεὶ δὲ εἰδότει τινὶ ἐπέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. Ἐν τούτῳ τις ὅρῃ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ, ὡς ἠκουσαν, ὡς εἰ ὅσοι ἄγριοι ἢ ἐλάφοι φανέντος, ἔντατε ἐπ' αὐτόν. 25. Οἱ δ' ἀφ Κερασοῦντιοι, ὡς εἶδον ὅμωντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφάς ἔσθαι, φεύγοντο δρόμῳ, καὶ ἐμπτοποιοῦσαν εἰς τὴν θάλατταν. Ἐνυπερέπεσαν δὲ καὶ ἤμων αὐτῶν τινες, καὶ ἐπνίγετο, ὡς τι οὖσαν μὴ ἐτύχανεν ἐπιστάμενοι. 26. Καὶ τούτους τί δοκεῖτε; ἤδικοι μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὡς περικυνὴν ἤμιν ἐμπεπτῶκοι. Εἴ τι οὖν ταῦτα τοιαῦτα ἔσται, δειάσασθε, οὐλα ἢ κατάστασις ἤμιν ἔσται τῆς στρατιᾶς. 27. Ὡμοίως μὲν οἱ πάντες οὕκ ἔσθηθε κύριοι οὕτε ἀνελέοθαν πόλεμον ἢ ἄν βουλήσθηε, οὕτε καταλῦσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα, ἐφ' ὃ τι ἄν θέλη. Κάν τινες πρὸς ὑμᾶς ἰωσὶ πρέσβεις, ἢ εἰρήνης δεόμενοι, ἢ ἄλλου τινὸς, κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκούσας τῶν πρὸς
υμάς ἱοντων. 28. Ἐπειτα δέ, οὐς μὲν ἂν ὑμεῖς ἀπαντεῖς ἐξηθεὶς ἄρχοντας, ἐν οὐδεμίᾳ χώρᾳ ἔσονται· δότες δ᾿ ἂν ἑαυτόν ἐληται στρατηγὸν, καὶ ἐθέλη λέγειν, Βάλλε βάλλε, οὕτως ἔσται ικανός καὶ ἄρχοντα κατακανεῖν, καὶ ἰδιώτην, ὅν ἂν ύμῶν ἐθέλη, ἀκριτον, ἡς ὅσιν οἱ πεισόμενοι αὐτῶ, ὡςπερ καὶ νῦν ἐγένετο. 29. Οἰα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὐτοὶ στρατηγοί, σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἄγορανόμος, εἰ μὲν ἄδικει ύμᾶς, οἴχεται ἀποτλέων, οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἄδικει, φένυγε ἐκ τοῦ στρατεύματος, δείσας, μὴ ἄδικως ἀκριτος ἀποθάνη. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις, διεπράζαντο ύμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλές εἶναι, ἃν μὴ σὺν ἱσχύι, ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς, οὕς πρόθεν αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τούτους διεπράζαντο μηδὲ εὖν κηρυκιώ ἐπὶ ἀσφαλές εἶναι ἀνελέσθαι. Τίς γὰρ ἑθελεῖσαι κήρυξ λέναι, κήρυκας ἀπεκτονώς; ἀλλ᾿ ὑμεῖς Κερασοῦντων θάψαι αὐτοὺς ἐδεήσημεν. 31. Εἰ μὲν οὖν ταὐτὰ καλῶς ἔχει, δοξάτω ύμῖν, ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακὴν ἴδια ποιήσῃ τις, καὶ τὰ ἐρμινὰ ύπερδεξία πειρᾶται ἔχον σκηνοῖν. 32. Εἰ μὲντοι ύμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαῦτα ἐργα, σκοπείτε παύλαν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς, πῶς ἡ θεοὶ ὕψομεν ἤδεως, ποιοῦντες ἐργα ἀσεβῆ, ἡ πολεμιῶς πώς μαχούμεθα, ἦν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τὰς ὑμᾶς δέξεται, ὡς τοις τοιούτῳ άνομίαν ἐν ἢμιν; ἄγοραν δὲ τὰς ἀξίας θαρρῶν, ἦν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ δὴ πάντων οἴμεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτοις δυνάς ἐπαινέσεσίν; ἡμεῖς μὲν γὰρ οἶδ᾽ ὅτι πονηροῖς ἂν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας. 34. Ἐκ τοιοῦτον ἀνιστάμενοι πάντες ἐλεγον τοὺς μὲν τοιούτων ἀρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτε ἐξεῖναι ἀνομίας ἄρξαι· εἀν δὲ τὰς ἀρξῆς, ἀγέσθαι αὐτοὺς ἐπὶ θανάτῳ· τοῦς δὲ στρατηγοὺς εἰς δίκας πάντας καταστήσῃ· εἶναι δὲ δίκας, καὶ εἰ τι ἄλλο τις ἡδίκητο, ἐξ οὐ Κέρος G
CHAPTER VIII.

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

1. "Edoxe de kai touc strateugouc dikcwc uposochein tou paralelhtoutos chrwvou. Kaic didontwv, Filhios mou olhle kai Zanbiskhs touc phlyakhs touc gvnunikwn chrjmatwv tou meiwma, elkous mnac, Sofoinevto de, oti arxwv aireteic kathmeleni, deka mnac. Xenofovntos de kathanoghrasai tines, fasokontes paienethi up avtov, kai os udrictovtov tuc kathgorian epoiovtov. 2. Kaic o Xenofon anastacs ekelenesei eiphein touc prwtov lezantia, poic kai epilh. 'O de anakrinenai. "Opou kaic touc rigei apowellumetha, kai chwv pelisth fiv. 3. 'O de eiphein. 'Alla mou kai cheimwnos ge ontous oivn legeis, sition de estpelolopostos, oivn de mep' osphrainesai paron, upo de pouc pollov anagorevontwn, polimwv de epomenv, el en toioytic karmi udrizov, hmoilogw kai tucv dnov dhristoterev einai, oke faovn upo tucv drwewc kupon ouc eggignesai. 4. "Omos de kai legein, efhi, ek tincs epilhyges. (Poterow 7toic s eic, kai, etpe mou ouc edidwv, epanov; all' aphtov; allla peri paihikovn makhmenos, allla mehotwv epafroforia; 5. Epeic de toutwv ouved efhsein, epirteto autov, ei oplitevou. Ouk efhi. Palaic, ei pelthazai. Oudc tout' efhi, all' hmoion ouc elaiwnein tachthei upo tucv svokhwn, eleanethos ouv. 6. 'Entadha de anagevnoiskei autov, kai hretov. 'H siv ei o tucn kaimonota apagov; Naic ma Di', efhi. ov gar hmaignakaicis to de touc emwv svokhwn okevna dierepsas. 7.
viii. 7–15.]

'Αλλ' ἡ μὲν διαρρήψις, ἔφη ὁ Ξενοφών, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις ἁγειν, καὶ ἔκελευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβών ἀπαντὰ σῶα, ἀπεδωκά σοι, ἐπεὶ καὶ ὦ ἔμοι ἀπέδειξας τὸν ἀνδρα. Οἶον δὲ τὸ πράγμα ἐγένετο, ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἀνήρ κατελείπετο, διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνησοκοὺν, ὅτι εἰς ἡμῶν εἶη· ἣνάγκασα δὲ σὲ τοῦτον ἁγεῖν, ὡς μὴ ἀπόλοιπο καὶ γάρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἔφειποντο. Συνέφη τούτῳ ὁ ἀνθρώπος. 9. Οὐκ οὖν, ἔφη ὁ Ξενοφών, ἔτει προύπεριφα σε, καταλαμβάνω αὕτης, σὺν τοῖς ὀπισθοφύλαξι προσιοί, βόθρον ὀρύππυτον, ὡς κατορύξωντα τὸν ἄνθρωπον· καὶ ἐπιστᾶσα ἐπῆνουν σε; 10. Ἐπεὶ δὲ παραστηκῶν τῆν ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνήρ, ἀνέκραγον οἱ παρόντες, ὅτι ζῇ ὁ ἄνηρ· σὺ δ' εἶπας· ὁπόσα γε βούλεται· ὡς ἔγγυς αὐτῶν οὖν ἄξω. Ἑνταῦθα ἔπαισα σε· ἀληθὴ λέγεις· ἔδοξας γὰρ μοι εἰδότι ἐσκέψασθαι, ὅτι ἕξη. 11. Τι οὖν; ἔφη, ἦττον τι ἀπέθανεν, ἔτει ἐγὼ σοι ἀπέδειξα αὐτὸν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφών, πάντες ἀποθανούμεθα· τοῦτον οὖν ἔνεκα ζῶντας ἡμᾶς δει κατορυχθῆναι; 12. Τούτων μὲν ἀνέκραγον πάντες ὡς ὀλίγας πάσειν· ἄλλους δ' ἐκεῖνο λέγειν, διὰ τὶ ἐκαστὸς ἐπλήγη. Ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν· 13. Ἐγὼ, δ' ἄνδρες, ὀμολογῶ παῖσαι δὴ ἄνδρας ἐνεκεν ἀταξίας, δόσοις σῶζοντα μὲν ἥρκει δ' ἡμᾶς, ἐν τὰζιε τι ἵστων καὶ μαχομένων, ὅπως δέοι· αὐτοὶ δὲ λιπόντες τὰς τάξεις, προθέοντες ἀρτάζειν ἥθελον, καὶ ἡμῶν πλεονεκτεῖν. Ἐλ δὲ τοῦτο πάντες ἐποιοῦμεν, ἀπαντῆς ἄν ἀπολόμεθα. 14. Ἡθ ἐδὲ καὶ μαλακίζόμενον τινα, καὶ οὖν ἐθέλοντα ἀνίστασθαι, ἀλλὰ προϊέμενον αὐτὸν τοῖς πολεμίοις, καὶ ἐπαισά, καὶ ἐδιασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἱσχυρῷ χειμώνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευασμένον, καθεξίομενος συχνὸν χρόνον, κατέμαθον ἀναστάς μόλις καὶ τὰ σκέλη ἐκεῖνος. 15. Ἐν ἐμαυτῷ οὖν πείραν λαβὼν, ἐκ τοῦτον καὶ ἄλλον, ὡπότε ἰδομι καθήμενον καὶ βλακεύοντα, ἡλαυνόν· τὸ γὰρ κινεῖσθαι καί
δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἄλλα γὰρ, ἐφη, ἰδαμάζω, δτί, εἰ μὲν τινὶ ύμῶι ἀπηχθόμην, μέμνησθε, καὶ ὅπι σιωπᾶτε, εἰ δὲ τῷ ἡ χειμῶνα ἐπεκούρησα, ἢ πολέμιον ἀπῆρυξα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι, τούτων οὐδεὶς μέμνηται· οὐδ’ εἰ τίνα καλὸς τι ποιοῦντα ἐπήνεσα, οὐδ’ εἰ τίν’ ἀνδρὰ ὄντα ἁγαθῶν ἐτίμησα, ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἄλλα μὴν καλὸν τε καὶ δίκαιον, καὶ ὁσίον καὶ ἡσίον, τῶν ἁγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαί.

'Εκ τούτων μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον. Καὶ περιεγένετο ὡςτε καλῶς ἔχειν.
CHAPTER I.

AMBASSADORS arrive from the satrap of Paphlagonia, whose territory the Greeks are injuring, and propose peace, which is accepted. The Greeks sail from Cotyora to the port of Sinope; while staying here, they determine to elect a commander-in-chief, and choose Xenophon: on his refusing to accept the office, they appoint Cheirisophus, who had lately returned with ships from Anaxibius.

1. Ἐκ τούτου δὲ ἐν τῇ διατρῆθη οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ καὶ λημίζομενοι ἐκ τῆς Παφλαγωνίας. Ἐκλώ-πενον δὲ καὶ οἱ Παφλαγόνες εὑ μάλα τοὺς ἀποσκεδασμέ-νους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἰχόν ἐκ τούτων. 2. Ὅ δὲ Κορύλας, δὲ ἑτύγχανε τότε Παφλαγω-νίας ἄρχων, πέμπει παρὰ τοὺς Ἐλλήνας πρόσεις, ἔχοντας ἱπποὺς καὶ στολάς καλὰς, λέγοντας, ὅτι Κορύλας ἔτοιμος εἶ ἡ τοὺς Ἐλλήνας μήτε ἀδικεῖν μήτε ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τούτων σὺν τῇ στρα-τιᾷ βουλέυσοντο, ἐπὶ ξενία δὲ ἐδέχοντο αὐτούς· παρεκάλ-εσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὐς ἔδοκον δικαιοστάτους εἶναι. 4. Θύσαντες δὲ βοῶς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα, ἐνωχίαν μὲν ἄρκοῦσαν παρείχον, κατακείμενοι δὲ ἐν σκύμπωσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. 5. Ἐπεὶ δὲ σπουδαί τ᾽ ἐγένοντο καὶ ἐπαινύσαν, ἀνέστησαν πρῶτον μὲν Θρᾷκες, καὶ πρὸς αὐλὸν ὦρχησαντο σὺν τοῖς ὀπλοῖς, καὶ ἦλλοντο υψηλά τε καὶ κούφως, καὶ ταῖς μαχαιραῖς ἔχρωντο· τέλος δὲ ὁ ἐτερος τὸν ἐτερον παίει, ὡς πᾶσιν ἔδόκει πεπληγήναι τὸν ἄνδρα· ὁ δὲ ἐπεσε τεχνικῶς.
I. 6-14. [Book VI.

πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν, σκυλεύσας τὰ ὄπλα τοῦ ἔτερου, ἐξῆγε ἄδων τὸν Σιτάλκαν· ἀλλοί δὲ τῶν Θρηκῶν τὸν ἔτερον ἐξέφερον ὡς τεθυνηκότα· ἢν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τούτοι Αἰνιάνες καὶ Μάγ-

νητες ἄνεστησαν, οἱ ὁρχοῦντο τὴν καρπαίαν καλομενὴν ἐν τοῖς ὁπλοῖς. 8. ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν δεδε· ὁ μὲν, παραθέμενος τὰ ὄπλα, σπείρει καὶ ζευγγιλατεί, πυκνὰ μεταστρέφομενος, ὡς φοβούμενος· λῃστής δὲ προσέρχεται· ὁ δ', ἐπειδὰν προίδηται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα, καὶ μά-

χεται πρὸ τοῦ ζεύγους· (καὶ οὐτοὶ ταύτ' ἐποίουν ἐν ρυθμῷ πρὸς τὸν αὐλόν:) καὶ τέλος ὁ λῃστής, ὡςας τὸν ἀνδρὰ καὶ τὸ ζεῦγος ἀπάγει· εὕροντε δὲ καὶ ὁ ζευγγιλάτης τὸν λῃστήν· εἰτα παρὰ τοὺς βοῦς ζεύξας, ὁπίσω τῷ χείρε δε-

δεμένου ἐλαύνει. 9. Μετὰ τούτο Μυσὸς εἰςήλθεν, ἐν ἐκα-

τέρα τῇ χείρι ἐξων πέλτην· καὶ τοτε μὲν ὡς δύο ἀντιτα-

τομέων μιμούμενον ὀρχεῖτο, τοτε δὲ ὡς πρὸς ἕνα ἐχρῆτο ταῖς πέλταις, τοτε δ' ἐδινεῖτο καὶ ἐξεκυβίστα, ἐξων ταῖς πέλτας, ὡςτε ὁψιν καλὴν φαῖνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὀρχεῖτο, κροὺν τὰς πέλτας· καὶ ὡκλαζε, καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ρυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιοίντες οἱ Μαντινεῖς, καὶ ἀλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες, εξοπλισάμενοι ὡς ἐδύνατο κάλλιστα, ἤσαν τε ἐν ρυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι, καὶ ἐπαιάνισαν καὶ ὀρχήσαντο, ὡςπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδους. 12. Ὄρῳν τοὺς οἱ Παφ-

λαγόνες, δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὀπλοῖς εἶναι. 13. Ἐπὶ τούτοις ὅρων ὁ Μυσὸς ἐκπετελημένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινα, πεπαμένον ὀρχηστρία, εἰςἀγεί, σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀστίδα δοὺς κούφην αὐτη. Ἡ δὲ ὀρχήσατο πυρρῆχην ἐλαφρώς. 14. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρωντο, εἶ καὶ γυναικες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον, ὅτι αὐταῖ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τούτῳ τὸ τέλος ἐγένετο. 14. Τῇ δὲ ὑστεραίᾳ προσήγον αὐτοὺς εἰς τὸ στράτευμα·
καὶ ἐδοξῆ τοὺς στρατιώτας μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ἄρχοντο· οἱ δὲ Ἑλληνες, ἐπειδὴ πλοῦτα ἰκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἐπὶ ηὐρέαν καὶ νῦκτα πνεύματι καλῶ, ἐν ἀριστερῆς ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ’ ἄλλῃ ἀφικνοῦνται εἰς Σινώπην, καὶ ὁρμίσαντο εἰς Ἀρμῆνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκούσα μὲν ἐν τῇ Παφλαγονίκῃ, Μιλησίων δὲ ἀποικοὶ εἶσιν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἑλληνισι ἀλφίτων μὲν μεδίμνους τρισχιλίους, οὗν δὲ κεράμια χίλια καὶ πεντακόσια. Καὶ Χειρίσοφος ἐνταῦθα ἥλθε τριήρη ἔχων. 16. Καὶ οἱ μὲν στρατιῶται προεξόκουν ἀγοντά τέ σφισιν ἤκειν· οὐ δὲ ἤγε μὲν οὐδὲν, ἀπῆγγέλει δὲ, ὅτι ἐπαινούῃ αὐτοὺς καὶ Ἀναξίδιος ὁ ναὸς χρισαθηκαί καὶ οἱ ἄλλοι, καὶ ὅτι ὑποσχείτο Ἀναξίδιος, εἰ ἀφικνύντο ἔξω τοῦ Πόντου, μισθοφορίαν αὐτοῖς ἔσεσθαι. 17. Καὶ ἐν ταύτῃ τῇ Ἀρμῆνῃ ἐλείμεναι οἱ στρατιῶται ἠμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγύς γίγνεσθαι, ἤδη μᾶλλον ἡ πρόσθεν εἰσήκε αὐτοὺς ὅπως ἄν καὶ ἔχοντές τι οἴκαδε ἀφίκωμεντα. 18. Ἡγόσαντο οὖν, εἰ ἔνα ἐλοιντὸ ἄρχοντα, μᾶλλον ἄν, η πολυαρχίας οὐσίας, δύνασθαι τόν ἑνα χρὴσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἠμέρας, καὶ εἰ τι δέοι λανθάνειν, μᾶλλον ἄν κρύπτεσθαι, καὶ εἰ τι αὐ τέοι φθάνειν, ἦπτον ἄν ὑπερίζειν· οὐ γὰρ ἄν λόγων δείν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαινεσθαι ἄν· τόν δ’ ἐμπρόσθεν χρόνον ἐκ τῆς νυκώσεως ἐπραπτον πάντα οἱ στρατηγοὶ. 19. Ὁς δὲ ταῦτα διενοῦντο, ἐτράποντο ἐπὶ τόν Ξενοφόντα· καὶ οἱ λοχαγοὶ ἔλεγον, προσίστοις αὐτῷ, ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοοῦν ἐνεί ἱνὰ κυνήγερος ἐκαστός ἐπειθεὶν αὐτόν ὑποστήναι τῇ ἀρχῇ. 20. Ὁ δὲ Ξενοφῶν τῇ μὲν ἑδούλεται ταῦτα, νομίζον ποίην καὶ τὴν τιμὴν μείζον ὑπάρχειν αὐτῷ γίγνεσθαι πρὸς τοὺς φίλους, καὶ εἰς τὴν πόλιν τοῦν μείζον ἀφίκεσθαι αὐτοῦ, τυχῶν δὲ καὶ ἀγαθὸν τινὸς ἄν αἰτίος τῇ στρατιᾷ γενέσθαι. 21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπέρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὁπότε δ’ αὐ ἐνθυμοῖτο,
ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπερ τὸ μέλλον ἔξει, διὰ τούτο δὲ καὶ κίνδυνος εἰς καὶ τὴν προειρημασμένην δόξαν ἀποσαλεῖν, ἦπορείτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίνει ἐδοξεῖ κράτιστον εἶναι τοῖς θεοῖς ἀνακοινώσαι· καὶ παραστήσαμεν δύο ἱερεῖα, ἐθύετο τῷ Δίῳ τῷ βασιλεὶ, δὲσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τοῦ τοῦ θεοῦ ἐνόμιζεν ἑωρακέναι, ὅ εἰδεν, ὅτε ἤρχετο ἐπὶ τὸ συνέπιμελείσθαι τῆς στρατιάς καθίστασθαι. 23. Καὶ ὅτε ἦς Ἐφέσου ὄρματο, Κύρῳ συνσταθησόμενος, ἄετον ἀνεμονήσκετο ἑαυτῷ δεξίον φθεγγόμενον, καθήμενον μὲντοι, ὡστε δὲ μάντις προτέμπων αὐτῶν ἔλεγεν, ὅτι μέγας μὲν οἶωνος εἰς, καὶ οὐκ ἰδιωτικός, καὶ ἐνδόξους, ἐπίπονος μὲντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεοντο τῷ ἑαυτῷ καθημένῳ· οὐ μὲντοι χρηματιστικὸν εἶναι τὸν οἰωνὸν· τὸν γὰρ ἄετον πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Ὅτων δὴ ὑμομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδείσθαι τῆς ἄρχης, μήτε, εἰ αἰρόντο, ἀποδέχεσθαι. 25. Τούτῳ μὲν δὴ οὕτως ἐγένετο. Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγαν ἐνα αἰρεῖσθαι· καὶ ἐπεὶ τούτῳ ἐδοξεῖ, προσδάλλοντο αὐτῶν. Ἐπεὶ δὲ ἑδόκει δὴδὴν εἶναι, ὅτε αἰρήσονται αὐτῶν, εἰ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε. 26. Ἔγω, ὁ ἄνδρες, ἧδομαὶ μὲν ὑπὸ όμῶν τιμώμενος, εἰπὲν ἄνθρωπος εἰμι, καὶ χάριν ἔχω, καὶ εὐχόμαι δοῦναι μοι τοὺς θεοὺς αὐτίκος τῖνις ὦμῖν ἀγαθοῦ γενέσθαι· τοῦ μέντοι ἐμὲ προκριθήσατο ὑπὸ όμῶν ἄρχοντα, Δακηδαμονίου ἄνδρός παρόντος, οὐτὲ ὦμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ὦτον ἂν διὰ τοῦτο τυγχάνειν, εἰ τι δέουσθε, παρ' αὐτῶν, ἐμοὶ τε αὐτὸ πάντω τοις νομισὼ ἀσφαλές εἶναι τοῦτο. 27. Ὅρω γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Δακηδαμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες, καὶ οὐκέτι πέρα ἐπολείρχουσαν τὴν πόλιν. Εἰ οὖν, ταῦτα ὄρων, ἐγὼ δοκοῦν ὅπον δυναίμην ἐνταῦθ' ἀκυρον ποιεῖν τὸ ἐκεῖνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθεῖν. 29. 'Ὅ
δὲ ὑμεῖς ἐννοεῖτε, ὅτε ὦττον ἂν στάσις εἰς ἐνὸς ἄρχοντος ἢ πολλῶν, εὑ ἵστε, ὅτι ἄλλον μὲν ἔλομενοι οὐχ εὑρῆσετε ἐμὲ στασιάζοντα· νομίζω γάρ, ὡς οὕτως ἐν πολέμῳ ἂν στασιάζει πρὸς ἄρχοντα, τούτῳ πρὸς τὴν ἕαυτον σωτηρίαν στασιάζειν· εάν δὲ ἐμὲ ἔλησθε, οὐκ ἂν δαυμάσαμε εἰ ἴνα εὑρώτε καὶ ὑμῖν καὶ ἐμοὶ ἄχρομεν.

30. Ἐπεὶ ταῦτα ἐπε, πολὺ πλείονες ἔξανίσταντο, λέγοντες, ὡς δέωι αὐτὸν ἄρχειν. Ἀγασίας δὲ Ἑυμερόσσου εἰπεν, ὅτι γελοῖον εὐθ., εἰ οὕτως ἔχει· ὡς ὅργιονται Ἀλκε-δαμόνιοι, καὶ εάν σύνδεσθοι συνελθόντες μὴ Ἀλκεδαμόνιοι συμποσίαρχοι αἱρώται. Ἐπεὶ εἰ οὕτως γε τούτο ἔχει, ἐφη, οὐδὲ λοχαγεῖν ἢμῖν ἐξέστην, ὡς οἶκεν, ὅτι Ἀρ-κάδες ἔσμεν. Ἐνταῦθα δὴ, ὡς εἰ ἐλπίνος τοῦ Ἀγασίου, ἀνεθορύπησαν. 31. Καὶ ὁ Ἑυνόφων, ἔπει ἐώρα πλείονος ἐνδεόν, παρελθὼν εἰπεν· Ἀλλ’, ὃ ἄνδρες, ἐφη, ὡς πάνυ εἰδήτε, ὑμῖν θεοῦς πάντας καὶ πάσας, ἢ μήν ἐγώ, ἔπει τὴν ἴμετέραν γνώμην ἡθανάτοις, θυρίν, εἰ βέλτιον εἰθ ὑμῖν τε, ἔμοι ἐπιτρέψαι ταῦτα τὴν ἄρχην, καὶ ἐμοὶ, ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ιεροῖς ὑσήμαν, ὡςτε καὶ ἰδιώτην ἄν γνώναι, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δει. 32. Οὕτω δὴ Ἑκείροσθον αἱροῦται. Χειρίσθησις δ’ ἔπει ἠρέθη, παρελθὼν εἰπεν· Ἀλλ’, ὃ ἄνδρες, τούτο μὲν ἵστε, ὅτι οὐδ’ ἂν ἐγὼ γε ἑστασιάζοιν, εἰ ἄλλον εἴλεσθε· ξενοφόντα μέντοι, ἐφη, ὑνήσατε οὕτως ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἢδ’ διέθαλλεν αὐτὸν πρὸς Ἀναξίδιον, ὅ τι ἐδύνατο καὶ μάλα ἐμοὶ αὐτὸν σιγάζοντος. ὁ δ’ ἐφη νομίζειν, αὐτὸν Τιμασίωι μᾶλλον συνάρχειν ἑθελήσαι, Δαρδανεῖ δυντί, τοῦ Κλεάρχου στρατεύματος, ἢ ἑαυτῷ δάκων ὄντι. 33. Ἐπεὶ μέντοι ἔμε εἴλεσθε, ἐφη, καὶ ἐγὼ πειράσομαι, δ’ τι ἂν δύνωμαι, ὑμᾶς ἁγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρα-σκευάζεσθε, ὡς αὐριον, εἴαν πλοῖς ἢ ἀναχόμενοι· ὁ δὲ πλοῖς ἐσται εἰς Ἡράκλειαν· ἀπαντᾷ οὖν δει ἐκεῖσε πειράσθαι κατασχεῖν· τὰ δ’ ἄλλα, ἐπειδὰν ἐκεῖσε ἐξήρωμεν, βουλευ-σόμεθα.
CHAPTER II.

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

1. 'Εντεύθεν τῇ υστεραιά ἀναγόμενοι, πνεύματι έπλεον καλῷ ήμέρας δύο παρὰ γῆν. Καὶ [παραπλέοντες έθεώρουν τὴν τε Ιασονίαν ἅκτην, ενθα ἡ Άργῳ λέγεται οὐρίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρώτον μὲν τοῦ Θερμώδουντος, ἐπείτα δὲ τοῦ Ἰρως, ἐπείτα δὲ τοῦ "Αλυσος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ] παραπλέυσαντες, ἄφικοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδαι, Μεγαρέων ἀποικον, οὗσαν δ' ἐν τῇ Μαριανδύνων χώρᾳ. 2. Καὶ οὐρίσαντο παρὰ τῇ Ἀχερόσιαδι Χερρονήσῳ, ενθα λέγεται ὁ Ἡρακλῆς ἐπὶ τοῦ Κέρδηρον κύνα καταβῆναι, ἣ νῦν τὰ σημεῖα δεικνύοι τῆς καταβάσεως, τὸ βάθος πλέον ἢ ἔπι δύο στάδια. 3. 'Εντεύθεν τοῖς Ἑλλησίοις οἱ Ἡρακλεώται ξένια πέμπουσιν, ἀλφίτων μεδίμνους τριχχιλίους, καὶ οἶνον κεράμια δἰεἰχίλια, καὶ βοῦς εἰκοσι, καὶ δῖς ἐκατόν. 'Εντεύθεν διὰ τοῦ πεδίου ὑπὶ ποταμὸς, Λύκος ὄνομα, εὐρὸς ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιώται συλλεγόντες ἐδούλευοντο τὴν λοιπὴν πορείαν, ποτέρον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ περευθῆναι ἐκ τοῦ Πόντου. Ἀναστάς δὲ Λύκων Ἀχαίος, εἰπεν Θαμαμᾶξ μὲν, ὡς άνδρες, τῶν στρατηγῶν, διὶ οὗ περιώνται ἡμῖν ἐκπορίζειν στηρεῖσθαι· τὰ μὲν γὰρ ξένια οὗ μὴ γένουσι τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα· ὅποθεν δὲ ἐπιστισαμενοὶ πορευσόμεθα οὐκ ἔστιν, ἐφή. 'Εμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἐλαττων ἡ τριχχιλίους κυψικηνοὺς· 5. Ἀλλος δ' εἰπεν, μὴ ἐλαττων ἡ μιρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μᾶλα, ἡμῶν καθημένων, πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι δ' τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταύτα βουλεύσασθαι. 6. 'Εντεύθεν προδάλλουσθο πρέσβεις, πρὸς τὸν μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο· ἔστι δ' οἴ καὶ ξενοφώτα. Οἱ δὲ ἱσχυρῶς ἀπεμάχοντο· ἀμφότεροι γὰρ ταύτα
ἐδόκει, μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν, δὲ τι μὴ αὐτοὶ ἐθέλοντες διδοίειν. 7. Ἐπει δ’ ὦτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπονσι Δύκωνα Ἀχαίον, καὶ Καλλίμαχον Παρράσιον, καὶ Ἀγασίαν Στυμφάλιον. Οὕτωι ἔλθοντες ἔλεγον τὰ δεδομένα. Τόν δὲ Δύκωνα ἐφάσαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιειν ταῦτα. 8. Ἀκούσαντες δ’ οἱ Ἰρακλεώται βουλεύοντες ἐφάσαν· καὶ εὑρὸς τὰς τρίχματα ἐκ τῶν ἀγρῶν συνήγουν, καὶ τήν ἄγοραν εἴος ἄνεσκεύασαν, καὶ αἱ τύλαι ἐκείκελιντο, καὶ ἐπὶ τῶν τεῖχων ὁπλα ἐφαινετο.

9. Ἐκ τούτων οἱ ταράζαντες ταῦτα τοὺς στρατηγοὺς ἤτιντο διαφθείρειν τὴν πράξιν. Καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοὶ· προεισήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τὸ Παρράσιος καὶ Δύκων ὁ Ἀχαῖος. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὡς αἰσχρόν εἰπὶ ἀρχιεῖν Ἀθηναίον Πελοποννησίων καὶ Δακεδαιμονίων, μηδείμιαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν, καὶ τοὺς μὲν τῶν σφάις ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα, τὴν σωτηρίαν σφῶν κατεργασμένων· εἶναι γὰρ τοὺς κατεργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ’ ἄλλο στράτευμα ουδὲν εἶναι· (καὶ ἢν δὲ τὴν ἄληθεία ὑπὲρ ἠμαυν τὸν ὅλου στρατεύματος Ἀρκάδας καὶ Ἀχαιοί·) 11. Εἰ οὖν σωφρονοιεῖν, αὐτοῖς συστάντες, καὶ στρατηγοὺς ἐλόμενοι ἑαυτῶν, καθ’ ἑαυτοῖς ἄν τὴν πορείαν ποιοῦντο, καὶ πειρώντο ἁγαθὸν τὶ λαμβάνειν. 12. Ταῦτ’ ἐδοξεῖ καὶ ἀπολιπόντες Χειρίσοφον, εἰ τίνες ήσαν παρ’ αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ, καὶ Ξενοφόντα, συνέστησαν· καὶ στρατηγοὺς αἰρόταν ἑαυτῶν δέκα· τούτως δὲ ἐψηφίσαντο ἐκ τῆς νικώσης δ’ τι δοκοῦτο τότο ποιεῖν. Ὁ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρίσοφος ἐνταῦθα κατελύθη ἡμέρα ἐκτῇ ἢ ἐδούρη ἄφ’ ἦς ἤρθη.

13. Ξενοφῶν μὲν τούτῳ ἐδούρητο κοινῇ μετ’ αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζουσι όπερ ἄφθονες ἔχειν, ἢ ἴδια ἐκαστὸν στέλλεσθαι· ἀλλὰ Νέων ἐπειθεῖν αὐτοῖς καθ’ αὐτῶν πορεύεσθαι, ἀκούοντες τοῦ Χειρίσοφον, ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστῆς φαίνεται τρίηρεσι ἔχον ἦς ἐφ’ ἐς Κάλπης λιμένα· 14. Ἐπικράτειν οὖν μηδείς μετάσχοι, ἀλλ’ αὐτοὶ καὶ
II. 15.—III. 2.  

BOOK VI.  

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CHAPTER III.

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

1. "Ον μὲν οὖν τρόπον ἦ τε Χειρισόφον ἄρχη τοῦ παν-  
γος κατελύθη, καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη,  
ἐν τοῖς ἐπάνω εἰρηται." 2. 'Ἐπραξαν δ' αὐτῶν ἐκαστοι
τάδε. Οι μὲν 'Αρκάδες, ώς ἀπέδησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρῶτας κώμας, στάδια ἀπὸ Θαλάττης ὡς πριάκοντα. 'Επεὶ δὲ φῶς ἐγένετο, ἦχεν ἕκαστος στρατηγὸς τὸν ἐαυτοῦ λόχον ἐπὶ κάμηραν· ὅποια δὲ μεῖζον ἔδοκε εἶναι, σύνδυο λόχος ἦγεν οἱ στρατηγοὶ. 3. Συνεβάλοντο δὲ καὶ λόφον, εἰς δὲ δεῖο πάντας ἄλλος. Καὶ, ἀτέ ἐξαιρήθη ἐπιπεσόντες, ἀνδράποδα τε πολλὰ ἔλαβον, καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θράκης ἡδορίζοντο όι διαφεύγοντες· πολλοὶ δὲ διέφευγον, πελτασταὶ ὄντες, ὀπλίταις, εἴς αὐτῶν τῶν χειρῶν. 'Επεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ, ἐνὸς τῶν 'Αρκάδων στρατηγῶν, ἀπιόντες ἤδη εἰς τὸ συγκείμενον, καὶ πολλὰ χρήματα ἄγοντες, ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἄμα πορευόμενοι οἱ Ἐλληνες. 'Επί δὲ διαδάσαι χαράδρας τρέπονται αὐτοὺς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτενώναι, καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν, τοῦ 'Ηγησάνδρου, ὡκτὼ μόνως κατέλιπον· καὶ αὐτὸς 'Ηγησάνδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι δὲ λοχαγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἀνεύ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβοῦν τε ἀλλήλους, καὶ συνεβάλοντο ἐφρομένως τῆς νυκτὸς. Καὶ ἄμα ἡμέρα κύκλῳ περὶ τὸν λόφον, ἔνθα οἱ Ἐλληνες ἐστρατοπεδεύοντο, ἑταττοῦντο καὶ ἵππες πολλοὶ καὶ πελτασταὶ, καὶ ἀεὶ πλείονες συνεργόντων· 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἐλληνες οὔτε τοξότην εἶχον, οὔτε ἀκουστάθην, οὔτε ἵππεα. Οἱ δὲ προσέδωντες καὶ προσελαύνοντες ἤκάντιζον· ὅποτε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον. Ἀλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτετρώσκοντο, τῶν δὲ οὐδεὶς· ὡς κινηθήναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ ἀπὸ τοῦ ὑδατος εἰργὼν αὐτοὺς οἱ Θράκες. 9. 'Επεὶ δὲ ἀπορία πολλῇ ἦν, διελέγοντο περὶ σπουδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὀμήρους δὲ οὐκ ἐδίδοσαν οἱ Θράκες αὐτούντων τῶν Ἐλλήνων, ἀλλ᾽ ἐν τούτῳ ἱσχετο· τὰ μὲν δὴ τῶν 'Αρκάδων οὕτως εἰχε.
10. Χειρίσσοφος δὲ, ἀσφαλῶς πορευόμενος παρὰ θάλατ-
tan, ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφώντι δὲ, διὰ τῆς μεσογαίας πορευομένων, οἱ ἵππεις προκαταθέοντες ἐν-
tυγχάνουσι πρεσβύτας πορευόμενοι ποι. Καὶ ἐπεὶ ἤχθη-
σαν παρὰ Ξενοφώντα, ἐρωτά αὐτοῦς ἐλπὶ λόφου, οἱ δὲ Θράκες πάντες περικεκυκλώμενοι εἰπὲν αὐτοὺς. 'Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφυλαττεὶν ἱσχυρῶς,
ὅπως ἤγεμόνες εἶεν ὅπου δέοι· σκοποῦσι δὲ καταστῆσαι, συνελέγει τοὺς τροχίστας καὶ ἔλεξεν. 12. Ἀνδρεὶς στρατι-
ώτατοι, τῶν Ἀρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λοιποὶ ἔπει λόφου τινὸς πολιορκοῦνταί. Νομίζω δὲ ἔγγορά, εἴ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἦμιν εἰναι οὔδ' ἥμισι σωτηρίαν, οὐτω μὲν πολλῶν ὄντων πολεμών, οὖτω δὲ τεθαρρηκότων. 13. Κρατιστὸν οὖν ἦμιν ὡς τάχιστα βοθεῖν τοῖς ἀνδράσιν,
ὅπως, εἴ ἐπὶ εἰς σῶοι, σὺν ἐκεῖνοις μαχόμεθα, καὶ μὴ, μόνοι 
λειψάντες, μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδεῦμεθα, προελθόντες, δοσον ὁν δοκῇ καρός εἶναι 
eis τὸ δειπνοποιεῖσθαι· ἔως δ' ἂν πορευώμεθα, Τιμασίων,
ἐχον τοὺς ἵππεις, προελαυνέτω ἐφορών ἡμᾶς, καὶ σκοπεῖτω 
tὰ ἐμπρόσθεν, ὡς μηδὲν ἡμᾶς λάθη. 15. (Παρέπεμψε δὲ 
καὶ τῶν γυμνώτητος ἀνθρώπων εὐξώνους εἰς τὰ πλάγια καὶ 
εἰς τὰ ἀκρα, ὅπως, εἴ ποι τί ποθὲν καθορίζῃ, σημαίνωθεν· 
ἐκέλευε δὲ καὶ καίεν ἅπαντα, ὅτω ἐντυγχάνοις κασαίμω.) 
16. Ἡμεῖς γὰρ ἀποδραίημεν ἀν ὑδαμοῦ ἐνθένει· πολλῆ 
μὲν γὰρ, ἐφ' ἐ, εἰς Ἡράκλειαν πάλιν ἅπιεναι, πολλῇ δὲ εἰς 
Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμησι πλησίον· εἰς Κάλπης 
δὲ λιμένα, ἔσβα Χειρίσσοφον εἰκάζομεν εἰναι, εἰ σέσωσται,
ἐλαχιστὴ ὁδός. 'Αλλὰ δὴ ἔκει μὲν οὖτε πλοία ἔστιν, οἷς 
ἀποπλευσοῦμεθα, μένουσι τε αὐτοῦ ὅθε μᾶς ἡμέρας ἔστι 
tὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκομένων ἀπολομένων,
οὖν τοῖς Χειρίσσοφοι μόνοις κάκιον ἔστι διακινδυνεύειν, ἥ 
tῶνδε σωθέντων, πάντας εἰς ταύτων ἐλθόντας, κοινῆ τῆς 
σωτηρίας ἔχεσθαι. 'Αλλὰ χρῆ παρασκευασμένους τὴν
γνώμην πορεύεσθαι, ὡς νῦν ἡ εὐκλεῖος τελευτήσαι ἔστιν, ἡ κάλλιστον ἔργον ἐργάσασθαι, Ἑλλήνας τοσότους σώσαν·

18. Καὶ οἱ θεοὶ ἰσώς ἀγεῖ οὕτως, δε τοὺς μεγαληγρήσαντας, ὡς πλέον φρονοῦντας, ταπεινωσάσθαι βούλεται, ήμᾶς δέ, τοὺς ἀπὸ θεῶν ἀρχιμένους, ἐντυμοτέρους ἔκεινον καταστήσαι. Ἄλλο ἔπεσθαί χρῆ, καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

19. Ταῦτα εἰπὼν ἢγείτο. Οἱ ἵππεῖς, διασπερμονειο ἔφοβοι οὖν καλῶς εἰχέν, ἐκαίοι, ἡ ἐβαθιζόν, καὶ οἱ πελτασταὶ, ἐπιπαριόντες κατὰ τὰ ἄκρα, ἐκαίοι πάντα ὅσα καῦσμα έώρων, καὶ ἡ στρατιὰ δέ, εἰ τινὶ παραλειπομένῳ ἐντυγχάνοντες· ὡστε πᾶσα ἡ χώρα αἰθέσθαι ἐδόκει, καὶ τὸ στρατεύμα πολὺ εἶναι. 20. Ἐπει δὲ ὃ ῥά ἢ, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τῶν πολεμίων πυρὰ ἔωρων, (ἀπείχον δὲ ὡς τετταράκοντα σταδίους,) καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἐκαίοι. 21. Ἐπει δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννυναι πάντα. Καὶ τὴν μὲν νῦκτα φυλακάς ποιησάμενοι ἐκάθενδον· ἀμα δὲ τῇ ἡμέρᾳ προσευχόμενοι τοὺς θεοὺς, καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἵππεῖς, ξένοις τοὺς ἡγεμόνας, καὶ προελιώντες, ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἐνθα ἐπολιορκοῦντο οἱ Ἑλληνες. Καὶ οὐχ ὀρῶσιν οὕτε φίλοις στράτευμα, οὕτε πολέμιοι, (καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν ζενοφώνα καὶ τὸ στράτευμα,) γραθία δὲ καὶ γερόντα καὶ πρόδατα ὅλγα καὶ βοῦς καταλελιμένους. 23. Καὶ τὸ μὲν πρῶτον θαύμα ἢ, τι εἰ, τὸ γεγενημένον· ἐπειτα δὲ καὶ τῶν καταλελιμένων ἐπυνθάνοντο, δη τι μὲν Θρίκες εὐθὺς ἢφος ἐπιθαρά μισθοτες· ἐώθεν δὲ καὶ τοὺς Ἑλληνας ἐφασαν οὐχέσθαι· ὅπως δὲ οὐκ εἰδέναι. 24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ ζενοφώνα, ἐπεὶ ἠρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμεῖαι τοὺς ἄλλους εἰς Κάλπης λιμένα. Καὶ προερνόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιών κατὰ τὴν ἐπὶ Κάλπης ὄδον. Ἐπει δὲ ἀφίκοντο εἰς τὸ αὐτό, ἀσμενοὶ τε
CHAPTER IV.

In the following text, there is a mix of Greek and English. Here is a translation:

I. Taúτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἡνίξοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τοῦ δὲ χωρίον τούτο, οὗ καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Ῥώμῃ τῇ ἐν τῇ 'Ασίᾳ. ἀρξάμενη δὲ ἢ Ὑράκη αὐτῇ ἐστίν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡράκλειας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέουσι. 2. Καὶ τριήρει παραφέρεται τοῦ Ἐλλήνῃ πόλεως. Καὶ οὖς ἦν καὶ ἄλλως τῶν Ἐλλήνων ἐκτίττοντας, ἢ ἄλλως πως, δεῖνα ὑδρίζειν λέγονται. 3. Ὡ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡράκλειας καὶ Βυζαντίου. ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ, πέτρα ἀπορρόφει, ὑψός, ὅπως ἐλάχιστος, οὗ μεῖν εἰκοσὶ όργυιῶν. ὁ δὲ αὐχένη, ὁ εἰς τὴν γην ἀνήκον τοῦ χωρίου, μάλιστα τεττάρων πλέθρων τὸ εὔρος τὸ δ' ἐντὸς τοῦ

Description of Calpe. Being once more united, the whole army determines that it shall be a capital offense to propose another separation. The army being in want of supplies, Neon leads out two thousand men, contrary to the omens: he is attacked by Pharnabazus, the satrap of Bithynia, and with difficulty escapes to a mountain, with the loss of five hundred men: he is brought back to the camp by Xenophon.
αὐχένος χωρίων ἵκανον μυρίους ἄνθρωποις οἰκήσαι. 4. Ἀμήν δ' ὑπ' αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν αὐγαλόν ἐχων. Κρήνη δὲ ἢδιος ὃθατος καὶ ἄφθονος ἰέονσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὡπ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπνγῆσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος εἰς μεσόγαιαν μὲν ἀνήκει ὄσον ἐπὶ εἰκοσι σταδίους, καὶ τοῦτο γεωδες καὶ ἀλθόν· τὸ δὲ παρὰ θαλάτται, πλέον ἐπὶ εἰκοσι σταδίους, δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλους ξύλους. 6. Ἡ δὲ ἄλλη χώρα καλή καὶ πολλὴ· καὶ κώμαι ἐν αὐτῇ εἰσὶ πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κρήτας, καὶ πυροὺς, καὶ ὀστρα κάντα τα, καὶ μελίνας, καὶ σήσαμα, καὶ σύκα ἀρκοῦντα, καὶ ἀμπέλους πολλὰς καὶ ἱδύνους, καὶ τὰλλα πάντα πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη. 7. Ἐσκέφθησον δὲ ἐν τῷ αὐγαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἢν ἐνομίμουν οὐκ ἐδούλυντο στρατοπεδεύοντο, ἀλλὰ ἐδοκεῖ καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλής εἰναι, βουλομένων τινῶν κατοικίσαι πόλειν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἤσαν ὦν σπάνει βίον ἐκπεπλευκότες ἐπὶ ταύτῃ τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλκότες χρήματα, καὶ τοῦτων ἐτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλπόντες, ὡς, χρήματ' αὐτοῖς κτησάμενοι, ἥξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρων πολλὰ καὶ ἄγαθα πράπτειν. Τοιούτω ὄντες ἐπόθουν εἰς τὴν 'Ελλάδα σώζεσθαι.

9. 'Επειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταύτων συνόδου, ἐπ' ἐξόδῳ ἐθύνοτο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν. 'Επενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. 'Επεὶ δὲ τὰ ίερὰ ἐγένετο, ἐισποντο καὶ οἱ 'Αρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους, ἐνθαπερ ἐπεσον, ἐκάστους ἔθαψαν· (ἦδη γὰρ ἦσαν πεμπταῖοι, καὶ οὐχ οἴον τε ἀναιρεῖν ἐπὶ ἦν·) ἑνίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκώντες, ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὖς δὲ μή εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους


10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν ἐπειπήσαντες ἐκοιμήθησαν. Τῇ δὲ ύστερᾳ συνήλθον οἱ στρατιώται πάντες· (συνήγε δὲ μάλιστα Ἁγασίας τε Στυμφάλιος λοχαγός, καὶ Ἱερώνυμος Ἡλείος λοχαγός, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων.) 11. Καὶ δόγμα ἐποιήσαντο, ἐὰν τίς τοῦ λοιποῦ μυσθῆ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ἔμοιοθεία, καὶ κατὰ χώραν ἄπιναι, ἢτερ πρόσθεν εἰς, τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγοὺς. Καὶ Χειρίσσοφος μὲν ἤδη τετελευτήκει, φάρμακον πιὼν, πυρέτων· τὰ δ’ ἐκείνου Νέων Ἀσιναίος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· Ὡ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἐοικε, ἤλθον δὴ τεῖχι ποιήτεον· οὐ γὰρ ἔστι πλοία· ἀνάγκη δὲ πορεύσθω σὺν· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἐφη, θυσίμεθα· ύμᾶς δὲ δεῖ παρασκευάζομαι ὡς μαχουμένους, εἰ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμουμ άνατεθαρήκασιν. 13. Ἐκ τούτου ἐθύνοντο οἱ στρατηγοὶ, μάντις δὲ παρῆν Ἀρησίων Ἀρκάς· ὁ δὲ Σιλανός ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει, πλοῖον μυσθωσάμενος ἐξ Ἡρακλείας. Θυσίμενος δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταῦτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν, ὡς ὁ Ξενοφῶν, βουλώμεθος τὸ χωρίον οἰκίσαι, πέπεικε τὸν μᾶντιν λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. Ἐντεύθεν κηρύξας τῇ ἀφρίαν παρείναι ἐπὶ τὴν θυσίαν τὸν βουλώμενον, καὶ μάντις εἰς τις εἶ ἐκ, παραγγείλας παρείναι, ὡς συνθεασόμενον τὰ ἱερὰ, ἐθυνε· καὶ ἑνταῦθα παρῆσαν πολλοὶ. 16. Θυσίμενων δὲ πάλιν εἰς τρῖς ἐπὶ τῇ ἀφόδῳ, οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἰχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἡ ἐχοντες ἤλθον, καὶ ἄγορα ὤψειμα παρῆν. 17. Ἐκ τούτου ἐνεχελθόντων, εἶπε πάλιν Ξενοφῶν· Ὡ άνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὑπατε, τὰ ἱερὰ οὖν γίγνεται· τῶν ὑπ’ ἐπιτηθείων ὄρῳ ύμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἴλαι ὑέσθαι περὶ αὐτοῦ τοῦτον. 18. Ἀναστὰς δὲ
ΑΝΑΒΑΣΗΣ. [iv. 19–24.]

τις εἶπε· Καὶ εἰκότως ἄρα ἦμιν οὐ γίγνεται τὰ ἴερα· καὶ γὰρ ἐγώ, ἀπὸ τοῦ αὐτομάτου χθὲς ἦκοντος πλοίου, ἦκονσά τινος, ὥστε Κλεάνθρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν, πλοία καὶ τρίήμερος ἓχων. 19. 'Εκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξείναι. Καὶ ἐπὶ τούτω πάλιν ἐδύνετο εἰς τρίς, καὶ οὐκ ἐγένετο τὰ ἴερα. Καὶ ἦδη καὶ ἐπὶ σκηνὴν ἱόντες τὴν Ξενοφόντος, ἔλεγον ὅτι οὐκ ἔχονεν τὰ ἐπιτήδεια. 'Ο δὲ οὐκ ἦν ἐφή ἐξαγαγεῖν, μὴ γιγαντιομένων τῶν ἴερῶν.

20. Καὶ πάλιν τῇ ύστεραιρ ἐθύετο, καὶ σχεδόν τι πάσα ἡ στρατιά, διὰ τὸ μέλειν ἀπασίν, ἐκκυκλοῦντο περὶ τὰ ἴερα· τά δὲ θύματα ἐπιλεύστηκεν. Οἱ δὲ στρατηγοὶ ἔσθησαν μὲν οὐ, συνεκάλεσαν δὲ. 21. Εἶπεν οὖν Ξενοφῶν· 'Ἰσως οἱ πολέμιοι συνειλεγμένοι εἰσί, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπτόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ, ὡς εἰς μάχην παρεσκευασμένοι ἴουμεν, ἵσως δὲν τὰ ἴερα προὔφορεὶ ἢμῖν.

22. Ἀκούσαντες δ' οἱ στρατιώται ἀνέκραγον ὡς οὐδὲν δεόμεν αὐτὸ τὸ χωρίον ἀγεῖν, ἀλλὰ θύσησαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦς δὲ· ὑπὸ ἀμάξης πριάμουν εὗθυνον· καὶ Ξενοφῶν Κλεάνθρος ἐδέσθη τοῦ Ἀρκάδος προὔφοις. εἶ τε ἐν τούτῳ εἰη. 'Ἀλλ' οὖν ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειμόσφον μέρος· ἔπει δὲ ἐώρα τοὺς ἀνθρώπους, ὡς εἰχον δεινῶς τῇ ἐνδείᾳ, βουλόμενον αὐτοῖς χαρίζεσθαι, εὐφρῶν τινα ἀνθρώπον Ἰρακλεώτην, δ' ἐφή κώμας ἐγγύς εἰδέναι, δήν εἰ ἡ λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε, τὸν βουλόμενον λέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἐσομένον. Ἐξέρχονται δὴ σὺν δοράτωι, καὶ ἀσκοῖς, καὶ θυλάκοις, καὶ ἀλλοίς ἀγγείοις, εἰς διεχθιόνος ἀνθρώπους. 24. 'Επειδὴ δὲ ἦσαν ἐν ταῖς κώμαις, καὶ διεσπείραντο ως ἐπὶ τὸ λαμβάνειν, ἐπιπτοῦσιν αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι, (βεβοθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς) βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκλύσασα τοὺς Ἐλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὕτω οἱ ἱππεῖς ἀποκτεῖνον τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὅρος ἀνέφυγον.
CHAPTER V.

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

1. Τὴν μὲν νύκτα οὕτω διήγαγον. Ἀμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· οἱ δὲ εἰσῆλθον, ἀναλαμβάνοντες τὰ ὁπλα καὶ τὰ σκεῦθη. Πρὶν δὲ ἀρίστου ὄραν εἶναι, ἀπετάφρευσαν, ἡ ἦ εἰσοδὸς ἦν εἰς τὸ χωρίον, καὶ ἀπεστάφρωσαν ἄπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλούον ἐξ Ἡρακλείας ἦκεν, ἀλφιά ἄγον, καὶ ιερεία, καὶ οἴνον. 2. Πρωὶ δ' ἄναστὰς Ξενοφῶν ἐθύτετο ἐπεξόδια, καὶ γίγνεται τὰ λεπὰ ἐπὶ τοῦ πρώτου ιερείου. Καὶ ἦδη τέλος ἐχόντων τῶν λεπῶν, ὃδ' ἀετὸν αἰσθῶν ὁ μάντις Ἀρηξίος Παρράσιος, καὶ ἤγείσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαδάντες τὴν τάφρον, τὰ ὁπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἔξεναι τοὺς στρατιώτας σὺν τοῖς ὀπλισιές, τὸν δὲ ὄχλον καὶ ἀνδράποδα αὐτοῦ καταλείπειν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἔξησαν, Νέων δὲ οὐ· ἔδοκε γὰρ κάλλισ-
τον εἶναι, τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπει δ' οἱ λοχαγοὶ καὶ οἱ στρατιώται ἀπέλιπον αὐτούς, αἰσχυνόμενοι μὴ ἐφέπεσθαι, τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἣδη νεκροῖς· καὶ τὴν οὐράν τοῦ κέρατος ποιησάμενοι κατά τοὺς πρώτους φανέντας νεκρούς, ἔδαππον πάντας, ὑπόσως ἐπελάμβανε τὸ κέρας. 6. Ἐπει δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες, καὶ τὴν οὐραν ἄθυσας ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων, ἔδαππον τὸν ἄτομον τρόπον, ὑπόσως ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὅδου ἦκον τὴν ἐκ τῶν κομῶν, ἐνθα δὲ ἐκείνῳ ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἡδὴ δὲ πέρα μεσούσης τῆς ἡμέρας προαγαγόντες τὸ στρατευμα ἐξὸ τῶν κωμῶν, ἐλάμβανον τὰ ἐπιτήδεια, ὅ τι τις ὀρφῆ, ἐντὸς τῆς φάλαγγος. Και ἐξαίφνης ὁρῶν τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίον, τεταγμένους ἐπὶ φάλαγγος, ἱππεάς τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπυριδάτης καὶ Ῥαδίνης ἦκον παρὰ Φαρναβάζου ἐχοντες τὴν δύναμιν. 8. 'Επει δὲ κατείδου τοὺς Ἑλλήνας οἱ πολέμιοι, ἐστησαν ἅπεχοντες αὐτῶν δοσον πεντεκαίδεκα στάδιους. Ἐκ τοῦτον εἰθὺς Ἀρηξίων οἱ μάντες τῶν Ἑλλήνων σφαιγάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτον καλὰ τὰ σφάγια. 9. 'Ἐνθα δὴ Ξενοφῶν λέγει: Ὑπει μοι, ὥς ἄνδρες στρατηγοὶ, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα, ἀν που δέχῃ, ὅσιν οἱ ἐπιδοθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταύτα πᾶσιν. Ὡμείς μὲν τοῖσιν, ἐφὶ, προορισθήσατα τὴν πρὸς τοὺς ἐναντίους, ως μὴ ἐστήκομεν, ἐπεὶ ὤρθημεν καὶ εἴδομεν τοὺς πολεμίους· ἐγὼ δὲ ἦξιον, τοὺς τελευταίους λόχους καταχωρίσας, ἢπερ ύμῖν ὕδειν. 11. Ἐκ τοῦτον οἱ μὲν ἥσυχοι προῆγον· ὃ δὲ, τρεῖς ἀφελῶν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν
μὲν ἐπὶ τὸ δεξίων ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον· Σαμώλας Ἀρχαῖος ταύτης ἥρχε τῆς τάξεως· τὴν δὲ ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπέσθαι· Πυθρίας Ἀρκάς ταύτης ἥρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐνούχῳ· Φραδίας Ἀθηναίος ταύτη ἐφεστήκη. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυσπόρῳ, ἐστησαν, ἀγνοοῦντες εἰ διαβατέον εἰπὶ τὸ νάπος. Καὶ παρεγγυῶ ὑποτηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ἑυσοφωῆς ἀναμάσας 6 το τὸ ἱσχον εἰπὶ τὴν πορείαν, καὶ ταχὺ ἀκούων τὴν παρεγγυὴν, ἐλαύνει ἣ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος, πρεσβύτατος ὑπὶ τῶν στρατηγῶν, ὅτι θυμεῖται οὐκ άξιον εἰπὶ, εἰ διαβατέον ἔστι τοιοῦτον ὑπὶ τὸ νάπος. 14. Καὶ ὁ Ἑυσοφωῆς σπουδῆ ὑπολαβῶν ἔλεξεν· Ἀλλι ἵστε μέν με, ὃ ἀνδρεῖς, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· ὦ γὰρ δόξης ὅρω δεομένους ὑμᾶς εἰς ἀνθρείστη ἀλλά σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχικεῖ μὲν ἐνθένδε οὐκ ἐστίν ἀπελθεῖν· ἢ γὰρ μὴ ἡμεῖς ἰώμεν ἐπὶ τοὺς πολεμίους, οὐτοὶ ἠμῖν, ὡστόπων ἔπεμφεν, ἐφονται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δή, πότερον κρείττον ἱέναι ἐπὶ τοὺς ἀνδρας, προβαλλομένους τὰ ὀπλα, ἡ μεταβαλλομένους, ὅπισθεν ἠμῖν ἐπίτοντας τοὺς πολεμίους θέασασθαι. 17. Ἐπεὶ μέντοι δι τὸ μὲν ἀπίεναι ἀπὸ πολεμίων οὐδενὶ καλῶ δοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίσιν θάρσος ἐμποίει. Ἐγὼγ' οὐν ἡμῖν ἀν σῶν ἡμίσεαν ἐποίμην, ἢ σῶν διπλασίας ἀποχωροῖν. Καὶ τούτους οἴδ' ὅτι, ἐπιτόντων μὲν ἡμῖν, οὔδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ, πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὅπισθεν νάπος χαλεπὸν πονήσασθαι, μέλλοντας μάχεσθαι, ἀρ' οὐχι καὶ ἀρπάσαι άξιον; τοῖς μὲν γὰρ πολεμίως ἐγὼ βουλομένην ἀν εὐπορα πάντα φαίνεσθαι, ὡστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεὶ διδάκεσθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἐγώγε, καὶ τὸ νάπος τοῦτο εἰ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὅν διαπεπορεύμεθα χωρίων. Πῶς μὲν
γὰρ διαβατόν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἵππεάς; τῶς δὲ δὶεληλύθαμεν ὅρη, ἣν πελτασταὶ τοιοῦτο ἐφέσωνται; 20. Ἡν δὲ δὴ καὶ σωθόμεν ἐπὶ θάλασσαν, πόσον τι νάπος ὁ Πάντος; ἕνθα οὔτε πλοία ἐστὶ τὰ ἀπάξοντα, οὔτε οὕτος, ὃς θρεψόμεθα μενοντες· δεήσει δὲ, ἣν θάττων ἐκεῖ γενώμεθα, θάττων πάλιν εξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκ οὖν νῦν κρείττων ἡμισχηκότας μάχεσθαι, ἣ αὔριον ἀναρίστους; ἀνδρεῖς, τὰ τε ἱερὰ ἢμῖν καλά, οἱ τε οἰωνοὶ αἷοι, τὰ τε σφάγια κᾶλλιστα· ἵωμεν ἐπὶ τοὺς ἀνδρας. Οὐ δέ ζητεούσων, ἐπεὶ ἠμᾶς πάντως ἔδοξον, ἥδεως δειπνηῆσαι, οὐδ' ὅπου ἄν δέλωσι σκηνῆσαι.

22. 'Ενετεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευνον, καὶ οὐδεὶς ἀντέλεγε. Καὶ δὲ ἡγεῖτο, παραγγείλας διαβαίνειν, ἢ ἐκαστὸς ἐτύγχανον τοῦ νάπος ὁ τῷ θάττων γὰρ ἀθρόον ἔδόκει ἂν οὕτω πέραν γενέσθαι τὸ στράτευμα, ἡ ἢ κατὰ τὴν γέφυραν, ἡ ἐπὶ τῶν ναυτῶν ἦν ἐξεμπρόντο. 23. 'Επεὶ δὲ διεβῆσαν, παρών παρὰ τὴν φάλαγγα ἐλεγεν· 'Ανδρεῖς, ἀναμιμνήσκεσθε, διὰς δὴ μάχας σὺν τοῖς θεοῖς ὅμοιοι ἱόντες νευκήκατε, καὶ οία πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τούτο ἐννοῆσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἀλλ' ἔπεσθε ἡγεῖμόνι τῷ Ἡρακλεί, καὶ ἀλλήλους παρακαλεῖτε ὁνομαστι. 'Ἡδοὺ τοι, ἀνδρεῖον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσατα, μνήμην ἐν ὑπὸς ἐδελεί παρέχειν ἔαυτον. 25. Ταῦτα παρελαύνων ἐλεγε, καὶ ἀμα ψηφιεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθι ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ, τὰ μὲν δόρατα ἐπὶ τὸν ἐξιόν ὅμοιον ἔχειν, ἐως σημαίνοι τῇ σάλπιγγι· ὑπειτα δὲ εἰς προβολὴν καθέντας ἐπεσοκα βάδην, καὶ μηδένα δρόμω διώκειν. 'Εκ τούτου σύνθημα παρρήσις ΣΕΓΣ ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΡΕΜΩΝ. Οἱ δὲ πολέμους ψέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. 26. 'Επεὶ δ' ἐπλησίαζον, ἀλαλάζαντες οἱ Ἐλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους, πρὸς τινα κελεύειν· οἱ δὲ πολέμους ἀντίλοι ὁμήρουν, οἱ δ' ἐπιεὶς καὶ τὸ στίφος τῶν Βουθινῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἀλλ' ἐπεὶ ὑπνηταίαξεν ἡ
v. 28-32. ]

βιβλίον έπεις ἐξίσου τινὰς ἄντικα ἱλάλαξον, καί ἀμὰ ἢ σάλπιγξ ἀφθείγατο καί ἐπαινίζου, καί μετά ταῦτα ἠλάλαξον, καί ἀμὰ τὰ δόρατα καθίσαν, ἐν ταυτά σὸν ἐνέχασε, το θεοὶ πολέ- μου, ἀλλὰ ἐφευγόν. 28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἱππείς ἐφείπτο, καί ἀπεκτίννυσάν, ὥστε σφόδρα διωκόμενον, ἐπὶ λόφον συνέστη. 29. Ἐπεί δὲ εἶδον οἱ Ἐλλήνες ὑπομένοντας αὐτοὺς, ἔδοκε γραστὸν τε καὶ ἀκινδυνότατον εἶναι λέναι ἐπὶ αὐτοὺς. Παιανίσαν- τες ὦν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. Καὶ ἐν- ταῦθα οἱ πελτασταί ἐδίωκον, μέχρι τὸ δεξίον διεσπάρη· ἀπέθανον δὲ ὄλγοι· τὸ γὰρ ἱππικὸν φόδον παρέίχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεί δὲ εἶδον οἱ Ἐλλήνες τὸ τε Φαρναβαζοῦ ἱππικὸν ἔτι συνεστηκός, καὶ τοὺς Βαβυ- λόνους ἵππεας πρὸς τοῦτο συναθροιζόμενος, καὶ ἀπὸ λόφου τινὸς καταθεμένους τὰ γιγνόμενα, ἀπειρίκεσαν μὲν, ὅμως δὲ ἔδοκε καὶ ἐπὶ τούτους ἱτέον εἶναι οὕτως, ὡς δύναιντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαντο. Συνταξάμενοι δὴ πορ- εύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρανοῦς, ὁμοίως ὥσπερ οἱ ὑπὸ ἱππέαν διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, δ οὐκ ἤθεσαν οἱ Ἐλλήνες, ἀλλὰ προαπετράπουντο διώκοντες· ὅψε γὰρ ἦν. 32. Ἐπα- νελθόντες δὲ, ἔθενα ἡ πρώτη συμβολὴ ἐγένετο, στηρίζομεν τρόπαιον ἀπῆσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στά- διοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον. 

H
CHAPTER VI.

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

1. 'Ἐντεύθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπῆγγυ τοῦτοι τοὺς οἰκέτας καὶ τὰ χρήματα, ὅπου ἐδύναντο προσωτᾶτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον, καὶ τὰς τριήρεις, καὶ τὰ πλοῖα, ὡς ἤζουσα· ἔξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις, ἐφέροντο ἀδεῶς πυροὺς, κριθὰς, οἶνου, ὄσπρες, μελίνας, σύκα· ἀπαντα γὰρ ἄγαθὰ εἶχεν ἡ χώρα πλὴν ἑλαῖον. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα ἀναπαύμενον, εἶξην ἐπὶ λείαν λέναι, καὶ ἐλάμβανον ἔξιόντες· ὅποτε δὲ εἶξοι πάν τὸ στράτευμα, εἶ τις χωρίς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἡδὴ δὲ ἦν πάντων ἀφθονία· καὶ γὰρ ἄγοραι πάντοθεν ἄφικνούτο ἐκ τῶν Ἕλληνιδῶν πόλεων, καὶ οἱ παραπλέοντες ἀσμενοὶ κατήγουν, ἀκούοντες, ὡς οἰκίζω τό πόλις, καὶ λυμὴν εἶπ. 4. Ἐπεμιθῶ δὲ καὶ οἱ πολέμιοι ἥδη, οἱ πλησίον ὕκουν, πρὸς Ξενοφῶντα, ἀκούοντες, ὅτε οὗτος πολίζει τὸ χωρίον, ἑρωτώντες, ὅ τι δεός ποιοῦντας φίλους εἶναι. Ὁ δὲ ἐπεδείκυνεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἄφικνεται, δύο τριήρεις ἔχων, πλοίον δ' οὐδέν. Ἐτύχανε δὲ τὸ στράτευμα ἔξω ὄν, ὅτε ἄφίκετο, καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἴλήφσαν πρόβατα πολλὰ· ὄκνουντες δὲ μὴ ἄφαρεθείεν, τῷ Δεξίππῳ λέγουσιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύσαι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτῶν λαδεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. 6. Εὐθὺς δ' ἔκεινος ἀπελαύνει τοὺς περιστώτας τῶν στρατιωτῶν, καὶ λέγοντας ὅτι δημόσια
εἰς, καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. 'Ο δὲ κελεύει τὸν ἀρπάζοντα ἁγείν πρὸς αὐτὸν. 7. Καὶ ὁ μὲν λαβὼν ἤγε τενα· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λαχίτης. Οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. 'Εδεισαν δὲ καὶ τῶν τριήματων πολλοί, καὶ ἔφευγον εἰς τὴν θάλατταν, καὶ Κλέανδρος δ' ἔφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυσαν τε, καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶπ ἀπράγμα, ἀλλὰ τὸ δόγμα αὐτῶν εἶπ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. 'Ο δὲ Κλέανδρος, ὑπὸ τοῦ Δέξιππον τε ἀνερθησόμενος, καὶ αὐτὸς ἠχθεθευεις, ὅτι ἐφοβήθη, ἀποτελεσθεισάντες ἐφή, καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτούς, ὡς πολεμόσυνον. 'Ἡρχον δὲ τὸτε πάντων τῶν Ἐλλήνων οἱ Λακεδαιμόνιοι. 10. Ἐνταῦθα πονηρὸν τὸ πράγμα ἑδόκει εἶναι τοῖς Ἐλλησι, καὶ ἐδέσθεν μὴ ποιεῖν ταῦτα. 'Ο δ' οὐκ ἂν ἄλλος ἐφῄς γενέσθαι, εἰ μὴ τις ἐκδώσῃ τὸν ἀρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. 'Ην δὲ, ἐν ἐξῆτε, 'Ἀγασίας, διὰ τέλους φίλος τῷ Ξενοφῶντι· εἷς οὗ καὶ διέβαλεν αὐτὸν ὁ Δέξιππος. Καὶ ἐνευθεῖν ἑπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἀρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὅλιγον ἐποιοῦντο τὸν Κλεάνδρον, τῷ δὲ Ξενοφῶντι οὐκ ἑδόκει φαύλον εἶναι τὸ πράγμα, ἀλλ' ἀναστὰς ἐλέξεν. 12. 'Ω ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαύλον οὐκεῖ εἶναι τὸ πράγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλεάνδρος ἀπεισόω, ὅπερ λέγει. Εἰςι μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἵκανοι δὲ εἰς καὶ εἰς ἐκαστὸς Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ τι βούλουνται διαπράττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἐπείτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ, εἰς τὰς πόλεις μὴ δέχεσθαι, ὡς ἀποστούντας Λακεδαιμονίοις καὶ ἄνωμονς ὄντας, ἔτε δὲ πρὸς Ἀναξιδίου τὸν ναυάρχον οὕτος ὁ λόγος περὶ ἡμῶν ἤξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμονίοι καὶ ἐν τῇ θαλάττῃ τῶν νῦν χρόνον.
14. Οὐκ οὖν δεῖ, ὡς εἴνπος ἀνδρὸς ἑνεκα ὡς ὠνίν, ἡμᾶς τοὺς ἄλλους τῆς 'Ελλάδος ἀπέχεσθαι, ἀλλὰ πειστέον, δ' τι ἂν κελεύσωμεν· καὶ γὰρ αἱ πόλεις ἡμῶν, ὃθεν ἐσμέν, πεῖθον- ταί αὐτοίς. 15. Ἔγὼ μὲν οὖν, (καὶ γὰρ ἄκοιν ψεῦτου πέποιησεν ἶ' ἄγονιας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἑκέλευνα,) ἐγὼ ἂν οὖν ἀπολῶ καὶ ὑμᾶς τῆς αἰτίας, καὶ ἐ' ἄγοιας φήσῃ ἐμὲ τοὺς αἰτιῶν εἶναι, καὶ καταδικάζω ἐμαυτόν, εἰ ἐγὼ πετροβολίας ἡ ἄλλον τινὸς βιαίον ἔξαρχω, τῆς ἐν δεκάχθες δίκης ἰξίος εἶναι, καὶ ὑφέξῃ τῷ δίκην. 16. Φημι δὲ, καὶ εἰ τινα ἄλλων αἰτιῶν, χρήσαι ἐαυτὸν παρασχεῖν Κλέανθρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολειμμένοι τῆς αἰτίας εἴητε. Ἡς δὲ νῦν ἐχεῖ, χαλεπῶν, εἰ, οἴομενοι εν τῷ Ἐλλάδι καὶ ἐπαίνων καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὃμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρήσμεθα ἐκ τῶν Ἐλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν ἶ' ἄγοιας· Ἔγὼ, δ' ἄν- δρες, ὡμένην θεοῦ καὶ θεᾶς, ἢ μὴν μήτε με ξενοφώντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα, μήτε ἄλλον ὑμῶν μηδένα· ἴδοντι δὲ μου ἄνδρᾳ ἀγαθὸν ἀγόμενον τῶν ὑμῶν λοχιτῶν ὑπὸ Δεξίππου, δὲν ὑμεῖς ἐπίστασθε ὑμᾶς προδότα, δεινῶν ἐθοξεν εἶναι· καὶ ἀφελήμον, ῥυμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδώτω με· ἐγὼ δὲ ἐμαυτὸν, ὥσπερ ξενοφών λέγει, παρασχήμῳ κρίναντι Κλέανθρῳ, δ' τι ἂν βούληται ποιήσαι· τούτῳ ἑνεκα μήτε πολεμεῖτε Δακεδαμινίως, σώζοσθε τε ἀφαλῶς, δοι τῇ ἐκκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανθον, οἴτινες, ἄν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἡκ τούτον ἔδωκεν ἦ στρατιᾶ, ὅστινας βούλοιτο, προςελο- μενον ιέναι. Ὁ δὲ προσείλετο τοὺς στρατηγοὺς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανθον ἶ' ἄγοιας καὶ οἱ στρατη- γοὶ, καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ ἶ' ἄγοιας. Καὶ ἔλεγον οἱ στρατηγοὶ.

20. Ἐπεμψεν ἡμᾶς ἦ στρατιᾶ πρὸς σε, ὡς Κλέανδρε, καὶ ἑκέλευσέ σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρήσθαι,
οι τι αν βούλησθαν, είτε ένα τινά, ή δύο, ή και πλείους αλτιά, τούτους ἤξιοντο παρασχεῖν σοι έκαντος εἰς κρίσιν. Εἴτε οὖν ἦμων τινα αλτιαν, πάρεσμέν ιεηνεις εἴτε καὶ ἄλλων τινα, φράσον· οὐδείς γάρ ἀπέσταται, ὡς οὖν ἦμων ἔθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ 'Αγασίας εἶπεν· Ἑγώ εἴμι, ὁ Κλέανδρε, ὁ ἀφελόμενος Δέξιππον ἀγοντός τούτοις τὸν ἀνδρα, καὶ παίειν κελεύσας Δέξιππον. 22. Τούτων μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὅντα· Δέξιππον δὲ οἶδα αἱρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντο¬


ров, ἡς ἡτημάμεθα παρὰ Τραπεζουντιῶν, ἐφ’ ὣτε πλοία συλλέγειν, ώς σωζοίμεθα, καὶ ἀποδάντα Δέξιππον, καὶ προδόντα τοὺς στρατιῶτας, μεθ’ ὅν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντιῶν ἀπεστερήκαμεν τὴν πεντηκοντοροφ, καὶ κακοὶ δοκούμεν εἰναι διὰ τούτων· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολόλαμεν. Ἡκονε γὰρ, ἢσπερ ἡμεῖς, ώς ἀπορον εἰη, πεζῆ ἀπόντας τοὺς ποταμοὺς τε διαβήναι, καὶ σωθῆναι εἰς τὴν Ἕλληνα. Τούτων οὖν τοιούτων ὅντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἤγες, καὶ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ’ ἦμων ἀποδράντων, εὐ ἰδίῳ τοι οὐδὲν ἀν τούτων ἐποίησα. Νόμιζε δ’, εάν ἐμὲ νῦν ἀποκτείνης, δι’ ἄνδρα δειλὸν τε καὶ πονηρὸν, ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκοῦσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοῦη, εἰ ταῦτα πεποιηκώς εἰη· οὐ μὲντοι ἐφ’ ἡμοίζεων, οὐδ’ εἰ παμπόνηρος ἦν Δέξιππος, βιὰν χρῆναι πάσχειν αὐτῶν, ἄλλα κρίθεντα, (ὡσπερ καὶ ἡμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἀπίτε, καταλληλοῦντες τόνδε τῶν ἄνδρα· ὅταν δ’ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Λειτώμαι δὲ οὕτε τὴν στρατιάν, οὔτε ἄλλον οὕτεν ἐτὶ, ἐπεί οὕτος αὐτὸς ὢμολογεῖ ἀφελέσθαι τῶν ἄνδρα. 27. ὁ δὲ ἀφαρεθεῖς εἶπεν· Ἑγώ, ὁ Κλέανδρε, εἰ καὶ οἶει μὲ ἀδικοῦντα τι ἄγεσθαι, οὔτε ἐπαινον οὐδένα, οὔτε ἐβαλλον, ἄλλ’ εἶπον ὅτι δημόσια εἰη τὰ πρόβατα ἦν γὰρ τῶν στρατιῶτων δόγμα, εἰ τις, ὅποτε ή στρατιά ἐξίσοι, ίδίᾳ ληξιώτατα, δημόσια εἰναὶ τὰ ληφθέντα. 28. Ταῦτα εἶπον· καὶ ἐκ τούτοις με λαβὼν οὕτος ἤγεν, ἦνα μὴ φθέγ-
γοντο μηδεῖς ἀλλ' αὐτὸς λαβὼν τὸ μέρος, διασώσει τοῖς λησταῖς παρὰ τὴν ρήτραν τὰ χρήματα. Ἡρακλέανδρος εἰπέν· Ἔπει τοίνυν τοιοῦτος εἰ, κατὰμενεν, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτοις οἱ μὲν ἀμφί Κλέανδρος ἱρίστων· τὴν δὲ στρατιὰν συνῆγαγε Ζενοφῶ, καὶ συνευούλευε σέμφαι ἄνδρας πρὸς Κλέανδρον παρατησομένους περὶ τῶν ἄνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς, σέμφαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιος τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἳ ἐδόκουν ἐπιτήδειοι εἶναι, δείθσαι Κλέανδρον κατὰ πάντα τρόπον ἀφείναι τῷ ἄνδρε. 31. Ἐλθὼν οὖν ὁ Ζενοφῶν λέγει· Ἔχεις μὲν, ὁ Κλέανδρε, τοὺς ἄνδρας καὶ ἡ στρατιὰ σοι ύφειτο, δ τι ἐδούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἐαυτῶν ἀπάντων· νῦν δὲ σε αἰτοῦνται καὶ δέονται δούναι ὑπὸ σῳ τῷ ἄνδρε, καὶ μὴ κατακαίνεν· πολλὰ γὰρ ἐν τῷ ἐμπροσθέν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δὲ σου τυχόντες, ὑπισχυοῦνται σοι ἀντὶ τούτων, ἢν βούλῃ ἡγεῖσθαι αὐτῶν, καὶ ἢν οἱ θεοὶ ἠλεφω ὠσι, ἐπιδείξειν σοι, καὶ ὡς κόσμοι εἰσί, καὶ ὡς ἴκανοι, τῷ ἀρχοντε πειθόμενοι, τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβείσθαι. 33. Δέονται δὲ σου καὶ τούτο, παραγενόμενον καὶ ἀρξαντα ἐαυτῶν, πειραν λαβεῖν καὶ Δεξίππου καὶ σοφῶν τῶν ἄλλων, οἶος ἐκαστός ἐστι, καὶ τὴν ἄξιαν ἐκάστοις νείμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ ναὶ τῷ σιώ, ἐφή, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι, καὶ αὐτὸς παρέσομαι· καὶ ἢν οἱ θεοὶ παραδίδοι, ἐξηγήσομαι εἰς τὴν Ἐλλάδα. Καὶ πολὺ οἱ λόγοι οὕτω οὕτω ἀντίοι εἰσίν, ἢ οὖς ἐγὼ περὶ ὑμῶν ἐνών ἦκονον, ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἑπανοῦντες ἀπῆλθον, ἔχοντες τῷ ἄνδρε Κλέανδρος δὲ ἐθύντο ἐπὶ τῇ πορείᾳ, καὶ ξυνὴν Ζενοφῶντ γηλικὼς, καὶ ἐξειναν ἥνεβάλλοντο. Ἔπει δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον ευτάκτως ποιοῦντας, καὶ μάλλον ἐπι ἑπεθύμει ἠγεμῶν γενέσθαι αὐτῶν. 36. Ἔπει μὲντοι θυμομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ
διδασκάλως τούς στρατηγοὺς εἶπεν. ἔχειν, νῦν ὁ γὰρ ἐπετελέσθη τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τοῦ τούτων ἔνεκα· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε, ὑμεῖς δὲ ὑμᾶς ἐπειδὰν ἐκεῖσε ἥκητε, δεξόμεθα ὡς ἐὰν δυνώμεθα κάλλιστα.

37. Ἑκ τούτων ἐδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα· ὁ δὲ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὕτως μὲν ἀπέπλεε. Οἱ δὲ στρατιώται, διαθέμενοι τὸν θιτον, ὃν ἦσαν συγκεκομισμένοι, καὶ τάλλα, ἅ εἰλήφεσαν, ἐξηπορεύοντο διὰ τῶν Βιθυνίων. 38. Ἐπει δὲ οὐδενὶ ἐνετυχον, πορευόμενοι τὴν ὀρθὴν ὄδον, ὃς τε ἐχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἐδοξεν αὐτοῖς, τούμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τούτο δὲ ποιήσαντες, ἔλαβον πολλὰ καὶ ἄνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἐπτὰ λαφυροπωλοῦντες.
CHAPTER I.

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

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρων ἐπραζαν οἵ Ἐλληνες μέχρι τῆς μάχης, καὶ δόσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐν τῇ πορείᾳ, μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ δόσα ἐκ τοῦ Πόντου πεζῇ ἐξίοντες καὶ ἐκπλέοντες ἐποίουν, μέχρι ἐξῳ τοῦ στόματος ἐγένοντο ἐν Χρυσοτόλει τῆς Ἀσίας, ἐν τῷ πρώσθεν λόγῳ διδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος, φοβοῦμενος τὸ στράτευμα, μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύσαται, πέμψας πρὸς Ἀναξίδιον τὸν ὑπαρχον, (ὁ δ' ἐτυχεὶ ἐν Βυζάντιῳ δὴ,) ἐδείτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ, δόσα δὲν. 3. Καὶ Ἀναξίδιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαθεῖν, μισθοφορίαν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἐφασαν βουλευσάμενοι ἀπαγγέλειν, Ξενοφῶν δὲ ἐίπεν αὐτῷ, ὅτι ἀπαλλάξιον ἦδη ἀπὸ τῆς στρατιάς, καὶ βούλοιτο ἀποπλεῖν. Ὁ δὲ Ἀναξίδιος ἐκέλευσεν αὐτὸν, συνθιάζατα, ἐπείτα οὕτως ἀπαλλάττεσθαι. Ἔφη οὖν ταῦτα ποιῆσειν.
5. Ἐπειδὴ δὲ ὁ Ὀραξίος ἐπέμειν Μηδοσάδην, καὶ κελεύει Ξενοφώντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἐφῃ αὐτῷ ταῦτα συμπροθυμηθέντες ὅτι οὐ μεταμελήσει. 6. Ὅ οὖν ἐίπεν· Ἀλλὰ τὸ μὲν στράτευμα διαβῇσται· τούτου ἐνεκα μηδὲν τελείτω μῆτε ἐμοί, μῆτε ἄλλῳ μηδενί· ἐπειδὴ δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμενοντας καὶ ἐπικαιρίους δύνας προσφερέσθω, ὡς ἃν αὐτῷ δοκῇ ἀδόκηλες.

7. Ἐκ τούτου διαβάζουν πάντες εἰς τὸ Βυζάντιον οἱ στρατιώται. Καὶ μεσθῶν μὲν οὐκ ἔδιδον ὁ Ἀναζίδιος, ἐκήρυξε δὲ λαβόντας τὰ ὀτια καὶ τὰ σκείφυς τοὺς στρατιῶτας ἔξεναι, ὡς ἀποτέμφους τοις ἁμα καὶ ἄριθμον ποιήσων. Ἐνυδάθα οἱ στρατιώται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύρῳν ἐπιστήμησαί εἰς τὴν πορείαν, καὶ ὀνειροῦς συνεπενάζοντο. 8. Καὶ ὁ Ξενοφῶν, Κλεάννωρ τῷ ἀρμοστῇ ἐξένος γεγενημένος, προσελθὼν ἡσπάζετο αὐτοῦ, ὡς ἀποπλευσόμενος ἠδή. Ὅ δὲ αὐτῷ λέγει· Μῇ ποίησῃς ταῦτα· εἰ δὲ μή, ἐφη, αἰτίαν ἔεις, ἐπεὶ καὶ νῦν τινας ἤδη σε αἰτίωνται, ὅτι οὐ ταχύ ἐξέρχεται τὸ στράτευμα. 9. Ὅ δὲ εἶπεν· Ἀλλ' αἴτιος μὲν ἐγώγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ, ἐπίστημοι δεόμενοι, διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἀλλ' ὁμως, ἐφη, ἐγώ όσι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευόμενον, ἐπειδὴ δὲ ἐξώ γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἐφη ὁ Ξενοφῶν, ἑλθόντες πρὸς Ἀναζίδον διαπραξόμεθα. Οὔτως ἑλθόντες ἐλεγον ταῦτα. 11. Ὅ δὲ ἐκέλευσεν οὐτως ποιεῖν, καὶ ἔξεναι τὴν ταχύστην συνεκεκυμένους, καὶ προσανεπείν, ὅτι ἡ μή παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἄριθμον, διὸ ταῦτα αὐτὸν αἰτίασθαι. 12. Ἔνεπεθεν ἐξῆσαν οἱ τε στρατηγοί πρῶτοι, καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐστενικος εἰσῆτήσει παρὰ τὰς πύλας, ως, ὅπως ἔξω γένοντο πάντες, συγκλείσων τὰς πύλας, καὶ τὸν μοχλὸν ἐμβαλὼν. 13. Ὅ δὲ Ἀναζίδιος, συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς, ἐλεγε· Τὰ μὲν ἐπιτήδεια, ἐφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· (εἰσὶ δὲ αὐτῶθι
πολλαὶ κριθαί καὶ πυροί, καὶ τάλλα τὰ ἐπιτήδεια·) λαβόν-τες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὤμιν μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταύτα, ἢ καὶ τῶν λοχαγῶν τις, διαγγέλλει εἰς τὸ στρατεύμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἶν ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι, ἢ κύκλῳ διὰ μέσης τῆς Θρᾴκης. 15. Ἐν ὦ δὲ ταύτα διελέγοντο, ὦ στρατιώται ἀναρράσαντες τὰ ὁπλα θέουσι δρόμῳ πρὸς τὰς πόλεις, ὡς πάλιν εἰς τὸ τεῖχος εἰσίν τε. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ, ὡς εἶδον προφθέουσαν τοὺς ὀπλίτας, συγκλείονται τὰς πόλεις καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιώται ἐκοπ-τόν τε τὰς πόλεις, καὶ ἔλεγον, ὅτι ἄδικοτάτα πάσχοιεν ἐκ-βαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πόλεις ἐφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἀλλοι δὲ ἔθεοι ἐπὶ θάλασσαν, καὶ παρὰ τὴν χηλὴν τοῦ τείχους ὑπερβαί- νουσιν εἰς τὴν πόλιν· ἄλλοι δὲ, ὡς ἔτυγχαν ἐνδον ὄντες, τῶν στρατιωτῶν, ὡς ὄρωσα τὰ ἐπὶ τὰς πόλεις πράγματα, διακόπτοντες ταῖς ἀξίναις τὰς κλειδὰρα, ἀναπετανύσι τὰς πόλεις· οἱ δὲ εἰσπίπτουσιν. 18. Ὁ δὲ Ξενοφῶν, ὡς εἰδε τὰ γιγνόμενα, δεῖσας, μὴ ἐφ' ἀρπαγὴν τράπωτο τὸ στρατεύμα, καὶ ἀνήκεστα κακὰ γέ- νοιτο τῇ πόλει, καὶ ἔαντο, καὶ τοῖς στρατιώτασι, ἔθει, καὶ συνεισπίπτει εἰσώ τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στρατεύμα βία εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοία, οἱ δὲ οἰκαδὲ· ὅσοι δὲ ἐνδόν ἐτύγχανον ὄντες ἔξω ἔθεοι, οἱ δὲ καθεῖλκον τὰς τρέ- ἴρεις, ὡς ἐν ταῖς τρηθέσι σῶζοντο· πάντες δὲ ὄντω ἀπο- λωλέναι, ὡς ἐκλωκείας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἀκραν ἀποφεύγει. Ὁ δὲ Ἀναξίδιος, καταδραμὼν ἐπὶ θάλασσαν, ἐν ἀλευτικῷ πλοίῳ περιόπλει ἐς τὴν ἀκρό- πολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Καλχηδόνος φρουροῦς· οὐ γὰρ ἰκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκρόπολει σχεῖν τοὺς ἄνδρας. 21. Οἱ δὲ στρατιώται, ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοί, καὶ λέγουσι, Νῦν σοι ἔξεστιν,
22-28.

.gdxvoj, avdrj geyxodhaj. 'Exeixi poliv, evixi thyreivs, 

ivedixi, xrhimata, evixi avdrj tosooujous. Nvyn av, ei bo-

livoj, sv to ximavj xnhsaiv, kai hmeivs se mgevan povhsaimen.

22. 'O dv apaceviavato. 'Alv] ev te lgyete, kai poishs 

tauta: ei de toulwv evptihmejete, thseve ta opla en tajei

wvs thxista: bovlmenous avtous katptermjsai: kai avtovs

to parqegyva taunta, kai tovs allous ekhejene parqegy

vajn tihsevai ta opla. 23. Oi de, avtovs yphi evautwv tatt-

menvs, oj te oplita evn olyjv crnov eis okto yejvnvto, 

kai oi pelastai evpi to kepov ekaptovn paradoedrmhkevsan.

24. To de xwqin oivn kalilisston evktasjvai evsi, to 

Thetaikov kalovmenon, erpmnv oivjwv kai pedivn. 'Etpe de

ektejto to opla, kai katptermjshsan, symkalj evxov

tivn strettjv, kai legej tade.

25. 'Oti mev orogjzsewh, av avdrjes stratjwv, kai noj-

jete denva pasjchejv ejxapatovmenov, oj xavmapjw. "Hn de

thjv qhriqjmevha, kai Lavedjmovniosvs to tovs parjntas

thjv ejxapjthjv timorfqjmevha, kai thjv polivn thjv oujden

ai-

tian djarpsawmen, ejnhjmejsev de ejsai evtejveden. 26. Pol-

jmovn mev ejsojmevha apoddegiymenos Lavedjmovniosvs kai tojs

symjchosvs. Oijos dv o poljmovn av genvuto, ejkazejv de tarsei-

ntjv, evwqjktos kai anamjnhsethjvta ta vjvn h0j ygegejnhjvna.

27. 'Hmeivs yap oj 'Atheinvj hjlbojmen eis tov poljmovn tov

prjs tovs Lavedjmovniosvs kai tovs symjchosvs, jxojtes

trqjres, taj mev ev thalattj, taj dv ev tois nevriovs, ovk

eljttovs triaakojwv, juparxjntov vs de pollwv xrhjmatov

en tiv poljei, kai projddon ojsjv kajt' ejnivjtvn apost ej

enjmenov kai ej tjvs ypjerias oj meijov qhlijv talaqntov:

'vrqjtes de tajv njsou apasjv, kai en en tij 'Asjv polllaj

jxojtes polijes, kai evn tij Evjrotjv alljv te pollljs, kai

avtd toud to Bvqanntov, ojpuv vjv ejsmen, jxojtes, katse-

polejmhmen ojttws, wj jantes hjmies ejpijstjva. 28. Nvyn

dev dej tij av ojomevha padeiv, Lavedjmovnijvs mev kai tovs

'Axaiov symjchosv juparxjntov, 'Atheinvj de, kai osoi

ekjvajs tajte hjsan symjchos, jantwv prosgegejnhmenv,
Τις σαφέρνονς δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμιῶν ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἀνω βασιλέως; διὸ ἧλθομεν ἀφαιρησόμενοι τε τῆν ἄρχην, καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων, ἔστι τις ὄντως ἀφρόν, δότις οἴεται ἄν ἡμᾶς περιγενέσθαι; 29. Μή, πρὸς θεῶν, μαίνωμεθα, μηδ' ἀλλ' αὐτὰς ἀπολώμεθα, πολέμοι ὄντες καὶ ταῖς πατρίσι, καὶ τοῖς ἡμετέροις αὐτῶν φίλους τε καὶ οἰκείους. Ἔν γὰρ ταῖς πόλεσίν εἰσὶ πάντες ταῖς ἕφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἡθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἐλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἠλθομεν, ταυτὴν ἐξαλαπάζομεν. 30. Ἐγώ μὲν τοῖς εὐχομαι, πρὶν ταῦτα ἐπιδείξω ὑφ' ὑμῶν γενόμενα, μυρίας ἐρέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεῦω, Ἐλληνας ὄντας, τοῖς τῶν Ἐλλήνων προσεκτικοῖς πειθομένων πειράσθαι τῶν δικαίων τυγχάνειν. Ἐάν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δὲι ἀδικομενοὺς τῆς γούν. Ἐλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντα Ἀναξιδών εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρελθόμεθα εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυναύς εἱπαρ' ὑμῶν ἄγαθον τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες, δὲν ἐκαταπτώμενοι, ἀλλὰ πειθόμενοι ἕξερχόμεθα. 32. Ταῦτα ἐδοξεῖ· καὶ πέμπονσιν Ἰερώνιμον τε Ἦλειον, ἐρόσυντα ταῦτα, καὶ Εὐφύλοχον Ἀρκάδα, καὶ Φιλήσιον Ἀχαίοι. Οἱ μὲν ταῦτα φύχοντο ἐρούντες. 33. Ἔτι δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κορινθίας Ἐθβαίος, δὲς ὑπὲρ τῆς Ἐλλάδα συμπόν, ἀλλὰ στρατηγιῶν, καὶ ἐπαγγελλόμενος, εἰ τις ἡ πόλις ἡ ἐνθος στρατηγὸν δέσιτο· καὶ τὸτε προσχεδὼν ἔλεγεν, ὅτι ἐτοιμος εἰπ ἠγείσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Ῥάκης, ἐνθα πολλὰ καὶ ἄγαθα λήψιοντο· ἔστε δ' ἃν μόλισιν, εἰς ἀφθονίαν παρέξειν ἐφ' καί σίτα καὶ ποτά. 34. Ἀκούσοντι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξιδίων ἀμα ἀπαγγελλόμενα· ἀπεκρίνατο γάρ, δὲι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκει τέλεσι ταῦτα
1.35-41.

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'Εκ τούτου οἱ στρατιῶται τὸν τε Κουρατά-
δῆν δέχονται στρατηγὸν, καὶ ἔξω τοῦ τείχους ἀπῆλθον.
'Ο δὲ Κουρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν
παρέσοσαι ἐπὶ τὸ στρατεύμα, ἔχον καὶ ἰερεία καὶ μάντιν,
καὶ σίτα καὶ ποτά τῇ στρατιᾷ. 36. 'Επεὶ δὲ ἐξῆλθον, ὁ
'Αναξίβιος ἔκλεισε τὰς πῦλας καὶ ἐκήρυξεν δὲ ὁ ἄλλῳ ἐνδον
ὅν τῶν στρατιῶτῶν, δὴ πεπράσεται. 37. Τῇ δ' ὑστεραίᾳ
ὁ Κουρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἤκε,
καὶ ἀλλατα φέροντες εἶποντο αὐτῷ εἶκοσιν ἄνθρες, καὶ οίνον
ἄλλου εἶκοσι, καὶ ἑλαῖον τρεῖς καὶ σκορόδων εἰς ἀνήρ ὄσον
ἐδύνατο μέγιστον φορτίον, καὶ ἄλλος κρομμύων. Ταύτα
δὲ καταθέμενοι ὡς ἐπὶ δάσμεναι, ἐθύετο.

38. Ξενοφῶν δὲ, μεταπεμψάμενος Κλέανδρον, ἐκέλευεν
οἱ διαπράζοντες, ὡς εἰς τὸ τείχος τε εἰσέλθουν, καὶ ἀποπλεύ-
σαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα
μόλις, ἐφη, διαπραξάμενος ἥκω· λέγειν γὰρ Ἀναξίβιον,
ὅτι οὐκ ἐπιτήδειον εἰς τοὺς μὲν στρατιῶτας πλησίον εἶναι.
τοῦ τείχους Ξενοφῶντα δὲ ἐνδον· τοὺς Βυζαντίους δὲ
στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἄλληλους· δημος δὲ
εἰςεῖναι, ἐφη, ἐκέλευεν, εἰ μέλλον τοὺς αὐτῷ ἐκπλεῖν. 40.
'Ο μὲν δὴ Ξενοφῶν, ἀσπασάμενος τοὺς στρατιῶτας, εἰσὼ
τοῦ τείχους ἀπῆλε σὺν Κλέανδρῳ. 'Ο δὲ Κουρατάδης τῇ
μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιερεῖ, οὐδὲ διεμέτρησεν οὐδὲν
τοὺς στρατιῶτας. Τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεία εἰστήκηεν
παρὰ τὸν βωμὸν, καὶ Κουρατάδης, ἐστεφανωμένος, ὃς θυ-
σων· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεύς, καὶ Νέων ὁ
'Ασινάιος, καὶ Κλεάνωρ ὁ Ὀρχομένιος, ἔλεγον Κουρατάδη,
μὴ θύειν, ὡς οὐχ ἤγισόμενον τῇ στρατιᾷ, εἰ μὴ δῶσει τὰ
ἐπιτήδεια. 'Ο δὲ κελεύει διαμετρεῖσθαι. 41. 'Επεὶ δὲ
πολλῶν ἐνέδει αὐτῷ, ὡς τῇ ἡμέρᾳ σιτὸν ἐκάστῳ γενέσθαι
τῶν στρατιῶτων, ἄναλαβὼν τὰ ἱερεῖα ἀπῆλε, καὶ τὴν στρατ-
ηγίαν ἀπειπών.
CHAPTER II.

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

1. Νέων δὲ ὁ Ἀσιναῖος, καὶ Φρυνίσκος ὁ Ἀχαιός, καὶ Φιλήσιος ὁ Ἀχαιός, καὶ Ζανθίκλης ὁ Ἀχαιός καὶ Τιμασίων ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Ὀρμακῶν προελθόντες τὰς κατὰ Βυζάντιον, ἕστρατοπεδέωντο. 2. Καὶ οἱ στρατηγοὶ ἔστασιαζοῦν, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἀγεῖν· (ἐπειθεὶς γὰρ αὐτοῖς, καὶ ἐδωκε τῷ μὲν ἱππον, τῷ δὲ γυναικα) Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακεδαιμονίους γένοιτο, παντὸς ἄν προεστάναι τοῦ στρατεύματος. Τιμασίων δὲ προὑθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἣν οἰκάθε τατὲλθείν. Καὶ οἱ στρατιώται ταῦτα ἐδούλοντο. 3. Διαστριβομένου δὲ τοῦ χρόνου, πολλοὶ τῶν στρατιωτῶν, οἱ μὲν, τὰ ὑπελα ἀποδιδόμενοι κατὰ τοὺς χῶρους, ἀπέπλευον ὡς ἐδύναντο· οἱ δὲ καὶ εἰς τὰς πόλεις κατεμπυγνυντο. 4. Ἀναξίδιος δὲ ἔχαρε ταῦτα ἀκούων διαφθορόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων, ἕτεο μάλιστα χαρίζεσθαι Φαρυμάδαξ. 5. Ἀποπλέοντι δὲ Ἀναξιδίῳ ἐκ Βυζάντιου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ, διάδοχος Κλεάνδρῳ, Βυζάντιον ἀρμοστῆς· ἐλέγετο δὲ, ὅτι καὶ ναύαρχος διάδοχος Πόλος ὅσον οὐ παρεῖ ἡδη εἰς Ἐλλήσποντον. 6. Καὶ Ἀναξίδιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὅπόσους ἃν εὑροί ἐν Βυζαντίῳ τῶν Κύρον στρατιωτῶν ὑπολειμμένους, ἀποδοθαί. ὃ δὲ Κλεάνδρος οὐδένα ἐπεπράκει, ἀλλὰ καὶ τοὺς κάμυντας ἐθεράπευνε, ὦικτείρων, καὶ ἀναγκὰς ὀκίρια δέχεσθαι· Ἀρίσταρχος δὲ ἐπεὶ ἡλθε τάχιστα, οὐκ ἐλάττως τετρακοσί
8. 'Ἐκ τούτον ὁ Ἀναξίδιος, καλέσας Ξενοφῶντα, κελεύει πάση τέχνη καὶ μηχανὴ πλεύσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτό, καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἀν πλείοστος δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον, διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριάκοντον καὶ ἑπιστολήν, καὶ ἄνδρα συμπέμπει, κελεύοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφῶντα προτείμησαι τοὺς Ἴππους ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιώται ἐδέξαντο ἥδεως, καὶ εὐθὺς εἶποντο ἁσμενοί, ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. 'Ὁ δὲ Σευθῆς, ἀκούσας ἥκοντα πάλιν, πέμψας πρὸς αὐτὸν κατὰ θάλασσαν Μηδοσάδην, ἔδειτο τὴν στρατιὰν ἄγειν πρὸς ἔαντόν, ὑποσχούμενος αὐτῷ, ὅ τι ἤθελεν λέγων πείσειν. 'Ὁ δὲ ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶδον τε εἰ ἐπὶ τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ὕφετο. Οἱ δὲ Ἐλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέοι μὲν ἀποσπάσας, ἐστρατοπεδεύσας χωρίς, ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δὲ ἄλλο στρατεύμα πάν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθών ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὡς ὅτι τάχιστα διαβαίνειν. 'Εν δὲ τούτῳ ἀφεκόμενος Ἀρίσταρχος, ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρνάδαζου, τοὺς τε ναυκλήρους ἀπείπε μὴ διάγειν, ἑλθὼν τε ἐπὶ τὸ στράτευμα, τοῖς στρατιώταις εἰπὲ μὴ περαιούθαι εἰς τὴν Ἀσίαν. 13. 'Ὁ δὲ Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίδιος ἐκέλευσε, καὶ ἔμε πρὸς τούτο ἐπέμψας ἐν ἐνθάδε. Πάλιν δὲ Ἀρίσταρχος ἔλεγεν· Ἀναξίδιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇ δὲ ἀρμοστής· εἰ δὲ τιν

ψιμών λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. 14. Ταῦτ᾽ εἰ· πῶν ψχετο εἰς τὸ τείχος. Τῇ δὲ υστεραία μεταπέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. Ἡδή δὲ οὖν, πρὸς τῷ τείχει, ἐξαγγέλλει τις τῷ Ξενοφώντι, ὥστε, εἰ εἰσείσαι, συλληφθῆσαι, καὶ ἢ αὐτοῦ τι πείσεται, ἢ καὶ Φαρυμαξίῳ παραδοθῆσαι. 'Ο δὲ, ἀκούσας ταῦτα, τοὺς μὲν προσπέμπεται, αὐτὸς δὲ εἰπεν, ὅτι θύσαι τι βοϋνουσί. 15. Καὶ ἀπελθὼν ἔθυετο, εἰ παρεῖεν αὐτῷ οἱ θεοὶ περαδόθαι πρὸς Σεύθην ἄγειν τὸ στρατεύμα. Ἐώρα γὰρ οὔτε διαβάινειν ἀσφαλές ἢν, τρήρεις ἔχοντος τοῦ καλύσοντος, οὔτ᾽ ἐπὶ Χερρόνησον ἐλθόνων κατακλεισθῆναι ἐβούλετο, καὶ τὸ στρατεύμα ἐν πολλῇ σπάνει πάντων γενόσθαι, ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἁρμοσθῆ, τῶν δὲ ἐπιτηδείων οὐδὲν ἐμελλέν ἔχειν τὸ στρατεύμα.

16. Καὶ οὐ μὲν ἀμφὶ ταῦτ᾽ εἰχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπείναι σφάς κελεύει, τῆς δὲλῆς δὲ ἤκειν· ἐνθα καὶ δήλη μάλλον ἐδόκει ἡ ἑπιδουλή. 17. 'Ο οὖν Ξενοφών, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι, ἁσφαλῶς πρὸς Σεύθην ἰέναι, παραλαβὼν Πολυκράτην τῶν Ἀθηναίων, λοχαγοῦ, καὶ παρά τῶν στρατηγῶν ἔκαστον ἄνδρα, (πλὴν παρὰ Νέωνος,) ὁ ἐκαστὸς ἐπίστευεν, ψχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα εξήκοντα στάδια. 18. 'Επεὶ δὲ ἐγγυς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμων. Καὶ τὸ μὲν πρῶτον ἄδετον μετακεχωρηκέναι ποι τῶν Σεύθην· ἐπεὶ δὲ θορύβου τὸ ἱθεῖτο, καὶ, σημαίνοντων ἀλήλων τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἔνεκα τὰ πυρᾶ κεκαιμένα εἰ, τῷ Σεύθη πρὸ τῶν νυκτοφιλάκων, ὅπως οἱ μὲν φύλακες μὴ όρέωντα, ἐν τῷ σκότει δυντες, μήτε ὅποιοι μήτε ὅπου εἰεν, οἱ δὲ προσιόντες μὴ λανθάνοιες, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἰεν. 19. Ἐπεὶ δὲ ἱθεῖτο, προτέμπει τῶν ἐρμηνεύαν ἐν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθη, ὅτι Ξενοφών πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δὲ ἤροντο, εἰ δὲ Ἀθηναῖος, ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δὲ ἐφὶ οὔτος εἶναι, ἀναπηδήσαντες
21. Ὁ δ’ ἦν ἐν τῷ σείτοι μᾶλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτήν κύκλῳ ἐγκεκαλυπμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχήλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεκαλυπμένους ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρὸς Τήρης, ὅ τοῦτον πρόγονον, ἐν ταύτῃ τῇ χώρᾳ πολὺ ἐχὼν στράτευμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθήναι· ἤσαν δ’ οὗτοι θυνοὶ, πάντων λεγόμενοι εἰναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ’ ἐγγύς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ἑξοφόντα, ἔχοντα δύο, οὓς βοῦλοιτο. Ἐπείδη δὲ ἤνδυον ἦσαν, ἠσπάζοντο μὲν πρῶτον ἄλληλους, καὶ κατὰ τὸν Ὀράκιον νόμον κέρατα ὀινοῦ προφύσων· (παρὴρ δὲ καὶ Μηθοσάδης τῷ Σεῦθη, ὄστερ ἐπρέσβευεν αὐτῷ πάντοσε.) 24. Ἐπειτα δὲ Ἑξοφόν ἦρχετο λέγειν· Ἐπεμψάς πρὸς ἐμέ, ὦ Σεῦθη, εἰς Καλχηδόνα πρῶτον Μηθοσάδην τουτού, δεόμενός μοι συμπροθυμηθήναι διαβήναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ υπισχονύμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσειν, ὡς ἐφη Μηθοσάδης οὕτος. 25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηθοσάδην, εἰ ἀληθὴ ταῦτ’ εἰη. 26. Ὁ δ’ ἐφη. Αὕτως ἦλθε Μηθοσάδης οὕτος, ἐπεὶ ἐγώ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, υπισχονύμενος, εἰ ἀγωμί τὸ στράτευμα πρὸς σέ, τἀλλα τε σε φίλοι μοι χρῆσεσθαι καὶ ἄδελφοι, καὶ τὰ παρὰ διάλατῇ μοι χωρία, ὤν σὺ κρατεῖς, ἐσθοῦσα παρὰ σοῦ. 27. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηθοσάδην, εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἰθι νῦν, ἐφη, ἀφήγησαι τοῦτο, τί σοι ἄπεκρινάμην ἐν Καλχηδόνῳ πρῶτον. 28. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὔδ’ τοῦτον ἑνεκα δέοι τελείν οὕτε σοι οὕτε ἄλλω· αὐτὸς δὲ, ἐπεὶ διαβάθης, ἀπείναι ἐφήσα· καὶ ἐγένετο οὕτως, ὄσερ σὺ ἐλεγες. 29. Τῇ γὰρ ἔλεγον, ἐφη, ὅτε κατὰ Σηλυ-δρίαν ἀφίκου; Οὐκ ἐφήσα τινέ νε εἰναι, ἀλλ’ εἰς Περίνθον ἠλθόντας διαβάθηνες εἰς τὴν Ἀσίαν. 30. Νῦν τοίνυν, ἐφη
ο Ἑνοφών, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν, καὶ ἔξω εἰσίν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ, πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἶ οὖν βούλει πιστοτέραν εἶναι τὴν πράξειν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ δύλα σὺ ἐλθὼν εἰπέ, ὦ Πολυκράτης, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπτῶ τὴν μάχαιραν εἰςίθι.

31. 'Ακούσας ταῦτα ὁ Σεῦθης εἶπεν, ὅτι οὖν ἀπιστήσειν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἰπαν εἰδέναι, καὶ φίλους εὐνοὺς ἐφῆ νομίζειν. Μετὰ ταῦτα δὲ ἐπεὶ εἰςηλθὼν, οὐς ἔδει, πρῶτον μὲν Ἑνοφόνων ἐπήρετο Σεῦθην, ὅ τι δέοιτο χρῆσαι τῇ στρατιᾷ. 32. 'Ὁ δὲ εἶπεν ὡδε. Μαίσανδρις ἦν πατήρ μου, ἐκεῖνοι δὲ ἦν ἀρχή Μελανδίται, καὶ Θυνοί, καὶ Τρανύφαι. ἔκ ταῦτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδροῦσων πράγματα ἐνόσσησεν, ἐκπεσὼν ὁ πατήρ, αὐτὸς μὲν ἀποθνῄσκει νόσῳ· ἐγὼ δὲ ἐξετράφην ὄρφανός παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. 'Επεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν, εἰς ἀλλοτρίαν τάρατσαν ἀποβλέπων· καὶ ἐκαθεξομήν ἐνδιήφροις αὐτῷ ἴκέτης, δοῦναι μοι, ὅποσος δυνατός εἰη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἰ τι δυνάμην, κακὸν ποιοῖν, καὶ ζῆν, μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὀφείλων κὼν. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς Ἰππους, οὐς ὡμείς ἄφισθε, ἐπειδὴ ἤμερα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληξόμενος τὴν ἐμαυτὸν πατρὸν χώραν. Εἰ δὲ μοι ύμεῖς παραγενοῦσθε, οὕτω δὲ σὺν τοῖς θεοῖς ῥαδίῳς ἀπολαβεῖθαν τὴν ἀρχήν. Ταῦτ' ἐστίν, ἂ ἐγὼ υμῶν δέομαι.

35. 'Τι ἄν οὖν, ἔφη ὁ Ἑνοφών, οὐ δύναοι, εἰ ἔλθωμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς· λέξων, ἵνα οὗτοι ἀπαγγέλλωσιν. 36. 'Ὁ δὲ ὑπὲρεχετο τῷ μὲν στρατιώτῃ κυζικηνί, τῷ δὲ λοχαγῷ δημοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν, ὅποσον ἄν βούλωνται, καὶ ζεύγη, καὶ χωρίαν ἐπὶ θαλάττη τετειχισμένον. 37. Ἐάν δὲ, ἔφη ὁ Ἑνοφών, ταῦτα πειρώμενοι, μὴ διαπράξωμεν, ἀλλὰ τις φόδος ἀπὸ Δακεδαμινών ἥ, δέσῃ εἰς τὴν σεαυτῷ,
CHAPTER III.

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

1. 'Ακούσαντες ταύτα, καὶ δεξίας δόντες καὶ λαβόντες ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπῆγγειλαν ἐκαστοι τοῖς πέμψασιν. 2. 'Επεὶ δὲ ἡμέρα ἐγένετο, ὃ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς καὶ λοχαγοὺς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὄδον ἔσασι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες, πλὴν ὁ Νέωνος· οὕτω δὲ ἀπείχον ὡς δέκα στάδια. 3. 'Επεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε. 'Αν- δρεις, διαπλείν μὲν, ἐνθὰ βουλόμεθα, Ἀρίσταρχος τριήρεις ἔχων κολύει, ὡς τε εἰς πλοία οὐκ ἀσφαλές ἐμβαίνει· οὕτω δὲ αὐτὸς κελεύει εἰς Χερρόνησον βία διὰ τοῦ ἱεροῦ ὅρους πορεύεσθαι· ἢν δὲ, κρατήσαντες τούτου, ἐκείσε ἔλθωμεν, οὕτε πωλήσειν ἔτι ὑμᾶς φησίν, ὡσπερ ἐν Βυζαντίῳ, οὕτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὕτε περι- ὑφεσθαι ἔτι, ὡσπερ νυνὶ, δεομένους τῶν ἐπιτηδείων. 4. Οὕτως μὲν ταύτα λέγει· Σεῦθης δὲ φησίν, ἢν πρὸς ἐκείνον ἦστε, εὗ ποιήσειν υμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένουτες τούτῳ βουλεύσεσθε, ἢ εἰς τὰ ἐπιτήδεια ἐπανελθ- οντες. 5. 'Εμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὕτε ἄργυρον ἔχομεν, ὡς τε ἀγοράζεις, ὡστε ἄνευ ἄργυρον ἔσω λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κόμας, δὴν οἱ ήττος ἔσως λαμβάνειν, ἐκεῖ ἐχοντας τὰ ἐπιτήδεια, ἀκούοντας, ὃ τι τις υἱῶν ἐδίται, αἱρεῖσθαι ὃ τι ἢν υἱὸν δοκή κράτιστον
εἶναι. 6. Καὶ ὁτῷ, ἐφη, ταῦτα δοκεῖ, ἀράτω τὴν χείρα. Άνετειναν ἀπαντες. Ἀπιόντες τοῖνυν, ἐφη, συσκευαζεσθε, καὶ ἐπειδὰν παραγγέλλῃ τις, ἔπεσε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἦγειτο, οἱ δ' εἴποντο. Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλοι ἐπειθοῦν ἀποτρέπεσθαι· οἱ δ' οὐχ ὑπῆκον. Ἐπεὶ δ' ὅσον τριάκοντα σταδίους προεληφθέοσαν, ἀπαντᾷ Σεῦθης. Καὶ ὁ Ξενοφῶν, ἰδών αὐτόν, προσέλασι έκέλευσεν, ὅπως ὅτι πλείστων ἄκοντων εἴποι αὐτῷ, δ' ἐθόκει συμφέρειν. 8. Ἐπεὶ δὲ προς ἡλθεν, εἶπε Ξενοφῶν. 'Ημεῖς πορεύομεθα, ὅπως μέλλει ἐξεῖν τὸ στράτευμα τροφὴν· ἐκεῖ δ' ἀκούντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ, αἵρησόμεθα, αὖ ἀν κράτιστα δοκῇ εἶναι. Ἡν οὖν ἡμῖν ἡγήσατο, ὅπως πλείστα ἐστίν ἐπιτήδεια, ύπὸ σοῦ νομιμώτερον ἔξειζοσθαι. 9. Καὶ ὁ Σεῦθης ἐφη. 'Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας, καὶ πάντα ἐχοῦσας τὰ ἐπιτήδεια, ἀπεχοῦς ἡμῶν δόσον διελθόντες ἄν ἡδέως ἀριστήσῃ. Ἦγοι τοῖνυν, ἐφη ο Ὁξενοφῶν. 10. Ἐπεὶ δ' ἀφίκοντο εἰς αὐτάς τῆς δείλης, συνῆλθον οἱ στρατιώται, καὶ εἶπε Σεῦθης τοιάδε. Ἐγὼ, ὃ ἄνδρες, δέομαι ὑμῖν στρατεύεσθαι σὺν ἐμοι· καὶ ὑπισχυόμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικοῖς, λοχαγίας δὲ καὶ στρατηγοῖς τὰ νομίζομεν· ἐξω δὲ τούτων, τὸν ἄξιον τιμῆσω. Σίτα δὲ καὶ ποτά, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντες ἐξεῖτε. Ὑπόσα δ' ἄν ἀλίσκηται, ἀξίωσοι αὐτὸς ἔχειν, ἕνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδράσκοντα ἰμαίοι ἐσώμεθα διώκειν καὶ μαστεύειν. Ἀν δὲ τὶς ἀνθιστήται, σὺν ὑμῖν πειρασόμεθα χειρούργησαι. 12. Ἐπήρετο ο Ὁξενοφῶν. Πόσον δὲ ἀπὸ δαλάττης ἀξιώσεις συνέτεσθαι σοι τὸ στράτευμα; ὡ δ' ἀπεκρίνατο. Οὐδαμὴ πλείον ἐπτά ἡμερῶν, μείον δὲ πολλαχῆ.

13. Μετὰ ταῦτα ἑδίδετο λέγειν τῷ Βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεῦθης· χειμών γάρ εἶ, καὶ οὔτε οἶκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δύνατον εἶ, διαγενέσθαι τε ἐν φιλίᾳ οὐχ ὁἷον τ' εἶ, εἰ δέοι ὤνυμενόνες ζήν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν.
καὶ τρέφονται ἀσφαλεστέρον μετὰ Σεύθου, ἡ μόνους, ὄντων ἄγαθων τοσοῦτον· εἰ δὲ μισθὸν προσλήψιμον, ἐγρημα ἐδύκει εἰναι. 14. Ἐπὶ τούτος εἶπε Ξενοφῶν· Εἰ τις ἀντιλέγει, γεγένω· εἰ δὲ μή, ἐπιψηφίζετο ταύτα. Ἐπει δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταύτα. Εὐθὺς δὲ Σεύθη εἶπε ταύτα, ὅτι συνοπτατεύοντος αὐτῷ.

15. Μετὰ τούτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δείπνον Σεύθης ἐκάλεσε, πλησίον κόμην ἔχων. 16. Ἐπει δ᾽ ἐπὶ θύρας ἦσαν, ὡς ἐπὶ δείπνον παριόντες, ἦν τις Ἡρακλείδης Μαρώνειτς· οὕτος προσώπων ἐνι ἑκάστῳ, οὐστινας ἔφετο ἔχειν τι δοῦναι Σεύθη, πρὸτον μὲν πρὸς Παριανοὺς τινας, οἱ παρῆσαν φιλιαν διαπραξόμενοι πρὸς Μηδοκον, τὸν Ὄθρυσον βασιλέα, καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν, ὅτι Μηδοκος μὲν ἄνω εἰρ ἰώδεκα ἠμερῶν ἀπὸ θαλάττης ωδόν, Σεύθης δὲ, ἔπει τὸ στράτευμα τούτο εἰλήφεν, ἄρχων ἔσοτο ἐπὶ θαλάττη. 17. Γεύτων οὖν ὁν, ἰκανώτατος ἐσται ύμᾶς καὶ εὐ καὶ κακῶς ποιεῖν. Ἡν οὖν σωφρονήτε, τούτῳ δώσετε, δι τι ἢν αἰτήται, καὶ ἀμείνων ύμῖν διακείσεται, ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δώτε. 18. Τούτους μὲν οὐν τούς ἐπείθαν. Αὕτης δὲ Τιμασίώνι τῷ Δαρδανεὶ προσελθόν, ἐπεί ἦκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ ταπίδας βαρβαρικάς, ἔλεγεν, ὅτι νομίζοτο, ὅποτε ἐπὶ δείπνον καλέσατο Σεύθης, δωρείσθαν αὐτῷ τους κληθέντας. Οὕτος δ᾽ ἢν μέγας ἐνθάδε γένηται, ἰκανός ἐσται, σε καὶ οἶκαδε καταγαγεῖν, καὶ ἐνθάδε πλούσιαν ποιήσαι. Τοιαύτα προβιμνάτο, ἐκάστω προσώπων. 19. Προσελθόν δὲ καὶ Ξενοφῶντε ἐλεγη· Ὡν καὶ πόλεως μεγίστης εἰ, καὶ παρὰ Σεύθη τῷ σὸν νῦνα μέγιστον ἐστι, καὶ ἐν τῇ γῇ τῷ χώρᾳ ἱσως ἄξιωσεις καὶ τείχη λαμβάνειν, ὦσπερ καὶ ἄλλοι τῶν ύμετέρων ἔλαβον, καὶ χώραν ἀξίων ὁν οἰκαν ὑπὲρ καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Ἐνόνοιας δὲ σοι ὁν παραίνω εὐ οίδα γάρ, ὅτι, δεύ ὁν υμῖν μείξω τούτῳ δωρήσα, τοσοῦτο μείξω ὑπὸ τούτου ἄγαθα πεῖσῃ. Ἀκούων ταύτα Ξενοφῶν ἦπορει· υ ὁρ ὁν δὴ διαβεβήκει ἔχον ὡς Παρίους, εἰ μὴ ραίδα καὶ διαν ἐφόδιον.
21. Ἐπεὶ δὲ εἰςηλθοῦν ἐπὶ τὸ ἑπτάνυμ τῶν τε Ὁρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἐλλήνων, καὶ εἰ τις πρεσβεία παρῆν ἀπὸ τοῖς ἐντὸς, τὸ δεῖπνον μὲν ἢν καθημένους κύκλῳ· ἐπειτα δὲ τρίποδες εἰςηνέχθησαν πάσιν· οὖτοι δ᾽ ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ξυμίσται μεγάλοι προσπεπερομένου ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δ᾽ αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τούτῳ ἐποίει Σεὐθῆς· ἀνελόμενος τοὺς ἑαυτῶν παρακειμένους ἅρτους, διέκλα κατὰ μικρὸν, καὶ διέφρυττεν, οίς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὄρσαυτώς, διὸν μόνον γεύσασθαι ἑαυτῷ καταλιπὼν. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἔποιον, καθ᾽ ὄν τις αἱ τράπεζαι ἐκείντο. Ἀρκας δὲ τις, Ἀρύστας δύναμιν, φαγεῖν δεινός, τὸ μὲν διαφρύττειν εἷα χαίρειν, λαβῶν δὲ εἰς τὴν χείρα δοὺν τριχοίνικον ἅρτον, καὶ κρέας ἄμενος ἐπὶ τά γόνατα, ἐδείπνει. 24. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. 'Ὁ δ᾽ Ἀρύστας, ἐπεὶ παρ᾽ αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἵδων τὸν Ἑλληνόντα οὐκετί δειπνοῦντα, Ἦκεινω, ἢφη, δός· σχολάζει γὰρ ἡδη, ἐγὼ δὲ οὐδέπω. 25. Ἀκούσας Σεῦθης τὴν φωνὴν ἠρώτα τῶν οἰνοχῶν τὸ λέγει. Ὁ δὲ οἰνοχόος εἶπεν· ἐλημὺζειν γὰρ ἡπίστατο. 'Ενταῦθα μὲν δὴ γέλως ἐγένετο. 26. Ἐπειδὴ δὲ προὺχώρει ὁ πότος, εἰςηλθεν ἀνὴρ Ὁράξ, ἦππου ἔχων λευκὸν· καὶ λαβῶν κέρας μεστὸν εἶπε· Προπίνω σοι, ὁ Σεῦθης, καὶ τὸν ἦππον τοῦτον δωροῦμαι, ἐφ᾽ οὐ καὶ διώκων, δν ἄν θέλης, αἱρῆσεις, καὶ ἀποχωρῶν οὖ μὴ δέισης τὸν πολέμιον. 27. Ἀλλος, παίδα εἰςαγαγὼν, οὕτως ἐδωρῆσατο προπίνου, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τυμασίων προπίνων ἐδωρῆσατο φιάλην τῇ ἀργυρᾶν καὶ ταπίδα ἄξιαν δέκα μινῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστάς εἶπεν, ὅτε ἀρχαῖος εἶπ νόμος κάλλιστος, τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμής ἐνεκα, τοῖς δὲ μὴ ἔχοντας διδόναι τὸν βασιλεία· ἵνα καὶ ἕγω, ἢφη, ἔχω σοι δωρεύσαται καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, δ' τι ποιήσω· καὶ γὰρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιασματίω
δήρω Σεύθη καθήμενος. Ὅ ο δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ
tὸ κέρας ὅρεξαι τὸν οἶνοχόν. Ὅ ο δὲ Ξενοφῶν, (ἡδὲ γάρ
ὕποτεσσαρὼν ἐτύγχανεν,) ἀνέστη, ἂρραλέως δεξάμενος τὸ
cέρας, καὶ εἶπεν· 30. Ἐγὼ δὲ σοι, Ὅ Σεύθη, δίδωμι ἐμαν-
tὸν καὶ τοὺς ἐμοὺς τούτους ἑταίρους, φίλους εἶναι πιστοὺς,
καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μάλλον ἔτι ἐμοῦ σοι θυν-
lομένους φίλους εἶναι. 31. Καὶ νῦν πάρεσιν οὐδὲν σὲ
προκαίτοιντες, ἀλλὰ καὶ προϊέμενοι, καὶ ποιεῖν ὑπὲρ σοῦ
καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὅν, ἂν οἱ θεοὶ θέλοσι,
pολλὴν χώραν τὴν μὲν ἀπολήψῃ, πατρίφας οὕσαν, τὴν δὲ
kτήσῃ· πολλοῖς δὲ ἔποσι, πολλοῖς δὲ ἀνδράς, καὶ γυναι-
κας καλὰς κτήσῃ, ὡς οὐ λήξεσθαι δῆσαι, ἀλλ' αὐτοὶ ψέ-
ροντες παρέσουνται πρός σε ὁδόρα. 32. Ἀναστὰς ὁ Σεύθης
συνεξείπε, καὶ συγκατασκευάσατο μετὰ τοῦτο τὸ κέρας.
Μετὰ ταῦτα εἰςῆλθον κέρασὶ τε, οίοις σημαίνοντοι, αὐ-
lούντες καὶ σάλπυγεῖν ὑμοδοίνας, ρυθμοὺς τε καὶ οἶον
μαγάδι σαλπίζοντες. 33. Καὶ αὐτῶς Σεύθης ἀναστὰς ἀνέ-
κραγε τε πολεμικὸν, καὶ ἔξηλατο, ὡσπερ βέλος φυλαττό-
μενος, μάλα ἐλαφρώς. Εἰςῆςαν δὲ καὶ γελοῦτοποίοι.
34. Ὡς δ' ἦν ἢλιος ἐπὶ δυσμαίς, ἀνέστησαν οἱ "Ελληνες,
καὶ εἶπον, ὅτι ὠρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα
παραδίοναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι, ὅπως
eἰς τὰ "Ελληνικὰ στρατόπεδα μηδὲς τῶν Θρακῶν εἰσεἰ
νυκτός· οἱ τε γὰρ πολέμιοι Ὁράκες ὑμῖν, καὶ ἤτιν οἱ φίλοι.
35. Ὡς δ' εἴξησαν, συνανέστη Ὅ Σεύθης, οὐδὲν ἔτι μεθύ-
οντες ἐνοίκως. 'Εξεσαλὼν δ' εἶπεν, αὐτοῦς τοὺς στρατηγοὺς
ἀποκαλέσας, 'Ω ἄνδρες, οἱ πολέμιοι ἢμῶν οὐκ ἤσαί πω τὴν
ὑμετέραν συμμαχίαν· ἦν οὖν ἐλθὼν ἐτ' αὐτοὺς, πρὶν
φυλάξασθαι, ὡστε μὴ ληφθῆναι, ἢ παρασκευάσασθαι, ὡστε
ἀμύνασθαι, μάλιστα ἂν λάβομεν καὶ ἄνθρώπους καὶ χρή-
ματα. 36. Συνεπήγοννα ταῦτα οἱ στρατηγοί, καὶ ἥγεισθαι
ἐκέλευον. 'Ο δ' εἶπε· Παρασκευάσαμενοι ἀναμένετε· ἐγώ
dὲ ὅποταν καίρος ἢ, ἦξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς
καὶ ὑμᾶς ἀναλάβων ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ Ὅ
Ξενοφῶν εἶπε· Σκέψασθαι τοιγνω, εἴπερ νυκτὸς πορευόμεθα,
εἰ δ’ Ἐλληνικὸς νόμος κάλλιον ἔχει· μεθ’ ἡμέραν μὲν γάρ,
ἐν ταῖς πορείαις, ἱγεῖται τὸν στρατεύματος ὁποῖον ἄν ἀεὶ
πρὸς τὴν χώραν συμφέρῃ, ἐὰν τε ὀπλιτικὸν, ἐὰν τε πελτασ-
tικὸν, ἐὰν τε ἵππικον· νῦκτωρ δὲ νόμος τοῖς Ἐλλησιν
ἡγεῖσαι ἐστί τὸ βραδύτατον. 38. Οὕτω γάρ ἡκίστα
dιασπάται τὰ στρατεύματα, καὶ ἡκίστα λανθάνουσι ἀπο-
dιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ
περιπτύτουσιν ἄλληλος, καὶ ἄγνοοντες κακῶς ποιοῦν καὶ
πᾶσχουσιν. 39. Ἐπενε οὖν Σεῦθης· ὁρθῶς τε λέγετε,
καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὡμίν μὲν
ἡγεμόνας δόσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς
χώρας, αὐτὸς δ’ ἐφέψωμαι τελευταῖος, τοὺς ἑπόπους ἐχὼν·
tαχὺ γὰρ πρῶτος, ἀν δὲ, παρέσομαι. Σύνθημα δ’ εἶπον
Ἀθηναίαν κατὰ τὴν συγγένειαν. Ταῦτ’ εἰπόντες ἀνε-
pαύνοτο. 40. 'Ἡνίκα δ’ ἦν ἄμφι μέσας νῦκτας, παρὴν
Σεῦθης, ἔχων τοὺς ἱππέας τεθωρακισμένους, καὶ τοὺς πελτασ-
τές σὺν τοῖς ὑπλοῖς. Καὶ ἔπει παρέδωκε τοὺς ἡγεμόνας, οἱ
μὲν ὁπλίται ἡγοῦντο, οἱ δὲ πελτασταὶ εἰπόντο, οἱ δ’ ἱππεῖς
ὡπισθοφυλάκουν. 41. „Επει δ’ ἠμέρα ἦν, ὁ Σεῦθης παρῆ-
λανυνε εἰς τὸ πρόσθεν, καὶ ἐπήνευσε τὸν Ἐλλησικὸν νόμον·
pολλάκις γὰρ ἐφ’ ἑκτὸς νῦκτωρ αὐτὸς, καὶ σὺν ὄλγοις πορευό-
μενος, ἀποσπασθήναι σὺν τοῖς ἑπόποις ἀπὸ τῶν πεζῶν· τῶν
dε, ὡσπερ δεῖ, ἀδρόου πάντες ἁμα τῇ ἡμέρᾳ φαινόμεθα.
'Ἀλλὰ ὑμεῖς μὲν περιμένετε αὐτὸν, καὶ ἀναπάυεσθε, ἐγὼ
dὲ σκεψάμενος τι ἤξο. 42. Ταῦτ’ εἰπῶν ἠλαύνε δ’ ὄρους,
ὅδον τινα λαβών. „Επεί δ’ ἀφίκετο εἰς χιόνα πολλήν,
ἐσκέφατο εἰ εἰς ἤχῳ ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἔναν-
tία. „Επεί δὲ ἀτριβῆ ἑώρα τὴν ὄδον, ἦκε ταχὺ πάλιν καὶ
ἐλέγεν. 43. Ἀνδρεὶς, καλῶς ἔσται, ἢν ἰδέος θέλῃ· τοὺς
gὰρ ἀνθρώπους λήσουμε ἐπιπεσόντες. ’Αλλ’ ἐγὼ μὲν ἡγή-
σομαι τοῖς ἑπόποις, δπώς, ἀν τινα ἱώμεν, μὴ διαφυγὼν ση-
μήνῃ τοῖς πολεμίοις· ὑμεῖς δ’ ἔπεσθε· κἂν λειψήτε, τῷ
στίβῳ τῶν ἑπόπων ἐπέσθε. Ἡπερβάντες δὲ τὰ ὄρη ἤξομεν
eἰς κώμας πολλάς τε και εὐδαίμονας.
CHAPTER IV.

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

1. Τῇ δ' ὕστεραίρ κατακαύσας ὁ Σεύθης τὰς κώμας παντελῶς, καὶ οἰκίαιν οὐδεμίαν λιπών, ὅπως φόδον ἐνθείη καὶ
τούς ἄλλους, οία πείσονται, ἂν μὴ πείθωνται, ἀπέτειχαν. 2. Καὶ τήν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρενθον, ὡποῖς ἦν μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἔλληνες ἔστρατοπεδεύοντο ἀνά τοῦ θυννὸς πεδίου. Οἱ δ’ ἐκλιπόντες ἐφευγοῦσιν εἰς τὰ δρόμη. 3. Ἡν δὲ χιόνις πολλῇ, καὶ ψύχος οὔτως, ὡστε τὸ ὕδρω, δ’ ἐφέροντο ἐπὶ δείπνον, ἐπήγγευσεν, καὶ οὐνός ἐν τοῖς ἀγγείοις, καὶ τῶν Ἔλληνων πολλῶν καὶ ἱένες ἀπεκαίνοντο καὶ ὡς. 4. Καὶ τότε ὄδηλον ἐγένετο, οὐ γένεα οἱ θρίκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσαν καὶ τοῖς ὑσίς, καὶ χιτώνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ ξειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἱππών ἔχουσαν, ἀλλ’ οὐ χλαμύδας. 5. Ἀφείς δὲ τῶν αλχμαλώτων ὁ Σεῦθης εἰς τὰ δρόμη, ἔλεγεν, ὅτι εἰ μὴ καταβῆσονται καὶ πείσονται, ὅτι κατακαίσει, καὶ τοῦτον τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται τῷ λυμῷ. Ἠκ τούτων κατέβαινον καὶ γνώτακες καὶ παίδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ύπὸ τὸ ὄρος κόμας θηλίζοντο. 6. Καὶ οὐ Σεῦθης καταμαθών, ἐκέλευσε τὸν Ἑνορᾶν τῶν ὑπλιτῶν τοὺς νεωτάτους λαβόντα συνεπιστέσθαι. Καὶ ἁναστάντες τῆς νυκτὸς, ἀμα τῇ ἠμέρᾳ παρῆσαν εἰς τὰς κόμας. Καὶ οἱ μὲν πλείστοι ἐξέφυγον· (πλησίον γὰρ ἐν τῷ ὄρος) οὕσος δὲ ἔλαβε, κατηκόπτουσεν ἀφειδίῳ Σεῦθης. 7. Ἐπισθένης δ’ ἦν τις ὁ Ὀλυνθιος παιδεραστής, δς ἵδων παίδα καλὸν ἦβασκοντα ἄρτι, πέλτην ἔχοντα, μέλλοντα ἀποθνήσκειν, προδραμόν ξενοφῶντα ἴκετευσε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ δς προελθὼν τῷ Σεῦθῃ, δεῖται μὴ ἀποκτείναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγεῖται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο, σκοπῶν οὐδὲν ἄλλα, ἦ εἰ τινες εἰέν καλοί, καὶ μετὰ τούτων ἦν ἀνήρ ἀγαθός. 9. ὁ δὲ Σεῦθης ἔρητο· Ἡ καὶ θέλεις ἃν, ὁ Ἐπισθένης, ὑπὲρ τούτων ἀπολαμβανεῖν; ὁ δ’ εἶπεν ἀνατείνας τὸν τράχηλον, Παίε, ἔφη, εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν εἰδέναι. 10. Ἐπήρετο ο Σεῦθης τὸν παίδα, εἰ παῖσειν αὐτὸν ἀντ’ ἐκεῖνον. Οὐκ εἰα ὁ παῖς, ἀλλ’ ἴκετευε μηδέ-
τερον κατακαΐνειν. Ἡ Ἐνταύθα ὁ Ἐπισθένης, περιλαβών τὸν παίδα, εἶπεν, Ὡρα σοι, ὡς Σεῦθη, περὶ τούτῳ μοι διαμα-χεσθαί. οὐ γὰρ μεθῆσω τὸν παίδα. 11. Ὁ δὲ Σεῦθης γελών, ταῦτα μὲν εἶα· ἐδοξε δὲ αὐτῷ αὐτοῦ αὐλισθήναι, ἵνα ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑπὸ καταβαθῶς ἐσκῆνον· ὁ δὲ Ξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτως κώμῃ, καὶ οἱ ἄλλοι Ἑλληνες ἐν τοῖς ὀρείνοις καλουμένους Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἦμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Ὀρᾶκες, καταβαίνοντες πρὸς τὸν Σεῦθην, περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεῦθῃ, ὅτι ἐν πονηροῖς τόποις σκηνέω, καὶ πλησίον εἶναι τοὺς πολέμους· ἦδιόν τ' ἄν ἐξω αὐλίξεσθαι ἐφ' ἐν ἐχυροῖς χωρίοις μάλλον ἢ ἐν τοῖς στεγνοῖς ὡστε ἀπολέσθαι. 13. Ὁ δὲ θαρρεῖν ἐκέλευεν, καὶ ἐδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφώντος καταβαίνοντες τινες τῶν ἐκ τοῦ ὄρους συμπραξάει φισὺ τὰς σπονδὰς. Ὁ δ' ὁμολογεῖ, καὶ θαρρεῖν ἐκέλευεν, καὶ ἠγγυνᾶτο μηδὲν αὐτοῖς κακὸν πείσεσθαι πειθομένους Σεῦθην. Οἱ δ' ἀρα ταῦτ' ἔλεγον κατασκοπῆς ἑνεκα.

14. Ταύτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νῦκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ θυνοί. Καὶ ἠγεμών μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνεφρύσκειν ἐν ταῖς κόμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιβασαύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἑνεκα. 15. Ἐπεὶ δ' ἐγένετο κατά τὰς δύρας ἐκάστον τοῦ ὀικήματος, οἱ μὲν εἰση-κόντιζον, οἱ δὲ τοῖς σκυτάλοις ἐβαλλον, δ' ἔχειν ἐφασαν ὡς ἀποκόψωτες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρυσαν· καὶ Ξενοφῶντα ὄνομασάτε καλοῦντες, ἐξίσωτα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἐφασαν κατακαθήσεσθαι αὐτῶν. 16. Καὶ ἦδη τε διὰ τοῦ ὄροφον ἐφαίνετο πῦρ, καὶ ἐνεθυγακισμένοι οἱ περὶ Ξενοφῶντα ἐνδόν ἦσαν, ἀσπίδας καὶ μαχαιρὰς καὶ κράνη ἐχοντες, καὶ Σιλανὸς Μακίστιος, ἐτῶν ἦδη ὡς
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όκτωκαϊδεκα ὤν, σημαίνει τῇ σάλπιγγι καὶ εὐθὺς ἐκπηδώσαι ἐσπαμένοι τὰς ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θράκες φεύγουσιν, ὡσπερ δὴ τρόπος ἢν αὐτοῖς, ὅπεσθαι περιβαλλόμενοι τὰς πέλτας καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησαν τίνες κρεμασθέντες, ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς. Οἱ δὲ καὶ ἀπέβανον, διαμαρτύνοντες τῶν ἐξόδων· οἱ δὲ Ἑλληνες ἑδίωκον ἔξω τῆς κώμης. 18. Τῶν δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει, τοὺς παρατρέχοντας παρ’ οἷκιαν καιομένην ἢκούσαν εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἰερώνυμον τε καὶ Εὐνόεα λοχαγόν, καὶ Θεογένην Δοκρόν λοχαγόν· ἀπέβανε δὲ οὐδεῖς· κατεκαύθαν μέντοι καὶ ἐαθή τινων καὶ σκεύη. 19. Σεῦθης δὲ ἦκε βοηθήσων σὺν ἑπτά ἱππεύσι τοῖς πρῶτοις, καὶ τῶν σαλπιγκτὴν ἔχων τὸν Θράκην. Καὶ ἔπειπέρ ἦσθετο, δοσολπὴν χρόνον ἐδοθεὶ, τοσοῦτον καὶ τὸ κέρας ἐφθέγγυτο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίωσι. 20. Ἐπεί δ’ ἦλθεν, ἐδεξιούτε τε καὶ ἐλεγεν, ὅτι οὗτο τεθνέωτας πολλοὺς εὑρήσειν.

20. Ἐκ τούτων ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι, καὶ ἐπὶ τὸ δρός, εἴ βούλεται, συναπατεύεσθαι· εἰ δὲ μὴ, αὐτὸν ἔδαυ. 21. Τῇ οὖν ὑστεραίᾳ παραδίδοσιν ὁ Σεῦθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἡδῆ, τοὺς κρατίστους, ὡς ἐφάσαν, τῶν ὄρειν καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἡδῆ δὲ εἰχε καὶ τριπλασίαν δύναμιν ὁ Σεῦθης· ἐκ γὰρ τῶν Ὀδρυσῶν, ἀκούσντες ὁ πράττοι ὁ Σεῦθης, πολλοὶ κατέβαινον συναπατεύσομεν. 22. Οἱ δὲ Θυνοὶ, ἐπεὶ εἶδον ἀπὸ τοῦ δρός πολλοὺς μὲν ὀπλήσας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες λεκένων σπείρασθαι· καὶ πάντα ὁμολόγως ποιήσειν, καὶ τὰ πιστὰ λαμβάνειν ἐκέλευν. 23. Ὁ δὲ Σεῦθης, καλέσας τῶν Ξενοφώντα, ἐπεδείκνυεν ὁ λέγοιεν, καὶ οὐκ ἐφι σπείρασθαι, εἰ Ξενοφῶν βούλοιτο τιμωρήσασθαι αὐτοῖς τῆς ἐπιθέσεως. 24. Ὁ δ’ εἶπεν· Ἀλλ’ ἐγώγε ἰακινή νομίζω καὶ νῦν δικήν ἔχειν, εἰ οὔτοι δούλοι ἐσονται ἀντ’ ἐλευθέρων. Συμβουλεύειν μέντοι ἐφι αὐτῷ, τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς
Though they had hitherto received no pay, the Greeks continue to fight for Seuthes. At length they direct all their complaints, for the non-performance of the conditions, against Xenophon.

1. 'Ὑπερβάλλοντι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θράκας εἰς τὸ Δέλτα καλούμενον· αὐτὴ δ' ἦν οὐκέτι ἀρχὴ Μαισάδον, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἄρχαίον τινός. 2. Καὶ ὁ Ὁρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεύθης, ἔξαγαγών ζεῦγη ἡμιονικὰ τρία, (οὐ γὰρ ήν πλείω,) τὰ δὲ ἄλλα βοϊκά, καλέσας Ξενοφώντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανείματος ἐποίησε καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοῖνυν ἄρκει καὶ αὐθεὶς λαβεῖν· τοῦτοις δὲ τοῖς στρατηγοῖς ὄφρου, ὁ σὺν ἔμοι ηκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν Ξενογών λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὁρχομένιος, ἐν δὲ Φρυνίδος ὁ Ἀχαιός· τὰ δὲ βοϊκὰ ζεῦγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδοσιν, ἐξεληλυθότος ἦδη τοῦ μνῆμος, εἰκοσὶ μόνον ἠμερῶν· ὁ γὰρ Ὁρακλείδης ἐλεγεν ὅτι οὐ πλείου ἐμπολῆσαι. 5. Ὁ σὺν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας, Δοκεῖς μοι, ὁ Ὁρακλείδης, οὐχ ὡς δὲ κήδεσθαι Σεύθου· εἰ γὰρ ἐκήδουν, ἤκεσιν ἄν φέρων πλήρη τὸν μισθὸν, καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνατο, καὶ ἀπόδομενος τὰ σαυτὸν ἰμάτια.

6. Ἐντεῦθεν ὁ Ὁρακλείδης ἡχθέσθη τε, καὶ ἔδεισε, μὴ ἐκ τῆς Σεύθου φιλίας ἐκβιληθείς· καὶ, ὃ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφώντα διέθαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιώται Ξενοφώντι ἐνεκάλουν, ὧτι οὐκ εἶχον τὸν μισθὸν· Σεύθης δὲ ἡχθείς αὐτῷ, ὃτι ἐντόνως τοῖς στρατιῶταις ἀπήτηε τὸν μισθὸν. 8. Καὶ τέως μὲν ἀεὶ ἐμέμνηστο, ὡς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθη, παραδόσει αὐτῷ Βυζάνθην, καὶ Γάνον, καὶ Νέον τείχος· ἀπὸ δὲ τοῦ-
τον τού χρόνου ουδένος ἐτὶ τούτων ἐμέμνητο. Ὅ γὰρ Ἡρακλείδης καὶ τούτο διεθελήκει, ως οὐκ ἀσφαλές εἰς τείχη παραδιδόναι ἄνδρι δύναμιν ἔχοντι.

9. Ἡκ τούτον ὁ μὲν Ξενοφῶν ἐδουλεύετο, τὶ χρὴ ποιεῖν περὶ τοῦ ἔτι ἀνω στρατεύονται· ὁ δὲ Ἡρακλείδης, εἰςαγα-γών τοὺς ἄλλους στρατηγοὺς πρὸς Σεῦθην, λέγειν τε ἐκέλευσαν αὐτούς, ὅτι οὐδὲν ἄν ἦτον σφεῖς ἀγάγοις τὴν στρατιάν, ἢ Ξενοφῶν, τὸν τε μισθὸν ὑποσχεῖτο αὐτοῖς ὀλίγων ἥμερων ἐκπλεων παρέσεσαι δυνόν μην, καὶ συνεστρατεύοντας ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ’, ἂν πέντε μηνῶν μισθός μέλλῃ εἶναι, στρατευομένην ἄν ἄνεν Ξενοφῶντος· Καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγουν τῷ Τιμασίων ὑπερεξέθεσαν ὁ Σεῦθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. Ἡκ δὲ τούτου παρακαλοῦ-σιν αὐτὸν μόνον. Ὁ δὲ, γνοὺς τοῦ Ἡρακλείδου τὴν παν-ουργίαν, ὅτι βούλοιτο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς τε στρατηγοὺς πάντας καὶ τοὺς λοχαγοὺς. 12. Καὶ ἔτει πάντες ἐπείσθησαν, συνεστρατεύοντο, καὶ ἄφικνονται, ἐν δεξιᾷ ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλουμένων Ὁμρκῶν εἰς τὸν Σαλμύνθησον· ἐνθα τῶν εἰς τὸν Πόντον πλευρῶν νεών πολλαὶ ὀκέλλουσι καὶ ἐκκύπτονοι· τεναγός γὰρ ἔστιν ἐπὶ πάμπολυ τῆς χαλάττης. 13. Καὶ οἱ Θρᾷκες οἱ κατὰ ταῦτα οἰκοῦντες, στήλας ὀρισάμενοι, τὰ καθ’ αὐτοὺς ἐκκύ-πτουτα ἐκαστοὶ ληφθοῦνται· τῶς δὲ ἔλεγον, πρὸν ὀρίσασθαι, ἀρπάζοντας πολλοὺς ὑπ’ ἄλληλων ἀποθήκησεν. 14. Ἐν-ταῦθα εὐρίσκονται πολλαὶ μὲν κλῖναι, πολλαὶ δὲ κιβώτια, πολλαὶ δὲ βίβλια γεγραμμέναι, καὶ τᾶλλα πολλὰ, ὥσα ἐν ἔντυλίνως τεύχεσι ναύκληροι ἄγονοιν. Ἐντεῦθεν ταῦτα καταστρεφόμενοι, ἀπῆσαν πάλιν. 15. Ἐνθα δὴ Σεῦθης εἰρχε στράτευμα ἥδη πλέον τοῦ Ἐλληνικοῦ· Ἐκ τη γὰρ Ὄδρυσων πολὺ ἐτὶ πλείους καταβεβήκεσαν, καὶ οἱ ἅγιοι πει-θόμενοι συνεστρατεύοντο. Κατηγολισθασαν δ’ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, δοσὺν τριάκοντα σταδίους ἀπέχοντες τῆς
CHAPTER VI.

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

1. 'En toútw tò χρόνω σχεδὸν ἦδη δόο μηνῶν δυτῶν, ἀφικνοῦνται Χαρμίνος τοῦ Δάκων καὶ Πολύνικος παρὰ Θίβρωνος, καὶ λέγουσιν, ὅτι Λακεδαιμονίως δοκεῖ στρατεύσαι ἐπὶ Τισσαφέρνην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολέμῳ, καὶ δεῖται ταύτης τῆς στρατιάς, καὶ λέγει, ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λυχαγοῖς δημοσίᾳ, τοῖς δὲ στρατηγοῖς πετραμοσίᾳ. 2. Ἐπεὶ δὲ ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἥκουσι, λέγει τῷ Σεῦθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέχῃ ἀποδίδοντας δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθὸν, ἀλλὰ ἀπαλλάξονται ἐκ τῆς χώρας. 3. Ἀκούσας ταῦτα ὁ Σεῦθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἥκουσιν, ἐλέγεν, ὅτι τὸ στράτευμα ἀποδίδοσιν, φίλος τε καὶ σύμμαχος εἶναι βούλεται· καλεῖ τε αὐτοῖς ἔπι ξενία, καὶ ἐξενίζει μεγαλοπρεπῶς. Ξενοφόντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτώντων δὲ τῶν Λακεδαιμονίων, τίς ἀνήρ ἐλεῖ Ξενοφόν, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἶν τοῦ κακοῦ, φιλοστρατιώτης δὲ· καὶ διὰ τοῦτο χείρον ἔστιν αὐτῷ. Καὶ οἱ εἶπον· Ἀλλ’ ἡ δήμαρχω γεῖ ὁ ἀνήρ τοὺς ἄνδρας· καὶ ὁ Ἡρακλείδης, Πάνω μὲν οὖν, ἐφη. 5. Ἀρ’ οὖν, ἐφασαν, μή καὶ ἡμῖν ἑναντιώσεται.
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περὶ τῆς ἀπαγωγῆς; 'Αλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, 

συλλέξαντες αὐτοὺς ὑποσχήσθε τὸν μισθὸν, ὅλιγον ἐκείνῳ 

προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἐφασαν, ἦμιν συλλεγεῖν; Ἀδριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, 

πρῶτον ἄξομεν πρὸς αὐτοὺς· καὶ οἶδα, ἔφη, δὴ ἐπειδὰν ὑμᾶς 

ἰδώσιν, ἂσμενοι συνηδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξεν.

7. Τῇ δ' ὑστεραίᾳ ἤγουσιν ἐπὶ τὸ στράτευμα τοὺς Δάκων 

νας Σεῦθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. 

Τῷ δὲ Δάκωνε ἔλεγέτην, ὅτι Δακεδαμονίους δοκεῖ πολεμεῖν 

Τισσαφερνεί, τῷ ὑμᾶς ἀδίκησαντε· ἦν οὖν ἠτε σὺν ἦμῖν, 

τὸν τε ἐχθρὸν τιμωρήσεθε, καὶ δαρεικὸν ἔκαστος οἴαε 

τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ 

tετραπλοῦν. 8. Καὶ οἱ στρατιώται ἂσμενοί τε ἦκουσαν, 

καὶ εὐθὺς ἀνίσταται τις τῶν 'Ἀρκάδων, τοῦ Ἑσενόποντος 

κατηγορήσων. Παρὴν δὲ καὶ Σεῦθης, βουλόμενος εἰδέναι 

tι πραχθήσεται· καὶ ἐν ἐπηκοφ οἰστήκηε, ἔχων ἐμμνέα· 

ἐξεῖτε δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείστα. 9. "Ἐνθά δὴ 

λέγει ὁ 'Ἀρκάς· 'Αλλ' ἧμεῖς οὔ, ὁ Δακεδαμόνιοι, καὶ 

πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ἑσενόπων ἡμᾶς δεύρο πείσα 

ἀπήγαγεν, ἐνθά δὴ ἧμεῖς μὲν τὸν δείτον χειμῶνα στρατ 

eνόμενοι καὶ νῦκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὃ δὲ 

tους ἡμετέρους πόνους ἔχει· καὶ Σεῦθης ἔκειτον μὲν ἄδια 

πεπλούτικες, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθὸν. 10. "Ωςτε δ' 

γε πρῶτος λέγων ἐγὼ μὲν, εἰ τούτων ἰδομὶ καταλευκότανα, 

καὶ δόντα δίκην ὄν ὑμᾶς περιείλλε, καὶ τὸν μισθὸν ἄν μοι 

dοκῶ ἔχειν, καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. 

Μετὰ τούτων ἄλλος ἀνέστη ὅμοίως καὶ ἄλλος. 'Εκ δὲ 

tούτου Ἑσενόπων ἐλεξένω ὅδε.

11. 'Αλλὰ πάντα μὲν ἃρα ἀνθρωπον ὄντα προσδοκῶν 

deί, ὅπότε γε καὶ νῦν ὃφ' ὑμῶν αἰτίας ἔχω, ἐν ὄ πλειστὴν 

προβυπών ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παραχθ 

μένος. 'Απετραπόμην μὲν γε ἦδη οὐκάδε ὀρμημένος, οὐ μά 

tὸν Δία οὕτω πυθανόμενος ὑμᾶς εὐ πράττειν, ἄλλα μάλ 

λον ἀκούων ἐν ἀπόροις εἰναι, ὡς ὀφελήσων εἰ τι ὄναίμην.
12. Ἐπεὶ δὲ ἦλθον, Σεῦθου τοιαύτα πολλοὺς ἀγγέλους ποιὸς ἐμὲ πέμποντος, καὶ πολλὰ ὑπισχυμοῦνέν μοι, εἰ πεί-
σαμι ύμᾶς πρὸς αὐτὸν ἐλθεῖν, τούτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοί ύμεῖς ἐπισταθεὶ· ἣγον δὲ ἰθεν φόμην
tάχιστον ὅπως ἡμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ
βέλτιστα ἐνόμιζον ύμῖν εἶναι, καὶ ύμᾶς ἦδειν Βουλιαμένους.
13. Ἐπεὶ δ' Ἀρίσταρχος, ἠλθὼν σὺν τρήρεσιν, ἐκώλυ
tε διαπλεῖν ύμᾶς, ἐκ τοῦτον, ὅπερ ἐκεῖς δῆπον ἦν, συνελέξα
ὑμᾶς, ὡς βουλευσαίμεθα ὃ τι χρή ποιεῖν. 14. Οὐκ οὖν
ὑμεῖς, ἀκούοντες μὲν Ἀριστάρχου ἐπιστάττοντος ύμῖν εἰς
Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεῦθου πείθοντος
ἐκαύτῳ συντρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεῦθῃ
λέναι, πάντες δ' ἐνεφύσασθε ταῦτα; τί οὖν ἐγὼ ἐνταῦθα
ὕδικησα, ἀγαγών ύμᾶς ἐνθα πάσιν ύμῖν ἑδόκει; 15. Ἐπεὶ
γε μὴν ἑυδέεσθαι ἤρξατο Σεῦθης περὶ τοῦ μισθοῦ, εἰ μὲν
ἐπαινὸν αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ
dὲ, πρόοθεν αὐτῷ πάντων μάλιστα φίλος ὄν, νῦν πάντων
dιαφορώτατος εἰμι, πῶς ἂν ἔτει δικαιώς, ύμᾶς αἰροῦμενος
ἀντὶ Σεῦθου, υφ' ύμῶν αἰτίαν ἔχομι, περὶ δὲν πρὸς τούτον
dιαφέρομαι; 16. 'Αλλ' εἴποτε ἢν, ὅτι ἐξέστι καὶ τὰ
ὑμέτερα ἔχοντα παρὰ Σεῦθου τεχνάζειν. Οὐκ οὖν δήλων
tούτο γε, ὅτι, ἐπερ ἐμοὶ ἐτέλει τι τοῖς Σεῦθης, οὐχ ύπός ἐτέλει
dήπον, ὡς ἢν τε ἐμοὶ δούλη στεροῖτο, καὶ ἀλλὰ ύμῖν
ἀπότισεν; ἀλλ' οἶμαι, εἰ ἐδίδον, ἐπὶ τοῦτο ἄν ἐδίδον,
dοπο, ἐμοὶ δοὺς μείου, μὴ ἀποδοήτη ύμῖν τὸ πλεῖον. 17. Εἰ
tοῖνυν ὅτως ἔχειν οἴεσθε, ἐξέστιν ύμῖν αὐτίκα μάλα ματα-
αιαν ταύτην τὴν πράξειν ἀμφοτέροις ἃν μοιήσασα, ἐὰν πράτ-
τητε αὐτὸν τὰ χρήματα. Δὴλον γὰρ, ὅτι Σεῦθης, εἰ ἔχω
τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως,
ταν μὴ βεβαιῶ τὴν πράξεν αὐτῷ, ἐφ' ἢ ἐδωρόδοκον. 18.
'Αλλὰ πολλοὺς μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὃμιλῶ γὰρ
ὑμῖν θεοὺς ἀπαντας· καὶ πάσας, μηδὲ, εἰ ἐμοὶ ἓδη υπέσχετο
Σεῦθης, ἔχειν· πάρεστι δὲ καὶ αὐτῶς, καὶ, ἀκούων σύνοιδέ
μοι, εἰ ἐπιορκῶ. 19. Ἰνα δὲ μάλλον θαναμάσῃ, συνε-
pόμνυμι, μηδὲ, ἢ οἱ ἄλλοι στρατηγοὶ ἐλαθον, εἰληφέναι, μὴ
τούννυν μηδὲ ὃσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτ᾿ ἐποίοιον; ὡμην, ὃ ἀνδρεῖς, ὃς μᾶλλον συμφέρομεν τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτῶν φίλον ποιήσεσθαί, ὅποτε δυνασθείη. Ἐγὼ δὲ ἄμα τε αὐτὸν ὅρῳ εὐ πράττοντα, καὶ γεγυνόσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἰποῖ δὴ τις τῶν ἀν· οὐκ ὀν ἁλογύνη ὢτῳ μωρῶς ἐξαπατώμενος; ναὶ μᾶ Δία ἡσυχυνόμην μέντοι, εἰ ύπὸ πολεμίων γε ὄντος ἐξη- πατήθην· φίλῳ δὲ ὅτι ἐξαπατᾷν ἁλοχύνην μοι δοκεῖ εἶναι ἡ ἐξαπατάσθαι. 22. Ἐπεί, εἰ γε πρὸς φίλους ἐστὶ φυλακῆ, πᾶσαν οἶδα ὑμᾶς φυλαξαμένον, ὡς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν, μὴ ἀποδιδόναι ύμῖν, ἃ ὑπεσχέτο· οὔτε γὰρ ἡδίκησαμεν τούτον οὐδὲν, οὔτε κατεδηλακεύσαμεν τὰ τούτον, οὔτε μήν κατεδειλίσαμεν οὐδέν, ἔφ· δὲ τὶ ἡμᾶς οὕτος παρεκάλεσεν. 23. Ἀλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδὲ, εἰ ἐθούλετο, ἐθύνατο ἐξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ὃ ἐγὼ οὐκ ἂν ποτὲ εἰπον τούτον ἐναντίον, εἰ μὴ μοι παντάπασιν ἄγνώμονες ἐδοκεῖτε εἶναι, ἡ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ, ἐν ποισι πρός πράγμασιν ὄντες ἐνυχάνετε, ἐξ ὅν ὑμᾶς ἐγὼ ἀνήγα- γον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον πρὸςίτε πόλιν, Ἀρίσταρχος δ’ ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἰς εἰς εἰς εἰς, ἀπο- κλείσας τὰς πόλις; ὑπαίθριοι δ’ ἔξω ἐστρατοπεδεύετε; μέσος δὲ χειμῶν ἦν; ἀγορὰ δὲ ἐχρήσθε, σπάνια μὲν ὄρων- τες τὰ δύνα, σπάνια δ’ ἔχοντες ὅτως ἁνήγασθε; 25. Ἀνάγ- κη δὲ ἦν μένειν ἐπὶ Θράκης· (πριθήκης γὰρ ἐφορμοῦσα ἐκώλυνον διαπλεῖν·) εἰ δὲ μένοι τις, ἐν πολεμίῳ εἶναι, ἐνα ὅπολοι καὶ ἐπὶ ἓς ἕσαν ἐναντίον, πολλοὶ δὲ πελτασταί· 26. Ἡμῖν δὲ ὁπλιτικὸν μὲν ἦν, ὃ, ἀδρόου μὲν ἐντεῖ τὰς κόμις, ἴσως ἂν ἐνδυναμεθα σίτοι λαμβάνειν οὐδὲν τὰ ἀθόνον· ὅτι δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἢ ἡμῖν. Οὔτε γὰρ ἵππικον οὔτε πελταστικὸν ἔτι ἐγὼ συνεστήκος κατέλαβον παρ’ ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἁνάγκη ὄντων ύμῶν, μηδ’ ὄντεινοι μοθὸν προσαίτήσας, Σεύθην σύμμαχον ύμῖν προσέλαβον, ἐχοντα καὶ ἱππέας καὶ πελταστάς, ὃν ὑμεὶς προσεδείσθη, ἢ
κακώς δὲν ἔδοκον υἱὸν βεβουλεύσαθαι πρὸ ύμῶν; 28. Τούτων γὰρ δῆπον κοινωνήσαντες, καὶ σίτων ἀφθονώτερον ἐν ταῖς κόμαις εὐρίσκετε, διὰ τὸ ἀναγκάζεσθαι τοὺς Θράκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προθάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολέμιον οὐκέτι οὐδένα ἐσωρόμεν, ἐπειδὴ τὸ ἱππικὸν ἦμιν προσεγένετο· τέως δὲν θαρραλέως ἦμιν ἐφείσοντο οἱ πολέμιοι καὶ ἱππικῷ καὶ πελταστικῷ, κυλύοντες μηδαμία κατ’ ὀλίγους ἀποσκεδασμοὺς νυμνέονς τὰ ἐπιτήδεια ἀφθονώτερα ἦμις πορίζεσθαι.

30. Εἰ δὲ δὴ ὁ συμπαρέχων υἱὸν ταύτην τὴν ἀσφάλειαν μὴ πάνω πολὺν μισθὸν προσέτελε τῆς ἀσφαλείας, τούτῳ δὴ τὸ σχέτλιον πάθημα; καὶ διὰ τοῦτο οὐδαμὴ οἶσθε ἐρήματε νῦν ἀνέναι; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττῶν δὲ ἐξοντες τούτο, εἰ τι ἠλάθη παρὰ Σεῦθου; τὰ γὰρ τῶν πολέμιων ἐδαπανάτε. Καὶ ταῦτα πράπτοντες, οὐτε ἀνδρὰς ἐπείδηθεν ὑμῶν αὐτῶν ἀποθανόντας, οὐτε νῦν ἀπεδάλετε. 32. Εἰ δὲ τι καλὸν πρὸς τοὺς ἐν τῇ Άσίᾳ ἐπὶ σχισμὸς ἐπέπρακτο υἱὸν, οὐ καὶ ἐκεῖνον σῶν ἐχετε, καὶ πρὸς ἐκείνοις νῦν ἀλλήν εὐκλειαν προσελήφατε, καὶ τοὺς ἐν τῇ Ἑὐρώπῃ Θράκας, ἐφ’ οὗς ἐστρατεύσασθε, κρατήσαντες; ἐγὼ μὲν υἱὸς φήμη δικαίως ἄν, ὅτι ἐμοὶ χαλεπαῖντε, τούτων τοῖς θεοῖς χάριν εἶδέναι, ὡς ἀγάθων. 33. Καὶ τα μὲν δὴ υἱὸν τοιαύτα. "Αγέτε δὲ, πρὸς θεῶν, καὶ τα ἐμα σκέφθασθε ὡς ἔχει. 'Εγὼ γὰρ, ὅτε μὲν πρότερον ἀπῆλθα οὐκ αδελφός, ἐξον μὲν ἐπαινῶν πολὺν πρὸς υἱῶν ἀπεπορεύμην, ἐξον δὲ δὴ υἱὰς καὶ ὑπὸ τῶν ἀλλῶν Ἐλλήνων εὐκλειαν. 'Επιστευόμην δὲ ὑπὸ Δακεδαμονίων· οὐ γὰρ ἂν με ἑπεμπὼν πάλιν πρὸς υἱὸς. 34. Νῦν δὲ ἀπέρχομαι, πρὸς μὲν Δακεδαμονίων τοῖς υἱῶν διαβεβλήμενος, Σεῦθῃ δὲ ἀπηχθημένος ὑπὲρ υἱῶν, ὅτι ἠλπίζον εὖ ποιήσας μεθ’ υἱῶν, ἀποστροφήν καὶ ἔμοι καλὴν καὶ παυσών, εἶ γένοιτο, καταθησθεναι. 35. 'Τμεῖς δ’, ὑπὲρ ὅν ἔγὼ ἀπηχθημαι τε πλείστα, καὶ ταῦτα πολὺ κρείπτονυ ἐμαντοῦ, πραγματευόμενος τε τοὐδεν κοι ὡς πέπαυμαι δ τι δύναμιν ἀγαθὸν υἱῶν, τοιαύτην.
36. Ἀλλ’ ἔχετε μὲν με, οὕτε φεύγοντα λαβόντες, οὕτε ἀποδιδράσκοντα. ἂν δὲ ποιήσητε ὃ λέγετε, ἵστε, ὅτι ἄνδρα κατακανόντες ἐσεθέα πολλὰ μὲν δὴ πρὸ ύμῶν ἀγρυπνύσαντα, πολλὰ δὲ σὺν ύμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν δ’ ἔλεων ὄντων, καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ύμῖν στησάμενον· ὅπως δὲ γε μηδενὶ τῶν Ἑλλήνων πολέμιοι γένοισθε, πάν δόσον ἐγὼ ἐδυνάμην πρὸς ύμᾶς διατελεῖσθαι. 37. Καὶ γὰρ οὖν ύμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι, ὡς ἂν ἔλθησθε, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὅμεις δὲ, ὅτε πολλὴ ύμῶν εὐπορία φαίνεται, καὶ πλείτε ἐνθα δὴ ἐπιθυμεῖτε πάλαι, δεόνταί τε ύμῶν οἱ μεγίστων δυνάμενοι, μισθὸς δὲ φαίνεται, ἤγεμόνες δὲ ἥκουσιν Δακεδαιμόνιοι, οἱ κράτιστοι νομίζομεν εἶναι, νῦν δὴ καιρὸς ύμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακανεῖν; 38. Οὐ μὴν δὲ γε ἐν τοῖς ἄποροις ἦμεν, ὡς πάντων μημονικωτατοί· ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλείτε, καὶ ἄει ὡς εὐργέτου μεμνησάμεθα ὑποσχενίσθησ. Οὐ μέντοι ἀγνώρινες οὔτε οὔτοί εἰσαι, οὐ ύμῖν ἥκουτε ἔφ’ ύμᾶς· ὡς ἡ δὲ εἶναι, οὐδὲ τούτως δοκεῖτε βελτίωνες εἶναι, τοιοῦτοι διντες περὶ ἐμὲ. Ταῦτ’ εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Δακεδαιμόνιος ἀναστὰς εἶπεν. Ἀλλ’ οὐτωσίν ἐμοὶ μέντοι, ὡς ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἄνδρι τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος, τῖς ἄνηρ εἶ, ἄλλο μὲν οὖδὲν εἶχε μέμψασαι, ἀγαν δέ φιλοσοφαίτων ἐφ’ αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Δακεδαιμονίων, καὶ πρὸς αὐτοῦ. 40. Ἀναστᾶς ἐπὶ τούτῳ Εὐρύλοχος Δονισιάτης Ἀρκάς εἶπε· Καὶ δοκεῖ γε μοι, ἄνδρες Δακεδαιμόνιοι, τοῦτο ύμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τῶν μισθῶν ἀναπράξαι ἢ ἐκόντος, ἢ ἀκόντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφώντος· Ὁρὸ γε μὴν, ἐφ’ ὡς ἄνδρες, καὶ Ἦρακλείδην ἐνταῦθα παρόντα, δς παραλαβῶν τὰ χρῆ-
CHAPTER VII.

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

1. Εὑρίσκει Σευθῆς πιέτανημένης καὶ κατηχομένης μεταμελείται εἰς θάλαμον τούτον. Αὐτὸς δὲ καὶ αὐτὴν ἔμενεν χρηστήνευσις ἐκ τῆς θάλαμου τούτου. Παρεστάσατο δὲ Κανθαρίδης καὶ τοῖς Ηθονοφόροις ἀλληγορίαις, ὡς ἡ περὶ τοῦ Σευθῆς καὶ τοῦ Μεδόσαδης καὶ τῆς παραβολῆς ἡ ἀναγκαῖος ἡ περί τοῦ Σευθῆς καὶ τοῦ Μεδόσαδης καὶ τῆς παραβολῆς αὐτῶν.

2. Οὕτως δὴ Χανθαρίδης ἵνα τῆς παραβολῆς ἡ περί τοῦ Σευθῆς καὶ τοῦ Μεδόσαδης καὶ τῆς παραβολῆς αὐτῶν ἡ ἐποίησις ἡ ἀναγκαῖος ἡ περί τοῦ Σευθῆς καὶ τοῦ Μεδόσαδης καὶ τῆς παραβολῆς αὐτῶν ἡ ἐποίησις.
οὖν ὁ Μηθοσάδης δαπανώμενα τὰ ἐαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἐλλήνων, χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην, δυνατῶσαν τῶν ἀνώθεν καταβεθηκότων, καὶ ἵππεας ὅσον τρώκοντα, ἔρχεται, καὶ προκαλεῖται Ξενοφών- 

tα ἐκ τοῦ Ἐλληνικοῦ στρατεύματος. Καὶ ὁς, λαβὼν τινας 

tῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηθείων, προσέρχεται. 

3. Ἐνθα ὅ λέγει Μηθοσάδης· Ἀδικείτη, ὦ Ξενοφών, τὰς 

ημετέρας κώμας παρθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ 

tε ύπερ Σεϋθου, καὶ ὅδε ὁ ἄνηρ, παρὰ Μηθόκων ἦκον 

tοῦ ἄνω βασιλέως, ἀπίεναι ἐκ τῆς χώρας· εἰ δὲ μῆ, ὑνὶ ἐπι-

tρέψομεν ὑμῖν, ἀλλ', ἐὰν ποιήτε κακῶς τὴν ἠμετέραν χώ-

ραν, ὡς πολεμίους ἀλέξεμεθα.

4. Ὁ δὲ Ξενοφών ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν 

tοιοῦντα λέγοντι καὶ ἀποκρίνασθαι χαλεπῶν· τούδε δὲ 

ἔνεκα τοῦ νεανίσκου λέξω, ἐν' εἰδῇ, οἷοι τε ύμεῖς ἔστε, καὶ 

οἷοι ἦμεις. 5. Ἦμεις μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλους γενέ-

σθαι, ἐπορεύομεθα διὰ ταύτης τῆς χώρας, ὅποι ἐδουλώμεθα, 

Ὕν μὲν ἐθέλοιμεν παρθοῦντες, ἦν δ' ἐθέλοιμεν καίοντες· 

6. Καὶ σὺ, ὅποτε πρὸς ἡμᾶς ἠλθοὺς προσδειόμενος, ἡμιλίζον παρ' 

ἡμῖν, οὐδὲνα φοβοῦμενος τῶν πολεμιῶν· ύμεῖς δὲ οὐκ ἦτε 

ehς τήνδε τῆς χώρας, ἢ, εἰ ποτε ἔλθοιτε, ὡς ἐν κρειττόνων 

χώρᾳ ἡμιλίσθητε ἐγκεχαλικωμένους τοὺς ἵππους. 7. Ἐπεὶ 

dὲ ἠμῖν φίλου ἐγένεσθε, καὶ δὲ' ἡμᾶς σὺν θεοὺς ἔχετε τήνδε 

tῆς χώρας, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆς τῆς χώρας, 

Ἡν παρ' ἡμῶν ἔχοντων κατὰ κράτος παρελάβετε· ὡς γὰρ 

αὐτὸς οἶδα, οἱ πολέμιοι οὐχ ἰκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 

8. Καὶ οὐχ ὅποις δώρα δοὺς καὶ εὗ ποίήσας, ἀνθ᾽ ὄν 

εὐ ἐπαθεῖς, ἀξιοῖς ἡμᾶς ἀποστέμφασαι, ἀλλ' ἀποπορευομένους 

ἡμᾶς οὖδ' ἐναντιοθῆναι, δουν δύνασαι, ἐπιτρέπεις. 9. Καὶ 

tαῦτα λέγων, οὑτε θεοὺς αἰσχύνη, οὑτε τόνδε τὸν ἄνδρα, 

δὲ νῦν μὲν σε ἀρῷ πλουτοῦντα, πρὶν δὲ ἠμῖν φίλον γενέ-

σθαι, ἀπὸ λῃστείας τοῦ βίου ἔχοντα, ὡς αὐτὸς ἔφησα. 

10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ 

ἔγωγ' ἐτί ἄρχο, ἀλλὰ Δακεδαμίνουι, οὑς ὑμῖς παρεδόκατε 

tὸ στράτευμα ἀπαγαγεῖν, οὐδὲν ἐμὲ παρακαλέσαντες, ὡ
θαυμαστότατοι, δός, ὃστε ἁπαχθανόμην αὐτοῖς, ὅτε πρὸς ύμᾶς ἔγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδοὺς.  
11. Ἐπεὶ ταῦτα ἤκουσέν ὁ Ὄδρύσης, εἶπεν· Ἔγω μὲν, ὡς Ἡρόδοσάδες, κατὰ τὴς γῆς καταδύομαι ὧδε τῆς ἁλχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἥπιστάμην, οὐδὲν ἂν συνηκολούθησα σοι· καὶ νῦν ἀπειμ. Οὐδὲ γὰρ ἂν Ἡμόθικός με ὁ βασιλεὺς ἔπαινοί, εἰ ἐξελαύνομι τοὺς εὐνεγητὰς.  
12. Ταῦτ' εἰπόν, ἀναθάς ἐπὶ τὸν ἱππόν ἀπῆλαν, καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεις, πλὴν τεταρτῶν ἢ πέντε. Ὁ δὲ Ἡρόδοσάδης, (ἔλυπε γὰρ αὐτόν ἡ χώρα πορθομένη,) ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Ἀδακεδαμονίῳ.  
13. Καὶ ὃς, λαδὼν τοὺς ἑπταδευτάτους, προσήλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ, καὶ ἔλεξεν, διὸ καλεῖ αὐτοὺς Ἡρόδοσάδης, προερωμένην ἄπερ αὐτῶ, ἀπίεναι ἐκ τῆς χώρας.  
14. Οἶμαι ἂν οὖν, ἐφη, ύμᾶς ἀπολαβεῖν τῇ στρατίᾳ τὸν ὀφειλόμενον μισθόν, εἰ εἰπότε, διὸ δεδέχται ύμῶν ἢ στρατίᾳ συναναπράξαι τὸν μισθὸν ἢ παρ' ἐκόντος ἢ παρ' ἀκόντος Σεῦθου, καὶ διὸ τούτων τυχόντες προθύμως ἄν συννέπεσθαι ύμῖν φασὶ, καὶ διὸ δίκαια ύμῖν δοκοῦν λέγειν, καὶ διὸ ὑπέαχθες αὐτοῖς τότε ἀπίεναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.  
15. Ἀκούσαντες οἱ Λάκωνες ταῦτα, ἔφασαν ἔρειν, καὶ ἀλλὰ, ὅποια ἄν δύνανται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἑπικαρίους. Ἐλθοῦν δὲ ἔλεξεν Χαρμίνος· Εἰ μὲν σὺ τὶ ἔχεις, ὁ Ἡρόδοσάδης, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἐχομεν.  
16. Ὁ δὲ Ἡρόδοσάδης μάλα δὴ υφεμένως, Ἀλλ' ἐγὼ μὲν λέγω, ἐφη, καὶ Σεῦθης τὰ αὐτά, διΤ ἄξιομεν τοὺς φίλους ύμῖν γεγενήμενος μη κακώς πάσχειν ύφι ύμῶν· δὲ τε γὰρ ἂν τοῦτος κακῶς ποιήτε, ἡμᾶς ἢδη ποιείτε· ἡμέτεροι γάρ εἰσιν.  
17. Ἡμεῖς τοῖνυν, ἔφασαν οἱ Λάκωνες, ἀπίσαι αὐν· ὅτοτε τὸν μισθὸν ἔχονοι ταῦτα ύμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσομες τοῦτοι, καὶ τιμωρησόμεθα ἄνδρας, τοῦτος παρὰ τοὺς ἄρκους ἡδίκησαν. Ἡν δὲ δῆ καὶ ἡμεῖς τοιοῦτοι ἦτε, ἐνθεῦδε ἄρξόμεθα τὰ δίκαια λαμβάνειν.  
18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τοῦτος, ὡς Ἡρόδοσάδης.

δε, ἐπιτρέψασθαι, (ἐπειδὴ φίλους ἔφατε εἰναι ύμιν,) ἐν ὑμᾶς τῇ χώρᾳ ἑσμέν, ὅποτερα ἂν ψυφίσωσι, εἰδ' ἡμᾶς προήχειν ἐκ τῆς χώρας ἀπίεναι, εἴτε ἡμᾶς; 19. Ὡ δὲ ταύτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Διάκων ἐδέχεται παρὰ Σεῦθην περί τοῦ μισθοῦ, καὶ οἷςθαί ἂν Σεῦθην πεισαί· εἰ δὲ μή, ξενοφώντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχεῖτο. Ἡδείτο δὲ τὰς κόμοις μη καίειν.

20. Ἡντεύθεν πέμπονς ξενοφώντα, καὶ σύν αὐτῷ οἱ ἐδόκοντο ἐπιτηδεύοντας εἰναι. Ὡ δὲ ἐλθὼν λέγει πρὸς Σεῦθην. 21. Οὐδὲν ἀπαιτήσων, ὥΣεῦθη, πάρειμι, ἀλλὰ διδάξων, ἢν δύνωμαι, ὡς οὐ δικαίως μοι ἤχεοθήνῃ, οὕτω ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε προθύμους, ἡ ὑπέσχον αὐτοῖς· σοὶ γὰρ ἐγώνει οὐχ ἦττον ἐνόμιζον συμφέρον εἰναι ἀποδοθῶν, ἢ ἐκείνους ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεούς εἰς τὸ φανερὸν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὡς τοι ὁ δὲ καλῶν, οὗτε ἢν τι αἰσχρόν ποιῆσης. 23. Τοιούτω δὲ ἄντι ἀνδρὶ μέγα μὲν οὐκ ἐδόκει εἰναι μη δοκεῖν ἀχάριστως ἀποτεμψάσθαι ἀνδρὸς εὐεργέτας, μέγα δὲ, εἰ ἀκούσει ὑπὸ ἐξακοσίλιων ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμώς ἀπιστον σαυτὸν καταστήσα, δι τι λέγοις. 24. Ὡρῶ γὰρ τῶν μὲν ἀπίστων ματαίων καὶ ἀδυνάτων καὶ ἀτίμων τοὺς λόγους πλανωμένους· οὐ δ' ἂν φανεροὶ δαίνω ἀλληθεῖαν ἀσκοῦντες, τούτων οἱ λόγοι, ἢν τι δέωται, οὐδὲν μείον δύναται ἀνύσαιθα, ἢ ἄλλων ἢ μίαν ἢ τε τινας σωφρονίζειν βούλωνται, γηγυνώσκω τὰς τούτων ἀπειλᾶς ὡς ἦττον σωφρονιζούσας, ἢ ἄλλων τὰς ἢδη κολάσεις· ἢν τε τῷ τι ὑπισχυόνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται, ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σύ, τί προτελέσας ἢμιν συμμάχους ἡμᾶς ἔλαβες. Οἶδ' ὃτι οὐδὲν· ἀλλὰ πιστευθέσθαι ἀληθεύσειν, ἢ ἐλεγές, ἐπήρας τοσοῦτος ἀνθρώπως συντρατεύσασθαι τε, καὶ συγκατέργασασθαί σοι ἀρχήν, οὐ τριάκοντα μόνον ἀξίων ταλάντων, διὰ σοι δέον τινος νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκ οὖν
τούτο μὲν πρῶτον, τὸ πιστεύεσθαι σε, τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον, τούτων τῶν χρημάτων ύπὸ σοῦ πιπρά- 
σκεται; 27. Ἡ δὴ, ἀναμνήσθητι, πῶς μέγα ἦγοι τότε 
καταπράξασθαι, ἡν νῦν καταστρεφάμενος ἑξεις. Ἐγὼ μὲν 
ἐν οἴδ', ὅτι εὔξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι κατα- 
πραχθῆναι, ἡ πολλαπλάσια τούτων τῶν χρημάτων γενε- 
σθαι. 28. Ἐμοὶ τοῖς μεῖζον βλάδος καὶ αἰσχρον δοκεῖ 
ἐλναι τὸ ταύτα νῦν μὴ κατασχεῖν, τὸ τότε μὴ λαβεῖν, δοσ-
περ χαλεπώτερον ἐκ πλούσιον πένητα γενέσθαι, ἡ ἄρχὴν 
μὴ πλούστησαι, καὶ δόῳ λυπηρότερον ἐκ βασιλέως ἰδιώτην 
φανῆναι, ἡ ἄρχὴν μὴ βασιλεύσαι. 29. Οὐκ οὖν ἐπίστασαι 
μέν, ὅτι οἱ νῦν σοι ὑπήκουσι γενόμενοι οὐ φιλά ἥ' ἢ 
ἐπείσθησαν ύπὸ σοῦ ἄρχεσθαι, ἀλλὰ ἀνάγκη, καὶ ὅτι ἐπι-
χειροῖς ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοῦ 
φόβος κατέχῃ; 30. Ποτέρως οὖν οἱ μάλλον ἄν φοβεῖ-
θαί τε αὐτοῦς, καὶ σωφρονεῖν τὰ πρὸς σέ, εἰ ὀρθῶς 
τοὺς στρατιώτας οὕτω διακειμένους, όσ χαὶ τὸ μένοντα 
ἄν, εἰ σὺ κελευεῖς, αὐθίς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, ἄλ-
λους τοὺς τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθά, ταχὺ 
ἄν σοι, ὅποτε βούλουι, παραγενέσθαι · ἡ ἢ καταδοξάσαν 
μήτ' ἄν ἄλλους σοι ἔλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν 
γεγενη-
μένων, τούτους τε αὐτοῖς εὐνοοῦστεροι εἴναι ἡ σοί; 31. 
Ἀλλὰ μὴν, οὐδὲ πλήθει γε ἡμῶν λευθέντες ὑπείξαν σοι, 
Ἀλλὰ προστατῶν ἀπορία. Οὐκ οὖν νῦν καὶ τοῦτο κίνδυ-
νος, μὴ λάθωσι προστάτας αὐτῶν τινὰς τούτων, οὗ νομί-
ζοισιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τῶν 
Δακεδαμίνους, ἢν οἱ μὲν στρατιῶται ὑπισχυόνται προ-
θυμότερον αὐτοῖς συνοπτεύοντα, ἂν τὰ παρὰ σοῦ νῦν 
ἀναπράξωσιν, οἱ δὲ Δακεδαμίνοι, διὰ τὸ δεῖσθαι τῆς 
στρατιᾶς, συναινέσωσιν αὐτοῖς ταῦτα; 32. Ὁτι γε μὴν 
οὶ νῦν ὑπὸ σοῦ Θράκες γενόμενοι πολὺ ἂν προθυμίτωρ 
τοιεῖν ἐπὶ σε ἡ σὺν σοι, οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦν-
τος, δουλεῖα ὑπάρχει αὐτοῖς, κρατούμενον δὲ σοῦ, ἔλευθερία. 
33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἢδη τι δεῖ, ὡς σή 
οὔσης, ποτέρως, ἂν οἱ άπαθή κακῶν μᾶλλον αὐτὴν εἴναι,
el αυτοι οι στρατιωται, απολαβοντες α' εγκαλουσιν, ειρηνην καταλιποντες οιχοιντο, η ει ουτοι τε μενοιεν ως εν πολεμια, συ τε άλλους πιερι πλειονας τοιτων εξων αντιστρατοπε- 
δευσαθαι, δεομενους των επιτηδειων; 34. 'Αργυριον δε 
poterows αν πλειον αναλωθει, ει τοιτο το οφειλομενον 
αποδοθειη, ει ταυτα τε οφειλοντο, άλλους τε κρεπτονας 
touτων δεοι σε μισθοουσαι; 35. 'Αλλα γαρ 'Ηρακλειδη, 
ως προς εμε εδηλου, παμπολυ δοκει τοιτο το αργυριον 
eainαι. 'Η μην πολυ γε εστιν έλαττων υνων σοι και λαβειν 
toιτο και αποδοναι, η, πριν ημας ελθειν προς σε, δεκατον 
touτων μερος. 36. Ου γαρ αρηθος εστιν ο δριξων το πολυ 
kai το ολιγον, άλλη δυναμις του τε αποδοδοντος και το 
λαμβανοντος. Σοι δε υνω κατι ενιαυτον προσοδος πλει-
ων εσται, η εμπροσθεν τα παντα έ έκεκτησο. 37. 'Εγω 
mεν, ο Σευθης, ταυτα ως φιλου δυτοσ σου προενοομην, 
οτως συ τε άξιος δοκιης ειναι ων οι θεοι σου έδωκα 
αγαθον, εγω τε μη διαφαβειην εν τη στρατια. 38. Ευ 
gαρ έσθι, ότι υνων εγω ουτ αν εχθρον βουλομενος κακως 
ποιησαι δυνηθειν συν ταυτη τη στρατια, ουτ αν, ει σου 
παλιν βουλομην βορηθαι, ικανος ζε γενοιμην. Ουτω 
gαρ προς εμε η στρατια διακειται. 39. Καιτοι αυτον σε 
μαρτυρα συν θεως ειδοι ποιουμαι, οτι ουτε εχω παρα σου 
επι τοις στρατιωταις ουδεν, ουτε ητησα πωποτε εις το 
ιδιον τα εκεινων, ουτε ο υπεσχο μου απητησα. 40. 'Ομι
νυμι δε σοι, μηδε αποδιδοντος δεξασθαι αν, ει μη και οι 
στρατιωται εμελλουν τα εαυτων συναπολαμβανεν. Αισχρον 
γαρ ην τα μεν εμα διαπεπραξθα, τα δε εκεινων περιυδειν 
εμε κακως εχοντα, άλλως τε και τιμωμενον υπε εκεινων. 
41. Καιτοι 'Ηρακλειδη γε ληρος παντα δοκει ειναι προς 
to αργυριον έχειν εκ παντος τρόπον. 'Εγω δε, ο Σευθης, 
oυδεν νομιζω ανδρε άλλως τε και άρχοντε, καλλιον ειναι 
κτημα, ουδε λαμπρότερον, άρετης και δικαιοσυνης και γεν
ναιοτητος. 42. 'Ο γαρ ταυτα έχων πλουτε μεν ουτων 
φιλων πολλων, πλουτε δε και άλλων βουλομενων γενε-
σθαι και ει μεν πραττων έχει τους συνησθησομενους, εαν
43. Ἀλλὰ γὰρ εἰ μὴτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες, ὦτι σου ἐκ τῆς πυχῆς φίλος ἦν, μὴτε ἐκ τῶν ἐμῶν λόγων δύνασαι τούτο γνώναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρῆσθα γάρ, καὶ ἥκουσ, ἃ ἔλεγον οἱ ψευδεῖς ἐμὲ βουλόμενοι.

44. Κατηγόροντι γὰρ μοι πρὸς Δακεδαμιονίους, ὡς σὲ περὶ πλείονος ποιοίμην ἢ Δακεδαμιονίους· αὐτοὶ δὲ ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι, ὡς τὰ σὰ καλῶς ἔχοι, ὡς ὑπὸς τὰ ἐαυτῶν· ἐφασαν δὲ με καὶ δώρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δόρα ταῦτα πότερον οἶει αὐτοὺς, κακονοιάν τινα ἐνιδῶντας μοι πρὸς σέ, αἰτιάσατε με ἔχειν παρὰ σοῦ, ἢ προθυμίαν πολλὴν περὶ σὲ κατανόησαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν, εὐνοιαν δὲν αἰτεῖσθαντο τούτῳ, παρ’ ὦν ἂν δώρα τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπαρτησία τὶ σοι ἐμὲ, ἐδέξα ἡδέω καὶ ὄμισσές καὶ φῶνη καὶ ἕξενς, καὶ διὰ ἑσύγην ὑποστροφοῦμενος οὐκ ἐνεπιμίλισα· ἐπεὶ δὲ κατεπαράζας ἢ ἔδοξον, καὶ γεγένησας, ὃς ἐγὼ ἐδυνάμην, μέγιστος, νῦν οὔτω μὲ ἄτιμων ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν, ὃτι σου δόξει ἄποδοντα, πιστεῦω, καὶ τὸν χρόνον διδάξειν σε, καὶ αὐτὸν γέ σε οὐχὶ ἄνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὄριντα σοὶ ἐγκαλούντας. Δέομαι οὖν σοῦ, ὃταν ἀποδίδος, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποίησαι, ὀνύμπε καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεῦθης κατηράσατο τῷ αἰτῶ τοῦ μὴ πάλαι ἀποδεόσατι τὸν μισθόν (καὶ πάντες Πρακλείδην τοῦτον ὑπώπτευσαν εἶναι;) ἐγὼ γὰρ, ἐφή, οὕτε διενοήθην πῶς ποτὲ ἀποστηρήσαι, ἀποδώσω τε. 49. Ἐνετεύθην πάλιν εἶπεν ὁ Σεῦθης· Ἐπεὶ τοίνυν διανοῆ ἀποδιδόναι, νῦν ἐγώ σου δέομαι δι’ ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδείν με διὰ σε ἀνομίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ’ εἶπεν· 'Ἀλλ’ οὕτε τοῖς στρατιώταις ἐσθ’ δι’ ἐμὲ ἀτιμότερος, ἂν τε μένης παρ’ ἐμοὶ χιλίοις μόνοις ὀπλίταις ἔβηκαν, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τάλλα ἐν ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπε·
Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶον τε· ἀπόπεμπτε δὲ ἡμᾶς. Καὶ μὴν, ἐφη ὁ Σεῦθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα δὲν παρ’ ἐμοὶ μένειν ἦ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· 'Ἀλλὰ τὴν μὲν σή πρόνοιαν ἔπαινῷ. Ἐμοὶ δὲ μένειν οὐχ οἶον τε· "Οποιν δ’ ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοι τοῦτο ἀγαθὸν ἔσεσθαι. 53. 'Εντεῦθεν λέγει Σεῦθης· 'Αργύριον μὲν οὐκ ἔχω, ἀλλ’ ἥ μικρὸν τι, καὶ τούτο σου δίδῳμι, τάλαντον· βοῦς δὲ ἔξακοσίως, καὶ πρόβατα εἰς τετρακιςχιλία, καὶ ἀνθράποδα εἰς εἰκοσι καὶ ἑκατόν. Ταῦτα λαβὼν, καὶ τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἀπίθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· "Ἡν οὐν μὴ ἐξικνῆταί ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσῳ ἔχειν; ἀρ’ οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἐστίν, ἀπιόντα γε ἀμεινον φυλάττεσθαι πέτρους; ἥκουσε δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ’ υπεραία ἀπέδωκε τε αὐτοῖς, ἄ ὑπέσχετο, καὶ τοὺς ταῦτα ἐλάσσοντας συνεπεμψεν. Οἱ δὲ στρατιώται τέως μὲν ἔλεγον, ὡς Ξενοφῶν οἶχοτο ὡς Σεῦθην οἰκήσων, καὶ δ’ ὑπέσχετο αὐτῷ ἀποληψόμενος· 'Επεί δὲ αὐτὸν ἤκοντα εἰδὸν ἡσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ’, ἤπει εἰδε Χαρμίνον τε καὶ Πολύνικου, Ταῦτα, ἐφη, καὶ σέσωσται δι’ ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ψίν· υμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν, παραλαβόντες καὶ λαφυροπόλας καταστήσαντες, ἐπώλουν, καὶ πολλὴν εἰχόν αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήκει, ἀλλὰ φανερὸς ἦν οἰκάδε παρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπήκτε 'Αθήνην περὶ φυγῆς. Προσέλθοντες δὲ αὐτῷ οἱ ἐπιτήδειοι εἰν τῷ στρατόπεδῳ ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἀπαγάγοι τὸ στράτευμα, καὶ ἔδρων παραδοίη.
CHAPTER VIII.

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

1. Ὅσκει, ἐκείνοι δὲ περιεσμένοι εἰς Δάμψακον· καὶ ἀπαντᾷ τῷ Ἐννοφόρῳ Ἐυκλείδης, μάντις Φιλάσιος, ὁ Κλεαγόρον νῦός, τῷ τὰ ἐνυπνιὰ ἐν Δυκεῖῳ γεγραφότος. Οὗτος συνηδότευ τῷ Ἐννοφόρῳ, δί τι ἐσέσωστο, καὶ ἤρωτα αὐτὸν πόσον χρυσόν ἔχει. 2. 'Ὁ δ' αὐτῷ ἐπομόδας εἶπεν, ἢ μὴ ἔσεσθαι μηδὲ ἐφόδιον ἰκανόν οἶκας ἀπιόντε, ἐί μὴ ἀπόδοιτο τὸν Ἰππόν, καὶ δ' ἄμφι αὐτόν εἶχεν. 'Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. 3. Ἐπεὶ δ' ἐπεμήναυν Δαμψακηρόι ξένιν τῷ Ἐννοφόρῳ, καὶ ἐβνε τῷ Ἀπόλλουνι, παρεστίσατο τὸν Ἐυκλείδην· ἤδον δὲ τὰ ἔρειεα ὁ Ἐυκλείδης εἶπεν, ὃπε θεότοιο αὐτῷ μὴ εἶναι χρήματα. 'Ἀλλ' οἶδα, ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἐὰν μηδὲν ἄλλο, σὺ σαυτῷ. Συνωνολόγει ταῦτα ὁ Ἐννοφῶν. 4. 'Ὁ δὲ εἶπεν, Ἐμποδίον γάρ σου ὁ Ζεὺς ὁ Μειλίχιος ἐστὶ· καὶ ἐπῆρετο, ἐν ἡ ὅτι ποτὲ θύσειν, ὥσπερ οἶκοι, ἔφη, εἰώθειν ἐγώ ώμιν θύσεθαι, καὶ ὀλοκαντείν. 'Ὁ δ' οὐκ ἔφη, ἐξ ὧν ὁ ἄπεδήμησε, τεθυκέναι τούτῳ τῷ θεῷ. Συνειδούλευσεν οὖν αὐτῷ θύσεθαί καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δὲ ὑστεραίᾳ ὁ Ἐννοφῶν προελθὼν εἰς Ὀφρυνόν θεότε, καὶ ὠλοκαντεί χοίροις τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Ἐυκλείδης, χρήματα δώσουτε τῷ στρατεύματι· καὶ ἐξονύναι τε τῷ Ἐννοφόντε, καὶ Ἰππόν, ὅν ἐν Δαμψάκῳ ἀπέδοτο πεντηκοντάρακιων, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν πεπρακέναι, ὅτι ἠκούν αὐτὸν ἢδεσθαί τῷ Ἰππῷ, λυσάμενοι ἀπέδοσαν, καὶ τὴν τιμὴν οὐκ ἠθελον ἀπολαβεῖν.
7. Ἐνετεῦθεν ἐπορεύοντο διὰ τῆς Τριφάδος, καὶ ύπερβάντες τὴν Ἰόνη, εἷς Ἀντανάφων ἠφικνοῦνται πρῶτοι, εἴτε παρὰ θάλατταν πορευόμενοι, τῆς Ἀνδίας εἷς Θήβης πεδίον. 8. Ἐνετεῦθεν δὲ Ἀτραμυττίου καὶ Κερτωνοῦ ὀθενούσας, παρὰ Λαρνέας εἰς Καίκου πεδίον ἐλθόντες, Πέργαμον καταλαμβάνονσι τῆς Μυσίας.

'Ἐνταῦθα δὴ ἐξενύται Ξενοφών παρ᾽ Ἑλλάδι, τῇ Γογγύλου τοῦ Ἐρετρίεως γυναικὶ καὶ Γογγύλου καὶ Γογγύλου μητρὶ. 9. Αὐτῇ δὲ αὐτῷ φράζει, ὅτι Ἀσίδατης ἐστὶν ἐν τῷ πεδίῳ, ἀνὴρ Πέρας· τοῦτον ἔφη αὐτόν, εἰ ἐλθοῦ τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἃν καὶ αὐτόν, καὶ γυναικα, καὶ παίδας, καὶ τὰ χρήματα· εἰναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνέψυκι καὶ Δαφναγόραν, ὑμ ἑπὶ πλείστον ἔσοιεῖτο. 10. Ἡχων οὖν ὁ Ξενοφῶν τούτους παρ᾽ ἐαυτῷ ἐθύνετο. Καὶ Βασίας ὁ Ἡλείος, μάντις, παρὼν εἶπεν, ὅτι κάλλιστα εἶν τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνήρ ἀλώσιμος εἶ. 11. Δειπνήσας οὖν ἐπορεῦετο, τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγενημένους διὰ παντὸς, ὅπως εὐ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βεσιστεύοντες ἐς ἐξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆλαννον, ήνα μὴ μεταδοίην τὸ χέρος ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἠφικνυντε περὶ μέσας νύκτας, τὰ μὲν πέρεις ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλεῖστα ἀπέδρα αὐτοῖς, παραμελοῦσας ὡς τὸν Ἀσίδατην αὐτὸν λαβοιεν καὶ τὸ ἐκείνου. 13. Πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, (ὑψηλὴ γὰρ ἦν, καὶ μεγάλη, καὶ προμαχεώνας καὶ ἀνδρὰς πολλοὺς καὶ μαχίμους ἡχουσα,) διορύττειν ἐπεχείρησαν τὸν πύργον. 'Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλάτυν ὑψήν τὸ εὔρος. 14. Ἀμα δὲ τῇ ἡμέρᾳ διωρώφυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθέν βουτόρω τις ὀδελίσκῳ διαμπερὲς τὸν μηρόν τοῦ ἐγγετάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παρεῖναι ἐκ τῆς ἀσφαλείς εἶναι. 15. Κεκραγότων δὲ αὐτῶν καὶ πυρευντῶν, ἐκβοθοῦσις Ἰταμβέλεσις μὲν ἡχων τὴν ἐαυτοῦ δύναμιν, ἐκ
16. Ἠς τὰ ἄλλα τοῦ ποιήματος μαχαίρια, καὶ ἀνδράποδα, ἐντὸς πλασίου ποιησάμενοι· οὐ τοῖς χρήσιν ὑπότισαν τὸν νοῦν, ἀλλὰ μὴ φυγῇ εἰς ἡ ἀφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίστευσι, καὶ οἱ τε πολέμιοι θρασύτεροι εἰσέλθοντες, καὶ οἱ στρατιώται ἀδυνάτους· νῦν δὲ ἀπή-έσαν ὡς περὶ τῶν χρημάτων μαχαίρια. 17. Ἡς ἔστι δὲ ἕωρα Θυγγύλος ὀλίγους μὲν τοὺς Ἐλληνας, πολλοὺς δὲ τοὺς ἐπικείμενους, ἐξερχεται καὶ αὐτὸς βία τῆς μητρὸς, ἐχὼν τὴν ἐκείνου ἐνδυμάτιν, βουλόμενος συμμετασχείν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς, ἐξ Ἀλισάρνης καὶ Τευ-θρανίας, ο ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφόντα, ἐπεὶ πάντα ἦδη ἐπίεζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδο-νῶν, πορευόμενοι κύκλῳ, ὡς τὰ διπλὰ ἔχονεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Καίκου ποταμὸν, τετρω-μενοῦ ἐγγὺς οἱ ἡμίσεις. 19. Ἠς τὰ ἀκούει καὶ Ἀγασίας Στυμ-φάλος λοχαγός τιτρώσκεται, τὸν πάντα χρόνον μαχόμενον πρὸς τοὺς πολεμίους. Καὶ διασώζονται, ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα δοσὺν θύματα.

20. Τῇ δὲ ὑπετείρᾳ θυσίας ο Ἑνοφῶν, ἐξαγεί νύκτωρ πάν το ἁρτατείμα, ὡς το τοῦ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλὰ ἀρνοικείειν. 21. Μὲ δὲ Ἀσιδάτης, ἀκούσας, ὡς πάλιν ἐπὶ αὐτὸν τεθυμένος εἰς Ἑνοφῶν, καὶ παντὶ τῷ ἁρτατείματι ζησοί, ἐξαν-λίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἠς τὰ ἀκούει οἱ περὶ Ξενοφόντα συντυγχάνουσιν αὐτῷ, καὶ λαμβάνουσιν αὐτὸν, καὶ γυναῖκας, καὶ παιᾶς, καὶ τοὺς ἰπ-νους, καὶ πάντα πᾶν δήνη· καὶ οὐτω ἄρτα ἄπέβη. 23. Ἡς ἐπείτα πάλιν ἀφικνοῦνται εἰς Πέργαμον, Ἠς ἐνταύθα τὸν θεὸν οὐκ ἠγίαστο ὁ Ἑνοφῶν· συνέπραττον γὰρ καὶ
οἱ Δάκωνες, καὶ οἱ λοχαγοί, καὶ οἱ ἄλλοι στρατηγοί, καὶ οἱ στρατιώται, ὡστ' ἐξαίρετα λαμβάνειν καὶ ἱπποὺς, καὶ ζεύγη, καὶ τάλλα· ὡστε ἰκανὸν εἶναι καὶ ἄλλον ἥδη εὐ ποιεῖν.

24. Ἐν τούτῳ Θίδρων παραγενόμενος παρέλαβε τὸ στρατεύμα, καὶ, συμμίξας τῷ ἄλλῳ Ἐλληνικῷ, ἐπολέμηκε πρὸς Τισσαφέρνην καὶ Φαρνάβαζον.

25. ["Ἀρχοντες δὲ οἶδε τῆς βασιλείας χάρας, ὅσην ἐπήλθο-"ομεν. Δυνίας Ἀρτέμιας, Φυνιάς Ἀρτακάμιας, Λυκαντίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας Συνέννεσις, Φοινι-κῆς καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσους, Βαβυλῶνος Ρωπάρας, Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἑσ-περιτῶν Τηρίδαζος· (Καρδούχου δὲ καὶ Χάλυβες καὶ Χαλ-δαίου καὶ Μάκρων καὶ Κόλχου καὶ Μοσσύνοικοι καὶ Τιβαρηνοὶ αὐτόνομοι ἑτερονομοὶ·) Παφλαγονίας Κορύλας, Βιθυνῶν Φαρ-νάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν Σεῦθης. 26. Ἀριβούς δὲ συντάξῃ τῆς ὁδὸς τῆς ἀναβάσεως καὶ καταβάσεως σταθμοῦ διακόσιοι δεκαπεντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τριμύρια τετρακεχίλια ἔξακό-σια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ κατα-βάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.]
NOTES.

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

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

Xenophon at first held no military command among the Greek mercenaries who accompanied Cyrus: he went apparently as a
mere spectator, and only took command after the death of most of the generals, these having been entrapped and cut off by Tissa-phernes. The whole distance traveled, both on the Expedition and the Retreat, comprised 215 days' march, of 1155 parasangs, or 34,650 stadia; about 3465 geographical miles. The time employed was a year and three months. (Penny Cyclopaedia, vol. xxvii., p. 623.—Dict. of Gr. and Rom. Biogr., &c., p. 924.)

BOOK I.

CHAPTER I.

§ 1.

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

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

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

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

Καὶ στρατηγὸν δὲ αὐτὸν ἀπεδείξε. “And he had appointed him commander also.” The aorist again for the pluperfect. Observe, also, the employment of καὶ . . . δὲ, to introduce a new particular into the narrative, enlarging on what precedes, and equivalent, in effect, to οὐ μόνον . . . ἀλλὰ καὶ. The new particular here brought in is the investing of Cyrus with military authority; for the office of satrap was, strictly speaking, a civil one; the governors of garrisons and commanders of troops being independent of his authority, and responsible to the king alone. In later times, however, it became customary to appoint the satraps to the command of the forces also, especially if they were members of the royal family, and if their provinces were frontier ones. (Compare Heeren, Ideen, vol. i., p. 504.)
eis Καστωλοῦ πεδίον ἄθροισσαται. "Muster in the plain of Castolus;" i.e., are accustomed to march into the plain of Castolus and muster there. Observe the employment of eis with the accusative to denote motion into a place previously to the assembling in that place. In each of the Persian provinces there appears to have been a general gathering-place, usually a large plain, in which the troops of the province were wont to muster, either for stated inspection, or in case of any sudden invasion or alarm. (Heeren, Ideen, vol. i., p. 505.) According to Stephanus Byzantinus, the plain of Castolus was in Lydia. The military command, therefore, of Cyrus would seem to have been over the forces of Lydia, and especially over the sea-coast of that province with its Grecian cities. The object of his parent in investing him with this command was to enable him to lend aid more effectually to the Lacedaemonians in their war against the Athenians. Cyrus himself, however, appears to have regarded the appointment as an actual step to the throne, and such, no doubt, was the view, also, of his mother, Parysatis.

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

ὁπλίταις. The heavy-armed soldiers were called hoplitae (ὁπλίται), because the term hopla (ὁπλα) more especially denoted the defensive kind of armor, namely, the shield and corselet. By wearing these they were distinguished from the light-armed (φιλοι, ἀναπλαὶ, γυμνήται, γυμνήτες), who, instead of being defended by the shield and corselet, had a much slighter covering, consisting sometimes of skins, and sometimes of leather or cloth; and, instead of the lance or sword, they commonly fought with darts, stones, bows and arrows, or slings.—Παρράσιον. "A Parrhasian," i.e., an Arcadian. The Parrhasi were a people of Arcadia, whose towns, as mentioned by Pausanias, all lay to the west and northwest of Megalopolis.

κατέστη eis τὴν βασιλείαν. "Was established in the kingdom." Observe here, again, the employment of eis with the accusative, after a verb denoting rest in a place. It is the same, therefore, as
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saying, "had succeeded to the kingdom and established himself therein."—βασιλείαν. Parysatis had exerted all her influence to induce Darius to name Cyrus as his successor, and had urged, in behalf of her half son, the specious plea, which Xerxes, by the advice of Demaratus, had formerly employed, namely, that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. Darius, notwithstanding, appointed his eldest son his successor, who, on coming to the throne, changed his name, which had been previously Arsaces, or Arsicas, to Artaxerxes. There appears to be no foundation for Bahr’s assertion (Creuzer, Meletem., iii., p. 13), that the order of succession adopted in the case of Xerxes was the law of the monarchy. (Thirlwall’s Greece, vol. iv., p. 281, n.)

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

ως ἀποκτενών. "With the intention of putting him to death." The participle of the future is here employed, as often elsewhere, to mark a purpose or intent, while the particle ως is appended to it to show that the action itself of the participle does not yet exist. (Kühner, § 690, Obs. 2, ed. Jelf.)—ἐξαιτησαμένη αὐτῶν. "Having begged him off." More literally, "having begged him off for herself." Observe here the force of the middle. This voice is purposely employed, in the present instance, to show that the pardon of Cyrus was granted merely for his mother’s sake. Plutarch relates, that PARYSatis, on this occasion, clasped Cyrus in her arms, bound the tresses of her hair around him, held his neck to her own, and by her tears and passionate entreaties succeeded at length in procuring his forgiveness. The character of Artaxerxes, though weak and timid, seems not to have been naturally unamiable; and his mother, notwithstanding her undissembled predilection for her younger son, exercised a strong ascendency over him.
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\(\omega\varsigma\ \alpha\pi\theta\iota\lambda\varepsilon\). "When he had departed," i.e., had returned to his government.—\(\betaουλεύεται\ \deltaικω\ \mu\pi\o\tau\eta\), k. t. \(\lambda\). "Deliberates how he shall never any longer be dependent upon his brother," i.e., shall never any more be subject to his authority. Observe the force of \(\epsilon\pi\iota\) here with the dative, as denoting subordination to authority, or dependence upon another.—\(\deltaντ\) \(\epsilon\kappa\varepsilon\iota\nu\nu\). "In his stead."—\(\Piαρ\uomega\varepsilon\tau\iota\varsigma\ \mu\varepsilon\nu\ \delta\eta\), k. t. \(\lambda\). "Now Parysatis, indeed, the mother (of the two), was for Cyrus," i.e., favored the views of Cyrus. The verb \(\upsilon\pi\omega\rho\chi\varepsilon\iota\nu\) is sometimes used of states that stand by and lend aid to others. It is here employed in an analogous sense of individuals. (Compare B. v., 6, \(\ddagger\) 23, and Xen., Hist. Gr., vii., 5, 5.)

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\(\Omega\varepsilon\tau\iota\varsigma\ \delta\alpha\upsilon\kappa\nu\varepsilon\iota\tau\iota\), k. t. \(\lambda\). "Moreover, whosoever used to come unto him of those (sent) from the king." The reference is to all who passed between the court of Artaxerxes and his own. These Cyrus endeavored to corrupt by his affability and by presents.—\(\pi\alpha\nu\tau\alpha\varsigma\). Observe here that the antecedent is in the plural, although the relative, \(\delta\tau\iota\varsigma\) is in the singular number. The reason of this is, that the relative is used in an indefinite sense, without any particular designation of individuals. (Kühner, \(\ddagger\) 819, 2, \(\beta\), ed. Jeif.:)—\(\omicron\tau\omega\ \delta\iota\alpha\iota\iota\iota\iota\varepsilon\iota\varsigma\). "So disposing them in feeling."—\(\Κα\ι \tau\omega\nu\ \pi\alpha\rho\ \epsilon\alpha\upsilon\tau\varsigma\), k. t. \(\lambda\). "And he took care also of the barbarians with him, that they should be," &c. The reference here is to the Asiatics about his own person, or, in other words, attached to his own service. Observe here the peculiar construction, the subject being, by a species of attraction, construed with the verb of the preceding proposition. The regular form of expression would have been, \(\Κα\i\ \epsilon\pi\mu\epsilon\lambda\varepsilon\iota\tau\iota\ 5\ \upsilon\varsigma\ \oi\ \beta\aupsilon\rho\alpha\rho\alpha\iota\), k. t. \(\lambda\).—\(\Κα\ι \epsilon\nu\nu\o\iota\kappa\omega\varsigma\ \epsilon\chi\o\iota\nu\varepsilon\ \alpha\upsyt\). "And might be well disposed toward him." Adverbs are often put with the verb \(\epsilon\chi\o\iota\nu\varepsilon\) in the same sense as the adjectives corresponding to those adverbs, with the verb \(\epsilon\nu\nu\). Thus, \(\epsilon\nu\nu\o\iota\kappa\omega\varsigma\ \epsilon\chi\o\iota\nu\varepsilon\) is here the same as \(\epsilon\nu\nu\o\iota\kappa\omega\varsigma\ \epsilon\iota\sigma\aupsilon\). The more literal translation, however, is "might have themselves well disposed." Supply \(\tau\alpha\upsilon\rho\o\iota\varsigma\).

\[6\]

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

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

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

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

§ 7.

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

§ 8.

ἡξίου. "He requested."—ἀδελφός ὅν αὐτοῦ. "Since he was a brother of his." We have here a species of attraction, by which ἀδελφός ὅν are put in the nominative, after that implied in ἡξίου. The regular construction would be as follows: ἡξίου ταύτας τὰς πόλεις ἀδεξή-ναι οἱ ἀδελφὸν ὄντι αὐτοῦ.—ἀδεξήναι οἰ. "Might be given unto him," i. e., placed under his authority.—συνέπαττεν αὐτῷ ταῦτα. "Cooperated with him in these things." Literally, "did these things along with him."—τῆς ἐπιβουλῆς. "The plot."—Τισσαφέρνει δὲ ἐνόμιζε, κ. τ. λ. "But thought that he was incurring expense about his forces because engaged in war with Tissaphernes."—ὁς τι καί ἐσκε ἡχθείο, κ. τ. λ. "So that he was in no respect disquieted at their being engaged in war." Artaxerxes was too well pleased with the quarrel, and with the expense in which it involved Cyrus, to interfere for the purpose of ending it, especially as his brother regularly transmitted the tribute due from the cities which he held to the royal treasury.

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

§ 9.

ἐν Χερσόνησῳ τῇ καταντιπέρας, κ. τ. λ. "In the Chersonesus, which lies over against Ἀβυδος." With τῇ supply κειμένη, or else the simple οὖσα. The term χερσόνησος (in Attic, χερσόνησος) means properly, "a land-island," i. e., a peninsula. At Athens, and among the Attic writers particularly, the long strip of Thrace that runs along the Hellespont was especially called the Chersonese, or Peninsula, and was celebrated as a grain country, whence the Athenians drew their chief supply of this article of subsistence.—Ἀβύδου. Abydos was situate directly on the Asiatic shore of the Hellespont, in nearly the narrowest part of the strait. Its ruins are still to be seen on a projection of low land, called Nagara Bornou.—Κλέαρχος. A more detailed account of this individual is given in book ii., 6, 1.—τούτῳ συγγενώμενος. "Having become acquainted with this man."—ἡγύσθη τε αὐτῶν. Cyrus, an excellent judge of character and abilities, soon discerned the value of the military talents of Clearchus, and his fearless and enterprising, though stern and imperious spirit.—μυρίως Δαρεικοῦς. "Ten thousand Darics." A little over $35,000 of our currency. The Daric was a Persian coin of pure gold, stamped on one side with the figure of an archer, crowned and kneeling on one knee, and on the other side with a sort of quadrata incusa, or deep cleft, as in the following wood-cut. It is supposed to have derived its name from the first Darius, king of Persia and father of Xerxes, and was equal to about $3 51.
The term χρυσίον. "The money." The term χρυσίον is applied to any thing made of gold, such as gold coin, gold utensils, &c.—υπό τοῦ τῶν χρημάτων. "From these resources." Observe the employment of υπό here to denote the means or instruments for effecting an end. (Kühner, § 620, f.) —ἐπολέμησεν τοὺς Θρᾴκες. "Began to wage war upon the Thracians." The dative of disadvantage.—υπὲρ Ἑλλησπόντου. "Above the Hellespont," i.e., to the north of the Hellespont and Chersonese. The ordinary text has ὑπὲρ Ἑλλησπόντου, which Matthiae renders "on the Hellespont," and Kühner "on the other side of the Hellespont." But the accusative, and these modes of explaining it here, are equally incorrect; and the text requires the genitive, with υπὲρ, as denoting rest in a place. Xenophon refers to the Thracian tribes, and particularly to the Apsynthii, who dwelt to the north, or above the Hellespont. It was to restrain the incursions of these barbarous communities that Miltiades had erected a wall across the neck of the Chersonese, from Cardia to Pactya. (Herod., vi., 36.) This was subsequently restored by Pericles (Plut., Vit. Per., 19); but, at the period mentioned in the text, it would seem, from the language of Xenophon in his Grecian History (iii., 2, 10), to have been again in ruins. The aid, therefore, which was lent by Clearchus at this juncture, must have proved of great importance to the Grecian settlers in the Chersonese, in protecting them against the inroads of the Thracians to the north. If Clearchus marched out of (ἐκ) the Chersonese, as the text informs us, for the purpose of attacking these Thracians, how could they be dwelling either on the Hellespont, or on the other side of it, when the waters of the Hellespont washed merely the shores of the Chersonese? 

ενεβάλλοντο. "Contributed." Observe the force of the middle. They did this for their own advantage.—τοῦτο d' αὐτόκρατο, κ. τ. λ. "And in this way this army, too, was secretly maintained for him," i.e., was maintained in such a way as to leave the king in ignorance of its true destination. Compare note on πάρον ἐτύγχανεν, i., 1, 2.

§ 10.

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

ξένους. Because the ξένος, or stranger, only became such by leaving his own home, the name was early given to one who left the house he was born in, and attached himself to another, usually for pay. It thus came to denote "a hireling." In Attic writers, however, ξένος meant, regularly, "a soldier who entered foreign service for pay," or, in other words, "a mercenary." The term is in fact, therefore, a euphemism, for the more invidious μισθωτός, or μισθοφόρος.—ὡς οὕτω περιγενώμενος ἄν.—"As in this way likely to prove superior." More freely, "Since in this way, as he assured him, he would in all likelihood prove superior." Compare note on ὡς ἐπιβουλεύοντος, i., 1, 6.—εἰς τετρακισχιλίους, κ. τ. ἀ. Construe as above, μισθῶν εἰς τετρακισχιλίους καὶ εἰς μηνῶν.—καταλύσαι. "To end the war." Supply τῶν πόλεμων, and compare book ν., 7, 27 οὐθ' ἀνελθαίς πόλεμον . . . οὕτε καταλύσαι.—πρόσθεν . . . πρὶν "Before that." Compare the analogous Latin usage in the case of prius . . . quam.
Bœotia was a country of Greece Proper, or Greece without the Isthmus of Corinth, and lay to the northwest of Attica. —*Dé eis Pisisács, k. t. l.* "As if wishing to lead an army among the Pisidians." Compare note on ὃς ἐπιθυμευνότα τοῖς, i., 1, 6. The ordinary text has ἔπι, "against," but the true reading is εἰς, and εἰς Πισίδας is only a more concise way of expressing εἰς τὴν χώραν τῶν Πισιδῶν.—Πισίδας. The true Greek form of the name of this people is Πισίδαι, not Πισίδας. The common text erroneously adopts the latter. Pisidia was a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, and occupied by a rugged and marauding race, hostile to the Persian monarchs, and whom it was frequently found necessary to curb by force of arms. Hence the pretext of Cyrus on the present occasion.—*ὢς πράγματα παρεχόντων, k. t. l.* "As though the Pisidians were affording trouble," &c., i. e., under the pretense that the Pisidians were affording, &c. The allusion is to marauding inroads into his satrapy.

Σοφαίνετον. The Sophænetus here mentioned is thought to have been the same with the one who also wrote a narrative of this same expedition, or an 'Ἀνάβασις Κέρου, and who is referred to by Stephanus Byzantinus, s. v. Καρδούχοι and Τάοχοι — Στυμφάλιον. Stymphalus was a town of Arcadia, to the northeast of Orchomenus, and near the confines of Achaia.—'Αχαίαν. Achaia was a country of the Peloponnesus, lying along the Sinus Corinthiacus, to the north of Elis and Arcadia.—*ὢς πολεμήσαν.* "As though about to go to war," i. e., pretending that he was on the eve of a war.

CHAPTER II.

§ 1.

*Ἐπεὶ δὲ ἐδόκει ἡδη, κ. τ. l.* "And when now it seemed good to him to march upward," i. e., when now all his arrangements had been made for his expedition into Upper Asia, against his brother, and it appeared to be a fitting time to commence his march. More than a year had been spent in preparations before Cyrus actually set out. —*τὴν μὲν πρόφασιν ἐποιεῖτο.* "He made his pretext, indeed (for so doing)." Observe that μὲν here stands without any thing opposed to it in the rest of the sentence, but still having an apodosis plainly implied in what follows, namely, *τῇ δ᾽ ἄλλητείᾳ ἐπὶ τῶν βασιλεῶν ὁ στρατιώτης ἦν.* (Krüg., ad loc.) As regards the middle, ἐποιεῖτο, compare
note on ὥς othon ἐποιεῖτο, k. t. ἐ., chap. i. 7.—ὡς Πισίδας βουλόμενος, k. t. ἐ. His pretended object was to drive the Pisidians entirely out of their own country, and thus rid himself of troublesome neighbors; and to accomplish this a larger force than ordinary would be required.

καὶ ἄνθρωποι ὡς ἐπὶ τοὺς ἀνθρώπους, k. t. ἐ. "And he assembles there (in his own satrapy) as if against these, both his barbarian and Grecian army." The construction of ἐνταῦθα in this passage has given rise to much difference of opinion among commentators. Zeune considers it equivalent in meaning to "illuc," and as referring to the quarter where the Pisidians were; but then the form ἐκείνος ought to have been employed in the text, not ἐνταῦθα. Schneider makes it a particle of time, and having the force of tum. Weiske explains it by "illic, in sua ditione," and refers it to the troops which Cyrus had already in his satrapy, and which he was now drawing more closely together. If this, however, had been the meaning intended to be expressed, Xenophon would have written τὸ ἐνταῦθα. Dindorf, it is true, actually adopts this reading, τὸ ἐνταῦθα, in the text of his larger edition, on Schneider's conjecture, but the MSS. furnish no authority whatever for the insertion of the article; and, besides this, even τὸ ἐνταῦθα itself is open to very serious objection. The meaning which we ourselves have given to ἐνταῦθα here, although apparently a very natural one, is yet by no means safe from attack. In the first place, it is exposed to the charge of abruptness, since nothing, in fact, precedes to which it can plainly refer; and in the next place, its position in the Greek text is extremely awkward, on account of the distance between it and the verb which it qualifies. The truth is, the text here appears to be corrupt; and since one of the Vatican MSS. omits both στράτευμα and καὶ, it has been well conjectured by Bornemann and others that Xenophon wrote as follows: Καὶ ἄνθρωποι, ὡς ἐπὶ τούτων, τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν. Ἐνταῦθα παραγγέλλει τῷ τε Κλέαρχῳ, k. t. ἐ.

ἱλασμία ήκείν. Attraction for ήκείν λαβόντα, which latter form occurs lower down in speaking of Xenias.—συναλλαγέντι πρὸς, k. t. ἐ. "To come to terms with those at home and send away," &c.—ὁ εἶχε στράτευμα. "What force he had." The antecedent is very often omitted in its own clause, and is then subjoined to the other clause, and put in the same case with the relative. The ordinary arrangement would have been, ἀποστέφων τὸ στράτευμα ὁ εἶχε. Aristippus did not come in person with the troops, but sent Menon as their commander. Compare § 6.—ὁς αὐτῷ προστήκει. "Who had been commanding for him."—τοῦ ἕλληνος. Supply στρατεύματος,—ἰκανοί
§ 2.

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

§ 3.

Ξενίας μὲν ὄν. "Xeni as accordingly."—τοὺς ἐκ τῶν πόλεων. "The forces from the cities." We would naturally expect here τοὺς ἐν ταῖς πόλεισι; but frequently, where ἐν ought regularly to be employed, the principal verb of the proposition is referred to by a species of attraction, and ἐκ and ἀπό are used when it admits of the construction with these prepositions. The full and regular form of expression would be, τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβὼν.—παρεγένετο. "Came."—εἰς τετρακικύλιοις. "To the number of four thousand." Observe that εἰς with numerals has not, as is commonly stated, the signification of "about," but "up to," i.e., "as many as."—γυμνήτας. "Light-armed." Consult note on ὀπλίτας, i., 1, 2.
—ως πεντακοσίον. "About five hundred." The particle ως, when joined with numerals, marks that they are to be taken as a round number, and is to be translated "about," or "nearly." —ὁ Μεγαρέως. "The Megarean." Megaris was a small country of Greece Proper, lying to the west and northwest of Attica.

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

§ 4.

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

μετὰνα ἦν ὡς ἐπὶ. "Greater than as if against," i. e., on too large a scale to be intended for. When the comparative refers to a rela-
tion or proportion, it is followed by ἂν πρὸς or ἂν κατὰ, or by ἂν ὡς τε or ἂν ὡς. After ἂν ὡς τε the infinitive is found, and after ἂν ὡς most commonly the optative, with ἄν. Here, however, ἂν ὡς is employed without any following verb. (Kühner, § 783, Obs., ed. Jelf.)—ὡς βασιλέα. “To the king.” Observe here the employment of ὡς as a sort of preposition with the accusative. Usage has, for the most part, limited this ὡς to cases where the object is a person, not a place or thing; whereas ὡς, when joined with a preposition (πρὸς, eἰς, τῷ), is usually employed of things rather than persons.—ὡς ἐκώνυμο τάχιστα.—“By the route along which he could (go) most quickly,” i.e., the quickest way he could. The full form of expression would be τῷ ὄδῷ ὡς ἐκώνυμο τάχιστα πορεύεσθαι.

§ 5.

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

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

Μαίανδρον ποταμόν. The Mæander rose near Celænæ, in Phrygia, and, after forming the common boundary between Lydia and Caria, fell into the Ἑgean below the promontory of Mycale. It was remarkable for its winding course. The modern name is Minder.—τὸ εὐρος. Supply Ἦν.—δύο πλέθρα. "Τω πλεθρα." The πλέθρον, as a measure of length, was 100 Greek, or 101 English feet. The term is also employed, not, however, in the Anabasis, to indicate a square measure, containing 10,000 square feet.—γέφυρα δὲ ἐπὴν, κ. τ. ἡ. "And there was a bridge over it, connected together by seven boats," i. e., formed of seven boats connected together.

§ 6.

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

πελταστὰς. "Targeteers." The πελτασταὶ were an intermediate class of troops between the heavy-armed (ὅπλιται) and the light-armed (ψιλοί, or γυμνήτες). They were armed nearly in the same manner as the hoplites, but their corselets were of linen, instead of bronze or iron; their spears were short, and they carried small, round bucklers or targes, called *pelta* (πέλτα), whence their name of πελτασται.—Δόλοπας, καὶ Αἰνιάνας, κ. τ. λ. "Dolopians, and Αἰνιάνιοι, and Olyanthians." The Dolopians and Αἰνιάνιοι were Thes-
salian tribes. The former dwelt in that southeastern angle of Thessaly formed by the chain of Mount Pindus, or rather Tymphres-tus, on one side, and Mount Othrys, branching out of it, on the other. The Ἀποικιαns occupied the upper valley of the Sperchius, and were separated from the Dolopians by Mount Othrys. The Olynythians were inhabitants of Olymthus, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toro-

αίκους.

§ 7.

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

ἐθηρέεν ἄπο ἵππου. "Used to hunt on horseback." Observe here the employment of ἄπο with the genitive to indicate the direction of an action from one quarter to another.—ὅποτε γυμνάσαι βούλειτο. "Whenever he wished to exercise." The optative is here used in-
stead of the indicative, to express what took place from time to time, or customarily. The idea of uncertainty connected with this mood serves, in such instances, merely to prevent them from being understood as referring to particular definite cases.—εἰ δὲ πυγαῖ, κ. τ. λ. "And its springs flow from the palace." Observe here the em-
ployment of the substantive verb with a preposition, indicating motion from out of a place. It is the same, in fact, as saying, αι δε πηγαι εισιν ειν τοις βασιλειοις και εικ τοις νέουαι. Livy speaks of the Maeander as flowing "ex arce summâ Celanarum" (xxxviii., 13); but he probably confounds the Maeander with the Marsyas. Consult note on ἐπὶ ταῖς πηγαις, § 8.

§ 8.

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

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

§ 9.

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

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

4000 ὀπλιταῖ. 1500 " 1000 " 500 " 700 " 1000 " 1000 " 300 " 1000 "

11,000 ὀπλιταῖ.

Menon
Proxenus
Clearchus

500 πελτασταῖ. 500 " 1000 "

2000 πελτασταῖ.

Yet Schneider exclaims, in the same note, "Miror equidem interpretes, qui sedere ad rationes noluerint." (Thirlwall's Greece, iv., p. 280, n.)

§ 10.

Πελταῖ. Peltæ was a city of Phrygia, southeast of Cotyæum. We must look for its site to the north of the Mæander, and probably in the valley and plain formed by the western branch of that river, now called Askli-tchæi, but formerly Glaucus. There are few early notices respecting this place. It appears, however, to have preserved a certain degree of importance after the Christian era, and we find it mentioned as an episcopate. The march of Cyrus, as will appear from an inspection of the map, becomes retrograde from Celæne to Peltæ, and then takes a wide circuit from this last city to the market of the Ceramians, the next place in his route. This was done, most probably, as Rennell and others suppose, for the purpose of increasing his numbers, and laying the richer towns under contribution. He may be said to have commenced his un-deviating route toward his brother's capital only at the market of the Ceramians, for the road by Peltæ and the market of the Ceramians was the high-road to the Hellespont and Thrace.—τὰ Λύκαια ἔθες. "Solemnized the Lycean rites," i. e., celebrated the festival of Lycean Jove. Observe that ἕθες has here the meaning of "to celebrate with sacrifices or offerings," and that with τὰ Λύκαια we must supply ἱερά. The Λύκαια was a festival with contests, celebrated by the Arcadians in honor of Jupiter, surnamed Δυκαῖος.
Plutarch informs us, that its celebration resembled in some degree that of the Roman Lupercalia. (Vit. Cæs., c. 61.)—καὶ ἄγωνα ἔθηκε. "And instituted a contest," i. e., games, or trials of skill in gymnastic exercises. The term ἄγων is here employed in a generic sense, as comprehending several species of gymnastic encounters.

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

Κεραμών ἄγοράς. "The market of the Ceramians." The term ἄγορά, as here employed, is evidently meant to indicate a place of considerable traffic, but the particular site is altogether unknown. Rennell seeks to identify it with Katâhiyeh, and Hamilton with Ushâk. Ainsworth, however, as will appear from his map, differs
from both.—ἔσχάτην πρός τῇ Μυσίᾳ χώρα. "The last (in the province, and) immediately adjacent to the Mysian territory." This is well explained by Hamilton as "the last town on the road to Mysia, before reaching the frontiers." (Researches in Asia Minor, vol. ii., p. 204.) Strabo tells us that, according to some writers, Mysia extended as far as Cadi, the modern Ghiediz (Strab., xii., p. 576); so that the market of the Ceramians would be the last place before arriving at the city of Cadi. Hamilton states that Uşhâk is separated from Ghiediz by a mountainous and uninhabited district, and therefore, as above stated, makes Uşhâk correspond to the market of the Ceramians.

§ 11.

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

μεθέος πλέων ἢ τρίων μηνῶν. "More than three months' pay." The comparatives "more," "less," πλέων, μειον, &c., are often put as epithets with substantives of the masculine and feminine gender, and plural number, in the neuter singular or plural, and in the accusative, although the substantive be in the nominative, genitive, or dative. Compare Xen., Cyrop., ii., 1, 5: ἵππους μὲν ἄξει οὗ μειόν
NOTES TO BOOK I.—CHAPTER II.

§ 6: ἲπτέας μὲν ἡμῖν εἶναι μειῶν ἦ τὸ τρίτον μέρος. (Matthiae, § 437, Obs. 2.)—ἐπὶ τὰς θύρας. "Unto his gates," i. e., unto his quarters.—ὁ δὲ ἐκλίθας λέγων διῆγε. "He, however, kept giving them hopes," i. e., of soon receiving their pay. Observe that διάγω, διατελέω, &c., are often used with the participle, in the sense of "to continue, to go on doing." The writers on ellipsis supply τὸν χρόνον here, so that the literal meaning will be, "he, however, passed the time speaking hopes."—καὶ δῆλος ἦν ἄνιψενος. "And was evidently distressed." Literally, "and was evident being distressed." Such adjectives as δῆλος, φανερός, &c., by a species of attraction, take after them the succeeding verb as a participle. —πρὸς τῷ Κύρου τρόπου. "In conformity with Cyrus's turn of character." Literally, "from Cyrus's turn," i. e., emanating from it as a natural quality.—ἐξοντα μὴ ἀπολιθῶναι. Supply αὐτών before ἀπολιθὺναι, and with which ἐξοντα agrees.  

§ 12.

Ἐνταῦθα ἀφικνεῖται, κ. τ. λ. The visit of Epyaxa, the Cilician queen, to Cyrus in this quarter, is satisfactorily explained, as far as locality is concerned, if we bear in mind that the Persian prince had now entered Phrygia Paroreius, and was approaching the borders of Lycaonia, and that he was consequently reaching that part of Asia Minor which, by means of numerous passes, easily communicated with Cilicia and the country about Aspendus. (Hamilton, vol. ii., p. 204.)—Συννέειος. The name Syennesis appears to have been common to the native princes of Cilicia, both before their subjugation by the Persians, and after they had become tributary to them. (Bähr ad Herod., i., 74.) It has been supposed by some that Syennesis, on the present occasion, having divined the real intention of Cyrus, and being desirous of remaining neutral, sent his wife on a secret mission to the latter. It is more probable, however, as Xenophon appears to intimate, that she was attracted by the personal qualities of the prince.—τῶν Κιλίκων. Cilicia was a country of Asia Minor, on the sea-coast, south of Cappadocia and Lycaonia, and to the east of Pamphylia.—Ασπενδοῦνς. Aspendus was a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the River Eurymedon.—συγγενέσθαι. "Was intimate with.”

§ 13.

Θυμβρίου. Hamilton and Ainsworth agree in making the ancient Thymbrium correspond to the modern Ishákli, situate at the foot
of a mountain called the Sultán Tágh.—παρὰ τὴν ὁδὸν. "Flowing along the road-side." Observe that παρὰ has here, as usual, with the accusative, the accompanying idea of motion. The dative, on the other hand, would imply rest. The reference appears to be to a fountain near the road-side, the waters of which flow for some distance parallel with the line of the road. Hamilton thinks that he has discovered the fountain to which Xenophon alludes, at Olon Bounar Debrent ("the pass of the great fountain"), which he describes as a copious spring of cold and sparkling water, gushing up from under the rocks close to the road, and at once forming a considerable stream. (Researches, vol. ii., p. 184.)—ἡ Μίδου καλομένη. "Called Midas's." Literally, "called that of Midas." Supply κρίνη for the government of Μίδου. For an account of the different legends respecting Midas, consult Class. Dict., s. v.—ἐξ Ἃυ. "At which." The preposition ἐπὶ here with the dative expresses proximity, (Matth. § 586.)—τὸν Σάτυρον ἡρεύσατο, κ. τ. λ. "To have caught the Satyr, having mixed it with wine," i. e., having poured wine into it. The Satyr here alluded to was Silenus, who became intoxicated on drinking of the fountain, and was thus captured. Midas, when he had him in his power, and sobriety had returned, put various questions to him respecting the origin of things and the events of the past.

§ 14.

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

§ 15.

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

§ 16.

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

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

§ 17.

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

ταῦτα προείπον. "Notified these things."—ἐτεί ἐσάλπηγξε. "When the trumpet sounded." Literally, "when (the trumpeter) sounded the trumpet," so that, in fact, ὅ σαλπηγκτές is understood. The word denoting the subject is commonly omitted, when the verb itself expresses the customary action of the subject.—ἐκ δὲ τοῦτον θάσσον προίντων. "And upon this, as they kept moving onward more and more quickly." Genitive absolute, αὐτῶν being understood. Observe, moreover, the peculiar force of the comparative in θάσσον.—ἀπὸ τοῦ αὐτομούτου. "Of their own accord."—δρόμῳ ἐγένετο, κ. τ. λ. The advancing line, actuated by a sportive spirit, broke at last into a run, and the Greeks returned, laughing, to their quarters, as is stated in the next section. Zeune very strangely takes ἐπὶ τὰς σκηνὰς to refer to the Persian tents. But the tents of the Greeks themselves are meant, as Krüger correctly remarks, and as appears most plainly from ἐπὶ τὰς σκηνὰς ἡλθον in the next section. Had Xenophon intended to have conveyed Zeune's meaning (absurd enough in itself), he would have written, in this last-mentioned section, ἐπὶ τὰς ἱαυτῶν σκηνὰς ἀπῆλθον.
§ 18.

tων δὲ βαρβάρων, κ. τ. λ. "Thereupon there was much fear both unto others of the barbarians, and, in particular, the Cilician queen fled out of her covered carriage." We have followed here what appears to be the most natural construction. Krüger makes βαρβάρων depend on φόβος, and regards ἄλλοις as a nearer definition of the former. This, however, is extremely harsh. With φόβος supply ἐγένετο.—ἐκ τῆς ἄρμαμάξης. Zeune, Weiske, and Krüger regard ἐκ here as equivalent to ἐπί. This, however, has been successfully refuted by Bornemann (ad loc.) and Sintenis (Jahrb. für Philol. und Pead., Bd. xlv., p. 152). Lion’s explanation (adopted by Bornemann and Poppo) appears to be the true one; namely, that the queen’s har- mamaza was probably drawn by oxen and mules, and its move- ments, therefore, on the present occasion, appeared to her to be too slow; so that, in her alarm, she leaped out of the vehicle, in order to make a more rapid escape.

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

§ 19.

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

§ 20.

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

Κύρος δὲ μετὰ τῶν ἄλλων, κ. τ. λ. The route of Cyrus’s army, as will be perceived from the map, now turns off again from the chain of Mount Taurus, and is directed toward Tyana, which Hamilton, Ainsworth, and Rennell make to be identical with Xenophon’s Dana. The modern name of Tyana is Kiz Hissar. The march to Tyana was probably made with the view of allowing time for the troops under Menon to arrive at Tarsus, and thus compel Syennesis to quit the Cilician gates. Hence, too, we may account for the length of time, three days, that Cyrus remained at Tyana.—ἐν ὕ. “During which time.” Supply χρόνῳ.—φοινικιστὴν βασίλειον. “A royal purple-wearer,” i. e., a wearer of royal purple. By this expression is meant a nobleman of the highest rank. With the Persians “a wearer of purple” meant the same as an individual of the highest rank; whereas the παραλυργεῖς, who were of lower rank, wore only facings of purple. We have here given what appears to be the best explanation of the disputed term φοινικιστὴς. There are other, but inferior modes of interpreting it. Thus, in the Lexicon of Zonaras, it is made equivalent to βασεῦς, and hence some translate φοινικιστὴν βασίλειον, “a royal dyer of purple,” i. e., a king’s dyer, supposing that there was a certain degree of authority connected with such an office. Larcher, on the other hand, interprets φοινικιστὴν by “a bearer of the red standard,” deriving it at once from φοινικίς.—καὶ ἔτερον τινα τῶν ὑπάρχων ὑπώκοστην. “And a certain other powerful individual of the chief officers,” i. e., a person high in
command in the barbarian army. By ὑπαρχος is meant a subordinate officer of the highest class; one who is not, indeed, a satrap himself, but who governs some part of a province, or holds some important command under a satrap. Thus, Ariæus is called ὁ Κύρος ὑπαρχος further on. (i., 8, 5.—Compare Poppo, Ind. Græc. ad Xen., Anab., s. v.)

§ 21.

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

λεκούπως εἰ. “Had left.” Observe here the employment of the optative, like the subjunctive in Latin, to show that the writer does not speak in his own person, but in that of the messenger who brought the tidings. Compare note on ὡς εἰπονλευνον αὐτῷ, i., 1, 3. —ἐπεὶ ἦσθετο ὅτι, κ. τ. λ. We have adopted here the reading of Dindorf. The common text has ἐπεὶ ἦσθετο τό τε Μένωνος στράτευμα,
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\[\delta \tau \iota \varsigma \eta \delta \eta, \ k. \ t. \ \lambda., \ but \ the \ authority \ of \ the \ MSS. \ is \ decidedly \ in \ favor \ of \ the \ former. \] Cyrus's stratagem, it may be here remarked, had completely succeeded; for Syennesis quitted the heights as soon as he learned that Menon's detachment had entered Cilicia and were about to manoeuvre in his rear, and also that the combined naval force of Cyrus and the Lacedaemonians was coming round from Ionia to Cilicia, under the orders of Tamos. — εἶσω τῶν ὄρεων. 

"Within the mountains," i. e., this side of Mount Taurus, having crossed the range and got into Cilicia.

καὶ \[\delta \tau \iota \tauριῆρεσ \ ήκουε, \ k. \ t. \ \lambda. \] According to Krüger, the construction is as follows: καὶ \[\delta \tau \iota \ ήκουε \ Ταμών \ ἔχοντα \ τριήρεις, \ τὰς \ Λακεδα-μονίων καὶ αὐτοῦ \ Κύρου \ περιπλεούσας \ ἀπὸ Ἰωνίας \ εἰς \ Κελλίκιαν. \] The objection, however, to this arrangement is, as Poppo correctly remarks, that Syennesis did not abandon the heights because he heard that Tamos had the vessels under his command, but because the vessels themselves were actually sailing around. Poppo thinks that we have here a confusio locutionum, and refers to a parallel passage in Thucydides (iii., 26); but his own explanation is not more satisfactory than Krüger's. Weiske, again, is of opinion, that the words from Ταμών to Κύρου, both inclusive, are a mere interpolation, and ought to be thrown out; an opinion which Schneider also favors; and yet the words in question were certainly in the text in the time of Demetrius Phalereus, since he actually cites them in his treatise περὶ Ἐρμηνείας, § 198, p. 80. The best, and certainly the most natural way, is to regard Ταμών ἔχοντα as a parenthetical clause, depending on ήκουε in common with τριήρεις, &c., and therefore to place a comma both before and after these words. The meaning will then be as follows: "and because he heard of triremes sailing around from Ionia to Cilicia, of Tamos commanding them, which were those of the Lacedaemonians and of Cyrus himself." Tamos, who is here spoken of, was an Egyptian, a native of Memphis, and had previously held a command under Tissaphernes in Ionia. (Thucyd., viii., 31, 87.) According to Diodorus Siculus, he fled to Egypt with his fleet, after the death of Cyrus, but was there put to death, together with his children, by King Psammitichus.

§ 22.

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

πεδιόν μέγα καὶ καλὸν. The plain of Cilicia Campestris, according to Ainsworth, is still almost everywhere remarkable for its fertility and beauty, but especially in the valleys of the rivers Cydnus (the route of Cyrus on the present occasion), Sarus, and Pyramus. ἐπιθρύνων. "Well-watered." Literally, "flowed upon," and taken here in a passive sense. Cilicia Campestris was watered by the Cydnus, Sarus, and Pyramus, already mentioned.—ἐμπλέων. "Full." Accusative singular neuter of ἐμπλέως, ὁ, Attic form for ἐμπλέος, α, ον, and agreeing with πεδιόν.—σήσαμον, καὶ μελίνην, καὶ κέγχρον. "Sesame, and panic, and millet." By σήσαμον is meant an Eastern leguminous annual plant, known from a very ancient period, and very interesting on account of the economical purposes to which it is applied. The seeds are boiled and eaten like rice; and, besides this, they yield an oil not unlike or inferior to oil of almonds, which in Japan, China, and Cochin China, where they have no butter, is employed as a substitute for it in cookery, and is also applied elsewhere to many useful purposes.—μελίνην. A plant of the genus panicum. It is at present cultivated in some parts of Europe for bread. The grain resembles millet.—κέγχρον. Millet is a plant of the genus millium, of which there are several species. That cultivated for food is called panicum Italicum. It yields an abundance of small grains, set around a compact spike at the top of the stalk. In the East, millet is used as food for men; but in Europe, though it is sometimes made into loaves and cakes, and frequently into puddings, it is mostly used for feeding poultry and domestic animals. (Penny Cyclop., s. v.)
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ϕέρει. Ainsworth says that the various productions mentioned here by Xenophon are still yielded at the present day, but that to them is added a considerable cultivation of cotton, rice, and sugar. —δρος δ' αὐτῷ περιέχει ὄξυρόν, κ. τ. λ. "Moreover, a strongly-defended and lofty mountain range surrounds it on all sides from sea to sea." By δρος ὄξυρόν is meant a mountain range defended by both nature and art. Under the description here given of the μέγα πεδίον, we have, in fact, one of Cilicia Campestris in general, which is inclosed on all sides by the sea and the mountain belts of Taurus and Amanus.—ἐκ θαλάττης εἰς θάλατταν. The reference here is to the two points on the coast where the mountains meet the sea, namely, the range of Taurus toward the west, and that of Amanus toward the east, at the mouth of the Sinus Issicus, or the promontory of Rhozus.

§ 23. 

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

Κυόνος ὄνομα. The Cydnus rose in the chain of Mount Taurus, and fell into the sea a little below Tarsus. It is now the Tersos. —ἐφρὸς ὄνομα πλέθρων. "Of two plethra in breadth." Observe that ἐφρὸς, like ὄνομα preceding it, is the accusative of nearer definition, and that πλέθρων depends not on ἐφρὸς, but on ποταμός.—πλέθρων. Consult note on i., 2, 5.

§ 24.

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

§ 25.

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

"ἀρπάζοντας τι. "While plundering something," i.e., while engaged in some marauding affair.—ὡπολειφθέντας. "Having been left behind," i.e., having lagged behind. Often said of stragglers from an army, who lag behind unperceived by their comrades, and hence the employment of ὑπ' with the verb.—ἐλτα πλανομένους ὄπολέσθαι. "Thereupon, wandering about, they perished," i.e., in this way perished while wandering about. Sometimes, for the sake of emphasis, when the participle is placed before the other verb on which it depends, the particle ὑπτα, or ἐπειτα, or, also, ἐλτα, is inserted between, or else appended to the two. (Buttmann, § 144, 6.)—ἐκατὸν ὀπλίται. Krüger, as already remarked, proposes to read ἐκατὸν ἐκαστος ὀπλίται. Compare iv., 8, 15, and Matthiae, § 301, Obs.

§ 26.

καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. With the second τὰ supply ὑντα.—μετεπέμπτε τὸν Συνένεσιν, κ. τ. λ. "Sent for Syennesis to come unto him," i.e., summoned Syennesis into his presence. Observe that the middle verb is strengthened here by the addition of the reflexive pronoun with εἰς. This serves to impart more precision to the sentence, and to render it more graphic.—ὁ δ’ ὡτε πρότερον, κ. τ. λ. "He, however, answered, that he had neither ever as yet before this, come into the hands of any person superior to himself, nor was he, on this occasion, willing to come into those of Cyrus," i.e., had never put himself into the power of any person, &c. With Κύρω supply εἰς χειρὰς. The phrase εἰς χειρὰς ἐλθεῖν, ἐπειτα, συνεσσά τινι, is more commonly employed of close fight: "to come to blows with one." (Xen., Cyrop., viii., 8, 22.—Thucyd., iv., 33, 72.) Observe the change of construction in the latter clause of this sentence, ὡτε ἐκθέλε, where we would expect the infinitive.—πρὶν ἡ γεννὴ αὐτὸν ἐπεισε. The adverb πρὶν is used with the indicative, when the action which is defined and the event which limits it are both past, and are represented as past facts. (Kühner, § 848, p. 462, ed. Jelf.)
§ 27.

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

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

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

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

CHAPTER III.

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

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

§ 2.

μικρὸν ἐξῆφυγε, k. τ. l. "Narrowly escaped being stoned to death." Observe that *πετρωθῆναι* is simply "to be stoned;" but *καταπετρωθῆναι*, "to be stoned to death." Hence, Poppos correctly renders the present clause by *vix effugit quin lapidibus interfeceretur.* Observe, moreover, the employment of the negative μὴ with *καταπετρωθῆναι*, and which Sturz (Lex. Xen., s. v. *ἐκφεύγειν* 3) erroneously regards as redundant here. Its presence is to be explained on the general principle of strengthening a negation. The Greeks were in general so accustomed to the rule that one negative only strengthens another, that frequently a verb like *ἐξῆφυγε*, which in itself implies a negative, is still construed with another negative. (Buttmann, § 148, n. 9.)—τοῦ μὴ καταπετρωθῆναι. We have given here the accusative, with Dindorf, in place of the genitive, τοῦ καταπετρωθῆναι, of the common text. The expression *ἐκφεύγειν* τινὸς means "to escape out of a thing," *effugere ex aliqua re;* whereas *ἐκφεύγειν* τι is "to escape a thing," *effugere rem.* Now, if we retain the genitive
in the text, καταπετρωθήναι can have no other meaning than "to be attacked with stones." But the presence of the negative μή directly opposes such a version, and shows that the verb means "to be stoned to death." The accusative, therefore, is alone correct. (Poppo, ad loc.)

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

§ 3.

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

τά τε ἄλλα. "Both in other respects."—καὶ ἔδωκε. "And, in particular, gave me." When we have τέ in the first clause and καὶ in the second, καὶ implies the greater emphasis of its own clause. This inessive force of καὶ is particularly seen when it connects the general and particular. Thus, we have τά τε ἄλλα in the previous clause followed here by καὶ ἔδωκε, κ. τ. λ.; and καὶ, in consequence, takes the meaning of "and in particular," or "and especially." In this way, moreover, has arisen the expression ἄλλως τε καὶ, which is to be simply rendered "especially." (Kühner, § 758, 3, ed.)
Jelf.)—οὖκ εἷς τὸ ἱδίον κατεβήμην ἐμοί. "Laid not up for myself for my own use."—ἄλλα ὁδὲ καθηδυνάθησα, κ. τ. λ. "Nay, nor did I squander them in a life of luxury and pleasure, but I expended them on you." Observe here the elegant and forcible use of ἄλλα in ἄλλα ὁδὲ. A sudden thought suggests itself to the speaker, that, since many squander on luxury and pleasure money given for other purposes, the same charge might be brought against himself, and he therefore abruptly anticipates this objection by ἄλλα. (Weiske, de Pleonasm. Gr., p. 174, ed. Oxon., p. 111. — Compare Hartung, Lehre von den Partikeln, ii., p. 37, 4.)—εἷς ἰμάς. Observe the force of εἷς here as referring to an express and direct object, and therefore equivalent, in fact, to "directly upon." Compare note on εἷς τὴν στρατιάν, chap. ii., § 27.

§ 4.

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

ἐκ τῆς Χερσονήσου αὐτοῦ εἴξελανὼν. He means, in fact, checking their incursions into the Chersonesus, and driving them out whenever they had succeeded in making an inroad. Compare note on ὑπὲρ Ἑλληστόντον, i., 1, 9.—ἀφαίρεσθαι τοὺς ἐνικούντας, κ. τ. λ. "To take away their land from the Greeks who dwelt therein," i. e., to deprive the Grecian colonists of their settlements in the Chersonese. Verbs which signify "to take away" are construed with two accusatives, one of the person and another of the thing taken away. Observe that from Homer downward the middle voice of ἀφαίρεω is more frequent than the active.—ἀνθ’ ὅν εὖ ἐπαθον ὑπ’ ἐκείνου.
"In return for the benefits I had received from him." Literally, "in return for (the things) with reference to which I had been well off through him." Observe that ἀνθ' ἦν is here equivalent to ἀντὶ τοῦ τοῦ ἂ, the genitive ἦν being an instance of the ordinary Attic attraction.

§ 5.

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

ἀπορεῖσθαι δ' ὦμόν ὑμῖς. "Still, however, I will prefer you."—καὶ ὀπόσοι ἐρεῖ ὀνείς. "And never shall any one say." In a negative proposition, all such general terms as "any one," "at any time," "any where," &c., are expressed by compound negatives, on the principle that an accumulation of negatives strengthens the negation. (Matthiae, § 609)—εἰς τοὺς βαρβάρους. "Among the barbarians," i. e., into the land of the barbarians. Compare note on εἰς Πισίδας, i., 1, 11.

§ 6.

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

§ 7.

καὶ οἱ ἀλλοι. “As well as the rest,” i. e., those under the command of the other generals.—ὅτι οὗ φαίη, κ. τ. λ. “Because he refused to march toward the king.” Consult note on οὗ ἐφασων, § 1. Observe, moreover, that παρείσθαι is here neither the present, with the force of a future, as some maintain; nor the present aorist, as Krüger very strangely insists; but the simple infinitive present after οὗ φαίη, the latter being taken as a combined idea.—παρὰ βασιλέα. Observe that ἐπὶ βασιλέα would convey the idea of advancing against in order to attack; but that παρὰ βασιλέα implies merely a
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gothing toward, or an approaching. Thus we have, ii., 2, 3, lévai épi basiléa, and again, ii., 2, 4, lévai parà tôn Kýron fílon.—parà Ænión kai Pasión. "From Xenias and Pasion," i. e., having left those commanders. Some supply here ἀπέλθοντες; but this is quite unnecessary, the idea being sufficiently conveyed by the preposition παρὰ.—καὶ τὰ σκευοφόρα. "And their baggage." Literally, "and the beasts of burden that carried their baggage." Supply κτήνη. These were mules, asses, and oxen, and are expressly distinguished from horses in another part of the work (iii., 3, 19). Some supply the ellipsis more fully by κτήνη τε καὶ ὀχύματα, from Herodian (viii., 1), but this is not required. Compare Bos, Ellips. Gr., s. v. κτήνη, and Schaefer, ad loc.

§ 8.

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

§ 9.

τοῖς προσελθόντας αὐτῷ. "Those who had come to him." The ref-
ence is to those who had left Xenias and Pasion.—'Ἀνδρεὶς στρατιώται. Krüger remarks, that this speech belongs to the class which the Latin rhetoricians termed "orationes figurae," and the Greek, λόγοι ἐκχηματισμένοι. This mode of addressing an audience is employed, when the speaker does not wish to express himself fully on certain points, but leaves these to the penetration of his hearers. So, on the present occasion, Clearchus does not tell his hearers, in so many words, that they are in a situation beset with difficulties, but he artfully expresses himself in such a way as to let them draw this conclusion of themselves. Compare Quintilian, ix., 2, 62, and Ernesti, Lex. Technol. Gr. Rhet., s. v. σχηματίζειν.—τὰ μὲν ὅν Κόρον, κ. τ. λ. "It is evident that the affairs of Cyrus now are in the same position with regard to us, that ours are with regard to him," i. e., all obligation has ceased on both sides. Literally, "it is evident that the affairs of Cyrus have themselves so toward us as ours have themselves toward him." With ἐξεὶ supply ἐαυτά, and with τὰ ἡμέτερα supply ἐξεὶ ἐαυτά.—ἐτεὶ γε οὐ συνεπόμεθα αὑτῷ. The meaning is this: since at least we are so far not his soldiers that we do not any longer march with him against the king, though in other respects we are still nominally his troops. Observe here the limiting power of γε.—οὕτε ἐκεῖνος ἐτι ἦμιν μισθοδότης. A most artful remark, and well calculated to produce uneasy feelings in his auditors.

§ 10.

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

ἐμοί οὖν. "Unto me, then, I confess." Observe the force of the emphatic ἐμοί.—καθεύδειν. "To be slumbering," i. e., to be wasting the time in inaction.—ἐκ τούτων. "Next." Equivalent to μετὰ ταῦτα, i. e., "after these things." The preposition ἐκ is especially used of the immediate development of one thing from another; of the immediate succession in time, so that there is an unbroken connection between them. (Kühner, § 621, ed. Jelf.)—καὶ ἐκείς γε μένομεν αὖτοῦ. "And so long, at least, as we remain here." When the thing is uncertain, ἐκεῖ is joined with the subjunctive or optative; but when certain, with the indicative. Thus ἐκεῖ ἀν μένομεν, "until we may remain;" but ἐκεῖς μένομεν, "while we are actually remaining." (Buttmann, § 146, 3.)—σκέπτον έλναι. "To be a thing necessary to be considered (by us)," i. e., that we must consider. Verbals in τέον are used in Greek in the same way as the Latin gerund in datum, to express necessity.—ἡδὲ ἀπέναι. "To depart at once."—ἄπιμεν. The present in a future sense. Observe that εἰμὶ, "to go," and its compounds, are almost always used in Attic, in the present tense, as regular futures, and only in later writers, as Pausanias and Plutarch, return to a present signification.—δῆλος οὐδέν. "There is no advantage (to be derived)." Supply κατά.

§ 12.

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

_ek_ ὑν τοῦτον. "Upon this, then." Observe that _ek_ τοῦτον is here, equivalent to μετὰ τοῦτο, and consult Poppos, _Ind. Græc._, s. v _ek._— _ek_ τοῦ ἀντιμάτων. "Of their own accord."— _λέξοντες_ ἡ ἐγκέφαλισσικον. "For the purpose of stating what they thought." Observe here the employment of the future participle to express a purpose. (Buttmann, § 144, 3.)—καὶ ὑπ' _ἐκείνον_ ἐγκέφαλισσικον. "Even (secretly) directed by him (so to do)." Weiske thinks that the idea of secrecy is conveyed by _ἐγκέφαλισσικον_, but it is rather to be inferred from the whole context.— _ἡ_ ἀπορία. "The utter impossibility." Observe that ἀπορία here implies a total want of means or resources.— _ἀνερ_ τῆς γνώμης. "Without the consent."

§ 14.

eἰς ὑπ' ἐπε. "And then one (of the latter) recommended," _i. e._, one of the _ἐγκέφαλισσικον_. The combination _εἰς_ ὑπ' is often used to connect sentences, ὑπ' referring to what has gone before. (Kühner, _§ 721_, 1, ed. Jelf.)— _προφητούμενος_ οἰκεύετοι. "Pretending to be desirous."— _στρατηγοῦς_ μὲν ἐλέασθαι ᾄλλοις. "That they choose other generals." Observe that ἐλέασθαι depends, in construction, on _ἐπε_ that precedes. Some supply _δειν_ before ἐλέασθαι; but if we give _ἐπε_ the meaning of "recommended," this awkward ellipsis may easily be rejected. Weiske makes this whole speech an ironical one. Not so by any means. It is, on the contrary, an artful attempt to depict in strong colors the difficulties by which they are surrounded, while proposing, with apparent sincerity, certain modes of escaping from these.— _εἰ_ μὴ _βούλεται_ Κλέαρχος, _κ. τ. λ._ The Greeks often quote the words of another narratively, and yet suddenly change into the _oratio recta_, as if the person himself were speaking. Observe, moreover, that we have here the indicative ( _βούλεται_), because the speaker has a strong persuasion, bordering on certainty, that Clearchus will be willing to lead them on their proposed return home. And hence the remark of Clearchus in reply to this (§ 15), _ὡς_ μὲν _στρατηγήσωσι_, _κ. τ. λ._ (Hickie, _ad loc._)— _ἡ_ ὑπ' ἀγόρα ἤν, _κ. τ. λ._ "Now the market (for procuring these) was," &c. This clause is inserted parenthetically by Xenophon himself, for the purpose of showing how futile such an arrangement as the one here recommended must necessarily prove under existing circumstances. The speaker himself, too, knows this very well, but his object in proposing such a course is, in reality, as already remarked, to let the Greeks see how completely dependent they are upon the very prince whom they refuse any longer to serve." (Krüg., _ad loc._)— _καὶ_ _συσκευάζοντα_. "And that they pack up their baggage."
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ἐδόντας δὲ Κῦρον αἰτεῖν, κ. τ. λ. "And that (some of their number) having gone (unto), ask Cyrus for vessels." Observe the double accusative with a verb of asking. With ἐδόντας, moreover, supply τενάς, the reference being to a delegation to be sent for this purpose. Schaefer is wrong in supposing that ἐδόντας is here redundant. (ad Soph., Αj., 1183.)—ἡγεμώνα. "A guide."—διὰ φιλίας τῆς χώρας. "Through the country (thus made) friendly toward them." The guide, he takes it for granted, will procure for them a friendly reception along the route which they may pursue on their return. Another artful remark; the fallacy of which his hearers would not be long in perceiving, but which would nevertheless remind them that they were now in the heart of an enemy's country, so that returning was as dangerous as advancing. The common text has ὥς before διὰ φιλίας, which we have rejected with Dindorf and others. —τῆς χώρας. Observe here the peculiar employment of the article. When, as in the present case, an adjective without the article stands in connection with a substantive which has the article, but not between the two, the object designated is thereby distinguished, not from other objects, but from itself in other circumstances. (Buttmann, § 125, n. 3.)

συνάττεσθαι τῷ ταξιστῇ. "That they marshal themselves instantly." With ταξιστῷ supply ὅδον, and observe the employment of the accusative in an adverbial sense.—πέμψαι δὲ καὶ. Supply ἄνδρας or τινὰς.—προκαταληψαμένους. "To preoccupy." The future participle again employed to denote a purpose or aim.—διὸς μὴ φθάσωσι, κ. τ. λ. "In order that neither Cyrus nor the Cilicians may anticipate us by having seized upon them." The verb φθαῖνω is joined with a participle of another verb, in the same manner as τυγχάνω, &c. Here, again, it is indirectly shown to the Greeks how easy it would be for Cyrus or the Cilicians to cut off their retreat by seizing upon the mountain passes in the range of Taurus.—χρήματα. "Effects."—ἐξομεν ἄνηπτακότες. "We have in our possession, having obtained (them) by plundering." The verb ἔχω is often joined with a participle agreeing with the subject. This is not, as some suppose, a mere circumlocution for the simple verb, but is purposely employed to denote the continuance of the action or its effects. So, in Latin, we have habere, with a passive participle in the accusative; as, "rem aliquam pertractatam habere." (Kühner, § 692, ed. Jef.)—τοσοῦτον. "Thus much (merely)." Supply μόνον. (Krüg., ad loc.)

§ 15.

ὡς μὲν στρατηγήσωντα ἔμε, κ. τ. λ. "Let no one of you say that I
intend to take upon myself this office of commander; for I see many
things in it on account of which this must not be done by me; but (say
rather) that I will obey the man whom you may have chosen (for that
purpose), as much as is possible.” In § 6 we have ὧς construed with
the genitive absolute (ὅς ἐμοί οὖν ἐλυτρος), where we should have ex-
pected the accusative with the infinitive. We have here a similar
usage with the accusative absolute. (Matthiae, § 569.)—στρατηγή-
σοντα . . . στρατηγίαν. Observe here the accusative of the cognate
noun, which is so much more frequent in Greek than in English,
and by which the Greek language avoids the enfeebling accumu-
lation of such words as our make, do, have, &c. (Buttmann, § 131, 3.)
—ὁς δὲ τῷ ἰνδρί, κ. τ. λ. Observe here in ὧ the attraction for ὤν.
As regards, moreover, the future πείσομαι, it is to be remarked
that we would here expect πεισόμενον, which would be the proper
construction after στρατηγήσοντα; but the form of the sentence is pur-
posely varied in order to imitate the carelessness of familiar dis-
course. (Jacobs, ad Achill. Tat., p. 704, seqq.) Observe, also, that
before ὧς δὲ τῷ ἰνδρί, κ. τ. λ., we must supply λέγετε, or λέγετε
μᾶλλον. (Poppo, ad loc.)—καὶ ἄρχεσαι. “(How) to submit to au-
thority also.” Literally, “to be commanded,” i. e., not only how to
command, but also how to obey.—ὁς τις καὶ ἄλλος, κ. τ. λ. “Even
as much as any one else of men.” Literally, “as even any one else
of men especially (knows).” So that μάλιστα belongs, in fact, to
ἐπισταται understood.

§ 16.

ἄλλος ἰνδρί. Halbkart thinks that this speaker was Xenophon
himself. He finds a strong argument in favor of this opinion in the
Socratic tone pervading the discourse; and remarks also, not un-
aptly, that had the same judicious advice been given by any other
one of the Greeks, Xenophon would certainly not have forgotten to
mention his name. Bornemann inclines to the opinion of Halbkart,
but Krüger opposes it.—ἐπιδεικνύς τὴν εὐθέτειαν, κ. τ. λ. It will be
perceived that we have here a grave refutation of the previous
speech, which would not have been the case had that speech been,
as some suppose, merely an ironical one. The object of both
speakers is the same, namely, to work upon the feelings of the sol-
diery.—τοῦ κελεύοντος. “Of him that recommended,” i. e., of the
previous speaker, mentioned in § 14.—ὁς περ τάλιν τὸν στόλον, κ.
τ. λ. “Just as if Cyrus were not going to make the same expedition
again (at some future day),” i. e., just as if Cyrus, whose expedition
we are now marring by our refusal to proceed, will not at some fu-
tute day prosecute it again with more obedient auxiliaries, and need, in that event, the very ships which it is proposed that he now give unto us. The meaning of this passage has been misunderstood by many.—ποιομένου. Not, as some say, the present participle with a future meaning, but an actual future participle, and an Attic contraction for ποιησομένου. (Compare the remarks of Buttmann, Ausf. Gr. Sprachl., vol. i., p. 403, Anm. 16.)—φιλαμανώμεθα την πράξιν. "Whose undertaking we are marring," i. e., by our refusal to accompany him any further. Literally, "for whom we are marring the undertaking."

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

§ 17.

εγώ γάρ δικοίνη, κ. τ. λ. "For I should hesitate." Observe that γάρ here refers back to επιθεικόν μὲν τιν προχειλον, κ. τ. λ.—αύτας τας τρόφησιν. "Together with the galleys." The pronoun αύτός in the dative case, with a substantive, denotes accompaniment. Sometimes the preposition σων is expressed; in Attic Greek, however, it is most commonly omitted. (Matthiae, § 405, Obs. 3.)—καταδύσῃ. Poppo (Miscell. Crit., vol. i., p. 52) conjectures καταδύσαι, in the optative, because the optative δικοίνη precedes. But the MSS. give ἀγάγη in the succeeding clause, not ἀγάγοι, and, besides this, the subjunctive here is correct enough. It is true, that when the principal verb is in the optative with or without ἀν, the dependent verb is generally in the optative, if the aim, &c., proposed is merely a supposition, without any notion of its realization; but if this notion does come in (as in the present case, where the spirit of the argument clearly requires it), the subjunctive is employed. (Kühner, § 808, ed. Jelf.)—μη ἡμᾶς ἀγάγη, κ. τ. λ. "Lest he lead us into some place) whence it will not be possible to escape." Observe
that for ὅθεν the full construction would be ἐκείσε ὅθεν. — λαθεῖν αὐτῶν ἀπεκλήθων. "To depart without his knowledge." Literally, "to have escaped his observation in having gone away." The verb λανθάνω with a participle has, like τυγχάνω, &c., a kind of adverbial force.

§ 18.

ταῦτα μὲν φιλαρίας εἶναι. "That these things are mere foolerries." The demonstrative pronoun, forming the subject of a proposition, is often put in the neuter gender, with the force of a substantive, and followed by a masculine or feminine noun in the predicate. This construction occurs especially in the poets. (Matthiae, § 440, 7.)—οἴτινες ἐπιτήδειοι. "Who are proper for the purpose." Supply eἰσά.I.
—ἐρωτάν. There is no need whatever here of any ellipsis of δεῖν, as some maintain.—τί. "For what." Observe that τί is here equivalent to εἰς τί. This construction, however, only prevails with the accusative of neuter pronouns or adjectives. (Matthiae, § 409, 6.)—καὶ εάν μὲν ἡ πράξεις, κ. τ. λ. "And if the undertaking be like (that) in which he also before this employed hired troops." The reference is to the journey which Cyrus made into Upper Asia, when sent for by his father, who lay sick at Babylon; on which occasion the young prince took with him three hundred Greek mercenaries, under the command of Xenias. Compare i., 1, 2.—παράπλησια οἰσπερ. By the law of attraction, οἰσπερ must necessarily be for τοιαύτη οἰσπερ. But although we can say τί χρώμαι αὐτῷ, and οὐκ ἔχω δ τι χρώμαι, and so with other neuter pronouns (and also adjectives), as remarked above, we can not in like manner say χρώμαι αὐτῷ τὴν πράξιν. There would seem to be something wrong, therefore, in the reading of the text (οἰσπερ), though given by all the MSS. Some propose to substitute οἰαπερ, in the acc. plur. neut., but the feminine singular appears certainly preferable to this. (Poppo, ad loc.)—κακίους. "Inferior to," i. e., in point of fidelity.

§ 19.

τῆς πρόσθεν. "Than the former one." Supply πρᾶξεως. Observe the adverb between the article and the understood noun, supplying the place of an adjective.—ἀξιοῦν ἡ πείσαντα, κ. τ. λ. "(Then) that we ask (of him) either that (he), having persuaded us (to the step), lead (us along with him), or, having been persuaded (by us), send (us) away to a friendly country." With φίλιον supply χώραν. The other ellipses can easily be supplied by the student. Observe that the infinitive ἁξιοῦν refers back to δοκεῖ μοι in the previous section.—πρὸς φίλιον. Zeune, Weiske, Krüger, and others make this equiv-
NOTES TO BOOK I.—CHAPTER III. 269

alent to φιλικῶς, but without any propriety, since this idea is already implied in πεισθέντα.—ἐπόμενοι ἂν. The particle ἂν here belongs not to ἐπόμενοι, but to ἐποίηθεν coming after. The position of ἂν in a sentence depends, as Buttmann remarks (§ 139, note 4), either on euphony, or on the need of making the uncertainty expressed by it earlier or later perceptible. In the present case it is placed early in the sentence, to make the uncertainty early apparent. (Krüger, ad loc.)—φίλοι αὐτῷ καὶ πρόθυμοι. "As (men) friendly unto him and zealous (in his cause)."—πρὸς ταύτα. "With reference to these things," i. e., these inquiries on our part.—πρὸς ταύτα βουλεύεσθαι. "Deliberate upon these matters," i. e., deliberate further on what Cyrus may say.

§ 20.

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

ἐπὶ τῷ Ἑυφράτῃ ποταμῷ. "At the River Euphrates," i. e., on or near its banks. The Euphrates was a celebrated river of Asia, rising in Armenia, and emptying in the Persian Gulf.—δώδεκα σταθμοῖς. The real distance was nineteen σταθμοῖ; but Cyrus purposely mentions a less number, in order that the troops may not be deterred by the length of the intended route. (Σιών, ad loc.)—πρὸς τοῦτον ἐλθεῖν. "To go against this one."—γὰρ δίκην ἐπιθέειν. "To inflict the punishment (that he merited)," i. e., for his previous conduct. Observe the force of the article.
\$21.

οἱ αἰφετοὶ. "The persons selected," i. e., the delegates from the Grecian army.—δὲ ἰἄγει. "That he is leading them." Observe, again, the sudden change to the direct mode of speaking. In the indirect, the optative would be employed, as in \$21.—προσατοῦναι δὲ μισθῶν. "And unto them asking additional pay." Observe the force of προς in composition. Literally, "unto them asking pay in addition," i. e., in addition to what they already received.—ἡμύὸλον ὦ πρὸτερον ἔφερον. "Half as much more as they were previously accustomed to receive." Literally, "a whole and half (of that pay), which they were previously," &c., i. e., ἡμύὸλον ἐκεῖνον τοῦ μισθοῦ ὦ (attraction for ὦ) πρὸτερον ἔφερον. Observe that ἡμύὸλον here indicates the ratio of \( \frac{3}{2} \) to 1.—ἀντὶ δαρεικοῦ, κ. τ. λ. This would be in our currency about \$5.25, instead of about \$3.50, their previous pay; the half Daric being about \$1.75. Consult note on μυρίονς δαρεικόυς, i. 1, 9.—τοῦ μυνὸς. "The month," i. e., each month. When the time is in the genitive, it is considered as the cause or antecedent condition of the action, from which that action arises; whereas when the accusative is employed there is always a notion of a space of time over or during which the action extends, as coincident and coextensive with it.—ἐν γε τῷ φανερῷ. "At least openly."

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CHAPTER IV.

\$1.

Φάρον. The Psarus, a large and rapid stream, rose in the mountains of Cataonia, passed through the rocky barrier of the central chain of Taurus, and pouring its waters along the Cilician plain, emptied into the Mediterranean. It is now called the Seihún. In giving the ancient name of this river, we have followed the best MSS., with Dindorf. The common text has Φάρον, for which Hutchinson and others substitute Σάρον, on the authority of the ancient geographical writers; but this latter form appears to be a corruption from Φάρον, or, at least, a softer mode of expression (like στακός for ψιττακός), and Φάρον would seem to mark the transition state from the more correct form to the other.—Πύραμον. The Pyramus, now the Seihün, rose in the mountains of Cataonia, bordering on Commagene, forced its way through the barrier of Taurus, traversed Cilicia, and fell into the Sinus Issicus. Ainsworth thinks that the army of Cyrus crossed this river in the lower part, as being
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§ 2. for which vol. with This leaving oxer vessels. We have placed a comma after δαλάττη, thus affording a much better sense than the ordinary text. The term οἰκονομένην will then be rendered by itself, “inhabited,” as opposed to the idea of a deserted city.

§ 2.

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

§ 3.

ἔπι τῶν νεών. “In the ships.” Compare note on ἔπι αὐταῖς, in
the preceding section.—ἐκτακοσίων. Diodorus (xiv., 19, 21) gives the number as 800 (ἐκτακοσίους), and he also states that they were actually sent by the Spartan Ephori. Compare note on ἀι ἐκ Πελο-
ποννήσου νῆς, at the commencement of the preceding section.—ἀν ἐστρατιγῆς. "Which he (now) commanded."—ἀνίμων κατὰ τὴν Κιρίου σκηνὴν. "Were moored opposite the tent of Cyrus." We have given κατὰ here, with Schneider, Poppo, Krüger, and others, as far prefer-
able to παρὰ, the reading of some of the MSS. The meaning of παρὰ σκηνῆν will be "near the tent," i. e., by the side of it.—παρ' Ἀβροκόμα. "With Abrocomas." Krüger prefers the genitive Ἀβρο-
kόμα, i. e., from Abrocomas. (de Authent., p. 41.)

§ 4.

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

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

τὸ μὲν ἐσωθεν, κ. τ. λ. "The inner wall, in front of Cilicia," i. e., facing Cilicia, or on the frontier of this country. Supply τείχως.—
Συνεννέσσει εἰλχὲ, κ. τ. λ. Since the treaty concluded with Syennesis, no resistance was to be feared on this side.—τὸ δὲ ἔξω, κ. τ. λ. "But the outer one, which was in front of Syria," i. e., on the Syrian frontier. Observe that the article is prefixed to πρὸ τῆς Σύριας, be-
cause this was the more important wall of the two, as far as the
present movements of Cyrus were concerned. Poppo, therefore, unnecessarily suspects that the article has been dropped before πρὸ τῆς Κιλικίας.—βασιλέως ἐλέγετο φιλικὴ φιλάττειν. Abrocomas had been sent down to Phœacia apparently for this very purpose.—διὰ μέσου τούτων. "Between these (two)." The stream intersected the pass midway.—Κύρος. This is the reading of the best MSS. The common text has Κέρσος. The modern name of this river is the Merkez-su.—εὖρος πλέθρων. Consult note on εὖρος δόο πλέθρων, i., 2, 23.

"And the whole space between the walls was three stadia." Observe that the article here with μέσον gives it the force of a substantive. Observe, moreover, the peculiar construction of ἴσαν, which is made to agree, not with τὸ μέσον, but with στάδιον. Sometimes the verb is governed in its number, not by the subject, but by the substantive which stands with the verb as predicate, if this is the nearest. (Matthiae, § 305.)—οὐκ ἤν. "It was not possible."—καὶ τὰ τείχη εἰς τὴν θαλατταν καθήκοντα. According to Ainsworth (p. 59), traces of walls are still to be seen in this quarter.—ἡλίβατος. "Impassable." The term ἥλιβατος must not be derived from ἥλιος and βαίνω, as if signifying "traversed only by the sun," i. e., lofty, steep, &c.; but it must be regarded as a shortened form from ἡλιότας, "step-missing," "hardly to be trodden," and so, impassable, steep and sheer, &c. (Consult Buttmann, Lexil., s. v.)—ἐπὶ δὲ τοῖς τείχοις, κ. τ. λ. "And by both the walls stood the pass (in question)," i. e., and from one wall to the other was the pass. We must be careful not to understand here by πύλαι, as some do, merely gates or openings in the two walls, since the existence of such would be implied as a matter of course. Xenophon intends by the words of the text to designate the position of the pass itself, and they contain, therefore, a very strong argument in favor of Weiske's conjecture, ἴσαν δ' ἐντάθα. As regards, moreover, the employment of ἐφειστήκεσαν, it may be observed that, since the pass was fortified by both nature and art, especially the latter, it may well be said to "stand" upon the view. Compare the expression ἡκοδόμηται, as applied to the same by Diodorus Siculus. (xiv., 20.)

§ 5.

ὅπως ὄπλιτας ἀποθιδύσειν, κ. τ. λ. "In order that he might disembark heavy-armed men within and without the gates." By εἰσὶ τῶν πύλων is meant the space between the two walls, and by ἐξὶ τῶν πύλων the country of Syria. Cyrus intended, therefore, if he found M 2
Abrocomas in possession of the wall at the other end of the pass, and fronting on Syria, to attack him at once in front and rear.—βιασόμενον. "Having dislodged."—ἐξοντα. "Since he had."—Κύρον ὄντα. "Of Cyrus’s being," i.e., that Cyrus was.—ἀναστήρεσθαι. "Having turned back."—ἀπήλανεν. "He marched away."—τριμάκοντα μυρίων στρατιῶς. "Three hundred thousand men." Literally, "thirty ten-thousands of an army."

§ 6.

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

§ 7.

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

§ 8.

ἀλλ' εὖ γε μέντοι ἐπιστασθωσαν. "But let them well know (this), at least," i. e., let them rest assured of this, if of nothing else. Observe that ἐπιστασθωσαν is the imperative of ἐπιστασμα.—ὅτε οὖθε ὑποδεχθεῖσαν, κ. τ. λ. "That they have neither fled into concealment . . . . . . nor have they escaped beyond my reach." The difference between ὑποδηράσκω and ὑποφεύγω is well pointed out by this passage. The former signifies to run away secretly, so that the fugitive's place of retreat is unknown; the latter, to flee away, so as to escape being taken—μά τοῖς δειοῖς. "By the gods." The particle μά is used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to. In itself it is neither affirmative nor negative, but is made so by some word added, as ναί, οὐ, &c., or in Attic merely by the context. In the present instance it is only seemingly negative, the negation being really in the οὐκ which follows.—οὐδ' ἐρεί σοῦ/εις. "Nor shall any one say." Observe the double negative strengthening the negation.—χρώμαι. "Make use of him."—καὶ αὐτοὺς κακῶς ποιῶ. "I both ill treat them." Observe that αὐτοὺς here refers to τίς that precedes, and is expressed in the plural because τίς implies a plurality. (Matthiae, § 434, 2, b.) ἀλλ' ἱόντων. "Let them then go." Observe that ἱόντων is for ιέτωσαν. The common text has ιόντων οὖν, but the best editions reject οὖν, because this particle cannot be joined with the imperative, since the notion of immediate command excludes that of a condition. In the present instance, οὖν probably arose from the various reading ιέτωσαν. (Schneider, ad loc.—Kühner, § 424, e.)—ὅτι κακίους εἰσὶ περὶ ἡμᾶς. "That they are acting a worse part toward us." Lit-
eraly, "are worse toward us."—Καίτω εξω γε. "Although I have, 'tis true." The ἀλλὰ which follows, and serves as an opposition to this, must be rendered "still." (Hartung, vol. i, p. 404, 411.)—καὶ τέκνα καὶ γυναῖκας. The absence of the article is customary in such cases.—ἐν Τραλλαπτ φρονορύγεα. "Guarded in Tralles," i. e., under the protection of my garrison there. Tralles was a town of Lydia, a short distance north of Magnesia ad Meandrum. The ruins lie upon the table-land that advances from Mount Messogis, and reaches down to the modern town of Aidin. (Ainsworth, p. 61.)—στερήσονταν. "Shall they deprive themselves," i. e., by their misconduct. The middle here retains its full force, and is not to be taken for the passive.—τῆς πρόσθεν περὶ ἑμὲ ἄρετης. "Their former gallant behavior toward me," i. e., in my service.

§ 9.
καὶ ἄθυμοτέρος ἦν. "Was even rather backward."—τῆν ἄρετην.
"The magnanimity," i. e., in not seeking to punish the two Greek commanders for their ungenerous desertion.—ὁδιον καὶ προθυμότερον. "More cheerfully and readily."—Χάλον ποταμοῦ. The Chalus has been generally, and now that the distances have been more accurately determined, we can say correctly, identified with the Chālib or Koweik, the river of Aleppo. It abounds in fish even at the present day, according to Ainsworth (p. 63).—πραέων. "Tame."—θεοῖς ἐνόμιζον. "Regarded as gods." Lucian, in his treatise on the Syrian goddess (xiv., vol. ix., p. 91, ed. Lehm.), has a passage that will explain this of Xenophon: "They consider fishes to be a sacred thing, and never touch them. They eat, moreover, all other birds except the pigeon. With them this is sacred. These usages seem to themselves to have been introduced in honor of Derceto and Semiramis; in the first place, because Derceto bore the form of a fish; and secondly, because Semiramis was at last metamorphosed into a pigeon." (Hickie, ad loc.) Derceto was the mother of Semiramis, according to the ordinary legend, and, having thrown herself into the sea, became partially transformed into a fish. According to Diodorus Siculus (ii., 4), and also Lucian, her statues represented her as half woman, half fish, the female part being from the head to the loins.—καὶ ἄδικεὶν οὐκ εἶων. "And did not allow (any one) to injure them." Observe that εἶων is the imperfect of εἶω, being contracted from εἶον.

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

§ 10.
τὰς πηγὰς, κ. τ. λ. "To the sources of the River Dardes." We have given Δάροντος, with Dindorf, on good MS. authority. The common text has Αράβακος. Rennell thinks that the river here meant is the same with the modern Fay fountain; but he is opposed by Reichard, who declares for the Sedjsjur or Sedschur. (Lion, ad loc.)—[he has] the Behlansus Basileia. Consult note on ενταύθα ἦσαν τὰ Συννεσίων βασιλεία, i., 2, 23.—τοῦ Συρίας ὄρβαντος. "Who had been satrap of Syria," i. e., up to the time of the arrival of Cyrus in this quarter, but whose authority, of course, had now virtually ceased. (Krüg., ad loc.)—παράδεισος. Consult note on i., 2, 7.—διὰ ναὶ φῶντι. "As many as the seasons produce," i. e., whatsoever they produce.—αὐτῶν. Referring to the παράδεισος.

§ 11.
τὸν Εὐφράτην ποταμόν. In chapter iii., § 20, the Euphrates was said to be twelve stations distant, but in the notes the true number was given as nineteen. This latter number will be found to be the correct one, if we compute up to the time when the army reached Thapsacus, where they crossed over the Euphrates.—Θάψα-κος. Thapsacus was a city and famous ford on the Euphrates. The city was situate on the western bank of the river, nearly opposite to the modern Raqqa. Rennell and D'Anville are wrong in removing the site to Ul-Deer. (Williams, Geogr. of Asia, p. 129, seqq. —Ainsworth, p. 69, seqq.)—ὅτι ἐδίδετο ἐς οὖσα ἁ. "That the route would be," i. e., the line of march. As it was here that Cyrus meant to cross into Mesopotamia, it was no longer possible for him to conceal his purpose.—βασιλεία μέγαν. Consult note on chapter ii., § 8.—εἰς Βαβυλώνα. Consult note on chapter i., § 2.

§ 12.
ἐχάλέπαινον τοῖς στρατηγοῖς. "Were angry at the generals." It is probable, however, that no very vehement indignation was felt on this occasion; and it would rather seem that the soldiers affect-
ed that which they expressed, in order to raise the price of their services. (Thirlwall, iv., p. 296.)—κρύπτειν. "Kept concealing them." The present infinitive is often used to express the continuance of the accompanying circumstances of an action, and hence answers to the imperfect indicative in the oratio recta. Thus, κρύπτειν is here equivalent, in effect, to ὄτι ἐκρυπτοῦν. (Matthiae, § 499. Compare Kühner, § 395, Obs. 2.)—οὐκ ἐφασαν. Consult note on chapter iii., § 1.—εἰν μὴ τις αὐτοῖς, κ. τ. λ. "Unless some one give them a donative," i. e., a largess, or present, in addition to their usual pay.—ὡςπέρ καὶ τοῖς πρωτέροις, κ. τ. λ. "Even as (they said had been given) to the former (troops) that had gone up," &c. Supply ἐφασαν δοθήναι after ὡςπέρ. The reference is to the three hundred hired troops that had gone up under the command of Xenias, as an escort to Cyrus. Compare chapter i., § 2.—καὶ ταῦτα οὐκ εἰς μέχριν ἱόντων. "And that, too, when they were not going to battle." Limitation is often expressed in Greek by the addition of καὶ ταῦτα to the participle. In this construction, the writers on ellipsis usually make ταῦτα depend on some part of ποῖεω understood." It is much neater, however, to regard it as an absolute case.

§ 13.

πέντε ἁργυρίων μνᾶς. "Five minas of silver." The mina was not a coin, but merely a certain sum of money, and equivalent to 100 drachmas, which would make in our currency about $17.60. The donative, therefore, which Cyrus promised to each soldier would be about $88.—καὶ τὸν μισθὸν ἑντελῆ. "And their full pay." This, of course, would be independent of the donative—μέχρι ἀν καταστήσῃ, κ. τ. λ. "Until he shall have set the Greeks down again in Ionia," i. e., shall have placed them in, or restored them to the quarter where the expedition commenced. Observe the employment of εἰς with the accusative to denote motion into a certain quarter, and compare note on παρῆσαν εἰς Σάρδεσ, chapter ii., § 2.—τὸ μὲν πολὺ. "The greater part." The article often changes the signification of ἄλλος, πολὺς, &c. Thus, πολὺ, "much," but τὸ πολὺ, "the greater part," &c. The writers on ellipsis supply μέρος.—τὸν Εὐληνικῶν "Of the Grecian army." Supply στρατεύωσιν. "Menon is elsewhere represented by Xenophon as an unprincipled man, and entirely influenced by motives of self-interest. (ii., 6, § 21, seqq.) His movements and speech on the present occasion are fully in unison with this character.—ποίησαν. Observe the change to the recta oratio.—χωρὶς τῶν ἄλλων. "Apart from the rest."
§ 14.

πλέον προτιμήσεσθε. “You will be much more highly honored.” Observe here the employment of the middle in a passive sense. Commentators generally regard the preposition πρό as redundant here in composition, on account of the presence of πλέον. The truth, however, is, that the employment here of πλέον with προτιμήσεσθε is intended to subserve the purposes of emphasis. There is, properly speaking, no such thing as pleonasm, either in a logical or grammatical point of view.—κελεύω ποιήσαι. “Do I recommend you to do.”—δείται. “Wants.”

§ 15.

ἠμ μὲν γὰρ ψήφισανταί. “For if they shall decide.” The active ψήφισανταί is not much in use. The verb occurs more frequently as a deponent. It means, strictly, “to give one’s vote with a pebble,” which was thrown into the voting urn, as in the Athenian law courts. And hence it gets the general signification “to vote,” “to decide.”—αἰτιοὶ. “The authors of the step.”—χάριν εἰσεται. Observe that χάριν εἰσέναι is “to entertain a grateful feeling;” but χάριν ἀποδίδοναι, “to return a favor;” and that χάριν ἔχειν, γιγνόσκειν, or ἐπιστασθαι, is the same as χάριν εἰσέναι.—καὶ ἀποδώσει. “And will return (the favor).” Supply χάριν, and consult previous note.—ἐπίσταται δὲ εἰ τις καὶ ἄλλος. “For he knows (how to do this), if even any one else (knows),” i. e., he knows how to return a kindness, &c. With ἐπίσταται supply οὕτως ποιεῖν, or else the simple ἀποδίδοναι, and with τις ἄλλος supply ἐπίσταται.—ἠμ δὲ ἀποψηφίσανταί οἱ ἄλλοι, κ. τ. λ. “But if the rest shall decide otherwise, we will all go back together.” Observe here the peculiar force of ὑπὸ in composition, literally, “shall decide away from (this),” i. e., shall decide not to follow Cyrus any further.—ὕπειμεν. The present in a future sense.—καὶ εἰς φρονίμια καὶ εἰς λοχαγίας. “Both for garrisons and for captaincies.”—καὶ ἄλλοι οὕτινος ἢν θέσητε, κ. τ. λ. “And whatever else you may want, I know that you will obtain (it) as friends from Cyrus.” The regular form of expression would be ἄλλοι οὕτινος ἢν θέσητε, κ. τ. λ., making ἄλλο depend on τεῦξεσθε. Here, however, we have ἄλλοι in the same case with the following relative, while τεῦξεσθε will govern τοῦτο understood.—φίλοι. Some MSS. and editions give φίλοι, agreeing with Κύρον.

§ 16.

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

διπως δὲ καὶ ύμεις ἐμὲ ἐπαινέσητε. The subjunctive, the reading of the common text, is here to be preferred. Dindorf, Lion, and others give ἐπαινέσετε, the future, on the authority of some MSS., but ἐπαινέσομαι is more usual in good Attic than ἐπαινέσω, and if the future is here to be preferred, we ought to read ἐπαινέσεσθε. (Compare Buttmann, § 113, note 7.)—ἡ μηκέτι με Κύρων νομίζετε. “Or no longer think me Cyrus,” i. e., or else regard me as having altogether forfeited my previous character.

§ 17.

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

§ 18.

dιαβατὸς γένοιτο πεζῇ. “Had been passable on foot,” i. e., capable of being forded on foot. Ainsworth says that the steamers Nimrod and Nitocris struck on this ford, when the depth of water was only twenty inches, from the months of October, 1841, till February of the ensuing year. In May, 1836, however, the steamers Euphrates and Tigris passed over it without difficulty.—εἰ μὴ τότε. “Except
NOTES TO BOOK I.—CHAPTER V.

then."— rulings. "But only in boats."— ruling. "Marching on before."— It appeared, accordingly, to be a divine intervention." Literally, "a divine thing."— Had clearly given way."— As to its future king." Literally, "as to one about to reign over it."

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

CHAPTER V.

§ 1.

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

§ 2.

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

§ 3. πολὺ γὰρ ὑποστάτῳ φεύγουσα. "For it withdrew itself to a great distance in making its escape." The common text has ὑπέτησα, a barbarous form, for which ὑπετήσῃ or ὑπέμετατο ought, at least, to have been employed, although even then the meaning would have been an erroneous one, since it is idle to talk of the flight of a bird that was never intended by nature to fly. We have given, therefore, in the text the conjecture of Buttmann as adopted by Dindorf. —τοῖς μὲν ποιαὶ δρόμῳ, κ. τ. λ. "Using its feet in running, and its wings, raising (them) on high, as a sail." We have given ἀλροῦσα with the best editions, as suiting the context better than the common reading ἄρασα, and have placed a comma after πτέρῳν, so that ἀλροῦσα will govern αὐτὰς understood. The common text has no stop after πτέρῳν, and ἀλροῦσα is thus made to govern ἑαυτήν understood. This, however, is clearly erroneous, since the ostrich...
never raises itself by its wings, the latter being altogether unfit for that purpose. Indeed, the contexture of the feathers, which renders them improper for flight, would seem equally to prevent their being of much service in accelerating the course of the bird. But though their assistance in this way, by striking the air, may be futile, yet it is not improbable that they serve as a balance to keep the body in equilibrium, and perhaps may alter its specific gravity. (Griffith’s Cuvier, vol. viii, p. 435.)

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

§ 4.

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

§ 5.

ἐπὶ Πύλας. “To a pass.” The Pylæ Babyloniac are meant, leading from Mesopotamia into Babylonia. This pass is spoken of by Stephanus Byzantinus, s. v. Χαμώνυη, who quotes the Anabasis of Sophænetus: ἐπὶ δὲ ταῖς Βαβυλωνίαις πύλαις, πέραν τοῦ Εὐφράτου, πόλεις ἤκιστο, ὄνομα Χαμώνυη. Ainsworth makes it to have been fourteen miles to the north of the modern Felūjah, corresponding precisely with the district in which the hilly country ceases, and the low alluvial plains of Babylonia commence.—οὐ γὰρ ἦν χόρτος, κ. τ. λ. “For there was no grass, nor was there, besides, a single tree.” Observe here the peculiar construction of ἄλλας. It is often used thus in enumerations, and at first view appears to be redundant, but may be rendered by “besides,” “also,” or something equivalent. In such cases the substantive appears to have a kind of epexegetical force. (Compare Herm., ad Soph., Phil., 33.—Heind., ad Plat., Gorg., 473, D.)—φῆλῃ. “Bare of vegetation.”—ὅνους ἄλετας “Mill-stones.” Observe that ἄλετας is the accusative of ἄλτης, os, ó,
CHAPTER 285

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

§ 6.

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

ὁ δὲ σῖγλος ὀξυαταὶ, κ. τ. λ. "And the siglus is worth seven Attic oboli and a half." The obolus was equal to two cents and 9·3 mills, and the drachma (which was equivalent to six oboli) to seventeen cents and 5·9 mills. The σῖγλος, or σίγλος, was an ancient Asiatic coin, which some make the same with the Hebrew shekel. It certainly resembled the latter in name, but in value and weight it was as certainly less. The silver coins struck in the time of the Mac-
cabees (1 Macc., xv., 6), of the weight of a shekel, contained, according to Josephus (Ant., iii., 8, § 2), four Attic drachmas; while, on the other hand, the LXX. often render shekel by διάραμον, or two drachmas. — δύο χοίνικας Ἀττικᾶς ἐχώρει. "Contained two Attic chœnices." The chœnix contained about a quart, English dry measure, according to some; while others make it about one and a half pints English. The former of these computations is adopted by Böckh (Metrol. Untersuch., 11, 9); the latter by Hussey (Weights and Measures, &c., 13, 4). — κρέα σῶν ἐσθιόντες, κ. τ. λ. This was in consequence of the high price of flour.

§ 7.

ἡν δὲ τούτων τῶν σταθμῶν, κ. τ. λ. "Now there were some of these days' marches which he pushed very far." Literally, "very long," i.e., so as to be very long; and hence πάνω μακροῦ may be regarded as equivalent, in fact, to ὀστε πάνω μακροῦ εἶναι. With regard to ἡν τούτων τῶν σταθμῶν, it may be observed, that though the construction ἕστιν οἱ, ἕστιν ὥν, &c., is common enough, yet the employment of the imperfect ἡν is much less frequent. The full form of expression will be ἡν τινες τούτων τῶν σταθμῶν ὅπες, κ. τ. λ., and the verb in the singular (ἡν) will agree with its nominative in the plural (τινες), by what grammarians term σχήμα Βοωτικόν, or Πινδαρικόν, a construction, it may be remarked, which is limited in Attic writers to ἐστὶ and ἡν placed at the beginning of a sentence. (Kühner, § 386, 1.—Id., § 517, Obs. 2) — ὀπότε ἐν πρὸς ὕδωρ, κ. τ. λ. "Whenever he wished to go on, either to water or to forage." More literally, "to complete his route, either up to water or," &c. With διατελέσαι supply τὴν ὕδωρ. — στενοχωρίας. "A narrow road." Literally, "a narrowness of space." — ἐπέστη. "Stopped." — σών τοῖς περὶ αὐτῶν, κ. τ. λ. "With those about him of the highest worth and most prosperous fortune." The reference is to his immediate followers, or those accustomed to be around his person — τοῦ βαρβαρικοῦ στρατοῦ. "A part of the barbarian army." The genitive is used with verbs of all kinds, even with those which govern the accusative, when the action refers merely to a part. — συνεκβιβάζειν τὰς ἁμάξας. "To assist in drawing out the wagons." Literally, "along with (those already employed) to cause the wagons to go out (of the mire)." Observe the force of σῶν and ἐκ in composition.

§ 8.

ὡςπερ ὄργη. Dindorf and Lion refer these words to the previous clause, as if the interpreters or the troops had shown anger on this
one. (Matthiae, § 283.)—δήλος ἕν Κέρος σπεύδων, κ. τ. λ. Consult note on δήλος ἕν αἰώνιον, i., 2, 10.—οὐ διατρίβων. "Not delaying." Literally, "not wearing away (i. e., wasting) time." Supply χρόνον. —ὅποι ἢ ἐκαθέξετο. "Where he did not halt," i. e., except where he halted.—νομίζων. Dawes (Misc. Crit. p. 79) conjectured νομίζων ἄν, of which Porson approved. We have preferred, however, retaining the common lection. In the next clause, where the common text has δοφ μὲν ἄν θάττων ἐλθοι, we have rejected the ἄν as not required in the oratio obliqua.—τοσοῦτο ἄπαρασκευαστόγερφ, κ. τ. λ. "He will fight with the king by so much the more unprepared," i. e., the more unprepared will he have the king to fight with. The reason here assigned by Xenophon could hardly have been the true one. Cyrus knew very well that the Grecian force which he had with him was more than a match for any number of barbarians that might be brought against it. He hoped, probably, that his brother might not so clearly perceive this, and might be induced, for the sake of increasing his army, to fall back before him upon the upper provinces; a step which would, perhaps, have given the empire to Cyrus without a battle, and which, according to Plutarch, had been already agitated in the royal council. By a rapid march he would either drive the king to this retreat, or find him, in his own opinion, unprepared. (Thirlwall, vol. iv. p. 297.) καὶ συνιδείν δ' ἕν τῷ προσέχοντι, κ. τ. λ. "And for one directing his attention to it, there was to see the empire of the king, as being powerful," &c. i. e., any one who turned his attention to it might see that the empire of the king was powerful, &c. Observe that συνιδείν properly means here "to take a comprehensive glance."—πλάθει μὲν χώρας καὶ ἄνθρώπων. "In extent of territory and number of men." Observe the zeugma in πλάθει.—τῷ διεπαύναι τὰς δυνάμεις. "In the separation of its forces."—διὰ ταχέων. "Quickly," i. e., by rapid movements. The remark which Xenophon makes, observes Thirlwall, that the Persian Empire was weak on account of the time required to collect its forces, sounds oddly, when we reflect that Artaxerxes, though taken by surprise, had, according to the historian's own statement, already raised 1,200,000 men.

§ 10.

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

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

§ 11.

ἀμφιλεξάντων τι. “Having disputed about something.”—κρίνας ἀδικεῖν, κ. τ. λ. “Having decided that Menon’s soldier was in the wrong.” Referring to one of the two between whom the quarrel originally commenced. We must be careful, therefore, not to translate τῶν here by the English “one,” as if equivalent to τινά, which is never
the case.—πληγαὶς ενέβαλεν. "Inflicted blows (upon him)." It is probable that Clearchus, according to the Spartan custom, of which we find so many instances, administered this discipline on the spot with his own truncheon. (Thirlwall, iv., p. 298, note.)—ἀλεγευ. "Mentioned it," i. e., what had befallen him. Krüger supplies τὸ αὐτοῦ πῶδος.

§ 12.
ἐπὶ τὴν διώβασιν. "To the crossing."—κατασκευάμενος τὴν ἀγοράν. "Having taken a view of the market," i. e., the traffic carried on with the people of Charmante.—ἀφιππεύει. "Rides away."—σὺν ἄλγοις τοῖς περὶ αὐτῶν. "With a few of those (accustomed to be) around him," i. e., a few of his staff, or military family. Observe here the force of the article, and compare note on σὺν τοῖς περὶ αὐτῶν ἁρίστοις, κ. τ. λ., § 7.—ἠκεν. Observe that ἥκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἐκ τοι προσῆλαννε. "Was still coming up." Literally, "was still advancing (i. e., was still on the march) thither."—διελαύνοντα. "Riding through," i. e., ἐλαύνοντα τὸν ἵππον διὰ τοῦ στρατεύματος.—ηταὶ τῇ ἄξινῃ. "Throws (at him) with his axe."—αὐτοῦ ἡμαρτεν. Verbs expressing the notion of missing, which imply an antecedent notion of an object aimed at, take the genitive of the person or thing missed. (Kühner, § 511.)—ἄλλος δὲ λίθῳ, κ. τ. λ. "But another (throws at him) with a stone, and another." With each ἄλλος supply ἵπποι, and with πολλοῖ the 3. plur. ἱείαν.

§ 13.
καταφεύγει. "Flees for protection." Observe here the force of κατὰ in composition—παραγγέλλει εἰς τὰ ὑπά. "Summons to arms."—τὰς ἄσπιδας πρὸς τὰ γόνατα θέναι. "Having placed their shields against their knees." The reference is to the posture of troops who await an attack, having the shield firmly planted against the left knee, which is bent for that purpose, and the spear leveled. Compare the language of Nepos, in his life of Chabrias (i., 2), where the same position is described: "Obnixo genu scuto, projectaque hastā, impetum excipere hostium." Clearchus intended to make an onset upon the soldiers of Menon with the Thracians and the troop of horse, and, in case he were repulsed, to fall back upon his heavy-armed men, who would be ready to receive his pursuers.—τούτων. Referring to the horsemen.—ἐκπεπλήξθαι. "Were struck with astonishment."—οἱ δὲ καὶ ἐστασαν, κ. τ. λ. "Some of them, however, even stood still, being quite at a loss (what to do), by reason of the affair."
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CHAPTER VI.

NOTES TO BOOK I.—

12. ἐπὶ τὴν διάβασιν. "To the crossing."—κατασκευάμενος τὴν ἀγοράν. "Having taken a view of the market," i.e., the traffic carried on with the people of Charmande.—ἀφιππεύει. "Rides away."—σὺν ὀλίγοις τοῖς περὶ αὐτῶν. "With a few of those (accustomed to be) around him," i.e., a few of his staff, or military family. Observe here the force of the article, and compare note on σὺν τοῖς περὶ αὐτῶν ἀρίστοις, κ. τ. λ., § 7.—ἡκεν. Observe that ἥκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἐτὶ προῆλαυν. "Was still coming up." Literally, "was still advancing (i.e., was still on the march) thither."—διέλαυνοντα. "Riding through," i.e., ἐλαύνοντα τὸν ἵππον διὰ τοῦ στρατεύματος.—ἰσις τῇ ἄξιν. "Throwing (at him) with his axe."—αὐτοῦ ἤμαρτεν. Verbs expressing the notion of missing, which imply an antecedent notion of an object aimed at, take the genitive of the person or thing missed. (Kühner, § 511.)—ἄλλος δὲ λίθῳ, κ. τ. λ. "But another (throws at him) with a stone, and another." With each ἄλλος supply ἵςις, and with πολλοί the 3. plur. ἵςιν.

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§ 14.

ἐτυχε γὰρ ὄστερος προσιῶν. "For he happened to be coming up later (than the rest)," i.e., of the Greeks. His division formed the rear of the Grecian column of march, and he came up late, therefore, to the spot where the others were already encamped.—εἰθὲς οὖν. Observe here the employment of οὖν after a parenthesis, for the purpose of resuming an interrupted discourse. (Matthiae, § 625.)—ἐθετο τὰ ὀπλα. "Halted under arms," i.e., in armed array. Compare the explanation of Poppo, "acie instructa constiti."—ὅτι, αὐτοῦ ὄλιγον δεσπαντος, κ. τ. λ. "That, when he had wanted little of being stoned to death, (the other) should speak in light terms of what he had endured," i.e., that when he, Clearchus, had narrowly escaped being stoned to death, Proxenus should allude in light terms to what had thus befallen him.—ἐκ τοῦ μέσου ἐξιστασθαι. "To retire from between them," i.e., from between the troops of Clearchus and those of Menon. Observe the force of the middle in ἐξιστασθαι, literally, "to place himself out of:"

§ 15.

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

§ 16.

Κλέαρχε καὶ Πρόξενε. Cyrus here addresses these two commanders, because he sees them with their respective forces in battle array, and concludes at the instant that they are both equally in fault.—οὐκ ἰστε δ’ τι Ποτείτε. "You know not what you are doing."—νομίζετε. "Rest assured."—κατακεκόψεσθαι. "Will be instantly cut to pieces." Sometimes, as in the present instance, the third future is employed to express the immediate occurrence of some future action; and it is from passages such as these that its less correct name of Paulo-post Future seems to have been derived. (Kühner, § 407, 2, ed. Jelf.)—κακῶς γὰρ τῶν ἡμετέρων ἐχόντων. "For our affairs proving adverse." More literally, "having themselves badly." Supply πραγμάτων after ἡμετέρων, and καυτά after ἐχόντων.
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§ 17.

ἀκούσας ταύτα, κ. τ.  λ. “The moment Clearchus heard these words, he became himself again,” i. e., he came to himself. Literally, “he became in himself.” Observe the force of the aorists here in denoting instantaneous action.—κατὰ χόρων ἔλθεν τὰ ὄπλα. “Laid up their arms in their accustomed places.” Compare the explanation of Schneider: “Regressus uterque ad castra, eum in locum ubi antea posita fuerant armis deposited conquievit.” Weiske’s version is not correct: “involutos clypeos rejecerunt in dorsum, gladios condiderunt in vagina.” Xenophon means that the troops returned to their respective stations, and put away their arms.

CHAPTER VI.

§ 1.

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

§ 2.

ὁτι τούς προκατακαίωντας ἰππάς, κ. τ.  λ. “That he would either, having lain in ambush, cut to pieces the horsemen that were burning all before him.” Observe the force of the prepositions in composition, and especially the strengthening power of κατά.—κατακάνων ἄν. The common text has κατακαίως the present, but the aorist is preferable as indicating rapidity of execution. Observe, moreover, that though we have here the oratio obliqua, still we have the particle ἕν expressed with the optative. This is owing to the circumstance of a condition being expressed in the protasis. (Matthiae, § 529.)—καὶ κωλύσει τοῦ καίειν ἐπιόντας. “And would hinder them from going against and burning up (every thing).” The full form of
NOTES TO BOOK I.—CHAPTER VI.

expression would be, καὶ κωλύσειε αὐτοὺς ἀπὸ τοῦ καίειν ἑπιόντας.—καὶ ποιήσειε, ὅτε. “And would bring matters to such a pass, that.” More freely, “would bring it to pass that.”—διαγγέλαι. “To give any account of it,” i. e., to announce its coming and its strength.—ὡφέλμα. “Advantageous.”

§ 3.

δὴ ἡξοι. “(Acquainting him) that he intended to come.”—ἀλλὰ φράσαι τοῖς ἐκατονῖ, κ. τ. λ. “He requested him, therefore, to give directions to his own cavalry,” &c. Observe that ἀλλὰ has here the force of proinde or igitur, and consult Hartung, vol. ii., p. 35.—τῆς πρόοθεν φίλιας, κ. τ. λ. “Memorials of his former friendship and fidelity,” i. e., to Artaxerxes. The letter contained allusions to past occurrences that would serve to remind the king how friendly and faithful he had formerly been to him.—δίδωσι. The common text has δείκνυσε, for which we have given δίδωσι, with Dindorf, Poppo, and others, on the authority of the best MSS.

§ 4.

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

§ 5.

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

§ 6.

παρεκάλεσα ἡμᾶς. "I called you unto me." Observe here the force of παρά in composition.—καὶ πρὸς θεόν, κ. τ. λ. "In the eyes of both gods and men."—περὶ Ὄροντον τοῦτοι. "In the case of this Orontes here." Demonstrative words assume among the Attics the demonstrative i, upon all their forms, in order to strengthen their demonstrative power. This, however, is only done in the language and tone of social intercourse. (Buttmann, § 80, 2.)—ὑπήκουν εἰναὶ μοι. "To be subject unto me." He was placed under the orders of Cyrus, in his government of the western provinces already mentioned, and was made amenable to him as his political superior.—ταχθείς. "Having been ordered." Larcher suggests κελευσθείς here in the place of ταχθείς, but it is deservedly rejected by Zeune as a mere gloss.—ἐποίησα ὡςτε. "Brought matters to such a pass, that." Krüger thinks that the construction here partakes of the character of an anaclithon, and is purposely intended to show the excited feelings of Cyrus. Not so by any means. We have a construction very similar to it in § 2, namely, ποιήσεις, ὡςτε μὴ ποτὲ δύνασθαι, κ. τ. λ., where no excitement whatever is to be in any way supposed. Indeed, throughout the whole trial, as here detailed by Clearchus, the language of Cyrus would appear to indicate great calmness and self-possession.—δεξάμεν. To give the right hand was esteemed, by the Persians in particular, one of the most inviolable of pledges. Hence Diodorus Siculus remarks (xvi., 43), τὴν δὲ δεξίων ἐδωκε Θετταλίωνε· ἔστι δὲ ἡ πίστις αὕτη βεβαιοτάτη παρὰ τοῖς Πέρσαις.

§ 7.

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

οὐκόνον ὑπερεν. Belonging, in construction, to κακῶς ἐποίεις. "Did you not then afterward, though in no respect wronged by me, as you yourself confess, having revolted to the Mysians, keep injuring my territory," &c. Observe that the clause ἔστων σοὶ ὄμολογεῖς refers to the confession which Orontes has just made, and belongs, therefore, to οὐδέν ὑπέ ἐμοὶ ἀδικοῦμενος.—ἔφη. "Confessed it." Equivalent to ὄμολογεῖ.—ὅποτ' ἀδ ἐγὼς τὴν σωτηρίαν δόναμιν. "When again you became aware of your (real) ability," i. e., to cope with me.—ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν. The reference appears to be to the altar in the Temple of Diana at Ephesus, which is said to have been an asylum for fugitives. (Strab., xiv., p. 176.—Cic., in Verr., i., 2, 33.)—πιστά. "Pledges of friendship."

§ 8.

τι οὖν. "In what, then."—νῦν τὸ τρίτον ἐπιθυμεῦν, κ. τ. λ. "Have you now, for the third time, been openly plotting against me." Observe that φανερὸς here, in this participial construction, has the force of an adverb, φανερῶς, and consult note on δῆλος ἃν ἀνωτέρων, i., 2, 11.—εἰπόντος δὲ τοῦ Ὀρόντου, οὗτοι οὐδὲν ἀδικηθεὶς. "And Orontes having answered that (he had done so), though in no respect wronged (by him)." After οὗτοι οὐδὲν ἀδικηθεὶς supply ἐπιθυμεύειν φανερῶς γέγονε.—περὶ ἐμε. "Toward me." Literally, "round about me," i. e., with reference to me. (Kühner, § 632, 3.)—ἡ γὰρ ἀνάγκη. "(I confess it), for there is, indeed, a necessity (that I should)." Supply ὄμολογον, to which γὰρ refers.—οὕτω οὖν ἃν γένοιο. "Would you, then, yet be," i. e., would you yet, after all that has happened.—οὕτω οὖν ἃν γενόμην, κ. τ. λ. "Not even if I should become so, O Cyrus, would I ever hereafter appear such unto you at least." Orontes here confesses that his conduct had been too faithless for Cyrus ever to place reliance upon him again. Observe that οὕτω is here, again, equivalent
merely to our inverted commas.—πρὸς ταῦτα. "Upon this." Properly, "looking to this," i. e., in these circumstances; hereupon. (Kühner, § 638, 3.)

§ 9.

ψιδών δὲ σὺ πρῶτος, κ. τ. λ. "Of you, then, (here present), do thou first, O Clearchus, declare thy opinion, whatever seems good unto thee," i. e., state frankly thy opinion, whatever it may be. Literally, "show forth for thyself an opinion, whatever," &c., in which observe the force of the middle, ἀπόφημι being the 1 aor. mid. of the imperative, and not, as some maintain, the 1 aor. inf. act.—τόν ἀνδρα τοῦτον ἐκποδών ποιεῖσθαι. "That this man be put out of the way."—ἀφί. The common text has ἀφί, and, a little after, εἴη. But the subjunctive is required in both cases, on account of the present συμβούλευσω which precedes.—τοῦτον φυλάττεσθαι. "To be guarding against this one," i. e., to be all the while guarding against his acts of treachery.—τὸ κατὰ τοῦτον εἶναι. "As far as regards this man." The article frequently stands in the neuter accusative with prepositions accompanied by their cases in an adverbial sense, and sometimes, as in the present instance, with an infinitive following. (Matthia, § 283.)—τοὺς ἐθελοντάς φίλονς τούτον, κ. τ. λ. "To do good unto these our willing friends." The common text has ἐθελοντας, which is the reading of most MSS. But the participle will not answer here, and we have, therefore, adopted, with Dindorf, Poppo, and others, the conjecture of Muretus, namely, ἐθελοντάς, in which observe the difference of accentuation. The form ἐθελοντάς is from ἔθελοντάς, οὐ, used adjectively.

§ 10.

ἐφη. Referring to Clearchus, as communicating this information to the Greeks.—προσέδεθαί. "Assented to." Literally, "added themselves unto."—ἐλαθον τῆς ζώνης τὸν Ὀρόντην. "Took Orontes by the girdle." Observe that the accusative Ὀρόντην implies that he was wholly in their power, whereas the genitive ζώνης has reference merely to the part of his person which they actually took hold of. Consult note on λαθόντας τοῦ βαρβαρικοῦ στρατοῦ, i., 5, 7. —ἐκι θανάτῳ. "For death," i. e., to show that he was condemned to death.—καὶ οἱ συγγενεῖς. "Even his relations."—οίς προετάξθη. "They to whom the order had been given," i. e., they to whom the execution had been intrusted.—προσεκύνουν. "Were accustomed to render him obeisance." The allusion here is to the Oriental custom of prostrating one's self before kings and superiors generally.—καὶ Ν 2
CHAPTER VII.

§ 1.

Бабилония. Babylonia was a large province of Asia Minor, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus, and on the east by the Tigris. It forms a dry steppe or table-land, but enjoys a delightful climate.—ἐν δὲ τῷ τρίτῳ σταθμῷ. “And at the third station,” i.e., at the end of the third day’s march.—περὶ μέσας νύκτας. “About midnight.” The temporal meaning of περὶ is post-Homeric. It denotes an indefinite period, like ἀμφι.—εἶς τὴν ἐπιοῦσαν ἡμ. “On the following morning.” Literally, “toward the following morning.” (Kühner, § 625.)—μαχούμενον. “To give battle.” Observe, again, the employment of the future participle to denote a purpose or intent.—τοῦ δεξιοῦ κέρας. “The right wing (of the Greeks).”—τοῦ εὐωνύμου. The Greeks are again meant.—τοὺς ἑαυτοῦ. “His own men,” i.e., the barbarian forces.

§ 2.

άμα τῇ ἐπιούσῃ ἡμέρᾳ. “Just at the dawn of the following day.” According to Thomas Magister, it is more Attic to employ ἐπιούσῃ alone, and understand ἡμέρα. Xenophon, however, often disregards such niceties.—ἀπῆγγελλον Κύρῳ, κ. τ. λ. “Brought intelligence to Cyrus respecting the army of the king.” Observe the force of the imperfect here; the deserters brought intelligence one after the other, as they successively came in.—συνεβουλεύστω τε, πῶς, κ. τ. λ.
“Both consulted with them in what way he should make the battle,” i. e., how he should arrange the fight.—παρήνει ἡαρῆνων τοιώδε. “Addressed them, animating them by words such as these.”

§ 3.

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

ἡς κέκτησθε. “Which you possess.” Observe that ἡς is by attraction for ἡν. The verb κτύμαι means in the present, “I acquire for myself;” but in the perfect, κέκτημαι, “I have acquired, and continue to hold the acquisition,” i. e., “I possess.”—ὑμᾶς ἐγώ ἐνδαμονεῖτο. “I esteem you fortunate,” i. e., I congratulate you.—ἐν γὰρ ἵστε, ὅτι, κ. τ. λ. “For know well, that I would, without a moment’s hesitation, choose for myself that freedom in exchange for all the things that I possess, and many times as many more;” i. e., that I would prefer your freedom to all the things, &c. Observe not only the force of the middle in ἐλοίμυν, “to choose for one’s self,” but also that of the aorist in denoting an instantaneous action.—την ἐλευθερίαν. Among the Persians, in the true spirit of despotism, all, not even excepting the princes of the blood-royal and the satraps, were regarded as the slaves of the reigning monarch. Hence Cyrus himself, though the brother of the king, is elsewhere (1., 9, 29) called δοῦλος.—αὐτὶ ἰν ἓκω πάντων. Attraction, for ἀυτὶ πάντων τῶν ἄ ἓκω.

§ 4.

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

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

§ 5.

φύγας Σάμιος. "A Samian exile." Samos was an island of the Ἀγεαν, lying off the lower part of the coast of Ionia. Schneider thinks that the individual here mentioned was the same with the Γαυλετής of whom Thucydides speaks (viii., 85) as having been at one time in the service of Tissaphernes. But the person to whom Thucydides refers was a Carian (Κάρα διγλωσσοι), as that writer himself informs us.—καὶ μήν, ὁ Κύρης, κ. τ. λ. "And yet, to be candid, O Cyrus, some say," &c. Observe the employment of καὶ μήν, in
Literally, "and in very truth."—διὰ τὸ ἔν τοιούτῳ εἶναι, κ. τ. λ. "On account of your being in such a situation of approaching danger." Literally, "in such a part of the danger that approaches." When a substantive is joined with an adjective or pronoun, where both should be in the same case, the Greeks often consider the substantive as the whole, and the adjective as a part of it, and put the former in the genitive. (Matthew, § 320, 3.)—οὐ μεμηνήθατι σε. "That you do not remember it." In place of the future infinitive we have here the perfect with a present meaning, which serves to render the narrative more animated, and to bring the future at once before the view.—οὖν ἐλ μέμνοι τε. "Not even if you should both remember." Observe that the perfect (μεμηνήθατι) of the deponent μεμνήσκωμαι has always in Attic a present signification, like the Latin memini, and that μέμνοι is the 2. sing. perf. opt. Another form, as given in some editions, is μεμνύοι, which is also Attic; but all the MSS. here give μέμνοι.

§ 6.

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

§ 7.

ἡν δ' ἡμεῖς νικήσωμεν. Cyrus here speaks merely of himself, and so in ἡμᾶς immediately after, the plural being employed for the singular as indicative of the rank of the speaker.—ἡμᾶς δεὶ τοῖς ἡμετέροις φίλοις, κ. τ. λ. "It behooves us to make our own friends masters of these." The old editions prior to that of Zeune have ἡμᾶς instead of ἡμᾶς, making the meaning of the clause to be, "It behooves (us) to make you, our friends, masters," &c. This, however, is inferior in neatness and precision.—ικανοῦς. "Enough (friends)." Supply
§ 8.

eiçέσαν δὲ παρ’ αὐτὸν, κ. τ. λ. The ordinary text has after αὐτὸν the words οἱ τε στρατηγοῖ, which throw the whole sentence into confusion, since the generals were mentioned in § 2 as already present, having been summoned, along with the captains, to attend the council of war. There can be no doubt that the words in question are the clumsy interpolation of some copyist, and we have therefore removed them from the text.—τὸν ἄλλων Ἐλλήνων τινές. These were officers under the rank of λοχαγοὶ, and private soldiers.—ἀξιούντες εἰδέναι. "Requesting to know."—ἐμπιθὰς ἀπάντων τὴν γνώμην. "Satisfying the minds of all."—ἀπέστημεν. Observe the force of the imperfect. He kept sending them away one after another, after he had satisfied the expectations of each.

§ 9.

παρεκελεύντο αὐτῷ. "Exhorted him." Observe, again, the continued action indicated by the imperfect. They kept exhorting him one after the other as often as they conversed with him. The same remark will apply to διελέγοντο.—μη μάχεσθαι. "Not to fight himself," i. e., not to take any personal part in the fight. Had this advice been followed, Cyrus would have been king.—ἄλλ’ ὅπιοθεν ἑαυτῶν τάττεσθαι. "But to station himself behind them," i. e., behind their line. Plutarch attributes this advice to Clearchus, and makes Cyrus to have replied, "What advice is this, Clearchus? Would you have me, at the very time when I am aiming at a crown, show myself unworthy of one?" (Vit. Artax., 8.)—ὡδὲ πως ἥρετο Κῦρον. "Interrogated Cyrus somehow thus," i. e., put somewhat such a question as this unto Cyrus, or, a question in nearly the following terms.—οἶει γάρ; "Do you think, then?" (Compare Hoogeveen, ed. Seager, p. 29, seq.)—νὴ Δι’. "Yes, indeed." Literally, "Yes, by Jupiter!" Observe that νὴ is a particle of strong affirmation, followed by an accusative of the deity invoked.—ἐπερ γε Δαρείου, κ. τ. λ. Cyrus means, if his brother is of the true blood-royal, and of the same stock with himself.
§ 10.

ἐν τῇ ἐξοπλισίᾳ. "As they stood under arms." Literally, "in the being under arms." Compare the explanation of Poppo: "quam exercitus armatus castris educitus esset." Observe, moreover, that ἐξοπλισία is "a getting under arms," but ἐξοπλισία, "a being under arms."—ἀσπίς μνημία καὶ τετρακοσία. "Ten thousand four hundred heavy-armed men." We have here what grammarians term the abstract for the concrete, namely, ἀσπίς for ἀσπιδοφόροι, i. e., ὀπλίται. The student will also note the employment of the singular, where the plural would naturally have been expected. The singular in Greek is often joined in this way with a cardinal number, if the latter exceed a hundred. (Compare Buttmann, § 70, 4.) So, in English, we say, "a thousand horse," "a thousand foot," &c. (Compare Blomfield, ad Æsch., Pers., 320, in Gloss.) A difficulty, however, exists with regard to the number itself. In a previous part of his narrative (i., 2, 9), the heavy-armed men were given by Xenophon as amounting to eleven thousand. Subsequently to this (i., 4, 3), Cheirisophas brought seven hundred heavy-armed men, while four hundred of the same species of troops came over from Abrocomas. This makes in all a deficiency of seventeen hundred men. Zeune thinks that possibly the words καὶ χίλια may have dropped from the text after μνημία. This, however, would still leave seven hundred men to be accounted for. The other suggestion of Zeune is more probable, namely, that Xenophon does not enumerate here the heavy-armed men who guarded the baggage, for the words ἐν τῇ ἐξοπλισίᾳ would seem to refer merely to those who stood in arms ready for engaging. Add to this, that one hundred men were cut off by the Cilicians (i., 2, 25), that some must also have lost their lives in the plundering of Lycaonia and Tarsus, that some must have departed with Xenias and Pasion (i., 4, 7), and, finally, some may have left the heavy-armed corps and been enrolled among the light-armed troops, for the number of these last we find to be increased by five hundred men. These circumstances combined may, perhaps, have occasioned the discrepancy between the former number and the present one. (Compare Halbkart, p. 39, note, where the whole subject is fully discussed.)—πελτασταὶ δὲ διεχθλοὶ καὶ πεντακόσιοι. The increase of number in the case of the targeteers has been attempted to be accounted for at the close of the previous note.—καὶ ἄρματα δρεπανηφόρα, κ. τ. ῥ. "And scythe-bearing chariots about twenty in all." Observe here the force of the article appended to the cardinal number, and giving, as it were, the notion of the whole. (Kühner, § 455, 1.)
CHAPTER

§ 11.

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

§ 12.

ἥσαν ἄρχοντες καὶ στρατηγοὶ, κ. τ. λ. "There were four commanders, and generals, and leaders." Weiske thinks that the words καὶ στρατηγοὶ καὶ ἡγεμόνες are a mere interpolation on the part of some copyist, and several editors agree with him. It is more than probable, however, that the text is correct, and that Xenophon merely intends, by this accumulation of terms, to designate more fully the ample nature of the command held by each of the four officers whom he mentions. If we suppose ἄρχοντες to be in some respect equivalent to σατράπαι, this will serve to explain the presence of στρατηγοĩ, since the office of satrap was, strictly speaking, a civil one, and, when military powers were added, the title was σατράπης καὶ στρατηγὸς, while, as regards ἡγεμόνες, it may be remarked, that we find ἡγεμόνων and στρατηγῶς united also in another part of Xenophon's writings. Cyrop., vi., 2, 9.—ὑστέρησε τῆς μάχης, κ. τ. λ. "Came five days after the battle." Besides the army of three hundred thousand commanded by Abrocomas, which was absent from the fight, there was also a large force from Susa and Ecbatana, under an illegitimate brother of Artaxerxes, with which the Greeks subsequently met. (ii., 4, 25.) With regard to Abrocomas, it will be remembered that he had been sent down to the coast to check the progress of Cyrus, and so allow the king more time for receiving the re-enforcements which he still expected from the remoter provinces of the empire. But though he had retreated before the invader, and had recrossed the Euphrates at Thapsacus, it seems that he had not yet rejoined the king. As to this fact, Xenophon can
scarcely have been mistaken, though he has left it wholly unexplained. Lion undertakes to clear up the difficulty by supposing that Abrocomas took a circuitous route, while Cyrus marched directly through the desert country. Krüger, however, does not hesitate to charge Abrocomas with treachery. (De Authent., p. iv., n. 13.)

§ 13.

Ἡγγέλλων πρὸς Κύρον. Hutchinson denies that Ἡγγέλλω can be construed here with πρὸς Κύρον, since it prefers the dative of the person, and he therefore joins the words in question with οἱ αὐτομολήσαντες. Poppo and Schneider, however, in their respective Indices to the Anabasis, recognize the construction Ἡγγέλλειν πρὸς τινα, without expressing any doubts as to its correctness, and, besides this, we have Ἡγγέλλω joined to εἰς with the accusative in Plutarch, Ἡγγέλλειν εἰς τὴν πόλιν τὴν νίκην (vol. vii., p. 219, Reiske), so that there seems no good reason why πρὸς with the accusative may not be similarly employed.—οἱ αὐτομολήσαντες ἐκ τῶν πολεμιῶν. "Those who deserted from the enemy." The more usual construction is αὐτομολείν παρὰ τινος; here, however, the employment of ἐκ gives more precision to the clause, and is meant to indicate those who had come out from the midst of the enemy's encampment. So Krüger explains ἐκ τῶν πολεμιῶν by "aus dem feindlichen Lager."—οἱ ύστερον ἐλήφθησαν τῶν πολεμιῶν. Here τῶν πολεμιῶν is to be construed with οἱ.—ταύτα Ἡγγέλλον. "Gave the same account."

§ 14.

ἔντεθην. From the field of review, which, according to Xenophon's account, was about thirty-six geographical miles beyond the Pylæ Babyloniae, and, from the other data, thirty-two miles south of the wall of Media, thirty-six miles north of Cunaxa, and seventy-two miles north of Babylon. (Ainsworth, p. 87.)—αὐτοσκαμένω τῷ στρατεύματι παντὶ. "With his whole army in battle array." The words στράτευμα, στρατός, στρατιώται, and the different classes of soldiers, as πεζοί, ἱππεῖς, ὀπλίται· ψυλοί, πελτασταί, also νῆες, &c., are generally accompanied by the dative only, without σὺν, when they constitute an accompaniment. (Matthiae, § 404, note 2.)—κατὰ γὼρ μέσον τῶν σταθμῶν, κ. τ. λ. "For in the middle of this day's march there was a dug trench." The expression τάφρον δροκτήν occurs, also, in Homer. (II., viii., 179.)—ὄργυιαί πέντε. "Five fathoms." The ὀργυία was equal to four πῆχες, or six feet one inch, a little over our fathom, though, for convenience' sake, it is translated by the latter term. It strictly means "the length of the out-stretched
Plutarch and Diodorus Siculus both differ from Xenophon and from one another as regards the dimensions of this trench.

§ 15.

παρετέτατο. "Was extended." The pluperfect in an imperfect sense.—ἐπὶ δῶδεκα παρασάγγας. "As far as twelve parasangs." Observe the force of ἐπὶ with numerals.—μέχρι τοῦ Μηδίας τείχους.

The wall of Media is now called the Khalu or Sidd Nimrud, i. e., "the Wall" or "Embankment of Nimrod." It appears to have stretched across the narrow isthmus between the Tigris and Euphrates; terminating, on the former, a little above the site of the ancient Opis, and, on the latter, at the Siphpara of Ptolemy, the ruins of which are still called Sifērah, near the modern Felujah. It was erected to protect the lower and most fruitful part of Mesopotamia from the attacks of the Medes, or, according to the Arab tradition, was built by Nimrod, to keep off the Assyrians of Nineveh. For more particulars respecting it, consult note on πρὸς τὸ Μηδίας καλοῦμενον τείχος, ii., 4, 12.—ἐνθα δὴ εἰσιν αἱ διώρισες. The point at which Cyrus arrived at the trench corresponds, according to Ainsworth, with the Nahr Melik, or royal canal, and it is at this point that Xenophon describes the four canals mentioned in the text. There is, however, a serious difficulty here. All ancient authorities anterior to, or who came after, Xenophon, differ from him as to the fact of these canals being derived from the Tigris. Herodotus, Diodorus, Arrian, Pliny, Strabo, and Ammianus are unanimous in evidencing the reverse, and make them to have been derived from the Euphrates, and to have flowed into the Tigris. Ainsworth’s solution of the difficulty appears the most satisfactory. According to this writer (p. 89), the difference in the levels of the two rivers is so slight, that to the south of Babylon, at the present day, there exist canals, which are derived from the Tigris and flow into the Euphrates; and it is probable that, by merely altering the diagonal direction of a canal, the waters could be made to flow either way; certainly so at certain seasons.—βαθείας δὲ ἑσχυρῶς. "And very deep."

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

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

§ 16.

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

§ 17.

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

§ 18.

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

§ 19.

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

§ 20.

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

CHAPTER VIII.

§ 1.

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

2.

πολὺς τάραχος ἐγένετο. "Much tumult ensued."—καὶ πάντες δέ. "And, in fact, all."—ἀτίκτοις αφίσιν ἐπιπεσεῖσθαι. "That he will fall upon them in their disordered state." The reference is to the king.
καταπηθόσας. Observe the beautiful effect produced by the aorist in καταπηθόσας, ἐνέδω, ἰωνάδας, and ἐλαβε, all denoting rapid action; and then, again, the continuance of action expressed by the imperfect παράγγελλεν, where Cyrus is described as giving orders to one after another of his followers.—ἀναβας ἵπποι πιπ.ν. According to Plutarch (Vit. Artax., 9), the name of Cyrus's steed was Pasacas. He describes him as a horse of great spirit, but headstrong and unruly.—τὰ παλτὰ ἐις τὰς χεῖρας ἐλαβε. Consult note on i., 5, 15.—ἐξοπλίζοντας. "To array themselves in full armor." Observe the force of ἐκ in composition. It will be remembered that the troops, anticipating no attack, were moving onward only partially armed. Compare chapter vii., § 20.—καὶ καθιστασθαί, κ. τ. λ. "And to station themselves each in his proper place." Observe here the reference to motion indicated by the preposition ἐις, so that the clause strictly means "to go into their proper places, and station themselves there."

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

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

§ 5.

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

§ 6.

καὶ ιππείς μετ’ αὐτοῦ. We have retained the reading of the common text. Dindorf inserts οἱ before ιππείς on the authority of a single MS., and for μετ’ αὐτοῦ gives, with several editors, τοῦτον, which appears far inferior.—κατὰ τὸ μέσον. “(Stood) in the centre.” Supply ἐστησαν. We have supplied κατὰ τὸ μέσον, with Hutchinson and others, as evidently required by the sense. Leunclavius first proposed them as a conjecture, having been guided by the old French version of De Candole, which is said to be one of remarkable fidelity. An additional argument in favor of their reception may be drawn from the language of Diodorus Siculus (xiv., 22), who, in describing the arrangements of this same battle, remarks, Αὐτὸς δὲ Κύρος ἐτέτακτο κατὰ μέσον τὴν φύλαγγα, τοὺς, κ. τ. λ. And a little after, in speaking of Artaxerxes, he says, κατὰ δὲ τὸ μέσον αὐτὸς ἐτάξθη; and a little further on, referring to both the competitors for the empire, he observes, κατὰ δὲ μέσον τὴν τάξην ἔτυχε μὲν ἄμφοτέρους τοὺς περὶ βασιλείας ἀγωνιζομένους ταχθήναι. Some editors, however, in opposition to this view of the subject, make Cyrus to have stationed himself in the left wing, an assertion without a shadow of proof, and arising from an erroneous idea of the movements of the battle.—θώραξι μεγάλοις. We have given μεγάλοις, with Krüger and others, on good MS. authority, as far superior to the common reading μὲν αὐτοῖς.—παραμηριδίοις. “Cuisses,” i. e., armor for the thighs. Observe that παραμηριδίοις is an adjective, and has ὅπλοις understood.

Κύρος δὲ ψιλὴν ἔχων, κ. τ. λ. “Cyrus, however, stationed himself for the fight, having his head unprotected (by a helmet).” Literally, “having his head bare.” He wore a tiara instead of a helmet, and Ctesias, as quoted by Plutarch (Vit. Artax., c. 11), says that, in the conflict, the tiara of Cyrus fell from his head: ὄποιπιπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου.—λέγεται δὲ καὶ τοὺς ἄλλους, κ. τ. λ. “It is said, moreover, that the other Persians encounter danger in war with their heads unprotected (by helmets).” Xenophon speaks throughout the Anabasis as if he himself were not the author of the work, but as if it were written by some other person, who had obtained his
information only through hearsay or the oral accounts of the actors themselves. Hence the use of λέγεται in the text. (Krüg., de Authent., p. 6.) Herodotus, in his account of the forces of Xerxes, and their different equipments, speaks of the Persian infantry as wearing on their heads light and flexible caps of felt (πιλοὺς ὑπαγέας), called tiaras (vii., 61); and afterward (vii., 84), in describing the cavalry of the same nation, he makes them to have had the same equipments with the foot, except that some of them (μετεξέτεροι αὖ-τῶν) had brazen and iron helmets. This appears to be a sufficient confirmation of the language of our text; for if it be objected that the six hundred horse with Cyrus were all armed with helmets, still there is nothing to show that they were Persian cavalry; nay, the probability is the other way. Wyttenbach, however, regards the whole passage from λέγεται to διακινδυνεύειν as a mere interpolation, or else thinks that some error lurks in δίλλους; while Jacobs, improving upon the hint, conjectures παλαιός for δίλλους, and Lion actually receives this emendation into the text. But, then, a serious difficulty occurs in διακινδυνεύειν, whether we regard it as a present or imperfect. For although instances may be found where the present of the infinitive is used in the oratio obliqua for the aorist, yet this is quite foreign to the style of Xenophon; and the imperfect would be equally improper, since there is no contemporaneous action indicated by the context.

§ 7.

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

§ 8.

ἡνίκα δὲ δείλη ἐγίγνετο. "But, when afternoon began." Observe here the force of the imperfect in denoting the commencement of a period. The tense, therefore, shows that the time meant is the beginning of the δείλη πρωτή, or πρωτ', or what we would call the early part of the afternoon; the latter portion of the same being
NOTES TO BOOK I.—CHAPTER VIII.

§ 9. ἐν κοθωράκες. "In white corselets." The reference here is to what were termed linen corselets, and which are mentioned in the fourth book of this narrative (chap. vii., § 15), where it is said of the Chalybes that they had θώρακας ἐνοῦς. The mode of making these corselets is said to have been as follows: the flax was steeped in vinegar or harsh wine, to which salt had been added, and was then worked by a process resembling felting, until the mass attained the thickness of linen eight, ten, or even many more times doubled. From this the corselets in question were made, and afforded a lighter, though much less effectual defense than a cuirass of metal. The epithet λινοθώρης, applied to two light-armed warriors in the Iliad, and opposed to χαλκοχίτων, the common epithet of the Grecian soldiers, indicates the early use of the linen cuirass. It continued to be worn to much later times among the Asiatics, especially the Persians, the Phœnicians, and the Chalybes; and also by the Egyptians. Iphicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted by the Romans.

ἐκόμενοι δὲ τούτων γέφροφοι. "And, next to these, wicker-shield bearers." The γέφρον was an oblong shield of wicker-work, covered with ox-hide, and was used by the Persian soldiers. It was, in fact, a large, but light, buckler.—σὺν ποδήρει ἀναίοντοις ἀσπίσιοι. "With wooden shields reaching to their feet." Compare Cyrop., vii., 1, 33, where the long Egyptian shields are said to be a far better
protection for the person than either corselets or γέφρα, and very serviceable in pushing against a foe, with the shoulder pressed against them. According to Wilkinson (vol. i., p. 298), the ordinary shield of the Egyptian soldier was equal to about half his height, and generally double its own breadth. Some, however, he remarks, were of extraordinary dimensions, and varied in form from those commonly used, being pointed at the summit not unlike some Gothic arches. The latter, probably, are here meant by Xenophon. Both kinds were usually covered with bull’s hide, having the hair outward.—Αλγόσττιοι. It has been supposed by some that these were the descendants of those Egyptians whom Cyrus the Elder is said to have received under his protection, and to whom he assigned towns in which to dwell; for the Egyptians at home had at this time revolted from the Persians. (Compare Cyrop., vii., 1, 45.)—ἀλλοι δ’ ἵππεις, ἄλλοι τοῦτοι. “And then others, horsemen, others, bowmen,” i. e., and then came the rest of the army, consisting partly of cavalry, partly of archers.

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

§ 10.

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

§ 11.

ὁ μέντοι Κῦρος εἶπεν. "As regarded, however, what Cyrus said." Compare chap. vii., 4.—ἐγευσθη τοῦτο. "In this he was deceived." Literally, "with respect to this." We commonly say ψευδεσθαί τινος (Matthia, § 338), but it must be observed that those verbs that are regularly connected with another case, take, nevertheless, the accusative, when a pronoun or some other general expression supplies the place of a specific definition. (Rost, § 104, 8.)—ως ἀνυστόν. "As far as possible." Literally, "as far as (was) to be accomplished." Supply ἦν.—ἐν ἰσῳ καὶ βραδιώς. "With an even step, and slowly," i. e., in even line, and with slow step. The writers on ellipsis supply βήματι here with ἰσῳ. (Bos, s. v. βήμα.)

§ 12.

ἐν τούτῳ. Supply τῷ καυρῷ.—ἐβόα. "Kept calling aloud."—κατὰ μέσον. "Against the centre."—ὅτι ἐκεῖ βασιλεὺς εἰη. "Because the king was there," i. e., was there as he said. The optative, therefore, here is analogous to the Latin subjunctive. "Because the king would be there" would be expressed by ἂν εἰη.—πάντι ἡμῖν πεποίηται. "Every thing has been done by us," i. e., our work is done.

§ 13.

tὸ μέσον στίφος. "The centre body," i. e., the crowd of troops in the centre.—καὶ ἀκοῦν Κῦρον, κ. τ. ὥ. "And hearing from Cyrus of the king's being beyond the Grecian left," i. e., that the centre, where the king was posted, with his body-guard of 6000 horse, was beyond the Grecian left.—τοσοῦτον περιήν. "Was so far superior."
NOTES TO BOOK I.—CHAPTER VIII.

—ἐχον. "Though occupying."—τοῦ Κύρου ἐνοχύμον. The king’s centre was not only beyond the left of the Grecian army, but even beyond the left of Cyrus’s own force.—ἀλλ’ ὅμως ὁ Κλέαρχος, κ. τ. λ. “But Clearchus, nevertheless, was not willing to draw off,” &c. In strictness, the words ὅμως οὐκ ἠθελεν ἀποσπᾶσαι would be sufficient here. The particle ἄλλα, however, is added, because the continuity of the sentence has been broken by the parenthesis, and for the same reason ὁ Κλέαρχος is also introduced a second time.—μὴ κυκλωθεὶν ἑκατέρωθεν. If he drew off his right from the river, and advanced against the king’s centre, he would have to advance in an oblique direction, and, consequently, expose both his flanks.

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

§ 14.

ὅμαλῶς προσέρχεται. "Kept coming on in even order." The royal army advanced in good order, and not, as the Greeks had been led to expect, with loud outcries and in disorderly array. As regards the place where the battle was fought, consult note on μέχρι κόμης τινός, i., 10, 10.—ἐν τῷ αὐτῷ. Supply τόπῳ. The reference here is to the spot on which the head of the Grecian column of march halted when the enemy came in sight, and where they began to
form the line of battle.—συνετάττετο ἐκ τῶν ἐτὶ προσώπων. "Was forming into line from those that were still coming up." The column kept deploying into line as fast as the troops came up from the march.—οὐ πάνω πρὸς. "Not very near," i. e., at some distance from. Compare the explanation of Weiske, "Satis longinquum a suis intervallo."—κατεβάτω ἐκατέρωσε ἀποβλέπων. "Kept surveying (the scene), looking toward each side." The common text has κατεβάτω ἐκατέρωσε ἀποβλέπων, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φιλίους.

§ 15.

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

§ 16.

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

§ 17.

ἀλλὰ δέχομαι τε, κ. τ. λ. "Well, then, I both accept it, and let it be this." Observe here the elliptical employment of ἀλλὰ in commencing a clause. Literally, "(I have no objection), but both accept it," &c. Weiske prefers supplying τὸν οἶνον ὁρκ. after δέχομαι, "I both accept the omen, and let the word be this." Our explanation, however, seems far more natural.—εἰς τὴν ἑαυτὸν χώραν. "To his own post." This was in front of the centre.—διεξεῖτον. "Were apart."—ἐπαινίζον τε. "Both struck up the hymn of battle." There were two kinds of martial paeans, one sung before battle, and called παιῶν ἐμβαθῆρως, the other after the battle was ended, and called παιῶν νικητῆρως. The scholiast on Thucydides (i., 50) says, that the pæan sung before battle was sacred to Mars, and the one sung after to Apollo. But there are strong reasons for believing that the pæan, as a battle song, was in later times not particularly connected with the worship of Apollo.
Chapter VIII.

§ 18. *But when, as they moved along, a certain part of the line swelled forth like a wave, the portion thereupon left behind began to run with speed.* With πορευμένων supply αυτών, and after τι and ἐπιλεπτόμενον respectively understand μέρος. In the eagerness of advancing, one part of the line outstripped the rest, and the portion thus left behind began to run at full speed in order to overtake it. Observe the graphic force of the verb ἱέκκυμαι.  

§ 19. *But before a bow-shot reached them.* This must not be confounded with the phrase εἰς τόξευμα ἱέκκυνεσθαι, "to come within bow-shot." ἐκκλίνονσιν. "Wheel away."—κατὰ κρύτος. "With all their might."—ἐν τάξει. "In order," i.e., preserving their ranks.

§ 20. *The chariots, too, were borne along, some through the enemy themselves," &c.—κενά ἡνίοχων. "Void of charioteers."—οἱ δὲ ἐπεὶ προϊόμενοι, κ. τ. λ. "But whenever the latter saw them (coming) from afar, they stood apart: one person, however, was even caught as in a hippodrome, having been taken by surprise," i.e., there was an instance, however, of one who was run down as in a race-course, having been taken off his guard.—ἐστι δὲ δετις. Idiomatic, for "there was one who," ἢν δὲ τις δὲς. This form became so firmly established in the language, that neither the number of the relative has any influence on the verb ἔστι, nor is the tense changed, though the time spoken of be past or future.—ἱππόδρομω. By ἵπποδρόμος is meant a race-course for horses or chariots.—καὶ οὐδὲν μέντοι, κ. τ. λ. Observe the force of the double negative in strength-
CHAPTER \ §23.

Observe this not in —fldopsvoc. 
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will appear from the plan of the battle which we have given.

\ §21.

—ηδόμενος. “Though delighted.”—οὐδ' ὡς ἐξήχθη διόκετιν. “Was not even thus led away to join in the pursuit,” i. e., was not even in 
the posture of his affairs induced to pursue along with the Greeks.— 
συνεσπευμένην ἔχων. “Keeping in close array.”—ἐπεμελεῖτο δὴ 
pοιήσει βασιλεύς. “He kept carefully observing what the king will 
do.”—καὶ γὰρ ἦδει αὐτῶν, κ. τ. λ. A common Attic idiom for καὶ 
γὰρ ἦδει δὶ αὐτὸς μέσον ἔχωι, κ. τ. λ. Compare note on ἐξήγγειλε 
tοῖς φίλοις τὴν κρίσιν, κ. τ. λ., chap. vi., § 5.

\ §22.

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

\ §23.

καὶ βασιλεύς δὴ τότε. “And the king, accordingly, at that time.”— 
with him from the opposite side,” i. e., joined battle with him, &c.— 
This, of course, was natural enough, since the king’s centre was 
beyond the left wing of Cyrus, and there were, in fact, therefore, 
no troops stationed over against him on the opposite side.—οὐδὲ 
tοῖς αὐτοῦ, κ. τ. λ. The reference is to the six thousand horse form-
ing his body-guard. Observe that αὐτοῦ is here separated from its 
governing adverb ἐμπροσθεν; a construction of which we elsewhere 
find occasional instances. Thus, Isocrates (42, 74), ὥρῳ τὰς πράξεις 
tὰς ἔξω λεγομένας τῶν ὑπόθεσεων οὐκ ἐπαινουμένας.—ἐπέκαμπτεν ὡς 
eis κύκλωσιν. “He began, thereupon, to wheel around, as if for the 
purpose of encompassing (his opponents),” i. e., as if to take the 
troops of Cyrus in the rear, and in this way surround them. This 
wheeling was to the left, and was made by the king’s right wing, 
as will appear from the plan of the battle which we have given.
CHAPTER VIII.

§ 24.

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

§ 25.

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

§ 26.

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

§ 27.

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

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

§ 28.


§ 29.

ἐπισφάζει αὐτὸν Κύρο. "To slay him upon Cyrus," i. e., as he lay upon the corpse of Cyrus.—ἐσωτέρας ἐπισφάζασθαι. The common text
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has ἐκατὸν ἐπισφάζαι; but Dindorf gives ἐκατὸν ἐπισφάζασθαι on good MS. authority. The reflexive pronoun is sometimes added to the middle verb to strengthen the meaning. (Kühner, § 363, 2, ed. Jel.

tον ἀκινήκην. Compare note on chap. ii., § 27.—στρεπτόν. Compare note on chap. ii., § 27.—καὶ τάλλα, κ. τ. λ. “And the other (ornaments), even as the noblest of the Persians (are accustomed to wear).” After ἀριστον Περσῶν supply φοροῦσι.—ἐννοιαν. “Affection.”

CHAPTER IX.

§ 1.

Κῦρος μὲν οὖν οὕτως ἔτελευτησεν. “In this way, then, did Cyrus end (his existence).” Supply τὸν βιόν. The full expression is given in Euripides (Hecub., 419), ποι τελευτήσω βίον; — τῶν μετὰ Κῦρον τὸν ἄρχαίον γενομένων. “That have existed since Cyrus the ancient.” Commonly called Cyrus the Elder, for distinction sake from Cyrus the Younger, the subject, thus far, of the present narrative.—ὡς παρὰ πάντων ὁμολογηται, κ. τ. λ. “As is acknowledged by all who appear to have been in habits of intimacy with Cyrus.” Literally, “who appear to have been in trial (or proof) of Cyrus.” With regard to the employment of ὅκεω here, consult note on chapter iii., § 12.

§ 2.

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

§ 3.

ἐπὶ ταῖς βασιλέως θύραις. “At the king’s gates.” This expression, which is adopted from the Persian, is equivalent to the Latin phrase, “in aula regis,” or, “at the king’s court.”—πολλὴν μὲν σωφροσύνην, κ. τ. λ. “One may learn thoroughly much self-control.” By σωφροσύνη is here meant the due regulation of our passions and desires, and the moderation of deportment that arises from this. Compare the definition of Cicero (Tusc., iii., 8): “Ea virtus, cuius proprium est motus animi appetentis regere et sedare, semperque adversantem hostium, moderatam in omni re servare constantiam,” and that,
also, of Plato (Phaedon, c. 13): τὸ περὶ τὰς ἑπιθυμίας μὴ ἐπτυθοῦσαν, ἀλλ’ ὀλγόρως ἔχειν καὶ κοσμίως.

§ 4.

καὶ ἄκοινουσι. "And hear (of them)." Supply αὐτῶν.—ὡς τε εὐθὺς παίδες ὄντες. "So that straightway, while boys." More freely, "so that from their very boyhood."—ἀρχεῖν τε καὶ ἀρχεσθαι. "Both to rule and to be ruled," i. e., both to govern and obey. The monarch's example taught them how to rule, and that of those around him how to obey.

§ 5.

αἰδὴμονέστατος τῶν ἥλικιωτῶν. "The most modest of his equals in age."—τοῖς τε πρεσβυτέροις, κ. τ. λ. "And to obey his elders more, even than those who were inferior to himself in rank."—ἐπείτα δὲ φιλιππότατος. Supply ἐδόκει εἶναι.—καὶ τοῖς ἵπποις ἀριστα χρήσθαι. "And to manage his steeds the best," i. e., the most skillfully. Observe that ἀριστα, the accusative plural neuter, is here taken adverbially.—ἐκρονόν δ’ αὐτῶν, κ. τ. λ. "Men judged him also to be," &c. With ἐκρονόν supply ἀνθρώποι.—μελετηρότατον. "Most indefatigable in practicing." Literally, "a most diligent practitioner."

§ 6.

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

§ 7.

ἐπεὶ δὲ κατεπέμφθη. "When, however, he was sent down," i. e., from the capital to the sea-coast.—οἷς καθήκει. "On whom it is incumbent." More freely, "whose duty it is."—εἷς Ἰαστώλου πεδίου ἀθροί-
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ζεσθαι. Compare note on chap. i., § 2.—ἐπέδειξεν αὐτὸν δὴ τι. An Atticism, as already remarked, for ἐπέδειξεν δὴ αὐτός.—δὴ περὶ πλείουν ποιεῖτο. "That he deemed it of the utmost importance to himself." Literally, "that he made it for himself (a thing) above very much." Observe here the force of the middle; and that περὶ, moreover, indicates superiority, a usage derived from the Homeric language.—εἴ τῷ σπεισάιτο, κ. τ. λ. "If he had made a treaty with any person, and if he had made an agreement with any person, and if he had promised any thing to any one, in no respect to prove false." Observe that τῷ is Attic for τινί.—σύνθειτο. Attic formation for σύνθειτο. We have altered the accentuation in accordance with the direction of Poppo. Compare Buttmann, § 107, iii., 4.

§ 8.
καὶ γὰρ οὖν. "And therefore, then," i. e., on which account, therefore.—αἱ πόλεις ἐπιτρεπόμεναι. "The cities that intrusted themselves to his care." Observe the force of the middle, and compare Poppo, Ind. ad Anab., s. v. ἐπιτρέπω.—οἱ ἄνδρες. Supply ἐπιτρεπόμενοι, and observe that private individuals are here meant, as opposed to entire cities, πόλεις.—σπεισάμενον Κύρου. "On Cyrus’s having made a treaty (with him)."—παρὰ τὰς σπονδὰς. "Contrary to that treaty." Observe that σπονδαί (literally, "libations") gets its meaning of a solemn treaty or truce from the drink-offerings made by both the contracting parties in concluding a treaty of peace.

§ 9.
τοιγαροῦν. "On this account, then," i. e., accordingly, therefore.—αἱ πόλεις. The Ionian cities are meant. Compare chap. i., § 6.—ἐλλοντο. "Chose for themselves," i. e., to be their protector.—οὐτοί δὲ. Compare chap. i., § 7.—προσθαί. "To abandon." Literally, "to send forth (i. e., away) from himself." Observe the force of the middle, and also of πρό in composition.—ἐφοβοῦτο αὐτόν. From his remaining true to these exiles, the Milesians had reason to expect no very gentle treatment at his hands in case he restored them to their homes.

§ 10.
καὶ γὰρ ἐργὼ, κ. τ. λ. "For he both showed it in deed, and actually said," i. e., he showed both in deed and in word. In place of καὶ ἔλεγεν, the more regular form of expression would have been καὶ λόγῳ ἀπεφαίνετο.—προοίτο. Supply αὐτοῖς, and consult, as to form and accentuation, the note on σύνθειτο, § 7. The common but erroneous accentuation is προοίτο.—ἐπεί ἄπαξ ἐγένετο. "After he had
“Once become.” — ἐτὶ μὲν μείους. “Still less in number,” i. e., reduced still further in number by various casualties, and especially by war. — ἐτὶ δὲ κάκιον πράξειαν. “And should prove still more unfortunate.”

§ 11.

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

§ 12.

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

§ 13.

οὐ μὲν δῆ οὐδὲ τοῦτ, κ. τ. λ. “Nor could any one, indeed, of a truth say this.” Observe the employment of δῆ in strengthening the force of μὲν.—καταγελᾶν. “To deride (his authority).” Supply ἐκατοῦ. Literally, “to laugh at (him).”—ἄλλ’ ἀφειδέστατα πάντων ἐπιμωρεῖτο. “But he punished them the most unsparingly of all.”—ὑπὸ ἰδεῖν. “There was to see,” i. e., it was allowed one to see.—παρὰ τὰς στειθομένας ὄδοις. “Along the traveled roads.” Literally, “the trodden roads,” i. e., those trodden by numbers.—στερομένως ἀνθρώπους. The cruel mode of punishment here referred to was common among the Persians. Compare Quint. Curt. v., 5, 6; Diod. Sic., xvii., 69; Justin, xi., 14, &c.—ἐγένετο καὶ Ἑλληνικός, κ. τ. λ. “It was allowed both Greek and barbarian, being guilty of no wrongdoing, to travel fearlessly whithersoever one pleased, having with him
whatsoever might suit his convenience.” Schneider’s explanation of the latter part of this sentence is, “if he had a good reason for proceeding on the journey.” This is approved of by Krüger, but very properly condemned by Sintenis. (Jahrb., vol. xlvi., p. 153.)

§ 14.

toûs ge méntoi, k. t. l. "Those in particular, however, who were good for war."—διαφερόντως. "In a distinguished degree." Literally, "differently," i. e., differently from the way in which he honored others.—Πισίδας. Consult note on chapter i., § 11.—στρατευόμενος οὖν καὶ αὐτός. "Marching, therefore, even in person," i. e., not merely sending an army, but even going with it himself. Krüger objects here to καὶ, but without any necessity.—ὡς ἔστρε. "Whomsoever he saw." The relative clause is placed first here for emphasis’ sake, and must be so translated.—τούτον καὶ ἔποιει. "These he both made."—ἣ κατεστρέφετο χώρας. Attraction, for τῆς χώρας ἦν κατεστρέφετο.

§ 15.

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

§ 16.

eἰς γε μὴν ἀδικασΊννν. "As regarded, in truth, the strict practice of justice." The peculiar force of the combination γε μὴν is well explained by Hartung. It is distinguished from the simple μὴν merely by this circumstance, namely, that the word which precedes γε is to have, in translating, a particular emphasis, and hence the force which the preposition eἰς has, in the present case, in referring to the strict performance of a certain course of duty. (Hartung, ii., p. 383, 387.)—εἰ τίς αὐτῷ φανερός, k. t. l. "If any one became manifest unto him as wishing to show it in his conduct." Literally, "to show it for himself," in which observe the force of the middle.
NOTES TO BOOK I.—CHAPTER IX.

Krüger is decidedly wrong in making ἐπιδείκνυσθαι here have the force of "se ostentare."—περὶ πάντων ἐποιεῖτο. "He deemed it all-important." Consult note on περὶ πλεῖστον ποιοῖτο, § 7.—ἐκ τοῦ ὑλικοῦ. "By the practice of injustice." Literally, "out of what was unjust."

§ 17.

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

§ 18.

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

§ 19.

ei δὲ ὑπόπν. "If, moreover, he saw," i. e., moreover, whenever he saw.—δειμὼν οἰκονόμον ἐκ τοῦ δικαίου. "A clever manager consistently with what was just." Observe that οἰκονόμος properly means "a manager of a household." Here, however, it is taken in a general sense for any manager of public business.—καὶ κατασκευάζοντα, κ. τ. λ. "And both furnishing (with all things requisite) the country which he was governing, and producing revenues," i. e., improving the
revenues. The reference in κατασκευάζωντα is especially to the im-
plements and operations of agriculture. (Compare Poppo, Ind. ad
Anab., s. v. κατασκευάζειν).—taş ύποτε χώρας. Attraction, for την
χώραν της ύποτης οὐδένα ἂν πώποτε ἰψειλέτο. "He would never take
away from any (such) person." If any thing is to be here supplied,
we may understand τι with Krüger, although this, in fact, is quite
unnecessary. Observe here the employment of ἄν with the aorist,
to denote the repetition of an action or habit. And observe, more-
over, that the aorist is here used because the repeated action is to
be regarded as completed in a single point of time. (Matthews, §
with confidence."—ἐπέπατο. "Had become possessed of."—ἀβ. "More-
over," Jacobs, without any necessity, conjectures ὤει.—οὐ φθονῶν ἐφάνετο.
"Was manifest not envying," i. e., manifestly did not
envy. Observe that, in Herodotus and the Attic writers, φαίνομαι
with the infinitive denotes what appears or is likely, but with the
participle what is apparent or manifest. Thus, φαίνεται εἶναι, "he
appears to be," but φαίνεται ἄν, "he manifestly is." (Kühner, § 684,
Obs. 2, c.)—τῶν ἀποκρυπτουμένων. "Of those who concealed (them
from him)."

§ 20.

φίλους γε μήν, κ. τ. λ. "The friends, in truth, as many as he from
time to time made for himself." Consult note on εἰς γε μήν δικαι-
ούσων, § 16, and observe, moreover, the use of the optative in the
protasis (instead of the indicative of past time), to denote what took
place from time to time, or customarily.—ικανοὺς συνεργοὺς διτι τυγ-
χάνοι, κ. τ. λ. "Fit co-operators in whatsoever he happened to be
desirous of executing." Literally, "fit fellow-workers (of that) which
he happened," &c. Hence, after συνεργοὺς supply τούτον.—κράτισ-
τος δὴ θεραπεύειν. "Most skillful, certainly, in cherishing." Ob-
serve the force of δὴ after an adjective, as already remarked. Ob-
serve, also, that θεραπεύειν governs, in fact, τόσον understood at
the commencement of the clause, as if the arrangement had been
ὁμολογεῖσαί . . . κράτιστος δὴ γενέσθαι θεραπεύειν τόσον δόςνο
ποίσαιτο φίλους.

§ 21.

καὶ γὰρ αὐτὸ τοῦτο, κ. τ. λ. "And (no wonder), since for the very
same reason, on account of which he himself thought that he stood in
need of friends, (namely), that he might have fellow-laborers, he en-
deavored, also, himself to be the ablest assistant to his friends in that
of whatsoever he perceived each one desirous." Observe that αὐτὸ
τοῦτο is in the accusative, depending on διὰ understood, and compare Elmsley, ad Soph., ΟEd. R., 1005.

§ 22.
εἰς γε ὅν ἀνήρ. "Of any one man, at least." Literally, "at least, being one man."—διὰ ταῦτα. "On many accounts." Supply aίτια. —πάντων δὴ μάλιστα. "Of all men certainly the most." Observe, again, the force of δὴ after an adjective.—πρὸς τοὺς τρόπους, κ. τ. λ. "Looking to the disposition of each, and to that of which he saw each one most in need," i. e., in view of the particular disposition and wants of each. The employment of τρόπους here, where we might expect τρόπον, appears to be more of a poetic than a prose idiom. In other respects there seems to be no actual distinction between them. Compare Lobeck, ad Phryn., p. 365.

§ 23.
κόσμον. "As an ornament."—πέμποι. "Sent him from time to time."—ἡ ὡς εἰς πόλεμον, κ. τ. λ. "Either as if for war, or as if for mere adornment." In the former case arms and armor are meant; in the latter, articles of dress, ornaments, &c.—οὐκ ἄν δύνατο κοσμῆθαι. "Could not very well be adorned." In the oratio obliqua the optative after ὅτι is regularly put without ἄν, and, therefore, according to some commentators, it appears to be redundant here. (Poppo, ad loc.) It is more than probable, however, that it is here purposely employed, for the sake of covert pleasantry, and we have translated it accordingly.—μέγιστον κόσμον ἄνδρ. "A man's greatest ornament."

§ 24.
καὶ τὸ μὲν τὰ μεγάλα, κ. τ. λ. "And, indeed, his greatly surpassing his friends in conferring favors is nothing surprising." Observe that τὰ μεγάλα is here, from its position in the sentence, to be taken adverbially, and as equivalent to μεγάλως.—τὸ δὲ τῇ ἐπιμελείᾳ, κ. τ. λ. "But his excelling his friends in kind attention, and in being eager to oblige, these things," &c. Observe that ταῦτα here takes the place of τὸ περιείναι, κ. τ. λ., so that this last becomes a species of nominative absolute. With regard to ταῦτα itself, it may be remarked, that we would naturally expect here the singular τοῦτο, but the plural is preferred by the writer, on account of the double idea that precedes.

§ 25.
ἐπεμπέ. "Was accustomed to send."—βίκους. "Jars." The
bikos was an earthen jar with handles, in common use among the Greeks. It was employed not only for holding wine, but also salted meat and fish. The name is probably akin to the German Becher.

—σπότε λάβοι. "Whenever he had received."—δια oυτη δή, κ. τ. λ. "That he had not, he could assure him, for a long time as yet met with," &c. Observe the peculiar force of δή, in adding increased explicitness to oυτη.—πολλοί χρόνοι. Consult note on δένα ημέρων, i., 7, 18.—τούτον. Alluding to the portion of wine that was sent. There is no need, therefore, of our reading τούτον with Wyttenbach.—σοι ἐπιμείψε. Observe the sudden and beautiful introduction of the second person, σοι, and the air of animation which it imparts.—τούτον ἐκπειν σῦν ούς, κ. τ. λ. "To drink this up with those whom you love most." If the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case. The plain form of expression would be σῦν τούτων ούς μάλιστα φιλεῖς. (Matthia, § 473, 1.)

§ 26.

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

§ 27.

ἐδύνατο. The indicative and optative are often intermixed in this way, the former mood bringing the action directly before the reader as actually occurring, and thereby producing an animated change in the narration. (Matthia, § 529, 5)—δια το πολλοίς ἔξειν, κ. τ. λ. "On account of his having many persons under him."—δια τήν ἐπιμέλειαν. "On account of the care (which he exercised)."—διαπέμπων. "Sending it about."—ὡς μή πεινώντες, κ. τ. λ. "That they may not, while in a starving state, carry friends of his," i. e., that starving animals may not carry friends of his. Observe the change to the oratio recta, the subjunctive, and not the optative, being employed.

§ 28.

ei δὲ δή ποτε πορεύωτο, κ. τ. λ. "If, moreover, he were at any time going (any where), and very many were likely to see him."—ἐσπονδα-
NOTES TO BOOK I.—CHAPTER IX.

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

§ 29.

καὶ τὸδε. Supply ἐστὶ.—δοῦλον δοῦτος. "Though a subject." Literally, "being a slave," i. e., to his brother, the reigning monarch. All persons subject to the kings of Persia were called δοῦλοι, and considered as such. Cyrus himself, in his speech to the Greeks (chap. vii., § 3), regards himself in this same light.—πλήν Ὄροντας ἐπεχέιρεισ. "Only Orontes attempted it."—καὶ οὗτος ὡς ὧν, κ. τ. λ. "And yet this very same one soon found him whom he thought to be faithful to himself, more friendly to Cyrus," &c. The pronoun οὗτος (observe the force which ὡς imparts to it) refers to Orontes; and ὡς ὧτε, κ. τ. λ., to the person unto whom Orontes confided his letter to the king, but which this individual showed to Cyrus. Compare chap. vi., § 3.—καὶ οὗτοι μέντοι. "And these, indeed."—ὦπ' αὐτοῦ. Referring to the king.—παρὰ Κῦρο ὡτες ἀγάδοι. "That if they were brave with Cyrus."—ἀξιωτέρας. "More in accordance with their deserts." Literally, "worthier."

§ 30.

μέγα δὲ τεκμηρίου, κ. τ. λ. "What happened to him, also, in the end of his life, is a strong proof that," &c.—κρίνειν. "To distinguish." βεβαιοῦς. "Constant in their attachment."

§ 31.

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

CHAPTER X.

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

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

§ 2. τά τε ἄλλα πολλὰ διαρράξουν. "Both plunder the other things (that were) many in number." Observe that πολλὰ is here the predicate, and that the clause is equivalent, in effect, to τά ἄλλα ἄ διήρραξον πολλὰ ἕν.—καὶ τὴν Φωκαίδα, κ. τ. λ. "And in particular he takes the Phoccean female, the concubine of Cyrus." This female, a native of Phocæa, in Asia Minor, was first called Μιλτό (Μιλτῶ), a name derived from μῆλος, "vermilion," and given her on account of her brilliant complexion. Cyrus, however, changed it to As-
plundering. This also, merely, "But the Milesian female, who was younger." The reference is to a second concubine, a native of Miletus, whose real name is not-known. Some, without any authority whatever, call this one also by the name of Aspasia. We have adopted in the text the conjectural reading of Bornemann, namely, η νεωτέρα ἥν. The common text has η νεωτέρα merely, which Dindorf retains. Some MSS. give ἦν νεωτέρα, ἢ, κ. τ. λ.—ἐκφεύγει γυμνή. "Escapes out of their hands, in her under-garment merely," i. e., having on merely the χιτῶν, or tunic, without the ἰμάτιον, or mantle. —πρὸς τῶν Ελλήνων, κ. τ. λ. "Unto those of the Greeks who happened to be under arms among the baggage." The simplest mode of resolving this much-contested construction is to make the genitive Ελλήνων depend apparently on the clause οἱ ἄτυχοι, κ. τ. λ., but, in reality, on τούτων understood.—ἀντιταχέων. "Having drawn themselves up against them." The passive in a middle sense.—οἱ δὲ καὶ ἄτων ἀπέθανον. "Some, however, of their own number also fell."—καὶ ὅλλα, ὀπόσα, κ. τ. λ. "And other things also, as many as were within their lines, both effects and persons, all they saved."

διέσχον ἄλληλαν. "Were distant from one another." Literally, "held themselves apart from one another."—ὡς τριάκοντα στάδια. This would be between three and four miles, the stadium being 606 feet English feet.—οἱ μὲν διώκοντες, κ. τ. λ. "The latter pursuing those over against them, as if they were conquering all, and the former plundering as if they were now all conquering." Observe that οἱ μὲν refers to the Greeks, and οἱ δὲ to the king and his followers, the idea of οἱ σὺν αὐτῶν being naturally involved in that of βασιλεύσ.

ἐπει δ' ἔσθοντο οἱ μὲν Ἑλλήνες, κ. τ. λ. The reference is still, as in the preceding section, to the main army of the Greeks.—βασιλεύς δ' αὖ ἦκονε, κ. τ. λ. "And (when) the king, on the other hand, heard from Tissaphernes that the Greeks were victorious over the part opposed to them, and are going forward in the pursuit." With τὸ καθ' αὐτῶν
supply μέρος.—ὑδρολέει. “Collects together.”—συντάττεται. "Draws them up."—εἶ πέμποιεν τίνας. “Whether they should send some (of their number),” i. e., a detachment from the main body. Observe that εἶ, "whether," is put with the optative, in past actions, without ἐν, but with the subjunctive in present or future actions, with ἄν. (Matthew, § 526.)—ἀρέσοντες. "To lend aid."

§ 6.

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

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

§ 7.

ὁ γὰρ Τισσαφέρνης, κ. τ. λ. Tissaphernes alone, with his cavalry, of all the forces in the left wing of the royal army, had not been put to flight by the Greeks; and he seems to have been stationed in this quarter purposely, as being that one of the king’s officers who was best acquainted with the Grecian mode of fighting. He had charged their light-troops, which opened a passage for him, and, as he passed through, galled his flanks so severely, that he felt no disposition to turn upon them, but continued his way by the river side until he reached the camp.—διήλασε παρὰ τὸν ποταμὸν, κ. τ. λ.
“But charged along the river against the Grecian targeteers.” Literally, “drove through,” i. e., through the intervening space.—κατέκανε. Compare i., 9, 6.—διασάντες. “Dividing,” i. e., making a passage for him. Literally, “standing apart.”—ἐπαινού καὶ ἡκόντιζον αὐτοῖς. “Struck them with their swords and hurled their javelins at them.” Observe that αὐτοῖς refers to the cavalry of Tissaphernes. —Ἀμφιπολίτης. “An Amphiopolitan,” i. e., a native of Amphipolis, a city of Thrace, afterward of Macedonia, near the mouth of the River Strymon.—φρόνιμος. “A prudent commander.” He displayed this quality on the present occasion, by yielding to those whom he could not effectually resist, and yet by yielding in such a way as to lose none of his own men, while many of the enemy were wounded.

§ 8.

ὡς μεῖον ἔχων ἀπηλλάγη. “Since he came off with disadvantage,” i. e., had the worst of it. Literally, “having less,” i. e., than the Greeks.—πάλιν οὐκ ἀναστρέφει. “Does not turn back again.”—συντυχάνει. “Meets with.”—συντραξιμένοι. “Having marshaled their (respective) forces.”—όμοι πάλιν. “Back again together.”

§ 9.

ἐπεὶ δ’ ἦσαν κατά. “But when they were over against.” The narrative now returns to where it was broken off, at the end of § 6.—τὸ εὐνονήμον τῶν Ἑλλήνων κέρας. It would have been more correct to have called this the right wing, since the Greeks had faced about, and the left wing had consequently become the right. It is here, however, still called the left, with reference to the previous position of the force.—ἀναπτύσσειν τὸ κέρας, κ. τ. λ. “To fold back the wing,” i. e., to draw in the left wing and form it behind the centre and the other wing, thus increasing the depth of the line at the expense of its length. The movement referred to is analogous to what the French indicate by the term réplicier. Some give ἀναπτύσσειν here the meaning of “to extend,” or, more literally, “to unfold,” i. e., to deploy. This, however, is altogether wrong. The object of the Greeks was to form themselves in a more compact and manageable body, and then by a wheel to place the river, parallel hitherto to their line of march, directly in their rear. To have extended the wing would have been to lengthen out and, consequently, weaken their line, the very thing against which they wished to guard.—καὶ ποιήσασθαι διπαθὲν τὸν ποταμόν. “And put the river in their rear.” This would be effected by facing about, and then wheeling to the right.
§ 10.

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

§ 11.

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

§ 12.

ὑπὲρ τῆς κόμης. "Above the village," i. e., the village was at its base.—γῆλοφος. Ainsworth thinks that the eminence here alluded to was one of the numerous artificial mounds, or tels, spread over the Babylonian plain (p. 97), and he consequently rejects the opinion of Fraser, who thinks that the battle must have been fought to the north of the Median wall, somewhere above Felujah, because there are no hills whatever in Babylonia below Felujah. (p. 186.)—ἀνεστράφησαν. "Stood faced about." Equivalent, as Weiske correctly remarks, to the Latin conversi steterunt, the verb conveying the blended idea of facing about and remaining in a place. (Poppo, ad loc.)—πεζοὶ μὲν οὐκέτι. "Infantry no longer," i. e., no longer, indeed, composed in part of infantry. The cavalry alone remained, the infantry having fled.—διότε τὸ ποιοῦμενον μὴ γεγυνώσκειν. "So that they did not know what was being done." The reference is to the Greeks, who did not know what the infantry were doing behind the hill, or why the cavalry alone were upon it.—τὸ βασιλείου σημεῖον. "The royal standard."—ἀετὸν τινα χρυσοῦν, κ. τ. λ. "A kind of golden eagle elevated upon a buckler," i. e., something resembling...
a golden eagle with outspread wings on an erect buckler, at the end of a long shaft or pole. Observe the force of τινά, as indicating that the view of this object was rendered somewhat indistinct by the intervening distance; and compare note on χαλκός τίς, chap. viii., § 9.

§ 13.

Καὶ ἐνταῦθα. “To this quarter also.”—τὸν λόφον. “The hill.”— ὅθεν. “In a body.”—ἐψιλοῦτο. “Began to be cleared.”—τέλος ὅθε καὶ, κ. τ. λ. “And at last even all had departed.”

§ 14.

οὐκ ἄνεβαζεν ἐπὶ τὸν λόφον. “Did not march (his men) up on the hill.”—πὸ αὐτῶν. “At its foot.”—στῆσας.—“Having halted.” καὶ κελεύει κατιδόντας, κ. τ. λ. “And orders them, having observed the things (doing) beyond the hill, to bring back word what there is (there).” More freely, “to observe, &c., and bring back word.”—κατιδόντας. Observe the peculiar propriety of this term; literally, “having looked down upon,” i. e., from the crest or summit of the hill.

§ 15.

ἤλασε. “Rode forward.”—ίδον. “Having taken a view.”—ἀνὰ κράτος. Consult note on chap. viii., § 1.—σχεδὸν ὃ ὅτε ταῦτα ἦν, κ. τ. λ. “And nearly at the time when these things were, the sun began also to set.”

§ 16.

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

§ 17.

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

§ 18.

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

§ 19.

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

§ 1.

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

§ 2.

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

§ 3.

ἐν δρμῇ. "On the start," i. e., just preparing to set out.—ἄμα ἡλιοῦ ἀνάσχοντα. "With the rising sun."—Τευθρανίας. Teuthrania was the name of a town as well as district in Mysia, distant about seventy stadia from Elaea, Pitane, Atarneus, and Pergamus.—
Sprung from Demaratus." Observe that the article appended to Λάκωνος, which follows in the text, indicates that he was well known in history. Demaratus, having been deposed from the throne of Sparta by the intrigues of Cleomenes, crossed over into Asia, to Darius Hystaspis, who received him honorably, and presented him with lands and cities. He was also held in high estimation by Xerxes.—Γλοίος ὁ Ταμώ. Consult note on i., 4, 16.—τεθνηκέν. "Is dead." Observe here the change to the oratio recta, and the resumption of the oratio obliqua in εἰν. The direct mode of speaking is expressly employed in τεθνηκέν, in order to express more forcibly the important nature of the communication.—οἷς τῇ προτεραλ άρμόντο. Schneider conjectures here ἀρμήντο, and it is more than probable that his conjecture is correct, since the sense requires the pluperfect rather than the imperfect.—καὶ λέγου. The reference is to Arieus.—εἰ μέλλοι σήκειν. "In case they intended to come."—τῇ δὲ ἄλλῃ, κ. τ. λ. "But he said that on the next day he will depart for Ionia." Observe here the employment of ἀπείνας, the present infinitive of ἀπεμψ, in a future sense. (Kühner, § 397.)

§ 4.

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

§ 5.

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

§ 6.

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

tοῖς γέρφοις. Compare note on γερφοφόροι, i., 8, 9.—ταῖς ἄσπισι ταῖς ξυλίναις. Compare i., 8, 9.—πολλαὶ δὲ καὶ πέλται, κ. τ. λ. "There were, also, many targets, and wagons to be carried off emptied of their contents," i. e., as having been plundered of their contents by the king’s followers. (Compare i., 10, 8.) The verb φέρεσθαι refers to their being carried off for fuel, which, of course, was easy to be done by the soldiers in consequence of their being completely empty. Muretus suggests the propriety of omitting φέρεσθαι in the present sentence, and Schneider, being equally disinclined toward its reception, incloses it in brackets. The objection, however, is a groundless one. As regards this employment of the infinitive, compare Od., xxii., 25: οὐδὲ πη ὁπίς ἐγν, οὐδ’ ἄλκιμον ἐγγος ἐλεύθαι.—κρέα ἔσωντες. "Cooking flesh." They had no grain to make up into bread.
§ 7.
περὶ πλήθουσαν ἄγοράν. Compare i., 8, 1.—ἡν δ' αὐτῶν, κ. τ. λ. “But of them Phalinus was one, a Greek,” i.e., but one of their number was a Greek named Phalinus. The ordinary form of expression would be, εἷς δ' αὐτῶν ἦν Φαλίνος, Ἐλλήν. The proper name here given is variously written. Schneider, following some of the MSS., has Φαλίνος. In Plutarch, on the other hand (Artax., 13), the individual referred to is called Φάυλλος; and in Diodorus Siculus (xiv., 25), Φάλλνος.—καὶ ἐντίμως ἔχων. “And to be held in honor (by him).” Compare note on εὐνοίκως ἔχοιεν αὐτῷ, i., 1, 5.—καὶ γὰρ προσεποιήσατο, κ. τ. λ. “And (no wonder), for he pretended to be versed in the things relating to both tactics and the fighting with heavy arms,” i.e., in military evolutions, and in the exercises adapted for the training of heavy-armed troops. Observe the force of the middle in προσεποιήσατο, “he made for himself;” “he took to or claimed for himself;” and then, with the collateral notion of taking or laying claim to other people’s property, “he pretended;” “he claimed to be,” &c.

§ 8.
οὖν δὲ. Plutarch refutes the falsehood of Ctesias, who stated in his Persian History that he himself was sent on this occasion as ambassador to the Greeks, in conjunction with Phaijllus.—λόγας ἐπὶ τὰς βασιλέως θύρας, κ. τ. λ. “To go to the king’s gates, and strive to obtain for themselves something favorable, if they may be able (to obtain) any thing.” The full form of expression would be, εὐρίσκεσθαι τι ἄγαθον, ἢν τι δύναιναι ἄγαθον εὐρίσκεσθαι. Observe the force of the middle in εὐρίσκεσθαι; and, with regard to the expression τὰς βασιλέως θύρας, compare i., 9, 3.

§ 9.
βαρέως μὲν ἦκουσαν. “Heard (them) with pain.” Literally, “heard (them) heavily,” i.e., with a heavy and painful feeling.—τοσότον εἰπεν. Compare i., 3, 14.—ὅτι οὖ τῶν νικῶντων, κ. τ. λ. “That it was not the part of those who conquer to give up their arms.”—ἐφ. “Continued he.”—τοῦτοις ἀποκρίνασθε, κ. τ. λ. “Tell unto these men in reply, whatever you have both most becoming and best (to answer),” i.e., give them the best and most becoming answer which it is in your power to give.—ἀντικα. “Presently.”—τὰ λεπά ἐξηρημένα. “The entrails that had been taken out,” i.e., from a victim that had just been sacrificed.—ἐτοιχε γὰρ θυμενος. “For he happened to have a victim slain in order to take the auspices.” Observe the force of
the middle in \( \theta \nu \mu \nu \mu \nu \sigma \). The active \( \theta \nu \omega \) is simply "to offer," "to sacrifice;" but the middle \( \theta \nu \omega \mu \mu \) "to cause to be offered," "to have a victim slain in order to take the auspices;" and so, "to take the auspices," "to inspect the entrails." The meaning of the middle turns, it will be perceived, upon the idea of sacrificing "for one's self," that is, to ascertain the future as far as one's own interests are involved, or, in other words, "to sacrifice for one's own behoof or advantage."

\( \xi \) 10.

\[ \pi \rho \sigma \beta \dot{\nu} \alpha \tau \alpha \rho \sigma \delta \] "Being the eldest (of those then present)." He was not the eldest of all the generals, since Sophænus is expressly called so elsewhere (vi, 3, 13). Neither was he next eldest even to Sophænus, since Philesius, who is mentioned at v, 3, 1, appears to have been so. We must suppose, therefore, that both these commanders were absent on the present occasion. (Compare Krüg., ad loc.)—\( \delta \tau \iota \pi \rho \sigma \theta \beta \eta \nu \varepsilon \nu \varepsilon \nu \), \( \kappa . \tau . \lambda . \) "That they would sooner die than deliver up their arms."—\( \alpha \lambda \lambda \iota \ \varepsilon \gamma \omega , \ \iota \ \Phi \alpha \lambda \iota \varepsilon , \ \theta \varsigma \nu \mu \dot{\varsigma} \omega . \) "Why, for my part, O Phælinus, I wonder."—\( \dot{\omega} \varsigma \ \kappa \rho \alpha \tau \alpha \varsigma \varepsilon \). "As conqueror."—\( \dot{\eta} \ \dot{\omega} \ \dot{\delta} \iota \dot{\alpha} \ \phi \iota \dot{\lambda} \iota \dot{\alpha} \ \dot{\varepsilon} \omega \). "Or as presents through friendship," i. e., presents from us to him, on account of the friendly relations existing between us. Ironical.—\( \kappa \alpha i \ \kappa \nu \ \lambda \alpha \beta \varepsilon \iota \varepsilon \), \( \iota \lambda \dot{\theta} \iota \alpha \tau \iota \alpha \). "And not rather come and take them." The argument of Proxenus is this: If the king claim our arms by the title of the strongest, why not come and take them? if as a favor, what have soldiers left when they have parted with their arms?—\( \tau i \ \epsilon \sigma \tau \alpha i \ \tau o i \ \sigma \tau \sigma \tau \iota \omega \tau \alpha \varsigma s \). "What will there be (left) unto the soldiers?"

\( \xi \) 11.

\[ \nu \kappa \alpha \nu \ \h \gamma \varepsilon \iota \tau \alpha i . \] "Considers himself to be conqueror."—\( \dot{\alpha} \pi \varepsilon \kappa \tau \iota \nu \varepsilon \). The true tense here is the perfect, not \( \dot{\alpha} \pi \varepsilon \kappa \tau \iota \varepsilon \nu e \) the aorist, as given in some MSS. and editions.—\( \dot{\tau} \iota s \ \gamma \iota \rho \ \alpha \nu \tau \iota \dot{\varepsilon} \tau \iota \nu \varepsilon , \ \kappa . \tau . \lambda . \) "For whom has he, that disputes the empire (with him)?" We have placed a comma after \( \epsilon \sigma \tau i \), and referred \( \alpha \nu \tau \iota \) to this verb, as far more natural than making the pronoun depend on \( \dot{\alpha} \nu \tau \iota \iota \varepsilon \tau \iota \alpha i \). This latter construction makes an awkward kind of hyperbaton. In ii, 3, 23, the natural arrangement is given, and we may here, therefore, supply the pronoun with \( \dot{\alpha} \nu \tau \iota \iota \varepsilon \tau \iota \alpha i \) in the regular course of the sentence.—\( \dot{\omicron} \mu \dot{\alpha} \zeta \ \kappa \alpha \nu \tau \iota \nu \varepsilon \). "That you belong to him," i. e., are now so completely in his power, that he can do with you what he pleases.—\( \dot{\varepsilon} \chi \iota \nu . \) "Since he has (you)."—\( \kappa \alpha i \ \pi \sigma \tau \alpha \mu \dot{\omega} \ \kappa \nu \tau \dot{\tau} \iota \dot{\varsigma} \ \dot{\alpha} \delta \iota \alpha \dot{\varepsilon} \dot{\alpha} \dot{t} \iota \alpha \varsigma \iota \varsigma \iota \varsigma \). "And within impassable rivers," i. e., shut out by them from your native land. The reference is in particular to the Tigris and Eu-
phrases.—δοσον ὤντ' εἰ παρέχοι, κ. τ. λ. “(So great) that not even if he should afford them unto you (for that purpose) would you be able to slaughter them.” More literally, “(so great) as great as,” &c. Supply τόσον before δοσον. The meaning is, that the Greeks would be tired out, even if they had nothing else to do but to slaughter the hosts which the king could bring against them.

§ 12.

Θεόπομπος. The old reading here was Ἐνοφῶν, as given by some MSS. But the meeting consisted of the Grecian generals, as appears from § 5; and Xenophon, therefore, who was as yet a mere volunteer, could not, of course, have been present.—οὐδὲν ἀγαθὸν ἄλλα, κ. τ. λ. “No other thing of value except arms and courage.”—ὄπλα μὲν ὄν ἔχοντες, κ. τ. λ. “Having arms, then, we think that we could make use of our courage also; but that, having delivered these up, we would be deprived also of our very bodies.” Observe that ἂν in the first clause is to be construed with κρήσθαι, and in the second with στερηθῆναι; and with regard to the position of the ἂν after παραδόντες, it may be remarked that, if the participle contain a condition, ἂν is placed closely after it. (Poppo, ad loc.)—μὴ ὄν τὸν . . . παραδώσειν. “Do not imagine, then, that we are going to deliver up.” The reference here, and in σῶν τούτοις immediately following, is, of course, to their arms.—καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχόμεθα. He means that the Greeks, if they retained their arms, would be both able and willing to contend with the barbarians for their own good things.

§ 13.

ἄλλω ϕιλοσόφῳ μὲν δοικας, κ. τ. λ. “Why, young man, you appear like a philosopher, and you say things not unpleasant,” i. e., and you speak right pleasantly. This, of course, is uttered with a sneer. By “a philosopher” he means here a mere visionary theorist, and a person utterly inexperienced in the practical affairs of life.—νεανίσκε. The term νεανίσκος may be applied to a man between twenty-three and forty-one years of age. The argument respecting the age of Xenophon at the time of joining the expedition, which Zeune and others have sought to draw from the employment of the term νεανίσκε in the present passage, is now rendered quite nugatory, by the reading Θεόπομπος in § 12, instead of Ἐνοφῶν.—ἰσθι μὲν τοι ἄνόητος ὃν. “Know, however, that you are a simpleton.” Observe here the employment of the participle instead of the infinitive, a construction of common occurrence with verbs of mental perception, the state or condition being regarded as coincident with the perception. (Küh-
Notes to Book II.—Chapter I.

ner, § 683, 1, Jeilf.—περιγενέσθαι ἀν. "Is likely to prove superior to." Observe the force of ἀν.

§ 14.

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

§ 15.

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

§ 16.

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

Supply "Ελληνες ἴσωνων.—ἐν τοιούτους δὲ δυνές πράγματι, κ. τ. λ. "Being then in such circumstances (of danger), we consult with you for our own welfare," i. e., we ask your advice. Observe that συμβουλεύομαι, in the middle, is to seek advice for one's self, to consult with another respecting one's own interests.—περι ὧν. For περὶ τούτων ὤν.

§ 17.

πρὸς ὑμᾶς. "By the gods," i. e., in the name of Heaven.—συμβουλεύομαι ὑμῖν. "Give us your advice." Consult remarks on συμβουλεύω in the notes on the preceding section.—καλλιτητὸν καὶ ἄριστον. "Most honorable and advantageous."—καὶ ὁ σου τιμὴν οἶσε, κ. τ. λ. "And which will bring honor unto you for the time to come, when recounted, (namely,) how that Phalimus," &c. It is surprising that any difficulty should be found by commentators in so plain a sentence as this; and yet, for ἀναλαγόμενον, Schneider reads ἄν λαγόμενον, and Weiske even goes so far as to conjecture ἄν τὴν Ἐλλάδα λαγόμενον, while for χρόνον ἀναλαγόμενον Morus suggests χρόνον ἀπάντα λαγόμενον. No emendation, however, is at all needed.—συμβουλευομένοις συνεδούλευεν αὐτοίς τάδε. "Gave such and such advice unto them when consulting with him." Observe here the peculiar force of τάδε.

§ 18.

ταῦτα ὑπῆργε. "Threw out these things so as to lead the other on." More literally, "kept covertly urging these things." Observe the force of the middle, as indicating the real views of Clearchus.—τὸν πρεσβεύοντα. "Who was an envoy."—ἐνέλπισε βαλλων. "More filled with favorable hopes," i. e., inspired with the greater confidence,—ὑποστήριξας παρὰ τὴν δόξαν, κ. τ. λ. "Contrary to his expectation, artfully evaded the appeal, and said." According to Julius Pollux (ix., 33), ἀπατῶν and ὑποστήριξα are synonymous, the leading idea in both being "to elude." Larcher translates the passage, "Mais Phalimus détournra adroitement le coup." (Hickie, ad loc.)

§ 19.

ει μὲν τῶν μυρίων ἐλπίδων, κ. τ. λ. "If of ten thousand hopeful chances you have any single one of saving yourselves by engaging in
war with the king," i. e., if there is one hopeful chance to you in a thousand, &c.—συμβουλεύω μὴ παραδοθauthenticate. Observe here the employment of the present infinitive with the present συμβουλεύω, the beginning of the action only being considered. In the previous section we had the aorist παραδοθauthenticate, another aorist preceding.—μηδεμία ἵστιν ἐπίς. "You have no hope." Supply ψην.—σώζεσθαι ὑπὸ δυνατόν. "To save yourselves in whatever you can," i. e., in the only way in which it is possible.

§ 20.

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

§ 21.

ὅτι μὲνοναὶ μὲν αὐτοῦ, κ. τ. λ. "That unto you remaining here there would be a truce, but advancing or retreating, war." Supply ψην. More literally, "advancing and going away." The meaning is, that so long as the Greeks remained in their present position, the king would consider them as enjoying the benefit of an armistice, but would treat any change of place as a declaration of hostilities.—εἰσῆλθαι. The optative here has no reference to uncertainty, but is necessarily employed in the oratio obliqua, the leading verb (ἐκείνῃς) being in an historic tense. (Kühner, § 883, 2.)—περὶ τοῦτον. Referring to this last-mentioned declaration of the king's.—καὶ σπονθαίσι εἰσῖν. The present is here employed, since the future µενείτε (not an historical tense) precedes —ἡ ὡς πολέµου διντος, κ. τ. λ. "Or (whether) I, having concluded that war is now existing, shall bring back intelligence (to this effect) from you." Observe here the construction of ὡς with the genitive absolute, to which we have already before this referred, and which may generally be resolved by νοµίζων, διανοούµενος, or the like, and the accusative with the infinitive. (Matthæus, § 568.)

§ 22.

ὅτι καὶ ἢμῖν ταῦτα δόκει, κ. τ. λ. "That we are of the same opinion with the king." More literally, "that the same things appear good unto us which even (appear good) unto the king." The meaning
Chapter II.

§ 1.

οἱ σὺν αὐτῷ. These have been already mentioned in the previous chapter, § 7.—οἱ δὲ παρὰ Ἀριάου ἡκον. "And those from Ariæus were come." Observe the employment of the imperfect ἡκον in the sense of the Latin aderant, just as ἡκο answers to veni or adsum. The individuals referred to were the delegation sent to Ariæus by the Greeks, with an offer of the Persian throne. Consult ii., 1, 4, seq.—Μένων δὲ αὐτοῦ ἢμενε, κ. τ. λ. Menon was, as has already been stated (ii., 1, 5), on terms of intimacy with Ariæus.—τευνοῦ βελτίωνς. "Superior to himself." He means both in dignity and merit.—οὐς οὐκ ἄν ἀνασχέσθαι, κ. τ. λ. "Who would not endure his being king." Observe here the accusative with the infinitive in the construction with the relative in the oratio obliqua. So in Latin we would have quos non laturos esse. (Matthia, § 538.)—αὐτοῦ βασιλεύοντος. Observe here the construction of ἀνέχεσθαι with the genitive. The more common government is that of the accusative, and the genitive is usually employed only when a participle is joined with the noun. The participle may then be regarded as supplying the place of another noun in the accusative, on which the genitive of the person may be considered to depend. Hence αὐτοῦ βασιλεύοντος will be equivalent here to αὐτοῦ βασιλεῖαν. (Rost, p. 533.)—ἣτειν ἡδη τῆς νυκτός. "To be present this very night."—αὐτὸς ἀπείναι. "That he himself is going to depart." Observe the construction of the nominative with the infinitive.

§ 2.

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

§ 3.

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

§ 4.

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

§ 5.
καὶ τὸ λοιπὸν, κ. τ. λ. "And henceforward he commanded and they obeyed." Literally, "and for the rest (of the time)." The other commanders now, by tacit consent, the result of their conviction of his superior discernment and skill, acknowledged Clearchus as their chief—οὐχ ἔλομενοι. "Not having actually chosen him (as their leader)." The idea of "leader" is derived naturally from ἤρχεται which precedes.—ὅτι μόνος ἐφράνει, κ. τ. λ. "That he alone thought of (such things) as it behooved the commander (of an army to think of), and that the rest were without experience." After ἔδει τὸν ἄρχοντα supply φρονεῖν.

§ 6.
ἀριθμὸς δὲ τῆς ὀδοῦ, κ. τ. λ. "Now the extent of the distance which the Greeks came," &c. Observe the construction of ἔρχομαι with the accusative, as indicating motion along a certain line of direction, or, in other words, motion on or upon a continued space. (Kühner, § 558.)—μέχρι τῆς μάχης. For μέχρι τοῦ τῆς μάχης τόπον. The place where the battle was fought was, it will be remembered, near Cunaxa.—σταθμοὶ τρεῖς καὶ ἑνενήκοντα, κ. τ. λ. Zeune remarks, that Xenophon, in the previous book, enumerates only 84 stations and 517 parasangs, which last make but 15,510 stadia. He is of opinion, therefore, that 9 stations, 18 parasangs are here added, either as forming the route from Ephesus to Sardis, or else as lurking in some way in the description of the march from Sardis. (Schneider, ad loc.—Compare Halbkart, p. 45, and Rennell, p. 93.)—ὑπὸ δὲ τῆς μάχης. For ἅπε τοῦ τῆς μάχης τόπου.—στάδιοι ἕξικοντα καὶ τριακόσιοι. Plutarch makes the distance 500 stadia. (Consult Halbkart's note, l. c.)—τριακόσιοι. This is Zeune's correction, on good MS. authority, for the common reading τρικέλιοι, which is ridiculously large.

§ 7.
ἐξών τοὺς τε ἵππες, κ. τ. λ. This was a loss which, at this junc-
ture, was deeply felt, since the forty horsemen formed the whole of the Grecian cavalry, and the want of this species of force subject-
ed them afterward to serious inconvenience in the course of their retreat, until the evil was partially remedied by Xenophon.

§ 8.

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

§ 9.

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

§ 10.

ἐπεὶ δὲ τὰ πιστὰ ἐγένετο. "But when these pledgings of fidelity had taken place." More freely, "when these pledges of fidelity had been made."—ἀγε δῆ. "Come, then." The particle δῆ is here employed with a peculiar force, having the collateral notion of excluding every thing else, and seeking to confine the attention of the person addressed to the particular matter in hand. (Kühner, § 721, 2.)—ἀντίς στόλος. "The same route."—εἰπὲ τίνα γνώμην, κ. τ. λ. "Say what plan you have in view respecting our march."—ἀπιμεν. The present, as before remarked, in a future sense.—χνιπερ χλθομεν. "By the way by which we even came." Supply ὄδον with χνιπερ. Compare note on ἤν χλθον, § 5.—ἑννενοικεῖναι δοκείς. "Or do you think you have devised."

§ 11.

χν μὲν χλθομεν ἀπιόντες. "Going back the way that we came," i. e., if we go back, &c. Compare note on χνιπερ χλθομεν, § 10.—ὑπόρχει ἡμῖν. "We have."—ἐπτακαϊδέκα γὰρ σταθμῶν, κ. τ. λ. "For during the last seventeen marches, while coming hither, we were not even able to procure any thing from the country." Literally, "during seventeen marches of those that were nearest." Supply ὄντων after ἐγγυτάτω. Observe that σταθμῶν is here in the genitive because embracing the idea of time; and as regards the genitive of a space of time, consult note on δέκα ἡμέρων, i., 7, 18.—ἐνθα δὲ εἰτε ἤν, κ. τ. λ. "Or if there was any thing in it, we consumed it as we marched through." Observe that ἐνθα is here equivalent to ἐν τῇ χώρᾳ.—ἐπινοοῦμεν πορεύεσθαι. "We think of going," i. e., I and those with me.—μακροτεπαυ. Supply ὄδον.

§ 12.

πορευόμεν δὲ ἡμῖν, κ. τ. λ. "We must go, however, along our first days' marches as far as we may be able." Compare note on ἤν δὲ τοῦτων τῶν σταθμῶν, κ. τ. λ., i., 5, 7.—ὡς πλείστον. "As much as
possible."—ἐπόσχωμεν. "We be distant."—οὐκέτι μὴ δύνηται, κ. τ. λ. "The king will no longer be able to overtake us." For explanations of this construction, consult Kühner, § 748, 2. Dawes has restricted this employment of οὐ μὴ with the subjunctive to the second aorist only, but without reason, since there are many instances to the contrary, and the present one among the rest. Equally erroneous is it to suppose, as some do, that δύνηται is here put for δινὴσεται, since οὐ μὴ with the future is a very different thing, and has the force of an imperative.—πολὶν δ᾽ ἤχων στόλον. "While, on the other hand, if he has a numerous array."—σπανίει. "He will experience a scarcity." Attic contrived future, for σπανίει.

§ 13.

ἡν δὲ αὐτὴ ἡ στρατηγία, κ. τ. λ. "Now this mode of conducting an army was equivalent to nothing else but slipping away or fleeing out of reach," i. e., to nothing else but concealment or open flight. Observe the distinction between ἀποδράων and ἀποφεύγων, the former meaning "to escape by not being found," the latter "by not being caught." Observe, moreover, that ἢν δυναμένη is equivalent here to ἔδωμαι, the participle with ἑστι, ἑσθι, γίγνεται, and similar verbs being frequently employed for the finite verb. (Matth., § 559.)—ἀποδράων. 2. aor. inf. act. of ἀποδιδράσκω.—ἡ δὲ τύχη ἐστρατηγήσε κάλλιον. "Fortune, however, led the army more honorably," i. e., chance, however, proved a more glorious conductor.—ἐν δείξαι ἔχωντες τὸν ἥλιον. "Having the sun on their right." They marched, therefore, toward the north (consult map), and not, as Thirlwall remarks, in a southeasterly direction, for, in this latter case, they would have had the sun on their left.—καὶ τούτο μὲν οὐκ ἐπεύσησαν. "And in this they were not deceived."  

§ 14.

ἐτε δὲ ἀμφι δείλην, κ. τ. λ. "For, while it was yet about the early part of the afternoon, they thought they espied some horse belonging to the enemy." The term δείλη, as has already been remarked, is used by the Greek writers in a double sense, namely, δείλη πρωία, "early afternoon," and δείλη ὀψία, "late afternoon." The former is here meant, as appears from the expression ἥν δὲ καὶ ὄψῃ ἡν, in § 16, and, therefore, with δείλην we must here supply πρωίαν. Compare note on i., 8, 8.—ἐν ταῖς τάξεσιν. "In their ranks."—ἰθωρακίζετο. "Began to put on his corselet." Observe the force of the imperfect, and also of the middle voice.—καὶ οὐ σὺν αὐτῷ. "And those with him (began to do the same thing)." Supply ἐθωρακίζοντο.
§ 15.

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

§ 16.

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

§ 17.

οὶ μὲν οὖν πρῶτοι, κ. τ. λ. "The van-guard therewith, (although every thing had been plundered), encamped, nevertheless, with some kind of regularity." Observe here the force of ὅμως, which is the reading adopted now by the best editors, in place of the common lection ὅμοιο. Zeune, it is true, attempts to explain the reading of
the common text by "eodem fere modo, scil. \( \text{ēv tāc kṓmāw} \)," but then the arrangement of the Greek would have been \( \text{ὁμιῳρ τωὶ τρόπῳ} \). (\text{Κرغ}, ad loc.)—σκοταίου. "In the dark." Adjectives marking a time, and derived from substantives or adverbs, are used in place of adverbs, and agree with the subject of the proposition. (\text{Kühner}, § 714, Obs. 2, b.)—\( \text{ὡς ἔτυγχανον ἐκαστοι ηὐλίζουντο} \). "Quartered themselves as they severally changed (to find quarters)," i. e., in no certain order, but in such manner and place as each was able. After \( \text{ἔτυγχανον} \) supply \( \text{ἀνθιζόμενοι} \).—\( \text{ὥστε οἱ μὲν ἐγγύτατα, κ. τ. λ.} \). "So that those of the enemy who were nearest even fled from their quarters." Observe that \( \text{σκήνωμα} \) is a general term for soldiers' quarters, and is not to be restricted to the mere idea of tents. —\( \text{ἔφυγον} \). The indicative is used with \( \text{ὡς τε} \) when the result or effect is to be represented as a fact; the infinitive, when it is to be represented, not as an actual fact, but as something supposed to follow from the principal clause directly and of necessity. (\text{Kühner}, § 863.)

§ 18.

\( \text{ὄντω} \text{δὲ τοῦτο, κ. τ. λ.} \). "And this became manifest on the following day." The reference is to the flight of the enemy. Supply \( \text{ἡμέρα} \) with \( \text{ὑπεραιραί} \).—\( \text{ἕτη} \). "Any longer."—\( \text{οὐδαμὸν πλησιον} \). "Any where near."—\( \text{ἐξεπλάγη δὲ, ὡς ἔοικε, κ. τ. λ.} \). "And even the king, as it seemed, was startled at the approach of the army." The judiciousness of the bold measure pursued by Clearchus, in pushing on his march toward the king's forces, became soon evident. For on the following day, as will presently be seen, persons came in the king's name, not, as on the preceding day, demanding the surrender of arms, but proposing negotiation on equal terms.—\( \text{αἰς ἔπραττε} \). "By what he did." Attraction, for \( \text{τούτως ἄ ἔπραττε} \).

§ 19.

\( \text{προϊόντις μέντοι τῆς νυκτὸς ταῦτης} \). "However, as this night advanced," i. e., in the course of this night.—\( \text{καὶ τοῖς Ἑλλησι} \). "On the Greeks also." Observe the force of \( \text{καὶ} \). The Greeks, in their turn, had an alarm; one of those disturbances which the ancients termed Panic terrors, when a sudden fright pervaded a host without any visible cause. These were ascribed to, and named after, Pan, who, according to Herodotus, assisted the Athenians at Marathon, by striking such a terror into the Persians. On the present occasion, as Mitford remarks, the Greeks, worn with fatigue, want, and disappointment, were prepared for an alarm of some sort or
other.—καὶ ὃρμος καὶ δοῦμεν ἦν, κ. τ. λ. "And there was a tumult and a loud noise, as is likely to arise when terror has suddenly fallen upon (a host)." Compare Thucydides, vii., 80: φιλεῖ καὶ πάσι στρατοπέδους, μάλιστα ὃ τοῖς μεγίστοις, φόδοι καὶ δείματα ἐγγίζονται, ὄλλως γέ τε καὶ ἐν νικτί τε καὶ διὰ πολεμίας καὶ ἀπὸ πολεμίων οὐ πολὺ ἀπεχόντων λογίσαι.

§ 20.

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

§ 21.

ὁτι κενὸς ὃ φόδος εἶη. "That their alarm was without foundation," i. e., was not occasioned by the enemy. Literally, "was an empty one." The soldiers, deceived by the stratagem of Clearchus, believed what the herald said to be true. According to Polyenus (iii., 9, 4), a like stratagem was practiced by Iphicrates, in a case similar to this.—καὶ οἱ ἄρχοντες σῶοι. This they inferred, of course,
CHAPTER III.

§ 1.

δ δὲ δὴ ἔγραψα. "Now what I wrote a moment ago." Observe the force of the aorist.—τῶδε δὴλον ἢ ν. Compare note on ἐξεπλάγη δὲ, ὡς ἐκκε, κ. τ. λ., i, 2, 18.—ἐκέλευε. Observe the difference here between the imperfect ἐκέλευε and the aorist ἐπεμψε in the succeeding clause. The demand for their arms, as made by Phalinus, was sought to be enforced by various arguments, and might, therefore, be called a prolonged one; but now the offer of a truce was prompt and immediate.—κηρυκας. "Heralds."

§ 2.

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

§ 3.

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

§ 4.

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

§ 5.

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

§ 6.

φ καὶ δῆλον ἤν. "From which it was even apparent."—ἵπτετετακτο
360 NOTES TO BOOK II.—CHAPTER III.

ταῦτα πράττειν. “Unto whom it had been given in charge to transact these matters.”—οἱ εἰκότα δοκοῖν, κ. τ. λ. “That they appeared to the king to say reasonable things,” i.e., to make a very reasonable demand.—ἡγεμόνας. “Guides.”—αὐτοῖς ἡξονσιν ἐνθεν. “Will lead them (to that quarter) hence.” Observe that ἐνθεν is here for ἐκεῖσε ἐνθεν. Compare i., 3, 17.

§ 7.

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

§ 8.

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

§ 9.

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

§ 10.

tὸ δὲ στράτευμα ἔχων ἐν τάξει. “But nevertheless keeping his army in battle array.” Observe the force here of δὲ in the apodosis. The object of Clearchus, of course, was to guard against surprise.—αὐλῶσιν. “Canals.”—υλλ’ ἐποιοῦντο διαβάσεις. “They made cross-
Observe the force of the middle. By διαβάσεις are here meant temporary bridges. Phavorinus gives both meanings of the term: διαβάσεις—πορεία, γέφυρα. Compare, also, Thucydides (iv., 103): ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, where the scholiast explains τῆς διαβάσεως by τῆς γεφύρας. *(Hutch., ad loc.)*—τοὺς δὲ. For ἄλλους δὲ. Observe the omission of μὲν in the protasis. Indeed, with regard to μὲν and δὲ, it may be remarked that one of these particles is often omitted. Compare Cyrop., iv., 5, 46: ὅρατε ἵπποι ὅσοι ἦμιν πάρεισιν, οἱ δὲ προσάγουσιν.

§ 11.

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

§ 12.

καὶ ἐκάθησαν μὲν πρὸς αὐτοῦ, κ. τ. λ. "Now those who were thirty

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years of age had been assigned by him (unto the work): when, however, they (who were older) saw Clearchus, also, urging it on, they also took part in it." With ἐῶρων supply οἱ προσβύτεροι, and render the οἱ προσβύτεροι expressed as if a mere personal pronoun. There is great doubt about the true reading in the first part of this sentence. The common text has πρὸς αὐτὸν, the meaning of which Buttmann confesses his inability to understand, and therefore conjectures πρότερον in place of it. Those, however, who retain the common reading explain it by apud ipsum, a signification quite at variance with the context, as Schneider correctly remarks. We have, therefore, adopted πρὸς αὐτόν, the conjectural emendation of the latter scholar.

§ 13.

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

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

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

§ 15.

αὕται δὲ βάλανοι, κ. τ. λ. “Those same dates of the palms, however, such as one may see among the Greeks, were put aside for the domestics; but those that were laid by for the masters were picked ones.”

We have retained αὕται, the reading of the common text, as preferable to αὕτα, the conjectural emendation of Larcher, and which has been adopted by Dindorf and Poppo. According to Salmasius, the dates accustomed to be imported into Greece at this time were the smaller or common ones, called δάκτυλοι; the ὑπόλεκτοι, on the other hand, appear to have been the same with those termed subsequently καρπώτερος, and which were large of size and shaped like a walnut. (Salmas., Excerpt. Plin., p. 1321.)—ἡ δὲ ὕλη ἐλεκτρον οὐδὲν διέθεσε. “And their appearance differed in nothing from electrum.”

By ἐλεκτρον is here meant, not amber, as many suppose, but a metallic substance, well known in those days, compounded of four parts of gold and one of silver, and having a bright yellow color like that of amber. But whether the latter substance took its Greek name from the metal, or the metal from it, is quite uncertain. Most probably the former was the case. At all events, the metal electrum was much more generally known in Xenophon’s time than amber, and hence it is most likely to be here meant. Galen, besides, when making mention of this same kind of date, calls it expressly χρυσοβάλανος, or “the gold-date.”

τὰς δὲ τινὰς. “Some of these, however.”—τραγήματα ἀπετίθεσαν. “They put by for sweetmeats.” By τράγημα is meant, strictly, “that which is eaten for eating’s sake;” and hence, in the plural, “sweetmeats, confectionery, dessert,” and the like. Compare the Latin bellaria, and the French dragées.—καὶ ἣν καὶ παρὰ πῶν, κ. τ. λ. “And it was a pleasant article, also, during drinking,” i. e., this con-
feccion was very palatable, when eaten as a dessert over their wine. Observe the change of number in ἵν ἡδύ from the plural to the singular, i. e., τοῖτο (scil. ταύτα τὰ τραγήματα) ἵν ἡδύ. The adjective, as a predicate (not as an epithet) of things and persons, often stands in the neuter singular, although the subject is in the plural. (Matthiae, § 437.)

§ 16.

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

§ 17.

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

§ 18.

καὶ ἐπεί. "And when."—εἰς πολλὰ κακὰ καὶ ἰμήχανα. "Into many evils, and inextricable ones too." Observe here the strengthening force of καὶ. It is often employed in this way when something stronger is subjoined to what has just preceded, and answers to the English and . . . too. (Matthiae, § 620, d.)—ἐδρήμα ἐπούρησαμν. "I considered it a piece of good luck." Observe the force of the middle. The term ἐδρήμα is employed to signify "any thing found accidentally," "a prize," &c.—εἰ τὰς ὀναίμην. "If in any way I might be able."—δοῦναι ἐμοὶ ἄποσώσαι, κ. τ. ὀ. "To grant unto me to save you from (your present dangers) and restore you to Greece." Observe here the same construction to which we have more than
once alluded, the preposition εἰς supplying the place of a verb of motion, and to be rendered as if one were expressed with it.—οὐκ ἐν ἄχαρίστως μοι ἔξειν, κ. τ. λ. “That there will, in all likelihood, he no want of gratitude toward me, either from you, or,” &c. More literally, “that it will have itself not ungratefully for me.” Observe here the employment of ἐν with the future infinitive, having the same signification which the optative with ἐν would have in the resolution by means of the finite verb. (Matthias, § 397, 1, a.) We have given οὐκ ἐν, with Poppo, instead of ἐν οὐκ, as Dindorf and others have it. The collocation ἐν οὐκ appears just as objectionable as if one were to say τόυτο γὰρ ἐν οὐ ποιήσεις, instead of τούτο γὰρ οὐκ ἐν ποιήσεις. (Poppo, ad loc.)

§ 19.

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

§ 20.

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

§ 21.

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

§ 22.

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

§ 23.

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

§ 24.

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

§ 25.

eἰς μὲν τὴν ὑστεραταν. "For the next day."—ἐφρόντιζον. "Began
to be anxious." More literally, "began to ponder (upon the matter)."—ὅτι διαταγμένος ἦκοι, κ. τ. λ. "That he had come, having obtained from the king that it be allowed him to save the Greeks," i. e., permission to save.—ὡς οἰκ ὕξιον εἰπ βασιλεῖ, κ. τ. λ. "That it was not becoming for the king to allow those to depart (unpunished) who had served against him." More literally, "to let those go." Observe that ὕξιος, when it denotes what is becoming or fitting, is construed with the dative. The same usage occurs in Latin, in the case of the adjective dignus. Thus, Plaut., Poen., i, 2, 46, "dignum diem Veneri."

§ 26.

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

§ 27.

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

§ 28.

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

§ 29.

ἀπεμι ὡς βασιλέα. "I will go back to the king." Observe the employment of the present in a future sense, to which we have already often referred.—ἀ δέομαι. "What I want (to accomplish)." Supply διαπράαςθαι, on which ἀ depends.—ὡς συσκευασάμενος. "I will come with my baggage packed up." Literally, "after having packed up my baggage."—ὡς ἀπαξίων ἰμαῖς, κ. τ. λ. "In order to lead you away into Greece, and to go back myself to my own government." Observe here the employment of ὡς with the future participle, to mark an intention.—ἀπιῶν. The present participle of ἀπεμι used as a future one. (Buttmann, p. 236, ed. Rob.)
CHAPTER IV.

§ 1.

περιέμενον Τισσαφέρννν. "Waited where they were for Tissaphernes."—ἡμέρας πλείους ἦ εἰσοδίων. During this interval the king returned to Babylon with his army, and there distributed rewards among all who had distinguished themselves in the recent contest. On Tissaphernes, however, who had accompanied him to the capital, he bestowed the highest rewards of all, and gave him his daughter in marriage, together with the government over which Cyrus had presided. Tissaphernes thereupon promised the king, that if an army were intrusted to him, and he could effect a reconciliation with Ariaeus, he would destroy for him the whole Grecian army. The monarch accordingly allowed him to take, as large a force as he pleased, and to select for this purpose the bravest men from the whole army. Such is the account given by Diodorus Siculus, xiv., 26.—ἀναγκαῖοι. "Near relations." By ἀναγκαῖοι are meant those connected by necessary or natural ties, i. e., blood relations or kinsfolk.—Περατών. Depending on τίνες, not on τούς.—παρεθάμασσαν τε. “And encouraged them.” We have given παρεθάμασσαν and ἐφερον, with Dindorf and Poppo, as resting on the authority of the best MSS., and far superior to the common reading παραβαρβαροντές τε...φέροντες.—δεξίως. “Assurances.” Literally, “right hands.” That is, they offered their right hand, in the name of the king, as a pledge that what they promised would be fulfilled; which was viewed in the same light as if the king himself had given his right hand, and not merely these, his authorized agents, had given theirs. Compare Appian, Bell. Civ., ii., 84.—μὴ μνησικακήσεις αὐτοῖς, κ. τ. λ. "Will harbor no grudge against them, for," &c. Observe the construction of this verb with the dative of the person and the genitive of the thing.—τῶν παρφυχμένων. “Of the things that were past.” Literally, “that were gone by.”

§ 2.

tούτων δὲ γυγυμομένων, κ. τ. λ. "Now while these things were being done, Ariaeus and his followers were evidently less attentive to the Greeks." Literally, "were evident as applying their minds less to the Greeks." Compare note on δῆλος ἦν Κίρος σπεύδον, i., 5, 9.—οἱ περὶ Ἀριαῖον. The phrase οἱ περὶ or οἱ ἀμφὶ, with the accusative, is used in three different senses: 1. As designating a person and his followers, of whatever sort, which is its meaning in the present
instance: 2. The followers alone, without the person named. This is of less frequent occurrence: 3. The principal person named alone, without his followers, i.e., his essence, the properties which constitute him. But this last usage commences with the Attic dialect. (Kühner, § 436, d.)—καὶ διὰ τῶν ὑπάλληλων. "On this account, also."

§ 3.

tί μένομεν; "Why do we stay (here)?"—ἡμᾶς ὑπολέγεις ἀν περὶ πάντος ποιήσατο. "Would deem it of the highest importance unto himself to destroy us." Literally, "would make it above every thing unto himself to destroy us." Observe the force of the middle voice. Compare, also, note on ὁτι περὶ πλείστων ποιῆσαι, i., 9, 7.—στρατεύειν. "Of serving."—ἡμᾶς ὑπάγεται, κ. τ. λ. "He is deceitfully leading us on to stay (here), because his army is scattered about," i.e., on account of the dispersion of his army.—οὐκ ἔστιν ὄπως, κ. τ. λ. "It can not but be that he will attack us." Literally, "there is no how that he will not attack us." Observe the distinction between οὐκ ἔστιν ὄπως, "it is not, (can not) be that;" and οὐκ ἔστιν ὄπως οὐ, "it can not but be that," like the Latin, non fieri potest quin."

§ 4.

ἴσως δὲ ποιν, κ. τ. λ. "Perhaps, too, he is either cutting us off somewhere by some trench, or by some wall, in order that the road may be impassable."—ἐκών γε. "Willingly, at least," i.e., at least, if he can possibly help it.—ποσοίδε. "So many, (merely)," i.e., so few. When τόσος refers to a well-known magnitude, which is either great or small, according to the context, it carries with it the idea either of a great or a small number, as the case may require. A similar usage prevails with the Latin tantus; and in English, also, we say, "so great, and no greater;" "so many, and no more."—ἐπὶ ταῖς θύραις αὐτοῦ. "At his very gates." A species of hyperbolical expression, as Weiske remarks, for "in his very territories, not far from his very capital and palace-gates." The battle-field of Cunaxa, it will be remembered, was not far from Babylon.—καταγελώσαντες. "Having laughed him to scorn." Literally, "having laughed at him," "having laughed in his face."

§ 5.

καὶ ταῦτα πάντα. "All these things, too," i.e., not only other things, but these too.—ἐννοῶ δέ. "I think, however."—Ἀπίμην. Present, as before, in a future sense.—ἐπὶ πολέμῳ. "For war," i.e., with the view of recommencing warlike operations. The
preposition has here its causal sense, denoting the object or aim of an action considered as the motive or foundation thereof. (Kühner, § 634, 3.)—ποιεῖν. "To be acting."—οὐδὲ ὅθεν ἐπιστικῶς. "Nor a place from which we shall procure provisions for ourselves." Observe that παρέξει extends its government into this clause, and that the full expression would be, οὐδὲ παρέξει χώραν ὅθεν ἐπιστικῶς. —ἀνθίς δέ. "And, in the second place."—ὁ ἡγησόμενος. "Who will guide us."—καὶ ὁμα ταῦτα ποιοῦντων ἡμῶν, κ. τ. λ. "Moreover, the moment we begin to do these things, Arius will stand aloof." The time is accustomed to be more accurately expressed in Greek, by the addition of the temporal adverbs, ἡμα, αὐτίκα, &c., to the genitive absolute. (Kühner, § 696, Obs. 5.)—άφεστήξει. Observe that ἀφεστήξει is a future formed from the perfect ἀφέστηκα, "I stand aloof," in order to suit this present meaning of the perfect. This peculiarity of formation, however, only takes place in those verbs whose perfects active have a present sense; as, for example, ἵστημι, ὕπνοικα, κλάζω. (Kühner, § 238, 4.)—λειτέσται. "Will straightforward be left." Sometimes, as in the present instance, the third future is used for the simple future, to express more vividly the immediate occurrence of some future action. It is this meaning that has given to the tense in question the erroneous name of paulo-postfuturum. (Kühner, § 407, 2.)—δυντις. Supply φίλου.

§ 6.

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

§ 7.

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

§ 8.

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

§ 9.

ἡδή. “Now at length,” i. e., after all this long delay.—ἄμα Τισσαφέρνει καὶ Ὀρφόντα. This, as well as the circumstance of his en-
camping with them, shows that Arieus had been successfully tampered with. Ainsworth strangely confounds the Orontas of whom Xenophon speaks in the present chapter, with the one whose trial and condemnation are mentioned in book i. (6, 1, seqq.), and who, he supposes, was not put to death by Cyrus! (Travels, &c., p. 107.) Mitford’s conjecture is a much happier one, namely, that Orontas may have been the son of the person executed for treachery to Cyrus, and that the satrapy of Armenia, and the king’s daughter, may have been the recompense for the sufferings of the family.

§ 10.

υφορώντες τούτονς. "Suspecting these." Compare § 2.—αυτοι ἐφ' εαυτῶν ἐχώρουν. "Went by themselves." Literally, "went themselves by themselves," i. e., alone by themselves. Observe here the peculiar force of ἐκτι, properly, "resting or depending on themselves." (Kühner, § 633, 3, ε.)—ἐκώστορε. "Each time," i. e., always.—ὡπέχοντες ἄλληλας. "Being distant from one another," i. e., at the distance from one another of.—καὶ μετο. "Or less," i. e., or nearly so.—ἐφιλάττοντο δὲ ἡμιφότεροι, κ. τ. λ. "Both parties, moreover, were on their guard against one another, as against enemies." Observe the force of the middle. More literally, "guarded themselves against one another." A new transitive notion, in fact, arises, deduced from or implied in the reflexive notion, and hence the accusative follows. (Kühner, § 362, 8.)

§ 11.

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

§ 12.

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

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

§ 13.

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

§ 14.

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

§ 15.

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

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

§ 17.

ἐπι την γεφυραν του Τιγρητος ποταμον. This is the bridge mentioned afterward in § 24.—ὡς διανοεται Τισσαφέρνης. "Inasmuch as Tissaphernes intends."—της νυκτος. "This night."—ὡς μη διαθετε, κ. τ. λ. "That you may not cross over, but may be intercepted between the river and the canal." The canal here meant is the one over which they had passed on seven boats. Compare § 13.

§ 19.

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

§ 20.

κελευμένης της γεφύρας. "The bridge having been (previously) broken down (by them).”—οὐχ ἐξουσιν ὅπως, κ. τ. λ. The young man's argument is briefly this: If Tissaphernes meant to attack them, he would not destroy the bridge, which would be useful to him if he should be defeated, and could be of no service to them should he prove victorious. This remark opened the eyes of Clearchus to the enemy's real object.—πολλῶν ὄντων πέραν.
“Though many be on the further side,” i. e., many of the Persians, prevented from lending aid in consequence of the bridge having been destroyed, should such a thing be done by Tissaphernes.—πέραν. The difference between πέραν and πέρα is laid down by Hermann (ad Soph., Εd. Col., 889) to be, that πέραν means beyond in a place, without reference to motion, and is never used metaphorically; whereas πέρα means beyond with a sense of motion, and is most commonly used metaphorically, beyond or exceeding measure. Buttmann (Lexil., s. v.) compares πέρα to the Latin ultra, and πέραν to trans, and draws out the distinction to great length.

§ 21.

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

§ 22.

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

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

§ 23.

ἀνεπαύοντο. "They went to rest."—καὶ οὖτε ἑπέθετο, κ. τ. λ. "And neither did any one attack them from any quarter."

§ 24.

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

\textit{Φυσκος.} The Physcus is supposed to be the modern \textit{A'dhem}. (\textit{Ainsworth}, p. 115.) Mannert and Ritter, with whom Reichard agrees, mean the same river when they call it the \textit{Odoan} or \textit{Odornec}. —\textit{\'Okeito.} Compare i., 4, 11.—\textit{\'O\pi\i.} The ruins of a city, situated upon the \textit{A’dhem}, and identified with Opis, were first visited by Mr. Ross, and subsequently by Captain Lynch and his party. They are said to be extensive, but consist chiefly of mounds and fragments, without any thing architectural. Opis, says Dr. Vincent, appears to have risen into eminence upon the decline of the Assyrian cities on the Tigris, several of which Xenophon found deserted; and it seems to have decayed in its turn, as Seleucia and Apamea became conspicuous. It was only a village in the time of Strabo. (\textit{Ainsworth}, p. 115.)—\textit{πρὸς \'ην ἀπήνυσε}, \textit{k. t. l.} "Near which a natural brother of Cyrus and Artaxerxes met the Greeks." Observe here the idea of nearness expressed by \textit{πρὸς} with the accusative. In this construction, however, a motion \textit{toward} is always supposed, and therefore \textit{πρὸς \'ην} actually means "as they were drawing near unto which place." (\textit{Kühner}, \textsection{638}, 1.)

\textit{Σούσων.} Susa was a celebrated city of Susiana, in Persis, on the eastern side of the Eulæus or Choaspes. It was the residence of the Persian monarchs during the spring months. Compare note on \textit{παρεῖναι}, i., 1, 1.—\textit{Εκβατάνων}. Ecbatana was the ancient capital of Media, and the residence of the Persian kings during the two hottest summer months. The modern \textit{Hammedan} answers to the ancient site.—\textit{\'Ως βοηθήσων.} "To lend aid."—\textit{\'Ιδεώρει.} "He surveyed."

\textsection{26.}

\textit{εἰς δύο.} "Two by two." Clearchus, in order to produce the greatest effect on the barbarian spectators, made the Greeks defile in a column, two abreast, and lengthened the time of their march by frequent stoppings.—\textit{\'Αλλοτε καὶ \'Αλλοτε ἵφιστάμενος.} "Halting from time to time."—\textit{δύον \ δὲ χρόνον τὸ ἡγούμενον}, \textit{k. t. l.} "And during as long a time as he halted the van of the army, during so long a time was it necessary for the halt to take place throughout the whole force." Observe that \textit{τὸ ἡγούμενον τοῦ στρατεύματος} means, literally, "the leading portion of the army," where we may supply \textit{μέρος}.—\textit{τὸν Πέρσην}. The natural brother of the king, already mentioned.

\textsection{27.}

\textit{εἰς τὰς Παρνασσιδὸς κώμας.} The villages were so called because
the revenue that accrued from them was given to the queen mother toward her support. Their situation, according to the distance stated in the text, would, both in Lynch's and in Rich's maps, fall pretty nearly at the position marked as Tel Kunus in the first, and Tel Geloos in the second.—Κύρω ἐπεγγελὼν. "Insulting Cyrus," i.e., as an insult to the memory of Cyrus. —πλὴν ἕνδραπόδων.

"Excepting slaves." Among the booty to be obtained here, no slaves were to be included; but whether this means that none of the inhabitants were to be made slaves, or that no slaves belonging to the inhabitants were to be carried off, is quite uncertain. Krüger is in favor of the former opinion, which appears the more natural one. Had the latter meaning been intended, the article would probably have been added.—ἐν ὅ ἐ. "There were in them, however." Observe the force of ὅ: though they were not allowed to make any slaves, the most valuable kind of plunder, yet they had, as some compensation for this, abundance of other booty.

§ 28.

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

§ 1.

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

§ 2.

εδοξον ὅν τῷ Κλεύρχῳ, κ. τ. λ. "It seemed good, therefore, unto Clearchus to have a conference with Tissaphernes."... "To cause the (existing) suspicions to cease." Observe the force of the active.—καὶ ἔπειψε, κ. τ. λ. "And he sent (accordingly) a person to say."—ο ὅ ἐποίμως ἐκέλευεν ἥκεν. "He therefore readily bade him come."

§ 3.

οἶδα μὲν ἦμιν ὅρκους γεγενημένους. "Know that there have been oaths between us."... "That we will not injure one another."... "I both see you, however, on your guard against us as if we were enemies."—ἀντιφυλαττόμεθα. Supply ὑμᾶς.

§ 4.

ἐπεὶ δὲ σκοπῶν. "But since, upon careful observation." Literally, "observing."—ἐγὼ τε σαφῶς οἶδα. "And (since) I clearly know." Supply ἐπεὶ from the previous clause.—ὅτι ἦμεις γε οὖν ἐπινοοῦμεν. "That we, at least, do not intend."—εἰς λόγον σοι. "To a conference with you."—ἐξέλομεν ὄλληλων τὴν ἡπιστίαν. "We might remove the distrust of one another," i. e., the distrust that appears to influence both parties.

§ 5.

tοὺς μὲν ἕκ διαβολῆς. "Some, in consequence of a charge actually
preferred," i. e., a direct accusation. Observe that διαβολή here an-
swers not to the Latin "calumnia," as some explain it, but to
"criminatio," and is directly opposed to ύποψία, or mere suspicion.
—οἱ φυσιθέντες. We would here naturally expect φυσιθέντας ..
βολιόμενοι . . . ποιεύοντας; but, as this accumulation of partic-
iples would have a harsh effect on the ear, the construction is
changed, and a new one commences, instead of a continuation of
the former. (Krüg, ad loc.—Compare Matthiae, § 633.)—φθίσαν
βολιόμενοι πριν παθεῖν. "Wishing to anticipate (the opposite party)
before suffering an injury (from them)," i. e., wishing to be before-
hand in inflicting an injury.—ιποίγαν. Observe the double accu-
sative with this verb.—ινήκεσσα κακά. "Irremediable evils."—τοὺς ὀψε
μέλλοντας; k. τ. λ. "Unto those who neither intended, nor, more-
over, even wished any such thing." Observe here the force of αὐ, an-
swering to the Latin porro.

§ 6.
τὰς ὅν τιοιαίτας ἀγνωμοσύνας, k. τ. λ. "Thinking, then, that such
misunderstandings as these may be made to cease most of all by meet-
ings (of the parties)." Observe that πάνεσθαι is here in the passive
voice.—ὡς σὺ ἥμιν οἷς ὀρθῶς ἀπείσεις. "That you distrust us without
cause." Literally, "not rightfully."

§ 7.
πρῶτοι μὲν γὰρ καὶ μέγιστοι. "For, first and chiefly."—οἱ θεῶν ὄρκοι.
"The oaths (taken by both parties) unto the gods," i. e., in the
name of the gods. By ὄρκοι θεῶν are meant, in fact, oaths deriving
all their binding influence from the gods, and hence the genitive is
here used objectively, a relation which, in English, is expressed by
a preposition. (Matthiae, § 387.)—ἡμᾶς. Both Greeks and Persians
are of course meant.—δεῖ τοὺς σινοίδεν αὐτῷ παρημεληκώς, k.
τ. λ. "And whoever is conscious unto himself of having disregarded
these, this one I, for my part, would never esteem happy." Verbs sig-
ifying to concern one's self about a thing, to disregard, to neglect,
&c., are followed by a genitive, since they necessarily imply an
antecedent notion of the cause (person or thing) whence the case
arises. (Kühner, § 496.)—τὸν θεῶν πόλεμον. "The hostility of the
gods." Literally, "the war of the gods," i. e., proceeding from them.
ὑπὲρ ποιῶν ἢν τάχους, k. τ. λ. "With what degree of speed, or whither
fleeing." Observe throughout the whole sentence the frequent re-
currence of the particle ἄν, and how strongly the idea of uncertainty
or improbability is expressed by this in conjunction with the re-
spective optatives.—ὁποφέγοι. Consult, as regards the distinction between ἄροφεύγω and ἄροφεύρω, the note on i., 4. 8.—οὖθ᾽ ὁπως ἄν εἰς ἔχυρόν, κ. τ. λ. "Nor how he might go into any strong-hold, and there keep aloof (from their power)." Observe here, as before, the preposition εἰς supplying the place of a verb of motion. Weiske makes ὁπως belong to ἔχυρόν, and the meaning to be quomodo munitum, an idea adopted also by Krüger. This, however, is both a harsh and unnecessary construction.—ὑποχα. "Are subject." Supply ἐστι.—καὶ πανταχῇ πάντων ἵσον, κ. τ. λ. "And every where the gods are equally masters over all." The verb κρατέω, "to be superior to," or "to govern," has the genitive, from the relative notion, κράτος, "power." But when it means "to conquer," it has an accusative, from the positive notion, κράτος, "strength." It is sometimes, though rarely, construed with a local dative, as νεκύεσσον, in Od., xi, 485. (Kühner, § 518, Obs. 1.)

§ 8.
οὖτω γιγνώσκω. "Thus do I think," i. e., these are my sentiments. —παρ᾽ οἷς ἣμεις τὴν φιλίαν, κ. τ. λ. "With whom we, having made a compact with one another, have deposited our friendship," i. e., in whose custody, by mutual agreement, we have deposited, &c. We have not hesitated to adopt παρ᾽ οἷς, the conjectural emendation of Muretus, sanctioned, subsequently, by one of the best MSS. All the other MSS. have παρ᾽ οὖς, which makes a very inferior reading. If, however, παρ᾽ οἷς be preferred, the meaning will then be, "unto whom, by mutual agreement, we drew near, and with whom we deposited our friendship." In this case, παρά would supply the place of a verb of motion.—τὸν δ᾽ ἄνθρωπινων, κ. τ. λ. "While, of human things, I consider you to be, at the present moment, our greatest good," i. e., to be our chief source of good among earthy things.

§ 9.
πᾶσα μὲν ὁδὸς εὐπορος. "Every road is easy to travel."—οὐκ ἀπορία. "There is no want."—πᾶσα μὲν διὰ σκότους ἢ ὁδός. "The whole route (to our homes) is through darkness," i. e., is like so much groping in the dark.—πᾶσα δὲ δόχλος φοβέρος, κ. τ. λ. "And every multitude a source of alarm; but solitude the most alarming (thing)" With φοβερῶτατον supply χρῆμα. The general idea is this: while wandering about, as it were, in the dark, every body of men which they might chance to meet would be more or less a source of alarm; while, on the other hand, their being left entirely to themselves, and to their own resources, would be by far the most alarming thing of all, since want would then stare them in the face.
NOTES TO BOOK II.—CHAPTER V.

§ 10.

ei δὲ δῆ, k. τ. λ. — “But if, then, having even become insane, we should kill you,” i. e., if we should be even so mad as to kill you.—

ἀλλο τι ἐν ἦ, k. τ. λ. — “Would we not, after having slain our benefactor, be contending with a king the most powerful avenger?” The expression ἀλλο τι ἦ is an elliptical compound question for ἀλλο τι γένοιτ' ἐν ἦ, “would any thing else happen than,” &c.; but, from its frequent use, it became a mere adverbial form, and equivalent, as in the present instance, to nonne. (Kühner, § 875, e.) — ἐφεδρον. This is the reading of the best editions, although MS. authority appears to be in favor of ἐφορον, the common lection. By ἐφεδρος is meant “a third combatant, who sits by (ἐπι καὶ ἐδρα) while two are contending, in order to engage with the conqueror,” and hence, in general, “one who waits to take another’s place,” i. e., “a successor,” or, as here, “an avenger.” (Wesseling, ad Died. Sic., iv., 50.—Lobeck, ad Soph., Aj., 610.—Blomf., ad Æsch., Choeph., 853, in Gloss.) If, however, we read ἐφορον, the meaning will be, “with a king the most powerful watcher (of his foes).”—ei σε τι κακὸν, k. τ. λ. Observe the double accusative with τοιεῖν.

§ 11.

ἐγὼ γὰρ Κιρον, k. τ. λ. Clearchus now goes on, in further explanation, to observe, that all his hopes of fortune depended on the favor of Tissaphernes, who was able to gratify all the desires by which he had been drawn into the service of Cyrus.—νομίζων τῶν τότε ἰκανώτατον, k. τ. λ. — “Thinking that, of the men of that time, he was most able to do good unto whomsoever he would.” The full construction would be, εὐ τοιεῖν ἐκεῖνον δὲ βοῦλοντο εὐ τοιεῖν.—σε δὲ νὺν ὁρᾶ, k. τ. λ. Consult note on ἡμέρας πλείους ἡ ἐκοισαῖν, ii., 4, 1. Tissaphernes had been invested by Artaxerxes with all the power (δύναμις) which Cyrus had formerly possessed, as well as with the territory (χώραν) over which that prince had been satrap. Some make δύναμιν refer here merely to the army of Ariaeus, but this is altogether too limited a meaning; it answers rather to the Latin opes, or potentiam.—τὴν σεαυτῷ ὑρχὴν σῷστα. “Retaining your own government,” i. e., retaining your own satrapy in addition to that of Cyrus. Observe here the peculiar force of σῷστα.—τὴν δὲ βασιλέως δύναμιν, k. τ. λ. — “And the army of the king, which Cyrus experienced as hostile, this being an ally unto you.” We must not regard ταύτην here as at all pleonastic; on the contrary, it is brought in with great emphasis, and, as such, takes the place of δύναμιν, the regular accusative which precedes. Compare note on ἐγὼ μὲν πῶν βασιλέα, k. τ. λ., ii., 4, 7.
§ 12.

τούτων δὲ τοιούτων ὄντων. "These things now being such," i. e., affairs being now in such a situation.—διότι οὐ βούλεται. Observe here the employment of the relative διότι with the finite verb, after οὖν in the previous clause, instead of ὄστε with the infinitive. (Matthiae, § 479, Obs. 1.)—ἀλλὰ μὴν (ἐρῶ γὰρ, κ. τ. λ. "But in very truth, (for I will mention, also, those things from which I have hopes that you, likewise, will wish to be a friend to us): For I know, indeed, that the Mysians are troublesome to you," &c. Leunclavius conjectures ἀλλὰ μὴν ἐρῶ γε. But if the text be correct, we have here an anacoluthon very similar to that in iii., 2, 11. Xenophon was going to say, ἀλλὰ μὴν καὶ ἡμεῖς πολλὰ ἔμαχ ὠφελεῖν δυνησόμεθα, "But the truth is, we will even be able to aid you in many respects." This, however, was broken off by the parenthesis, at the close of which a new construction is brought in, and the particle γὰρ is employed as an index of what has been thus suppressed. (Krāg., ad loc.)

§ 13.

Μυσοῦς. Compare i., 6, 7.—σὺν τῇ παρούσῃ δυνάμει. "With my present force." Here δυνάμει refers to the Grecian army, since in this the whole power of Clearchus, such as it is, at present consists. —ταπεινοῦς. "Submissive."—Πισίδας. Compare i., 1, 11.—τοιαύτα. "Such as they," i. e., resembling the Mysians and Pisidians in their want of submission to your authority.—ἀ ν ὑμᾶς πόδας, κ. τ. λ. "Which I think I could cause to cease from always disturbing your happiness," i. e., from disturbing more or less, by their continual turbulence and inroads, the prosperity and repose of the Persian Empire. Among the nations here referred to by Clearchus may be mentioned the Lycaones (iii., 2, 23) and the Carduchi (iii., 5, 16).—Ἀλγυπτίους. Compare ii., 1, 14.—τεθναμένους. "Incensed."—οὔχ ὠρῶ ποία δυνάμει, κ. τ. λ. "I do not see, what auxiliary force having employed, you will be likely to chastise, rather than that which is now with me." The regular construction here, in place of τῆς νῦν σῶν ἐμοὶ ὀδός, would be ἤ τῇ νῦν σῶν ἐμοὶ ὀδός (χρησάμενοι), "rather than having employed that which," &c. But in Greek the genitive is even used after a comparative, when in the resolution with ἤ a different case would be employed. (Matthiae, § 454.)—ἀν κολάσεσθε. Compare ii., 3, 18.

§ 14.

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

§ 15.

οὕτω δοκεῖ θαυμαστῶν εἶναι, κ. τ. λ. "Your distrusting us appears to be so wonderful." Observe that τὸ σὲ ἡμῖν ὑπιστεῖν is the subject of δοκεῖ.—ὅτε καὶ ἥδιστ' ἄν ὑκούσαμι, κ. τ. λ.—"That I would most gladly hear the name (of the individual) who is so clever at speaking," &c. We have here a blending of two constructions, namely, ὑκούνειν τίς . . . , and ὑκούειν τὸ ὄνομα τοῦτον ὀς τέτις.—λέγον. "By what he says."—ὑπημειφθή. "Answered." The verb ὑπαρείδομαι is properly a poetical one, being employed by Homer. The Homeric usage, however, is always to add a second more definite verb. The aorist passive is here employed in a middle sense.

§ 16.

ἀλλ' ἥδομαι μὲν. "Well, I am, indeed, delighted."—ταῦτα γιγνώσκων. "Entertaining these sentiments."—εἰ βουλέωνς. "If you should design."—καὶ σαντῷ κακῶνος εἶναι. "To be ill-intentioned toward yourself also."—ὡς δ' ἄν μάθης. "But, in order that you may learn."—ἀντάκουσον. "Listen in turn."

§ 17.

ἀπορεῖν. Observe that the infinitive is here employed without ἄν, because an actual fact is referred to (οὐκ ἀποροίμεν), whereas, in the next section, we have ἀπορεῖν joined with ἄν, because there the reference is merely to a possible case (οὐκ ἄν ἀποροίμεν).—ὁπλίσως. "Of warlike equipments." Analogous to the Latin arma-
tura. Some take ὀπλίσεως here for ὀπλιτῶν, and πεζῶν for ψηλῶν, erroneously, however.—ἐν ὑ. “By means of which.” (Sturz, Lex. Xen., s. v. ἐν, 2.) The preposition ἐν is sometimes employed in a causal sense, to denote the means and instrument, when an object may be considered as received into, contained, held, existing in the means. This mode of expression is frequently employed by the poets, since it brings the means more fairly before the eyes than the mere instrumental dative. (Kühner, § 622.)—ἀντιπάσχειν ἐκ ὑψίς κινδύνος. “While there would be no danger of receiving any harm in turn.” After κινδύνος supply ἐν ὑπ’.

§ 18.

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

§ 19.

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

§ 20.

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

§ 21.

ποντύπασι δὲ ἄποροι, κ. τ. λ. “Now it is altogether the part of men involved in utter perplexity, and destitute of means, and held down by necessity, and these wicked in their very natures.”—οὖτινες ἔθελοντι, κ. τ. λ. The regular construction here would be ἔθελεν alone; but οὖτινες ἔθελοντι is employed in its place, just as if ἄποροι εἶσιν, &c., preceded. A similar blending of constructions occurs in ii, 6, 6. Compare Thucydides, iv., 18: σωφρόνων ἄνδρων οὖτινες τάγαθα εἰς ἀμφῖβολον ἀσφαλῶς ἔθεντο.—ὑλογιστοί. “Inconsiderate.”

§ 22.

ἐξὸν. “It being in our power.” Supply ὤμιν. Impersonal verbs, when construed as passive, are not put in the genitive, but in the nominative absolute. (Her mann, ad Vig., p. 769.)—οὐκ ἐπὶ τοῦτο ἢλθοντι, ἤ δὲ γεγένοσα, ἢ ἦλθοντι, κ. τ. λ. “Know well that the cause of this was never attended my becoming a faithful (friend) unto the Grecian foreign force, with which Cyrus went up by reason of.” Observe that τούτου is here equivalent to τοῦ μερός, κ. τ. λ. The common text has, in the succeeding clause . . . γενέσθαι, for which we have substituted the form γεγενέσθαι, sanctioned by good N. &c., and received by Dindorf and Bornemann. The infinitive has, in the accusative of the article, where the genitive might have been expected. Compare Plato, ἐγὼ οὖτιος τὸ σὲ ἀποκρίναςθαι (Lach., p. 190, E.), and the numerous
other examples cited by Matthiae (§ 543, Obs. 3) and Kühner (§ 670),
the latter of whom cites also the present one from Xenophon, as
an instance of the accusative even when τούτος has preceded.

§ 23.

ὅσα δὲ μοι ἰμεῖς, κ. τ. λ. "As to how many things you are useful
to me in," i. e., with regard to as many things as you are useful,
&c.—τὸ δὲ μίγιστον. "But the principal one."—τὴν μὲν γὰρ ἐπὶ τῇ
κεφαλῇ, κ. τ. λ. "For it is lawful for the king alone to wear his tiara
upright on his head, but that upon the heart, perhaps, if you are present
(to assist), even another may easily wear so." The meaning of Tissa-
phernes is simply this, that, with such a body of auxiliaries as the
Greeks, any one might easily enjoy a spirit as erect as the king's
tiara. The King of Persia wore an erect tiara, while those of his
subjects were soft and flexible, falling on one side. The cap worn
by the Persians is called by Greek authors κυρβασία or τιάρα. Ac-
cording to Moris, κυρβασία was the Attic term, τιάρα meaning the
same thing in common Greek. Strabo calls the Persian cap πίλημα
πυργωτόν, "felt in the shape of a tower" (xiv., p. 231). The king
was also distinguished by the splendid colors of his tiara, and by a
diadema which encircled it, and which was variegated by white
spots upon a blue ground. The following wood-cut shows the tiara
as worn by a sovereign of Armenia.
§ 24.

\[\tau\alpha\tau\alpha\varepsilon\iota\pi\omega\nu\varepsilon\delta\delta\varepsilon\tau\rho\ \Κλε\varepsilon\omega\rho\nu\varphi,\ k.\ t.\ \lambda.\ \] These arguments convinced Clearchus; for they were not only extremely specious, but, as the wily Persian perhaps knew, they were his own.—ἐρη. A usual pleonasm, when \(\epsilon\iota\pi\varepsilon\) has neither \(\tau\alpha\delta\varepsilon\) nor \(\varepsilon\delta\varepsilon\) added to it. (Krüm., ad loc.)—οίτινες. "They, who."—τοιούτων ἡμιν εἰς φιλίαν ὑπαρχόντων. "When such inducements to friendship exist for us," i. e., when such circumstances concur to make us friends.—διαβάλλοντες. "By bringing (secret) charges against."—τὰ ἐκαθα. "The extremity of punishment." Literally, "the uttermost," or "last things."

§ 25.

\[\epsilon\nu\ \tau\gamma\ \ιμφανεί.\ "In a public manner." Krüger suspects that εἰς λόγον has fallen from the text after λοχαγοῖ. Its presence would certainly improve the construction.—λέξω τοὺς πρὸς ἐμὲ λέγοντας: "I will mention those who tell me."—ἐμοὶ ἐπιθυμεῖσιν, k. t. λ. The common text has ἐπιθυμεῖσιν ἐμοὶ τὲ καὶ τῇ, k. t. λ.

§ 27.

\[\epsilon\kappa\ τοῦτον \ δὴ τῶν λόγων. "After these speeches." Observe the employment here of \(\epsilon\kappa\), to denote an immediate succession in time. The particle \(\delta\) is often connected with pronouns, to mark the person or thing more strongly.—φιλόφρονοιμένος. "Displaying a friendly manner."—συνδειπνόν ἐκποίησατο. "Made him his companion at table."—διήλος τῷ ἕν πάν τινι φιλικῶς, k. t. λ. "Both evidently appeared to think that Tissaphernes was very kindly affected (toward him)," i. e., it was evident that he had the most agreeable impressions of the satrap's disposition toward him. Literally, "was both evident as thinking," &c. We have adopted here, without any hesitation, the conjecture of Schneider, namely, τῶν Τισσαφέρων, in place of the common reading, τῷ Τισσαφέρει. If we retain the latter, the meaning can only be, "that he was very kindly disposed toward Tissaphernes." Clearchus, however, was not thinking of his own feelings toward the Persian satrap, but of those which the latter appeared to entertain toward him. (Compare Poppo, ad loc.)—χρῆμα ἵνα παρὰ Τισσαφέρων, k. t. λ. "That those ought to go to Tissaphernes, whom the latter had bid come." These were the στρατηγοὶ and λοχαγοί spoken of in § 25.—οἱ ἐν ἑλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων. "Whosoever of the Greeks shall have been convicted of uttering charges (against their countrymen)."
§ 28.

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

§ 29.

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

§ 30.

ἐσχιρρῶς κατέτεινεν, κ. τ. λ. "Contended vehemently, until he brought it about that five generals should go."—ὡς εἰς ἀγοράν. "As to market," i. e., as if going to procure provisions, and, consequently, unarmed. Compare Diodorus Siculus (xiv., 26): καὶ στρατιωτῶν δὲ πρὸς ἀγορὰν ἐλθεῖν βούλομένον ἥκολοῦθησαν ὡς διακόσιοι. The soldiers who followed under color of going to market, would seem, of course, to have been partly induced by Clearchus himself to go, in order to render the visit of the generals a more public one, as Tissaphernes had requested (§ 25), and partly to have been attracted by curiosity.

§ 31.

ἐπὶ ταῖς θύραις. Compare ἐπὶ τὰς θύρας, i., 2, 11.—εἶσω. For this Diodorus has εἰς τὴν σκηνήν. (xiv., 26.)—Πρόφεινος Βοιώτος, κ. τ. λ. The names of the five generals are now given. One of the five, it will be perceived, is Clearchus himself.—ἐπὶ ταῖς θύραις ἤμε- νον. Diodorus has πρὸς ταῖς θύραις διέτριβον. (xiv., 26.)

§ 32.

ἀπὸ τοῦ αὐτοῦ σημείου. "At the same signal." Literally, "from
NOTES TO BOOK II.—CHAPTER V.

(i. e., by reason of) the same signal.” Observe that ἀπὸ is here causal. The signal referred to in the text was a crimson banner, raised on a sudden above the tent of Tissaphernes. Thus, Diodorus remarks, καὶ μετ’ ὀλίγον ἐκ τῆς Τισσαφέρνους σκηνῆς ἀφθείας φοινικίδος, κ. τ. λ. (xiv., 26.)—οἱ ἔξω. Referring to both the λοχαγοὶ and the common soldiers without. Compare Diod. Sic., I. c.—οἵτινες ἐντυχόντες Ἐλληνὶ, κ. τ. λ. “With whatsoever Greek they chanced to meet, whether slave or freeman, slew all.” As regards the plural πάντας, consult note on i., 1, 5.—ἐκτείνων. Observe the force of the imperfect, as denoting a succession of acts.

§ 33.

τὴν ἱππασίαν αὐτῶν. “Their riding up and down.”—καὶ δ’ τι ἐποί- ον ἡμίφυγόνοιν. “And were in doubt as to what they were doing.”—πριν. “Until.” The particle πριν is put with the indicative when referring to past facts. (Kühner, § 848.)

§ 34.

ἐκ τούτων ὅτι. “Upon this, then.” Compare note on ἐκ τούτων τῶν λόγων, § 27.—ἐκπεπληγμένου. “Struck (with consternation),” —καὶ νομίζοντες, κ. τ. λ. “And thinking that they will straightway come against the camp.” Observe that αὐτούς here refers to the Persians. Rennell correctly remarks, that the Persians did not take “such advantages as the occasion offered. Had they kept the main body of their cavalry ready to attack the Grecian camp at the instant of the massacre, instead of sending a detachment only, to scour the plain, and cut off stragglers, irreparable mischief might have been done.” (Illustrations, &c., p. 135.)

§ 35.

Μιθραδάτης. We have given here the more correct form of this name, and the one that occurs on coins and in inscriptions. It appears to have been formed from Mithra, or Mitra, the Persian name for the sun, and the root da, signifying “to give,” which occurs in most of the Indo-European languages. The common mode of writing the name is Μιθριδάτης.—οἱ ἡσαν. “Who used to be.”—τεθωρα- κισιμένοι. “Armed with corselets.”

§ 36.

προσελθεῖν. “To come unto them,” i. e., to come forth.—εἶ τις εἶν Ἐλλήνων, κ. τ. λ. “If there was either any general or captain of the Greeks,” i. e., whatever general or captain of the Greeks might
be at the time in the camp.—ινα ἀπαγγείλωσι. Observe the employment of the subjunctive here, where the optative might have been expected, and the air of animation and reality which this change produces in the sentence.

§ 37.

ἐξῆλθον φυλαττόμενοι, κ. τ. λ. “There went forth, with proper precautions, Cleanor an Orchomenian, and Sophanetus a Stymphalian, generals of the Greeks.” Observe the force of the middle in φυλαττόμενοι, literally, “guarding themselves,” or “being on their guard.” —‘Ορχομένος. The Orchomenus of which Cleanor was a native, was the Arcadian city of that name, situate some distance to the northwest of Mantinea. It must not be confounded with the Orchomenus of Bœotia, to the northwest of the Lake Copaïs.—ἐτύγχανεν ἀπόν. “Happened to be away.” Had he been present, he would, as a commander, have gone forth with the other officers. Compare i., 4, 3.

§ 38.

ἐπεί δὲ ἔστησαν εἰς ἐπήκοον. “But when they stood within hearing.” More literally, “within hearing distance,” τόπον being understood.—ἐπεί ἐπιορκῶν τε ἐφύνη, κ. τ. λ. “Since he appeared both to be committing perjury,” &c., i. e., since he was discovered to be guilty of perjury, &c.—ἐχει τὴν δίκην καὶ τέθυκε. “Has his punishment and is dead,” i. e., has death as the punishment which he merited.—ότι κατήγγειλαν αὐτὸν τὴν ἐπιδοθήν. “Because they denounced his intrigue.”—ομάς τὰ δύπλα ἀπαιτεῖ. “Demands of you your arms.”—τοῦ ἐκείνου δούλου. Compare note on δούλου ὄντος; i., 9, 29.

§ 39.

Κλεάνωρ. Cleanor, says Mitford, an honest old soldier, and no politician, without at all considering what the pressing interests of the moment required, uselessly vented his just indignation.—καὶ οἱ ἄλλοι. “And ye others.” Supply ἵναις.—οὐκ αἰσχύνεσθε, κ. τ. λ. Compare chapter iii., § 22.—τοὺς αὐτὸς φίλους καὶ ἐχθροὺς νομεῖν. “That you will regard the same persons as friends and enemies, (that we may).” Observe that νομεῖν is the Attic future for νομίσειν.—σὺν Τισαφέρνει. “In concert with Tissaphernes.”—ἀπολωλέκατε. All the MSS. but one insert ως before ἀπολωλέκατε. Larcher, on the other hand, finding this particle omitted in one MS., removes it, accordingly, from the text, with the approbation of Porson and Schneider. We have followed the authority of these scholars. If ως be retained, we must either suppose, with Dindorf, that the
speaker, more intent on accumulating reproaches than on any elegance or clearness of arrangement, forgets the construction which had preceded, and in his excitement brings in a new one; or else we must adopt the ingenious conjecture of Jacobs, who explains ὡς here by quam, i.e., quam turpiter! quam impie!

§ 40.

Kλέαρχος γάρ. Observe here, what very often happens, that the sentence whereof γάρ gives the premise is suppressed, and must be supplied by the mind. (Kühner, § 786, Obs. 1.) It is the same, therefore, as saying here, "(Yes! and rightly have we acted), for Clearchus," &c.—πρόσθεν. "First."—τοῖς ξίνῳ τούτοις. "That are with these."

§ 41.

Ἐπισφῶν τάδε εἶπε. Xenophon's speech is very cogent, and to the purpose. If Clearchus was guilty of the offenses imputed to him, he had no doubt suffered justly. But since Proxenus and Menon had conferred an obligation on the Persians, it was reasonable that they should be restored to their troops; for, as they had shown themselves the friends of both parties, both might expect benefit from their counsels. (Thirlwall, iv., p. 324.)

CHAPTER VI.

§ 1.

ἀνήχθησαν ὡς βασιλέα. "Were carried up to the king." As regards ὡς with the accusative, compare note on i., 2, 4. The generals were carried up to Babylon in chains, according to Ctesias (c. 60) and Diodorus Siculus (xiv., 27). For some remarks on their treatment there previous to execution, consult the concluding note to this chapter.—ἀποτμηθέντες τῷ κεφαλάς. "Having had their heads cut off." When the operation of the verb is more exactly defined by stating the very part or parts where it operated, this is put in the accusative, as being merely another way of expressing, by a sort of apposition, the operation of the verb. So κεφαλάς is here in the accusative, as being the part really cut off. (Kühner, § 545, 5.) —εἰς μέν. Observe that μέν here stands opposed to ὃς, in the expression Πρόξενος ὃς, § 16.—ὁμολογομένως ἐκ πάντων, κ. τ. ἡ. "As was confessed by all who had experience of his character." Literally, "confessedly by all who had (themselves) in a state of experience..."
with regard to him."—δόξας γενέσθαι. "Having appeared to be," i.e., having shown himself to be. Equivalent, in reality, to γενόμενος, the Attics often adding some part of δοκέω even to clauses plainly indicative of certainty. This is said to be done "per Atticam urbanitatem." (Poppo, Ind. Græc., s. v.)

§ 3.

καὶ γὰρ ὅπερ. "And (no wonder), for accordingly."—παρέμευον. "He remained with them," i.e., he remained with his countrymen, the Lacedaemonians, fighting on their side. The period alluded to here was that of the Peloponnesian war, during which Clearchus played no unimportant part. In the congress which the Spartans held at Corinth, in B.C. 412, it was determined to employ him as commander in the Hellespont, after Chios and Lesbos should be gained from the Athenians; and in the same year, the eleven commissioners, who were sent out from Sparta to take cognizance of the conduct of Astyochus, were intrusted with the discretionary power of dispatching a force to the Hellespont under Clearchus. (Thucyd., viii., 8, 39.) In B.C. 410, he was present at the battle of Cyzicus, under Mindarus, who appointed him to lead that part of the force which was specially opposed to Thrasybulus. (Diod. Sic., xiii., 51.—Xen., Hist. Gr., i., 1, 16, &c.) In the same year, on the proposal of Agis, he was sent to Chalcedon and Byzantium, with the latter of which states he had a connection of hospitality, to endeavor to cut off the Athenian supplies of corn in that quarter, and he accordingly fixed his residence at Byzantium as harmost. When the town was besieged by the Athenians, B.C. 408, Clearchus reserved all the provisions, when they became scarce, for the Lacedaemonian soldiers; and the consequent sufferings of the inhabitants, as well as the general tyranny of his rule, led some parties within the place to surrender it to the enemy, and served afterward to justify them even in the eyes of Spartan judges, when they were brought to trial for the alleged treachery. At the time of the surrender, Clearchus had crossed over to Asia to obtain money from Pharnabazus, and to collect a force sufficient to raise the siege. He was afterward tried for the loss of the town, and fined. (Xen., Hist. Gr., i., 1, 35.—Id. ib., 3, 15, &c.—Diod. Sic., xiii., 67.—Plut., Vit. Alc., 31.) In B.C. 406, he was present at the battle of Arginusæ, and was named by Callicratidas as the man most fit to act as commander, should he himself be slain. (Diod. Sic., xiii., 98.) This brings us to the end of the Peloponnesian war. Xenophon then proceeds to detail his subsequent movements, ἐπεὶ δὲ εἰρήνη
§ 3.

metagvntes πως. "Having for some reason or other changed their minds."—ἐξω. "Abroad." Literally, "without," i.e., without their immediate jurisdiction.—ἀποστρέφειν αὐτὸν ἐπειρώντο, κ. τ. λ. "En-
deaored to recall him from the Isthmus." Literally, "to turn him
away (i.e., back) from." The Isthmus here meant is the Corinthian
one. Some erroneously refer the term to the Thracian Chersonese,
which the words ὥχετο πλέων εἰς Ἑλλήσποντον show very plainly
can not be meant.—��χετο πλέων. "Sailed quickly away." Com-
pares note on ὥχετο ἀπελαύνων, ii., 4, 24.

§ 4.

καὶ ἑθανατόθη, κ. τ. λ. "He was even condemned to death by the
magistrates in Sparta," i.e., by the Ephori, already mentioned.—
τέλων. Magistrates are called τέλη in Greek, because filling the
highest or last station (τέλος) in civil life.—ηδή δὲ φυγας ὄν, κ. τ. λ.
After reaching the Hellespont, on this occasion, he took up his resi-
dence at Byzantium. Here he behaved with great cruelty, and, hav-
ing put to death many of the chief citizens and seized their property,
he raised a body of mercenaries with the money, and made himself
master of the place. The Spartans, according to Diodorus, having
remonstrated with him to no purpose, sent a force against him un-
der Panthoides, and Clearchus, thinking it no longer safe to re-
main in Byzantium, withdrew to Selymbria. Here he was defeat-
ed, and besieged, but effected his escape by night, and, passing over to Asia, proceeded to the court of Cyrus. (Smith, Dict., s. v.) ἐπεισε Κύρον. Not to make war upon his brother, as Weiske thinks; on the contrary, ἐπεισε refers to what comes after, namely, δίδωσι δ’ αὐτῷ Κύρος, κ. τ. λ.—ἀλλή γέγραπται. "Has been written elsewhere." This can only refer to i., 1, 9, where it is merely said ὁ Κύρος ἡγάσθη τε αὐτῶν, but no arguments on the part of Clearchus are at all stated. Krüger thinks that Xenophon here forgets what he had previously written in the early part of the work; a very clumsy explanation at best.—μυρίων δαρεικοῦς. Consult note on δαρεικοῦς τρισχίλιος, i., 8, 18.

§ 5.

οὐκ ἔπει βαθμιῶς ἐγράφητο. "Did not turn his thoughts to indolence." Observe the force of the middle.—ἐπολέμει τοὺς Θρακί. Compare i., 3, 4.—καὶ ἄπο τοῦτον δή, κ. τ. λ. "And from this time now kept sweeping their country of all its plunder." In the phrase ἀγεῖν καὶ φέρειν, when thus employed, φέρειν strictly refers to things, and ἀγεῖν to men and cattle. Compare the Latin, "agere et ferre." (Liv. xxii., 3, &c.)—διεγένετο. "Continued."—μέχρι Κύρος ἐδέσθη, κ. τ. λ. "Until Cyrus wanted his army." We have given μέχρι here, with Dindorf, Poppo, and others, in place of the common reading μέχρις οὖ.

§ 6.

ἔργα. "The actions."—ἐζόν. Consult note on chap. v., § 22.—αὐτοῖ ν τοῖ πολέμειν. "Prefers to war." Literally, "chooses for himself," &c.—ϐράθμειν. "To lead a life of indolence."—δότε πολέμειν. "So as to be engaged in war," i. e., so that it be for war.—χρήματα ἔχειν. "To possess riches."—πολεμῶν μείνα ταῦτα ποιεῖν. "To make these less by carrying on war," i. e., to diminish these by going to war.—ὁπερ εἰς παιδικά. "Just as (he might have done) upon a favorite."—δαπανῶν εἰς πολέμουν. "To spend (his resources) upon war."—οὕτω μὲν φιλοπόλεμος ἦν. "So fond of war was he."

§ 7.

πολεμικὸς δὲ αὐ, κ. τ. λ. "And again he appeared in this way to be a man fitted for war, in that he was," &c., i. e., he showed himself, moreover, to be not only fond of war, but actually well fitted for it, by this, namely, in that he was, &c. With ταύτῃ supply ὄδ. —καὶ ἄγων ἐπὶ τοὺς πολεμίους. "And (was) leading against the enemy." Supply τὸ στράτευμα, for a fuller translation. Observe here the employment of ἦν ἄγων for ἦγε. The verbal form is resolved into the participle with εἰναι, when emphasis is sought to be given to the
NOTES TO BOOK II.—CHAPTER VI.

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predicate. (Kühner, § 375, 4.) This, however, is rather a poetic than a prose construction.—καὶ ἐν τοῖς δεινοῖς φρόνιμοι. "And (was) prudent in dangers."—ὡς οἱ παρόντες πανταχοῦ, κ. τ. λ. "As they who were present with him every where, all confessed."

§ 8.

(always). "Fitted for command."—ὡς δυνατὸν ἐκ τοῦ τοιούτου τρό-που, κ. τ. λ. "As far as was possible from such a disposition as he even possessed." Observe here the causal force of ἐκ, as denoting origin, and compare the language of Buttmann (ad Philoct., 91): "In omnibus his dictionibus ἐκ (ἐξ) designat id unde vim agendi su- mas," &c.—ἰκανός. "As capable."—φροντίζειν. "Of devising."—ἐξεί. We have given the future here as the more regular construction after δορ. (Matthiae, § 519, 7.—Buttmann, § 139, 4.) Poppo reads ἐξοι, with Dindorf and others; but this, though found in many good MSS., is a much less usual construction. Compare i., 8, 13.—ἔμποσαι τοῖς παροῦσιν, κ. τ. λ. "Of producing in those who were present the conviction that Clearchus must be obeyed," i. e., those who were present with him and under his command.—ὡς πειστέον εἶη Κλεάρχῳ. Supply αὕτως with πειστέον. Literally, "that they must obey Clearchus." These verbal verbs in τέων, it will be remembered, govern the dative of the pronoun, together with the case of their own verb.

§ 9.

ἐκ τοῦ χαλεπῶς εἶναι. "From his being severe of manner." Observe here the nominative with the infinitive, the reference being to the same person that is indicated by the subject of the verb.—φάν στυνγώς, κ. τ. λ. "Gloomy of look, and harsh in his tone of voice." Literally, "gloomy to behold." The term στυνγώς here denotes what is gloomy and repulsive, and stands opposed to φαντός, in § 11.—ισχυρῶς. "Severely."—ὡς καὶ αὐτῷ μεταμέλειεν, κ. τ. λ. "So that he even sometimes repented (of what he had thus done)." With ἐντε compare the analogous Latin expression, est ubi. — γνώρισθαι. "From principle," i. e., in accordance with regular system. Compare the explanation of Weiske, "cum ratione:" "nach Grund- sätzen."

§ 10.

ἄλλα καὶ λέγειν, κ. τ. λ. "Nay, they even reported that he said, that the soldier ought, in his opinion," &c. Observe the employment of the optative in δέω, to denote the opinion of the individual himself.—εἰ μελλόν ἢ φυλακὸς φυλάζειν, κ. τ. λ. "If he would either keep guard well, or refrain from friends, or advance without hesitation
against the enemy.” The expression ἄνθρωπος ἄνθρωπον (literally, "to watch watches") is much stronger than ἄνθρωπος ἄνθρωπον, and implies the discharging of this duty in a proper and soldier-like manner. This idea we have expressed here by the adverb "well."—ἀποφασιστώς. Literally, "without pretext" or "excuse."

§ 11.

ἐν μὲν τοῖς δεινοῖς. Compare § 7.—ζητεῖν αὐτῷ ἰκοσίειν σφόδρα. "Were exceedingly willing to obey him." More literally, "to give ear unto him," "to hearken unto him." The verb ἰκοσίειν in this sense takes the genitive, the person who is hearkened unto being considered as the source whence the obligation is derived. (Kühner, § 487, 4.)—τῷ στυγνῷ τότε φαινόν, κ. τ. λ. "That what was gloomy in his looks then appeared beaming with animation." Literally, "they appeared bright," or "beaming." Observe here the opposition between στυγνόν and φαινόν, and compare note on ὁρῶν στυγνός, § 9.—καί τῷ χαλεπόν, κ. τ. λ. "And his severity of manner seemed to be strength of courage against the foe." Literally, "seemed to be what was strong," &c.—ὡς σωτῆριον, καὶ σωκεῖτι, κ. τ. λ. "So that it appeared something calculated to save, and no longer what was severe."

§ 12.

δότε δ' ἔξω τοῦ δεινοῦ γένοιντο, κ. τ. λ. "But whenever they were out of their danger, and it was allowed them to go as soldiers unto others." Observe that ἀρχομένους is here the passive participle, and means literally, "as persons commanded," i. e., accustomed to the orders of others. Dunbar renders ἀρχομένους, "to be commanded;" but this suits rather ἀρχομένους, the conjecture of Schaefer. Some, again, translate the word in question by "the soldiers;" this, however, would be τοὺς ἀρχομένους. All the MSS. give ἀρχομένους. The dative ἀρχομένους is a bad conjecture of Stephens', though adopted by Hutchinson and Poppo. Dindorf suggests ἀρχοντας.—τῷ γὰρ ἐπι-χάρι οὖν ἐξεῖν. "For he had no pleasantness of manner." Literally, "he had not that which was pleasing" or "agreeable."—ὡμός. "Unfeeling."—διέκειντο πρὸς αὐτόν. "Were affected toward him."

§ 13.

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

ἡδη μεγάλα ἦν, κ. τ. λ. “Now were the inducements great, that made the soldiers with him to be good ones.” Literally, “useful.” Schneider objects to this whole section as not being at all connected with what preceedes. But, as Dindorf correctly remarks, no connection of the kind is intended; on the contrary, the narrative now returns to where it was interrupted, at the end of § 8, by an account of the manners and habits of Clearchus.—τό τε γὰρ πρὸς τοὺς πολεμίους, κ. τ. λ. “For both the feeling confident against the enemy was present (unto them),” i. e., they both had a feeling of confidence against the enemy. Literally, “the having themselves confidently (i. e., in a confident state) against the enemy.”—καὶ τὸ θρῖν παρ’ ἐκείνου, κ. τ. λ. “And their fearing punishment from him made them well observant of order,” i. e., well disciplined and orderly. Observe that φοβείσθαν belongs to that class of middle verbs which have assumed a new transitive notion, deduced from or implied in the reflexive notion; and, moreover, that verbs expressing fear, hope, confidence, &c., take an accusative of the feeling, or that wherein it consists. (Kühner, § 362, 8; § 550.)

§ 15.

ὁμ μάλα ἐδέλεεν. “Not to like much.”—ἀμφὶ τὰ πεντήκοντα ἐτη. The article stands with cardinal numerals when the number is to be decidedly marked. For some remarks on the death of Clearchus, consult note on § 29.

§ 16.

eἰδὼς μὲν, μειράκιον ὄν. “From his very boyhood.” More literally, “straightway, being (as yet) a mere boy.” Compare note on εἰδὼς παίδες ὄντες, i., 9, 4.—ἐδώκε Γοργία ἄρρητον, κ. τ. λ. “He gave a sum of money to Gorgias the Leontinian,” i. e., the native of Leontini, a town of Sicily to the south of Catana. Gorgias was celebrated among his contemporaries as a statesman, sophist, and orator, as well as a teacher of rhetoric. At an advanced age, in B.C. 427, he was sent by his fellow-citizens as ambassador to Athens, for the purpose of soliciting aid against the threatening power of Syracuse. His showy eloquence so captivated the Athenians as to procure for him a successful termination of his mission. He seems to have returned to Leontini only for a short time, and to have spent the remaining years of his vigorous old age in the towns of Greece proper, especially at Athens and the Thessalian Larissa. His professional labors as a teacher of rhetoric appear to have been attended with great profit, and his charges to have been by no means
moderate. According to Cicero (de Orat., i., 22; iii., 32), he was the first who engaged to deliver impromptu a public address upon any given subject. These oratorical displays were characterized by the poetical ornament and elegance of the language, and the antithetical structure of the sentence, rather than by the depth and vigor of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. (Penny Cyclop., vol. xi., p. 312.)

§ 17.

συνεγένετο. "He had been with."—ικανός ἤδη νομίσας εἶναι. "Having thought that he was now able," i. e., having considered himself now well qualified. Observe the nominative with the infinitive, the reference being to the same person to whom νομίσας refers.—φίλος ὁν τοῖς πρώτοις. "If he were on a friendly footing with the great." Literally, "being a friend unto the first (men)." His friendly relations with these would supply him with means and opportunities. —μή ἠττᾶσθαι εὐφργετῶν. "Not to be outdone in conferring favors." Literally, "not to be overcome," "not to be inferior."—ἡλθεν εἰς ταύτας τὰς σῶν Κύρω πράξεις. "He engaged in this enterprise with Cyrus." Literally, "these doings with Cyrus."

§ 18.

σφόδρα ἐνδήλων αὖ, κ. ῥ. λ. "He, on the other hand, had this, also, very manifest (in his conduct)."—τούτων. We ought, probably, to read τουτων, as conjectured by Krüger.—μετὰ ἁδίκασ. "With injustice," i. e., by unjust means.—σὺν τῷ δικαίῳ καὶ καλῷ. "In close connection with what was just and honorable," i. e., by just and honorable means. Observe here how much stronger σὺν τῷ δικαίῳ is than μετὰ ἁδίκασ.—ἀνεν δὲ τούτων μή. "But without these not at all," i. e., in no supposable case; and hence the employment here of μή, not οὐ.

§ 19.

ἀρχεῖν καλῶν καὶ ἄγαθῶν. "To command honorable and good men." In the expression καλὸς καὶ ἄγαθὸς, the term ἄγαθὸς properly refers to internal qualities, and καλὸς to external movements; and hence the two combined are employed to express a perfect man, or a man as he should be, ὁ τελειῶς σπουδαῖος, or, in other words, the perfection of moral rectitude. Compare the explanation of Sturz (Lex. Xen., s. v. καλὸς, 20): καλὸς καὶ ἄγαθὸς proprie dicitur sic, ut ἄγαθὸς ad animi virtutem et probitatem, pertineat, καλὸς autem ad actiones externas.—οὖτι ἄιδω εἶναι ὄντε φόδον. "Either respect for him-
NOTES TO BOOK II.—CHAPTER VI.

self or fear.”—μὴ λαμβάνει τὸ μάλλον, κ. τ. λ. “But he even stood more in ace of his soldiers, than those under his command of him.”

Compare, as regards the meaning of ἀρχόμενοι here, the note on δ' ἐξώ τοῦ δεινοῦ, κ. τ. λ., § 12.—τὸ ὑπεχθανέσθαι τοῖς στρατιώταις.

“The being hated by his soldiers.”—τὸ ἀπιστεῖν ἐκείνῳ. “The disobeying him.”

§ 20.

ζευς δὲ ἀρχεῖν, κ. τ. λ. “He thought it, moreover, to be sufficient for the being and seeming (to be) fitted for command, to praise him that acted well,” &c.—τῶν συνόντων. “Of those who were with him,” i. e., of his followers.—ὡς εὐμεταχειρισθέω δύναι. “As being (a man) easily managed,” i. e., easy to be imposed upon. Xenophon draws the character of Proxenus with all the frankness of a true friend. As regards the intimacy between them, compare iii., 1, 7, seqq.

§ 21.

Μένων δὲ θετταλός. Menon was a Thessalian adventurer, and a favorite of Aristippus of Larissa (§ 28), who, it will be remembered, placed him in command of the forces which he sent to Cyrus. Xenophon’s account of the man is supposed by some to owe much of its high coloring to private animosity, as Diogenes Laertius expressly asserts (2, 50). But that Menon was a most worthless man, there can be no doubt; and Xenophon’s statement, from the numerous opportunities which he had of observing his movements, must have had a good foundation on which to rest. (Compare Becker’s German version, p. 107, note.) Menon’s name, in fact, passed subsequently into a proverb, and became indicative of every thing base and treacherous. (Larcher, ad loc.—D’Orville, ad Charit., p. 90.) Plato’s dialogue, entitled “Menon,” relates to this same individual; and some have thought, that the manner in which that writer speaks of him is another proof that Xenophon’s portrait is overcharged, or else that he seeks to vilify him through private pique toward Plato (Aul. Gell., xiv., 3.—Marcellin., Vit. Thucyd. Ξενοφόν τοῦ Μένωνος λοιπορεῖται, τῷ Πλάτωνος έταίρῳ, διά τῶν πρὸς Πλάτωνα ζηλούν.) This charge, however, is a very unjust one, since Plato represents Menon as still a young man, whereas Xenophon depicts his character in more advanced life. (Compare Cousin, ad Plat., Men.—Œuvres de Platon, tom. vi., p. 137, note.)

δῆλος ἂν ἐπιθυμῶν μὲν, κ. τ. λ. “Was evidently very desirous of being rich.” Literally, “was evident desiring strongly,” &c.—ὅπως πλείω λαμβάνοι. “That he might take more.” Observe that λαμβάνοι here refers to the taking forcibly what belongs to another, and
which his station as commander would the more easily enable him to do. Compare Sturz, Lex. Xen., s. v. λαμβάνειν, 4—ίνα πλείω κεφαλαίον. "That he might gain more," i. e., in the shape of gifts from those by whom he might be honored. The common text has κεφαλαίον, which Porson very correctly changed into κεφαλαίον.—ίνα υδίκων μη διδοίν δίκην. "In order that, when guilty of injustice, he might not suffer punishment."

§ 22.

ἐπὶ δὲ τὸ κατεργάζεσθαι, κ. τ. λ. "Toward the accomplishing, moreover, of (the things) which he might desire, he thought that the shortest way was through perjury, and falsehood, and deceit." Literally, "through swearing falsely, and lying and deceiving." Observe that ὄν ἐπίθυμοι is for ταύτα ὄν ἐπίθυμοι, and that ὄν is not an instance of attraction, but the regular government of the verb.—τὸ δ’ ἀπλοῦν καὶ τὸ ἀληθὲς, κ. τ. λ. "But sincerity and truth he considered to be the same thing with folly." Literally, "but what was simple and true he considered," &c. The early editions and several of the MSS. have ἐνομίζετο αὕτῳ. The reading which we have given, however, is far preferable, and is adopted by the best editors.

§ 23.

τοῦτω ἐνδήλως ἐγίγνετο ἐπιδονεῖσθαι. "Against this one he was manifestly designing mischief."—τὸν δὲ συναυτὸν πάραν, κ. τ. λ. "But he always conversed (about them in such a way) as if ridiculing all those who associated with him." Most commentators render this as follows: "But he always conversed with those who associated with him (in such a way) as if he were ridiculing them." This, however, would require the Greek to be διελέγετο σὺν πάσι τοῖς συνοδοίοις ὡς καταγελῶν. We have followed, therefore, the explanation of Wyttenbach: "ita de familiaribus ipse suis loqui solebat, ut qui eos contemplaret."

§ 24.

οὐκ ἐπεθύμετε. "He formed no designs against."—τὰ τῶν φιλατρομένων. "The property of those who were on their guard." Observe the force of the middle in φιλατρομένων.—τὰ δὲ τῶν φίλων μόνος ὅτα, κ. τ. λ. "But he imagined that he alone knew that it was very easy to seize the unguarded possessions of friends." The common text has ὅτι μόστον, and omits ὅν. It has already been remarked that verbs of sensual or mental perception take the particle, instead of the infinitive, when the action or state referred
to is either antecedent to, or coincident with the perception.  
(Kühner, § 683, 1).

§ 25.
δοσὺς μὲν αἰσθάνοντο. The common text has ἃν before αἰσθάνοντο. But the omission of the particle is more correct here. (Matthiae, § 527, Obs. 2.)—ὡς εὖ ὑπλισμένων ἐρόθετο. "He feared as well armed."—τοῖς όσίοις. "The pious."—χρῆθαι. "To make use of," i. e., to work upon for his own purposes.

§ 26.
ἀγάλλεται ἐπὶ θεοσεβεία. "Prides himself upon piety."—δικαιώτητι. "Just dealing." The word δικαιώτης is found only in Xenophon, Cyrop., viii., 8, 13; Cynege., i., 1; and the present passage. It is suspected by Fischer. Other writers, as well as Xenophon himself elsewhere, use δικαιοσύνη. (Hickie, ad loc.—Compare Poppo, ad Cyrop., i. c.)—τῷ πλύσασθαι ψευδή. "On fabricating falsehoods." Porson prefers πλάσαι here, from Suidas, and compares Soph., Αϊ., 148, and Demosth., Phil., i., 16. But Demosthenes also employs the middle elsewhere, and this voice seems to be required in the present passage, for greater emphasis' sake, since the reference is to falsehoods coined expressly for one's own advantage.—τῷ φίλους διαγελῶν. "On sneering at friends." Observe that διαγελῶν has a more diminished meaning than καταγελάω, and conveys here the idea of smiling contemptuously or sneering at one. On the general force of the verb, consult Stephens, Thes. G. L., p. 1123, ed. Hase.—τὸν δὲ μὴ πανούργον, κ. τ. λ. "And him, who was not master of every act of villainy, he always considered to be of the number of the untaught," i. e., to be an ignorant and untaught man. The term πανούργος means, strictly, "ready to do any thing," and hence is almost always taken in a bad sense. Observe that ὑπαίδευτων is the partitive genitive, and that there is no need of supplying any ellipsis here. (Compare Hermann, de Ellipsi, &c., vii., and the note on τῶν στρατηγομένων, i., 2, 3.)—καὶ παρ’ οἷς μὲν ἐπεχείρετο, κ. τ. λ. "And with whomsoever he strove to occupy the first place in friendship, these he thought he ought to gain over by bringing charges against those who already were foremost there," i. e., already foremost, or occupying the first place in their esteem. Observe that ὑπαίδευτων here refers, of course, to calumnies and false charges, as is plainly to be inferred from the nature of the one who makes them.

§ 27.
τὸ δὲ πειθομένους τοὺς στρατιώτας, κ. τ. λ. "He contrived, more—
over, to make his soldiers obedient by co-operating with them in the commission of wrong,” i. e., by being an associate with them in wrongdoing, and, therefore, keeping them obedient, as well by the prospect of future plunder as by the dread of exposure for past misdeeds. Literally, “he contrived the rendering of his soldiers obedient from the being a wrong-doer along with them.”—ἡξιοῦ. “He claimed.” More freely, “he expected.”—ἐπιθεικτόνιος ὁτι πλείστα, κ. τ. ι. “By showing that he could and would injure most extensively,” i. e., that he had both the power and the will to be a wrong-doer on the most extensive scale.—ἐπεργεσίαν δὲ κατέλεγεν. “He used, moreover, to call it an act of kindness (on his own part).”—ὅτι χρώμενος αὐτῷ. “That while using his services.”

§ 28.

καὶ τὰ μὲν δὴ ἀφανῆ, κ. τ. ι. “And as regards his private character, one, it is true, may speak falsely concerning him.” Literally, “as regards the things (relating to him) that were not open to observation.” Xenophon passes now to his more public character, where his actions would speak for themselves; observing that while, in depicting his private character, there might be room for misrepresentation, and some parts of the portrait might be overcharged, there could be no such mistake made with regard to those parts of his conduct which were notorious to all, and which he forthwith proceeds to state. The inference, therefore, which he wishes the reader to draw is this, not that he himself is conscious of any intentional misrepresentation, but that, making all due allowance for exaggeration in the accounts which he has received from others respecting Menon’s private character, he must still be pronounced a bad man, because his public conduct was bad.

ἐτὶ ὅραιος ὄν. “While still in the bloom of youth.”—στρατηγεῖν διεπράζειν τῶν ἔνων. “He managed to obtain the command of the foreign troops,” i. e., the mercenaries, or hired troops. Literally, “he worked it out to command,” &c.—βαρβάρον ὄν. “Although a barbarian.”—οἰκείωτας. “Very intimate.”—ἀγένειος ὃν γενειώντα. “Though beardless, (having) one that had already a beard,” i. e., though quite young himself, having nevertheless for a favorite a much older person.

§ 29.

ταύτα πεποιηκώς. “Although he had done the same things.”—τιμωρθείς. “Having been punished.”—ἀλλὰ ζῶν αἰκισθεὶς ἐνσωπόν, κ. τ. ι. “But having been tortured alive a whole year, as a malefactor,
he is said (at length) to have met with his end." The following remarks from Bishop Thirlwall may not be inappropriate here: "Xenophon adds but very few particulars as to the fate of Clearchus and his fellow-prisoners. The anecdotes related by Plutarch, from Ctesias and other writers, are of doubtful credit. But it seems certain that neither Clearchus nor any of his companions were immediately put to death, but were carried to court, and that they were kept for some time in custody. During this interval Parysatis, who regarded them with good-will as friends of her best beloved son, is said to have exerted all her influence to save their lives. But her efforts were counteracted by her rival Statira, the favorite queen of Artaxerxes, whose suit, as it happened to be more in accordance with his own inclination, was on this occasion preferred; and all the generals, except Menon, lost their heads. Xenophon, who describes Menon's character in a strain of satirical invective, mentions the exception made in his favor, apparently to confirm a suspicion, which he elsewhere insinuates, that Menon was privy to the treachery of Tissaphernes. Ctesias distinctly charged him with this baseness; and we may easily believe, if he was such a man as Xenophon represents, that he was quite capable of it. It is not so clear in what way he could have promoted the success of the stratagem; and there is no reason for supposing that he suggested it; the credit of the invention is unquestionably due to Tissaphernes alone. Menon, however, was spared—whatever may have been the motive—only to be reserved for a death of lingering torture, such as we scarcely hear of any where but in the court chronicles of ancient Persia; for it lasted a whole year. This refinement of cruelty seems to indicate the intervention of Parysatis; and it is not improbable that she obtained permission to wreak her vengeance upon him, as a compensation for the disappointment she had suffered in her contest with Statira." (Thirlwall's Greece, vol. iv., p. 324.)

§ 30. 'Αγίας δὲ ὧν Ἀρκάς, κ. τ. λ. Observe that 'Αγίας and Σωκράτης are here nominatives absolute, since τούτω, the nominative dual, intervenes between them and the verb,—καὶ τούτῳ ἀπεθανεῖτον. "These two, also, lost their lives." Literally, "died."—εἰς φίλιαν. "In regard to friendship," i. e., in matters where their friends were concerned; since they treated them as friends ought to be treated, and not after the manner of Menon.
BOOK III.

CHAPTER I.

§ 1.

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

§ 2.

οὐκελημένοι ἔσαν. "Had been seized."— ἅπολάλεσαν. They had been cut to pieces, it will be remembered, while without the tent of Tissaphernes, or while scattered over the plain. (ii., 5, 31)—ἐν πολλῇ δῇ ὑπορίᾳ. "In great perplexity, indeed." Observe the strengthening power which δῇ imparts to the adjective.—ἐπὶ ταῖς βασιλέως θύραις. Compare ii., 4, 4.—κύκλῳ δὲ αὐτοῖς πάντη. "And every where round about for them." The Eton MS. omits πάντη, but we find it supplied in Arrian also. (i., 28).—παρέξεων ἐμελλέων. "Was going to furnish."—οὐ μείων ἡ μύρια στάδια. We have followed here the reading of some of the best MSS., as adopted by Dindorf, Poppo, Bornemann, Lion, &c. The common text has πλέον, which Schneider and Krüger (ed. 1826) both give; but the latter, in his edition of 1845, restores οὐ μείων. The distance in a direct line from Ephesus (for by Greece in the text Ionia is meant) would agree very nearly with the number of stadia given. The Greeks, it is true, had traversed 16,000 stadia, but in doing this they had not only made a wide circuit, but had frequently deviated from the direct route. (Compare Rennell, p. 137, note, and Haken, i., p. 315.) Ten thousand stadia would make, in round numbers, about 1150 English miles. 

ποταμοὶ δὲ διείργον ἄδιάβατοι, κ. τ. λ. "And unfordable rivers, intervening in their route homeward, shut them out (from a return)." i. e., cut them off from returning. Sturz well explains ἐν μέσῳ τῆς ὤδος by "interjacentes inter viam."—προνοεδώκεσαν αὐτοῖς. "Had abandoned them."—μόνοι δὲ καταλελειμμένοι ἔσαν. "And they were left completely alone."—ἱππέα οὐδένα. "A single horseman."—οὐδένα ἄν κατακάλωσεν. Owing to the want of cavalry to pursue.—οὐδέσι. "No one (of their own number)."
§ 3.

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

§ 4.

τίς Ξενοφῶν Ἀθηναῖος. "A certain Xenophon, an Athenian." Observe the modest air with which the writer introduces the mention of himself.—συννηκολούθει. Xenophon had accompanied the expedition as a private adventurer, without any military rank.—μετῆπεψιματο οἴκεθεν. Xenophon had spent a great part of his youth at Athens, in familiar and habitual intercourse with Socrates, who, struck, it is said, by his promising physiognomy, had drawn him, by a gentle constraint, into his society. It was probably at Athens, also, that he had formed his intimacy with Proxenus. (Thirlwall, iv., p. 327.)—ξένος ὄν ἀρχαῖος. "Being an old friend of his." More literally, "being connected with him by the ties of hospitality from of old." Compare the explanation of Sturz (Lex. Xen., s. v. ἀρχαῖος): "inde ab antiquo, inde a multo tempore."—ὅν αὐτὸς ἔφη κρείττω, κ. τ. λ. "Whom he himself said he esteemed of greater value to himself than his own country," i. e., whose favor he said he himself valued above any thing that his country had to offer.

§ 5.

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

§ 6.

ἐπηρετο τὸν Ἀπόλλων. Observe here the abbreviated form of the accusative Ἀπόλλων. It is only used in Attic prose, and generally with the article prefixed. (Kühner, § 95, Obs. 13.)—τινὶ ἀν θεῶν θῶν, k. t. l. "On sacrificing and praying to what one of the gods, he should most honorably and successfully perform the journey which he intends, and, having come off well, return in safety." Literally, "should be saved." Observe the force of καλῶς πράττειν, "to accomplish one's object," "to succeed in an undertaking," &c. Xenophon, it will be perceived, does not, as directed by Socrates, submit his plan to the decision of the oracle, but only inquires about the religious ceremonies by which the adventure which he medi-
tates may be brought to a happy issue.—ἀνέτειλεν αὐτῷ θεοίς οἶς. "Told him, in reply, (the gods) unto whom." Observe that θεοῖς οἶς is, by attraction, for θεοῖς οἶς.

§ 7.

ἐπεί δὲ πάλιν ἦλθε. "And when he came back," i. e., to Athens from Delphi.—τὴν μαντείαν. "The oracle," i. e., the response of Apollo.—ητίατο αὐτῶν. Socrates blamed his disciple for having shown more concern about the success of the enterprise than about its expediency or fitness.—ἀλλ', αὐτὸς κρίνας, k. τ. l. "But (be-
cause) having himself decided that it was requisite to go."—ἐπεί μέντοι αὐτῶς ἦρον. "Since, however, you put the question in this way." Socrates now opposed no further hinderance, and Xenophon, having observed the rites which the oracle had prescribed, embarked for Asia.
§ 8.

ὅσιομένος οίς ἑνεῖλεν ὁ θεός. "Having sacrificed to whom the god told (him) in his reply (to sacrifice)." With ἑνεῖλεν supply ἔνθεσαί. Observe that in ὅσιομένος here the idea of consulting the entrails is also implied, in accordance with the peculiar meaning of the middle voice. — καταλαμβάνειν. "Finds." — μελλοντας ἡδη ὀρμᾶν, κ. τ. λ. "On the point, now, of starting on their way upward," i. e., of commencing the expedition into Upper Asia. Observe the accusative after a verb indicating motion along. The notion of going implies, as coincident with it, the notion of a space along which the motion takes place. (Kühner, § 557, 1.)—καὶ συνεστάθη Κύρω. "And he was presented to Cyrus." The verb συνιστάμενει gets the meaning of presenting from that of bringing persons together as friends; literally, of placing or setting together.

§ 9.

προθυμομένου δὲ τοῦ Προξένου, κ. τ. λ. "Now, Proxenus being strongly desirous, Cyrus also joined in the same strong desire that he should remain." Literally, "Cyrus, also, was strongly desirous along with (him)."—ἐπείδικαί τάχιστα ἡ στρατεία λήξη. "As soon as the expedition shall have ceased." Observe that ἐπείδικαί τάχιστα is equivalent to the Latin simul ac or quum primum.—ὁ στόλος. "The destination." The term στόλος here indicates the cause or motive of the intended march. Compare Soph., Phil., 244; ÓEd. R., 359; and Ellendt, Lex. Soph., s. v.—Πισίδας. Compare i., 1, 11.

§ 10.

ἐστρατεύετο μὲν ὅ, οὖτως ἐξαιπατηθείς. We must believe that Xenophon was deceived by the professions of Cyrus, since he here asserts it himself. He does not inform us when the truth, which had from the beginning been evident to Tissaphernes, first dawned upon his mind. On the arrival of the army in Cilicia, when no further doubt could remain as to the prince’s intentions, he was, according to his own account, one of those whom a sense of honor induced reluctantly to proceed. (Thirlwall, iv., p. 328.)—οὐ γὰρ ἦδει τὴν ἐπὶ βασιλέα ὀρμῆν. "For he knew not of the movement against the king," i. e., that the movement was against the king; as if the Greek had been ἐπὶ βασιλέα τὴν ὀρμῆν ὀνειρ. —τὴν ὀδόν. "The distance."—οἱ πολλοί. "The most (of them)." Equivalent here to the Latin plerique. (Kühner, § 454, 3.) Besides Xenias and Pasion, a few others had left.—οἱ αἴσχυντο καὶ ἀλληλοὺς καὶ Κύρον. "Through a sense of shame as regarded both each other and Cyrus," i. e., lest
they should appear both cowards in each other's eyes, and ungrateful in those of Cyrus. (Krüg., ad loc.)

§ 11.

ἐπεὶ δὲ ἀπορία ἤν. "But when (all now) was utter perplexity."—μικρὸν δ' ὑπνον λαχῶν. "At length, however, having got a little sleep." As λαγχάων means, properly, "to obtain by lot," &c., the idea intended to be conveyed here would seem to be, in strictness, "having been so lucky as to get," &c.—εἶδοξεν αὐτῷ, βροντής γενομένης, κ. τ. λ. "A bolt appeared to him, there having been thunder, to have fallen upon his father's house, and that thereupon it was all lighted up," i. e., was all in a light blaze. Observe here the employment of πᾶσαν in the accusative, where we would naturally expect πᾶσα in the nominative; the verb ἔδοξεν, in the sense of "it appeared," having to be supplied by the mind from the previous clause. The dream here related was, as Thirlwall remarks, just such a one as might naturally occur to a one as might naturally occur to a person, who, like Xenophon, was deeply conversant with the interpretation of omens.

§ 12.

εὖθὺς ἀνηγέρθη. "He immediately awoke." Observe that ἀνηγέρθη is here equivalent to ἀνῆγερθο, or, in other words, it is the passive in a middle sense. (Poppo, ad loc.)—πὴ μὲν ἄγαθὸν. "In part favorable."—ἰδεῖν ἔδοξε. "He seemed to have seen."—πὴ δὲ καὶ ἵποθειτο. "In part, however, he was even alarmed."—ἀπὸ Δίὸς μὲν βασιλέως. "From regal Jove," i. e., from Jove, monarch of the skies. This feature of the dream appeared unfavorable, because Jove, as king of heaven, would naturally have earthly kings under his protecting care, and would therefore prove a source of aid, rather than otherwise, to the Persian monarch; and, besides, Jove was regarded as the founder of the royal line of Persia, whence he is called in the Cyropædia (i., 6, 1), Ζεὺς πατρὸς. Compare Kleuker, ad Zend-Avest., vol. ii., p. 3, who thinks that by this expression Ormuzd is meant.—κύκλῳ. "All around." Another evil feature, indicating that they were encompassed on every side by evil.—μὴ ὦ δύνατο. "Lest he should not be able." In such constructions as this, μὴ performs the functions of a conjunction, while ὦ belongs to the clause depending on that conjunction. (Kühner, § 750, 1.)—ὑπὸ τίνων ἀπορίαν. "By some inextricable difficulties (or other)."

§ 13.

ὅποιον τι μέντοι ἵστη, κ. τ. λ. "What sort of a thing, indeed, it is to see such a dream as this." More freely, "what it is to see such a
NOTES TO BOOK III.—CHAPTER I. 411
dream,” &c., i. e., what a dream of this kind means.—ἐξετασμένες ἐκ τῶν συμβιαστῶν, κ. τ. λ. Xenophon means, that the events which followed furnished the best solution of the dream. Compare the German version of Becker: “Was aber der Traum wirklich bedeutete, wird man aus den folgenden Eräugnissen sehn.”—μὴν οὖν αὐτῷ ἐμπίπτει. “The thought occurs to him.”—τι κατάκειμαι; “Why am I lying down?”—εἰ δὲ γενναίομεθα ἐπὶ βασιλεῖ, κ. τ. λ. “And if we shall fall into the power of the king, what prevents our dying with ignominy, after having beheld all the most grievous things, and suffered all the most dreadful ones.” Literally, “our dying insulted.” Observe the employment here of μὴν οὖν, after a word denoting hinderance, with the infinitive mood, and in the sense of the Latin quin. Thus, in Latin, we would have here, “quid impediat quin moriamur?” (Kühner, § 750, 2.)

§ 14.

δικαίως ἐμναίομεθα. “How we shall defend ourselves.”—ὁσπερ εἶπον ἠσχίζαν ἄγεν. “As if it were permitted us to live in quiet,” i. e., to enjoy security from every foe.—εἰγὼ ὅπον τὸν ἐκ ποιας πόλεως, κ. τ. λ. “The general from which city do I, then, expect will do these things?” i. e., from what city do I, then, expect that there will be a general who will do these things. Xenophon’s meaning in this and what immediately succeeds is simply as follows: “if I wait for another more experienced general to step forward, the season for action will have passed by.” (Thirlwall, iv., p. 329.)—οὖ γὰρ ἐγὼ γέτι πρεσβύτερος ἐσομαι, κ. τ. λ. “For I, at least, will not be yet older, if I shall abandon myself this day to the enemy,” i. e., will never be any older. He alludes merely to the certainty of losing his life, in common with the other Greeks, in case he should fall into the hands of the enemy.

§ 15.

τούς Προξένου λοχαγοὺς. With these he was most intimate, on account of the friendship which had subsisted between himself and Proxenus, and because his quarters were with the forces of this commander.—ὁσπερ οἶμαι οὐδ’ ὤμεις. “Even as I think you neither are,” i. e., able to sleep. Supply, for a full version, καθεύθευς ὄνων ὅνασθε.—ἐν οἷς ἑσµέν. “In what circumstances we are.”

§ 16.

ὁδήλον. Supply ἐστὶ.—οὐ πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηνεν. “Did not openly make hostile demonstrations against us.” Literally, “did not show forth the war against us.”—καλῶς τὰ ἑαυτῶν παρασκευά-
"That they had made all their arrangements properly." More literally, "that they had prepared their own affairs well."—οὖθεν ἄντειμελεῖτα. "Takes any heed in turn," i. e., on our side.—ὦς κάλλιστα. "In the best manner possible.'

§ 17.

ei ὑφησόμεθα. "If we shall prove remiss."—δς. "For he." The relative serves, as in Latin, to connect propositions, and is here equivalent to the demonstrative ἕκεινος, with γὰρ. (Matthiae, § 477, d.)—ἀδελφοῦ. Cyrus.—καὶ τεθυνκότος ἥδη. "And that, too, when now dead," i. e., even after he was dead. Observe that καὶ is here equivalent to καὶ ταῦτα.—ἀνεσταύρωσεν. "Fixed them up on a stake." Compare i., 10, 1.—ἡμᾶς δὲ. "As regards us, however." Lobeck (ad Phryn., p. 751) and Schaefer (ad Bos. Ellips., p. 224) both regard ἡμᾶς here as the accusative before παθεῖν. Schneider, however, thinks that such a construction would require ἦμείς, the reference being to the same persons that form the subject of οἰόμεθα. But to this it may be replied, that the accusative in such a case would be correct enough, since an emphasis is to be given to the subject of the infinitive. (Matthiae, § 536, Obs.) The true objection to our connecting ἡμᾶς with παθεῖν lies in the position of the two words, and the long interval between them. We must either, therefore, with Krüger, regard the sentence as an anacoluthon, or render ἡμᾶς, as we have done, by itself, and throw the emphasis upon this.

οἶς κρησφείων μὲν οὖθες πάρεστιν. "Unto whom no one is present as a supporter." This, as Weiske remarks, alludes to the circumstance of Cyrus's having had a supporter and source of protection in his mother Parysatis, whereas the Greeks have no one to aid them.—ἐστατεύσαμεν δὲ. "And who marched."—ὡς ποιήσοντες. "With the intention of making (him)."—τὶ ἄν οἰόμεθα παθεῖν; "What do we think that we would be likely to suffer?"

§ 18.

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

§ 19.

ἐγὼ μὲν. The participle μὲν here stands opposed to μὲντοι in § 21. —ἐστε. "As long as."—μακαρίζων. "Regarding as happy." Ever
since they had concluded the truce with Tissaphernes, he had observed with envy and regret the rich possessions of the barbarians, and had lamented that his comrades had subjected themselves to the obligation of abstaining from the good things which they constantly saw within their reach, except so far as they were able to purchase or taste of them, at an expense which he had feared would soon exhaust their scanty means. (Thirlwall, iv., p. 329.)—διαθέω·μενος αὐτῶν. "Seeing every where as regards them," i. e., in their case. Observe here the peculiar employment of αὐτῶν. To explain this genitive more exactly, the clause would run thus, "Seeing every where this of them, or as regards them," as if the Greek had been τόδε αὐτῶν. The idea this, however, need never be expressed when the thing itself follows. (Buttmann, § 132, note 7. Compare Matthia, § 317; Kühner, § 485.)

§ 20.

τὰ δ' ἐφ᾽ τῶν στρατιωτῶν, κ. τ. λ. "But, on the other hand, when I reflected on the circumstances of our soldiers," i. e., the condition in which they were, as contrasted with that of the enemy.—ὅτι τῶν μὲν ἄγαθῶν πάντων, κ. τ. λ. "That there was no share for us of any one of all these good things."—ὅτον δ' ὥνησάμεθα ὡς, κ. τ. λ. "And (when) I knew that few (of us) any longer had wherewith we shall purchase," i. e., had that with which, &c. Observe that ὅτον is the genitive of price. We have given ἐτε, the conjecture of Stephens, and which Hutchinson found in the Eton MS., instead of the common reading ὅτι. This last can only be defended by an awkward confusion locutionum.—ἄλλως δὲ πως πορίζεσθαι, κ. τ. λ. "And that our oaths now restrained us from procuring provisions for ourselves in any other way than buying."

§ 21.

λελάφθαι. "To be (likewise) broken," i. e., brought to an end. The insolence of the enemy was now to be met and put down by open force; and the suspicions of the Greeks, as to the intentions of those with whom they had thus far been acting, were now to be converted into actual certainty, so that they were now to be released from the restraint which they had hitherto imposed upon themselves; and the good things which they had coveted, but had scrupulously forborne to touch, would henceforth, as he goes on to remark, be the fair prizes of their valor.—ἐν μέσῳ. "In the middle," i. e., between us and the foe, and for which we may now openly contend. Hence ἐν μέσῳ often gets the signification of "before
all," "openly," &c. Compare the Latin in medio ponere.—ἀθλα, ὀπότεροι ἂν ἠμῶν, κ. τ. λ. "As prizes for whichever of us may prove the better men." After ἂθλα, for a literal translation, supply τούτων, "as prizes of those, whichever of us," &c.—ἀγωνοθέται. "Judges of the contest." A metaphor borrowed from the public games of Greece. The term ἁγωνοθέτης properly denotes "a president in the games," and then, in a general sense, "a judge."

§ 22.

οὗτοι μὲν γὰρ αὐτοῖς ἐπιωρκήκασιν. "For these have committed perjury against them." The enemy had provoked the gods by their perjury, and the latter, therefore, would naturally be disposed to side with the Greeks.—ὁρῶντες. "Although seeing."—στερφώς. "Firmly."—ὡς ξεῖναι μοι δοκεῖ, κ. τ. λ. "So that it appears to me to be allowed (us) to go to the contest with much greater confidence than (it is allowed) these." After ξεῖναι supply ἠμῶν. Observe, moreover, that πολὺ is to be construed with μεῖζον, and compare Thucyd., vi., 86: πολὺ δὲ ἐπὶ ἄληθεστέραν γε σωτηρίαν.

§ 23.

ἐτι δ'. "And, besides."—ψύχη καὶ θάλπη. Observe here the employment of these terms in the plural, where we have to render them by the singular. The same usage occurs in Cyrop., i., 2, 10; Mem., i., 4, 13; Οἰκ., ν., 4, &c.—ψυχᾶς σὺν τοῖς θεοῖς ἠμείνονας. "Minds, through the favor of the gods, actuated by better principles," i. e., far more observant of right, and far more influenced by conscientious motives.—οἱ δὲ άνδρες. Referring to the Persians.—καὶ τρωτοὶ καὶ ὑπντοί μᾶλλον. "Are more exposed to both wounds and death." Literally, "are both more vulnerable and mortal." He refers to the circumstance of the Grecian armor being so superior to that of the Persians.

§ 24.

ἄλλα, ἵσως γὰρ καὶ άλλοι, κ. τ. λ. The particle ἄλλα here belongs to πρὸς τῶν θεῶν μὴ ἀναμένομεν, and we have, therefore, placed a comma after it. Lion, following Schneider and others, puts a full stop after ἐνθυμοῦνται, which is decidedly erroneous. (Krüg., de Authent., p. 61.—Schaefcr, Mel. Crit., p. 75.)—πρὸς τῶν θεῶν. Wyttenbach conjectures πρὸς ὄν ἃθεώ, of which Schneider approves; but it is very deservedly condemned by Bornemann.—ἄλλοις ἐφ' ἠμᾶς ἐλθεῖν. Xenophon exhorts the officers of Proxenus not to wait until they were called upon by others, but to take the lead and
aspire to a glorious pre-eminence among their fellows.—παρακαλοῦντας. Attic contracted future participle, for παρακαλέσοντας.

Consult note on ὀσπερ πάλιν τῶν στόλου, k. t. λ., i, 3, 16.—アルバム ἤμεις ἄρξωμεν τοῦ ἐξωμίσατο, k. t. λ. "But let us begin the instigating the others, also, to valor," i. e., to arouse our comrades to an exhibition of valiant deeds.—φάνητε. "Show yourselves." The full construction would be φάνητε ὑμεῖς, "Show yourselves to be."—τῶν στρατηγῶν ἐξοστρατηγώτεροι. "More worthy of command than those who are at present commanders."

§ 25.

ἐξορμάν ἐπὶ ταῦτα. "To give the impulse toward these things," i. e., to be the prime movers in this affair.—οὐδὲν προφασίζομαι τὴν ἥλικιαν, k. t. λ. "I, in no respect, seek to make my age an excuse (for shrinking from this), but think that I am even in the full vigor of it to repel injuries from myself." This passage plays an important part in the discussion respecting the age of Xenophon at the time of the Anabasis, or expedition into Upper Asia. Spelman makes the historian to have been then near fifty; a computation which Clinton justly calls extravagant. Mitford successfully combats Spelman, and supposes Xenophon to have been between twenty-five and thirty. Clinton thinks that he might have been about forty-two.


§ 26.

πλὴν Ἀπολλωνίδης τις ὡς. "Only there was a certain Apollonides." The common form of expression would have been πλὴν Ἀπολλωνίδου τινός, "except a certain Apollonides." Instead of this, πλὴν is used in the text as an adverb.—Βουστίαζων τὴ φωνῇ. "Resembling a Boeotian in his manner of speaking," i. e., employing not only the broad, rough dialect of Boeotia, but also speaking with the thickness of tone for which that nation were remarkable. Compare the explanation of Morus: "rustico vocis sono, pleno gullets loquens;" and that of Krüger: "Bacorum dialecto et vocis sono uten." That the Boeotian dialect had a barbarous sound to Attic ears we learn from Eustathius (p. 304, 2.—Compare Ahrens, de Gr. Ling. Dialect., p. 216, seq.).—ὅτι φιλαροὴν. "That that person talked nonsense."—ἡ βασιλεία πείσας. "Than by having persuaded the king (to consent to such a course)." He said it was idle to talk of saving themselves, otherwise than by the king's good pleasure.—λέγειν τὰς
Notes to Book III.—Chapter I.

απορίας. “To talk of the inextricable difficulties (by which they were encompassed).”

§ 27.

µεταζωτυπολαβων. “Having taken him up in the midst of his speech.” The full and more ordinary form of expression would be µεταζως λέγοντα, the participle being usually joined with µετασι, ὡμα, αντίκα, &c., in definitions of time. (Matthiae, § 365, Obs. 2.)—ὡ θανασίωτατε λήθροπες. “O most wonderful man!” Ironical.—οὐδὲ ὁμών γιγνώσκεις, κ. τ. λ. “Neither, on seeing, understand; nor, on hearing, remember.” Observe that we have here not οὐτε repeated, but οὐδὲ, the first οὐδὲ being equivalent to οὐκ οίδαμ, and the second to οὐκε.—ἐν τωτῷ γε μέντοι ἴσθα τούτοις. “Yet you were certainly in the same place with these,” i. e., with these other lochagi who are now present. The words which signify equality, suitableness, resemblance, or the contrary, as ὁ αὐτὸς, ὁμοίος, ἵσος, &c., govern the dative. (Matthiae, § 355, 1.)—μέγα φρονήσας ἐπὶ τούτῳ. “In high spirits at this,” i. e., the defeat and death of his brother.—πέμπων ἐκέλευν παραδίδοναι, κ. τ. λ. Compare ii., 1, 8.

§ 28.

ἔξοπλισάμενοι. Schneider insists on the reading ἐξωπλισάμενοι being adopted, unless we write καὶ ἐλθόντες immediately after. But the whole difficulty may be obviated by placing a comma after ἐξωπλισάμενοι, and pronouncing ἐλθόντες with only a slight emphasis. (Poppe, ad loc.)—τι οὐκ ἐποίησε; “What did he not do?” i. e., to get rid of us.—ἐκείνης ἐποδόν ἐτυγχα. “Until he obtained a truce.”

§ 29.

ἔπει δ' ἄδ. “But when, on the other hand.”—εἰς λόγους αὐτοῖς. “To a conference with them.”—οὐ νῦν ἐκείνων παῖομενοι, κ. τ. λ. “Are not they now being beaten, goaded, insulted, unable, the wretched men! even to die, although, I think, greatly desirous of this.” The participle κεντώμενοι here refers, not, as some suppose, to scourging with a lash armed with iron stimuli, but rather to a species of torturing by piercing with sharp instruments. Compare the remarks of D’Orville, ad Charit., p. 637, and consult Aelian, V. H., ix., 8, where a horrid instance of this mode of punishment is mentioned, by the inserting of needles under the finger nails.—τοὺς μὲν ἀμύνασθαι κελέσωνας φλαναιν. “That those who urge us to defend ourselves talk nonsense.”—πείθει δὲ τὰλιμ κελέοντις ἴόντας; “And do you bid us go again and try persuasion?” i. e., try to persuade the king to save us.
§ 30.

τὸν ἀνθρωπὸν τούτον μὴ, κ. τ. λ. "That we neither admit this man into the same (place) with ourselves."—ὑφελομένους. The middle here implies that this would be done for their own interests; whereas the active ἀναθένατα, immediately after, refers to what is done for another, i. e., for the punishment of another.—σκέψι. "Articles of baggage."—ὡς τοιοῦτω. "In that capacity." Literally, "as such," i. e., as a σκευοφόρος, or baggage-carrier.—τοιούτος ἐστιν. "He is such a person (as this)," i. e., such a cowardly wretch.

§ 31.

ὑπολαβὼν. "Having taken up the discourse."—ἀλλὰ τούτῳ γε οὐτὲ τῆς Βοιωτίας, κ. τ. λ. "But to this man, at least, nothing appertains either of Boeotia or of Greece at all," i. e., this man has nothing to do with either Boeotia or any other part of Greece.—ὑμόστερα τὰ ὅτα τετρυπημένων. "Having both his ears bored." Zeune thinks that this is meant to indicate his being of servile origin, and cites Bartholomæus (de Inauribus, p. 114) and the commentators on Petronius (c. 102), to show that slaves in the East were accustomed to have their ears bored and rings inserted. But, as Weiske more correctly remarks, earrings were worn also by free persons among the Eastern nations, and by both sexes too. The reference in the text, therefore, is a general one to the Oriental and unhellenic origin of Apollonides, not to his having been a slave at any time.—καὶ εἶχεν οὖτως. "And it was so," i. e., and this was actually found to be the case. Literally, "it had itself so."

§ 32.

ἀπῆλασαν. "They drove away," i. e., they expelled from their number.—παρὰ τῶς τάξεις. "Unto the (different) ranks," i. e., unto the different quarters of the camp where the troops were arranged under their respective leaders.—διὸδεν δὲ οἰχωτο. "But from whatever quarter he was gone," i. e., wherever the general was cut off. Observe that οἰχωτο is here equivalent to periisset.—τὸν υποστρατηγόν. "The under-general." The υποστρατηγός discharged the duties of the στρατηγός when the latter was absent, or succeeded to his office when he was slain. Compare v., 9, 36, and vi., 2, 11, as also § 37 of the present chapter.

§ 33.

eἰς τὸ πρόσθεν τῶν διπλῶν. Consult note on πρὸ τῶν διπλῶν, ii., 4, 15.—και τούς ἑκατόν. "About a hundred in all." The article, as already remarked, stands with cardinal numerals, to give the notion

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of the whole. (Kühner, § 455, 1.)—μέσαι νύκτες. "Midnight." The plural appears to be here employed, because the night was divided into several parts or watches. (Graff, ad loc.)

§ 34.

ὁρῶσι. "On seeing."—καὶ αὐτοίς συνέλθειν. "Both to come together ourselves."—δέως βουλευσάμεθα, κ. τ. ἃ. "In order that we might, if possible, determine among ourselves upon some advantageous plan." Literally, "in order that we might determine upon, among ourselves, if we should be able (to determine upon) something advantageous."—ἀπερ καὶ πρὸς ἡμᾶς. "What things you even (said) unto us." Supply ἔλεγες.

§ 35.

οὖς μὲν ἐδυνήθησαν, κ. τ. ἃ. "Have seized upon (those) of us whom they could." Supply τούτοις before ἡμῶν.—διὶ ἐπιδοκίμωσιν. "That they are now laying snares for." Literally, "that they are now plotting against."—ἐκεῖνοι. Supply γένωμαι.

§ 36.

eὖ τοῖνυν ἐπίστασθε, κ. τ. ἃ. "Know well, then, that you, being so many as you have now come together, have a most important responsibility (resting upon you)." Literally, "have a most important opportunity," i. e., either for good or for evil. Toup explains μέγιστον ἔχετε καίρων, by "maximum momentum habetis." (Emend. in Suid. et Hesych.) Schneider, on the other hand, makes these words refer to the ἐπικαΐριοι, mentioned in Cyrop., iii., 3, 12; but this opinion seems, as Thirlwall remarks, to the last degree improbable.—οἱ γὰρ στρατιῶται οὔτοι, κ. τ. ἃ. The eyes of the common soldiers, says Xenophon, are fixed upon you; the influence of your example will be felt throughout the ranks, to influse either despondency or courage into every bosom.—κακοὶ. "Cowards."—καὶ τοὺς ἄλλους παρακαλεῖτε. "And exhort the rest (to do the same)," i. e., to prepare themselves against the foe.

§ 37.

Ἰωγς δὲ τοι καὶ δίκαιων ἐστὶν, κ. τ. ἃ. "Perhaps, too, it is even right that you should differ in some respect from these," i. e., that there should be some difference between you and the common soldiers. Xenophon here proceeds to remark, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them.—ταξιαρχοὶ. "Taxiarchs." Zeune supposes a ταξιαρχος
to be the same with a ὑποστρατηγὸς. Krüger, on the other hand, thinks that a τάξις consisted of two λόχοι, and that the senior of the two λοχαγοί was the taxiarchoi. The language of the text, where we have υμείς ταξιαρχοι και λοχαγοί, not υμείς ταξιαρχοί, υμείς λοχα- 

γοί, appears to favor this latter opinion, as well as the circumstance of στρατηγοί and λοχαγοί being elsewhere most commonly united in the same clause.—ὑμείς καὶ χρήματι καὶ τιμαῖς, κ. τ. λ. "You had 

the advantage of these both in high pay and in honors." Literally, "you had more than these both in riches and in honors." Observe that the genitive τοῦτων is here required by the idea of comparison implied in the verb.—ἀξιοῦν δὲι υμᾶς αὐτοῖς, κ. τ. λ. "You yourselfs ought both to claim to be superior to the soldiery at large, and to take the lead of these in devising and in laboring, if it be any where needed." Literally, "to devise before these and labor before (them)." His meaning is, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them.

§ 38.

οἶμαι ἂν ὑμᾶς μέγα ὑήσαι τὸ στράτευμα. "I am persuaded that you would greatly benefit the army." Some editions give οἴμαι, but this form is only to be employed when a less positive tone is required, just as in English we use the expression "I believe." (Compare Buttmann, Irreg. Verbs, p. 184, ed. Fishl.)—ἀντὶ τῶν ἀπολωλό- 

tων. "In the place of those who have perished."—οὐδὲν ἂν οὕτε καλὸν οὕτε ἄγαθὸν, κ. τ. λ. "Nothing either glorious or good can happen, to 

speak briefly, any where, but assuredly in warlike affairs (nothing such) at all," i. e., but certainly nothing of the kind can at all happen in warlike operations.—ὡς συνελόντι εἶπείν. We frequently find a 

seemingly independent parenthesis introduced by ὡς with the infinitive. The force of such a sentence is generally restrictive. In the present case we must supply λόγῳ with συνελόντι, the literal translation being "to speak in comprehensive language." (Kähner, § 864, 1.—Bos, Ellips., p. 148, ed. Schaef.)—σώζειν δοκεῖ. "Appears to 

preserve (armies)." The meaning, in fact, is, "preserves (armies)," but δοκέω is often added, by a species of Attic urbanity and reserve, even where the idea intended to be conveyed is strictly certain. Compare τῶν Κύρου δοκοῦντων ἐν πείρᾳ γενέσθαι, i., 9, 1.

§ 39.

δοσὺς δὲι. Supply καταστήσαν.—ἤν καὶ τῶς ἄλλος στρατιώτας, κ. 

t. λ. "I think that, if you also assemble and encourage the other sol-
NOTES TO BOOK III.—CHAPTER I.

diers, you will have acted very much in season.” Observe here the peculiar construction, by which οἵματι ἄν ψμάς, k. τ. λ., becomes, in fact, the leading clause or protasis.

§ 40.
καὶ ὑμεῖς. “You also.”—ὡς ὑδίμως μὲν ἠλθον ἐπὶ τὰ ὀπλα. “How dispiritedly they came to the place of arms,” i. e., to the quarter where their arms were to be deposited for the night. Compare note on πρὸ τῶν ὀπλῶν, ii, 4, 15.—οὕτω γ' ἐχαντῶν. “While they are in this frame of mind, at least.” Literally, “while they have themselves thus, at least.”—δ ἡ. “For what.”—εἶτε δέοι τι. “Whether any thing might be needed.”

§ 41.
ἁν δὲ τις αὐτῶν τρέψῃ τάς γνώμας. “But if some one turn their thoughts.”—ὡς μὴ ἐννοοῦνται. We would rather expect here ὡς μὴ ἐννοεῖσθαι. (Matthiae, § 545.)—τί ποιήσουι. “What they shall do.”—πολὺ εὐθυμότεροι. “Much more inspired.”

§ 42.
ὅτι οὔτε πλῆθος ἔστιν, οὔτε ἰσχύς, κ. τ. λ. That it is neither multitude nor strength that produces victories in war, but whichever party,” &c. Observe that the participle is here made to agree with the nearer and more important noun.—ἐφρωμενέστεροι. “More resolute.”—ὡς εἰπὶ τὸ πολὺ. “For the most part,” i. e., in general.

§ 43.
ἐνεπεθύμημαι δ' ἐγώγε, ὦ ἄνδρες, κ. τ. λ. “For my own part, O men, I have noticed this also.” More literally, “have revolved in mind,” and hence, “I have remarked, as the result of frequent reflection.” The verb ἐννοείσθαι properly denotes, “to lay to heart,” and hence “to consider well,” “to ponder,” &c.—μαστεύσοι ζῆν ἐκ παιντὸς τρόπου. “Desire to live at any rate,” i. e., to prolong existence in any way. Observe that μαστεύω, though here employed by Xenophon, is, in fact, an old poetic word, and akin to μάσσω.—ἐγνώκασι. “Are sensible.”—περὶ δὲ τοῦ καλῶς ἀποθνῄσκειν ἀγανίζονται. “And contend about the dying honorably,” i. e., strive to die honorably.—μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους. “Somehow rather arriving at old age.” Observe here the peculiar force of πως in connection with the comparative.—διάγονται. “Passing their time.” Supply τὸν χρόνον.

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

§ 45.

Χειρίσοφος. Compare i., 4, 3, and ii., 1, 5.—άλλα πρόσθεν μέν, ο Ξενοφῶν, κ. τ. λ. "Well, heretofore, indeed, O Xenophon, I knew only so much of you, as far as I heard that you were an Athenian." More freely, "I knew you only so far, that I heard you were an Athenian," i. e., all my knowledge of you was founded on the reports of others, and this knowledge merely amounted to the circumstance of your being a native of Athens.—ἐφ’ οίς. "For what." Attraction for ἐπὶ τοῖς ἀ.—διτὶ πλείστων εἶναι τοιοῦτον. "That there were as many as possible such (as you are)."

§ 46.

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

§ 47.

ὡς μὴ μέλλουσαν, κ. τ. λ. "That the necessary measures might not be delayed, but be carried into execution." The verb μέλλων is also used passively by Thucydides (v., 111), ὡς μὲν ἅ ἢχυρότατα ἠπιξίόμενα μέλλεται, and by Demosthenes (Phil., i., p. 50, ed. Steph.), εἴτε ἐν δῶρα ταῦτα μέλλεται, κ. τ. λ., where Reiske, less correctly, gives μέλλετε, but Bekker and Rüdiger μέλλεται. (Schaef., ad loc.)—Δαρδανεῖς. "A Dardanian," i. e., a native of Dardanus, a city of Troas, in Asia Minor, to the south of Abydus, and distant from it 70 stadia. (Strab., xiii., p. 102.)—Ἀγίου. The common text has Ἀρκιάδος after Ἀγίου, which we have omitted on good MS. authority. It is certainly not needed, since the names of the other lost commanders are given without any such designation.—ἀντὶ ὁ Προξένου. Xenophon was elected to supply the place of his friend Proxenus.

CHAPTER II.

§ 1.

ἡμέρα τε σχέδου ὑπέφανε. "Both day was nearly dawning." Observe the peculiar force of ὑπό here, in composition, as referring to the gradual breaking of day.—εἰς τὸ μέσον. "Into the centre (of the
camp).” Supply τοῦ στρατοπέδου. The full expression has just occurred in chapter i., § 46.—καὶ ἔδωξεν αὐτοῖς. We have given καὶ, with Dindorf, on MS. authority. It is usually omitted. Krüger suggests ἔδωξε δ’ αὐτοῖς.—καταστήσαντας. Observe here the accusative agreeing with αὐτοῖς understood, where the plain construction would have been the dative of the participle.—πρῶτον μὲν. To this ἐπὶ τούτῳ answers in § 4.

§ 2.

χαλεπὰ μὲν τὰ παρόντα. “Our present circumstances are fraught with difficulty, it is true.” Observe the force of μὲν.—ὀπότε. “Since.”—πρὸς δ’ ἐτι καλ. “And, besides, also.”—προδεδώκασιν ἡμᾶς. Compare ii., 4, § 2, 9.

§ 3.

ὅμως δὲ δεί ἐκ τῶν παρόντων, κ. τ. λ. “Still, however, it behooves us both to come out of our present troubles as brave men.” Compare the version of Leunclavius: “E presentibus hisce malis ut viros fortes decent (or rather, ut viris fortibus) nobis emergendum est.” (Krüg., ad loc.)—καὶ μὴ ψάξειθα. “And not to give up,” i. e., to lose courage.—σωζόμεθα. “We may save ourselves.”—ἀλλὰ καλὸς γε ἀποθνήσκαμεν. “Yet, at least, let us die honorably.” Krüger supplies ὅπως, from the preceding clause, but this appears less natural. —ζωντες. “While we live.”—οἶμαι γὰρ ἄν ἡμᾶς τοιαῦτα παθεῖν, κ. τ. λ. “For I think that we in that event would suffer such things as may the gods do unto our foes.” Observe that the optative (ποιήσειν) in the latter clause, being without ἦν, is expressive of a wish. Compare the version of Weiske: “qua utinam dii in Persarum capita vertant.”

§ 4.

ἐπὶ τούτῳ. “After this one.” Not equivalent, as Krüger remarks, to μετὰ τούτων, but a much stronger expression, since it means, in fact, “immediately after this one.” Compare Matthiae, § 586.—ἀλλὰ ὕποτε μὲν. “You see, then.”—λέγων ὡς γείτων τε εἰη, κ. τ. λ. Compare ii., 3, 18.—καὶ περὶ πλείστου ἄν ποιήσαιτο, κ. τ. λ. “And would esteem it the highest privilege to save us.” Literally, “would make it a thing above very much for himself.” The optative in the oratio obliqua is properly employed without ἦν; here, however, that particle is added to ποιήσαιτο, because σώσαι is equivalent in sense to εἰ σώσει, “if he could save.” (Thiersch, § 334, 3, 9.—Poppo, ad loc.)—καὶ ἐπὶ τούτων αὐτῶς ἡμόσας. “And having himself sworn to these things.” Compare the German form of expression, “auf etwas
schwöre."—αυτός ἐξαπατήσας συνέλαβε. "Did himself deceive (us) and seize our leaders." Observe the force which the repetition of αυτός imparts to the whole sentence, forming what grammarians term the figure anaphora.—ἐξειν. "The god of hospitality," i. e., who presides over and protects the rights of hospitality. Compare Herodotus, i., 44.—αλλά, Κλεάρχω καὶ ὄμορπάπες γενώμενος, κ. τ. λ. "But, after having become a companion at table unto Clearchus, has by these very means deceived and destroyed the men," i. e., after having received Clearchus at his board, has by all these means, namely, his oaths and pledges of friendship, &c., deceived and destroyed those who trusted to him.

§ 5.

Ἀριαῖος δὲ. "Ariæus, too." Observe that Ἀριαῖος here is a nominative absolute, its place being supplied, for purposes of emphasis, by οὗτος, further on in the sentence.—βασιλέα καθιστάναι. Compare ii., 1, 4.—καὶ ἐδώκαμεν καὶ ἑλώμεν, κ. τ. λ. "And gave and received pledges," &c., i. e., and to whom we gave, and from whom we received pledges. The full form of expression would be, καὶ ὃ ἐδώκαμεν, καὶ ὡς ὧν ἑλώμεν.—καὶ οὗτος. "Even this one."—αἰθε-σθεὶς. "Having respected," i. e., having shown respect to his memory.—ὑμῶμενος μάλιστα. "Although honored in the highest degree."—πρὸς τοὺς ἐκείνου ἐχθίστοις. "Unto his bitterest enemies." The more ordinary idiom would require the dative with ἐχθίστοις. Here, however, it is to be taken more as a substantive. (Compare Kühner, § 520.)

§ 6.

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

§ 7.

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

§ 8.

λέγει μὲν Κλειάνωρ. "Cleanor tells you of," i.e., has just told you of.—εἰ μὲν οὖν θεολογεῖθα πάλιν αὐτοῖς, κ. τ. λ. "If, then, we make up our minds to be again on a friendly footing with them." Literally, "to go through friendship with them." The preposition διὰ forms various periphrases, founded on the literal sense of "through" with ἔνα, ἔρχεσθαι, εἶναι, &c. In the present case, διὰ φίλιας ἔναι is the same as φίλοι εἶναι. (Math., § 579, 2, c.)—ὀρνύες καὶ τοὺς στρατηγοὺς ολα πεπόνθασιν. For ὀρνύτες ολα καὶ οἱ στρατηγοὶ πεπόνθασιν.—οἱ δὲ πίστεως αὐτοῖς, κ. τ. λ. "Who through confidence (in them) placed themselves in their hands."—εἰ μέντοι διανοοῦμεθα. "If, however, we design."—ἂν πεποίηκας δίκην. "Punishment for the things which they have done." Observe that ὀν is by attraction for τοῖς υ.—διὰ παντὸς πολέμου αὐτοῖς ἔναι. "To engage in every kind of warfare with them." Compare note on διὰ φίλιας ἔναι above. Krüger very unnecessarily attempts an emendation here, and, regarding διὰ παντὸς as equivalent to "perpetuo," suggests as a reading, διὰ παντὸς διὰ πολέμου, than which nothing can be clumsier. (de Authent., p. 45.)

§ 9.

πιτάρυνταί τις. "Some one sneezes." Xenophon's harangue was interrupted at this point by an omen, which a modern historian can scarcely mention with gravity, but which, ever since the time of Homer, had been regarded by all religious Greeks as an intimation of the divine blessing. Things apparently of no importance in common life, were thought by the ancients, when occurring at a critical moment, to be signs sent from the gods respecting the future. Among these common occurrences we may mention sneezing, twinking of the eyes, tinkling of the ears, &c. (Dict. Ant., s. v. Divinatio.)—μᾶ ὀρμὴ προσεπνήσαν τὸν θεόν. "With one impulse worshiped the god (who had sent the propitious sound)."—οἴωνες τού Δίως, κ. τ. λ. "An omen of Jupiter, the preserver, appeared." The omen befell at the word σωτηρίας, and therefore Xenophon presumed that it came from Ζεύς Σωτήρ. (Balfour, ad loc.)—εὔξασθαι τῷ θεῷ τούτῳ, κ. τ. λ. "That we vow that we will offer up to this same god thank-offerings for our deliverance; when," &c. With σωτηρία supply σῶματα. Observe, moreover, that δπον is here a particle of time.—συνεπεξεύξασθαι δὲ. "And that we vow at the same time."—ἐκ τούτου εὔξαντο καὶ ἐπαιώνυσαν. "Upon this they made their vows and
sang a paean.” Consult note on ἐπαινέζον, i., 8, 17, and, as regards the form of the verb, compare Biomf. ad Esch., Sept. c. Theb., 254.

—ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἰχέν. “And when the rites of the gods were duly celebrated.” Literally, “and when the things of the gods had themselves well.”

§ 10.

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

§ 11.

ἐπείτα δὲ. “In the next place.” In the previous section he had said, that the hopes of which he had spoken rested mainly on their assurance of the divine favor, which the enemy had forfeited by their impious treachery. And now, in the next place, they rest on the trophies which their forefathers had raised over the countless hosts of their barbarian invaders, and of which they had already shown themselves worthy, when they encountered and defeated the multitudes which Artaxerxes arrayed against them at Cunaxa. (Thirlwall, iv., p. 333.)—ὡμαμνήσω. “I will remind.”—ὡς ἀγαθοῖς τε ὑμῖν προφήτευς εἶναι, κ. τ. λ. “That it both belongs to you to be brave, and that the brave are saved,” &c.—ἐλθόντων μεν γὰρ Πέρσων, κ. τ. λ. The allusion is to the invasion of Greece by Datis and Artaphernes, in the reign of Darius Hystaspis, and which was terminated by the victory at Marathon.—καὶ τῶν σὺν αὐτοῖς. Referring to the various nations composing the Persian host on this occasion.—παμπληθεῖ στόλῳ. “In a most numerous host.” It is difficult to give with any degree of exactness the numbers of the Persian army in this battle. Cornelius Nepos (Vit. Milt., 5) makes the infantry to have been 100,000, and the cavalry 10,000. As the whole invading army, according to Herodotus, was conveyed over the sea in 600 ships, this, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000, which accords nearly with the statement of Nepos, and which we ought, probably, to consider as the utmost limit to which the numbers of the invaders can be reasonably carried. (Thirlwall, ii., p. 242.)
In order to annihilate Athens itself." Literally, "in order to make Athens itself unseen," it is intended to indicate, in fact, something supposed or thought of, and hence the true meaning of the clause will be, "in order to annihilate, as they thought," or "thinking that they were going to annihilate," (Kühner, § 701.)—άυτὰς τὰς Ἀθηνας. Some of the best MSS. have αὖθις τὰς Ἀθηνας, and they are followed by Dindorf, Bornemann, &c. Other editors omit αὖθις, and read merely τὰς Ἀθηνας. The presence of αὖθις certainly makes a difficulty, since, in its ordinary sense of "again," it could only refer to the subsequent invasion of Xerxes. Various attempts, therefore, have been made to explain it, but all more or less unsatisfactorily. The best is that of Spohn (Lect. Theocr., i., p. 33), as cited by Bornemann: ὡς αὖθις ὧφανὼς ποιήσωσιν τὰς Ἀθηνας, "in eum statum redacturi urbem, quo Athenae nondum extractae erant." Since, however, the true reading is so very uncertain, we have ventured to give, on conjecture, αὖτις, which appears, moreover, to harmonize well with the article before Ἀθηνας.

Ἀθηναῖοι. The battle of Marathon was won, in fact, by the Athenians and Plataeans. The numbers of the Athenians are uniformly rated at about 10,000. It is possible that the number of the tribes had some share in grounding this tradition; it probably falls short of the truth, and certainly does not take the slaves into account, who served most likely as light-armed troops. When all these allowances are made, the numerical inequality will be reduced to a proportion of five to one. The number of Plataeans at Marathon is not mentioned by Herodotus. Justin and Nepos make it amount to a thousand. (Thirlwall, ii., p. 242.)

καὶ εὔξαμενοι τῇ Ἀρτέμιδι. Previous to the battle's being fought, the protection of Artemis (Diana) was invoked against the arrows of the barbarians by an extraordinary vow. For every slain enemy a she-goat was to be led in solemn procession every year to her altar at Aγρα, on the banks of the Ilissus, where, according to the legend of the temple, the goddess had first drawn her bow, when she came over from her native island. (Pausan., i., 19, 6.) The remainder of the story is given in our text. Some authorities, however, state certain parts of the narrative rather differently. Thus,
the scholiast on Aristophanes (Eq., 657) relates, that the Athenians, by their polemarch Callimachus, vowed, in the first instance, to offer up as many heifers (τοσαύτας βοῖς) as there should be enemies slain, but that too large a number of these animals being required, she-goats were substituted.—τῇ θεῷ. "Unto the goddess."—οἷκ εἰχον ικανῶς εὔρειν. "They were not able to find enough."—καὶ ἐτὶ καὶ νῦν ὑποθόουσιν. Herodotus fixes the number of the Persian dead at 6400, so that, at the rate of 500 she-goats annually, thirteen years would have sufficed for the fulfillment of the vow in question. As, however, we find the Athenians still offering up this sacrifice at the date of the present speech (B.C. 400), about 90 years after the battle had been fought, and as the same sacrifice existed in Plutarch's time (περὶ Ἡροδότου κακονθ., 26), about 600 years after the same event, it is evident that the Athenians, from motives of national vanity, greatly exaggerated the numbers of the slain, and hence, no doubt, arose the statement of Justin (ii., 9), that the Persians lost 200,000 men in the fight.

§ 13.

Επείτα διε Ξέρξης ὑατερον. The battle of Marathon was fought B.C. 490. The expedition of Xerxes took place ten years after this. (Clinton, F. H., vol. ii., p. 26)—τὴν ἀναρίθμητον στρατιάν. "That innumerable army." According to the result of the inspection or calculation made by Xerxes in the plain of Doriscus, the armed part of the multitude that followed him over the Hellespont amounted to 1,700,000 foot, and 80,000 horse. The fleet consisted of 1207 ships of war, and, besides the native crews, each was manned with thirty marines, Persians, or Medes, or Sacians. But, as they proceeded southward, both the army and the fleet received an addition from the inland tribes, and from the sea-ports of Thrace and Macedonia, and the neighboring islands, which Herodotus computes at 300,000 infantry and 120 triremes. (Thirlwall, ii., p. 256.)—καὶ κατὰ γῆν καὶ κατὰ ἡδαλασταν. The defeats by sea were at Artemisium and Salamis; those by land, at Platea and Mycale, the last having been, in fact, both a land and sea fight, and having been gained on the same day with that at Platea.—ὡν ἦσι μὲν τεκμήρια ὀρῶν τὰ τρόπαια. "Of which things the trophies (erected) are proofs to behold," i. e., the proofs of all which one may see in the trophies that were then erected. A trophy was a monument of the enemy's having been defeated and put to the rout (τροπὴ). It consisted usually of shields, helmets, &c., taken from the enemy, hung on trees, or (more commonly) fixed on upright posts or frames.—μέ-
γιστον δὲ μαρτύριον. "But the strongest testimony (is)."—οὐδένα γὰρ ἄνθρωπον δεσπότην, κ. τ. λ. "For you worship no man as master, but (only) the gods." Supply μόνον after θεοὺς. The allusion in προσκυνεῖτε is to the Persian mode of rendering obeisance to their superiors. Consult note on προσκυνοῦν, i., 7, 10.

§ 14.

οὐ μὲν δὴ τοῦτο γε ἐρῶ, κ. τ. λ. "I will not, however, say this, at least, that you reflect disgrace upon them." Observe the force of γε. Whatever else I may say of you, this, at least, I will not say, but will readily admit that you are worthy of your ancestors.—ὡς οὖν. "Since." Supply χρόνου.—πολλαπλασίοις ὑμῶν αὐτῶν. "Many times as many as yourselves." Positive adjectives, which imply a comparative notion, as, for example, the numeral multiples in ἀσιος, take the genitive. (Kühner, § 502, 3.)

§ 15.

περὶ τῆς Κύρου βασιλείας. "(When contending) about the elevation of Cyrus to the throne." Literally, "about the sovereignty of Cyrus." Supply μαχόμενοι.—πολὺ δήπον ὑμᾶς προσήκει. "Much, assuredly, does it become you."

§ 16.

ἐλναι. Krüger quite unnecessarily conjectures ἐλναι.—τὸ πλῆθος ἀμετρον. "Their immense multitude."—σὺν τῷ πατρῷ φορνήματι. "With the spirit of your fathers." Some of the MSS. give πατρώος, but the distinction between the two forms, though there are occasional exceptions, appears, in general, to be this: πατρώος means descending from father to son, as property, fortune; but πατρώος, that handed down from one's forefathers, as manners, customs, institutions, &c. Hermann lays down another distinction, but one not so satisfactory. Consult his note on Elms. Med., 420 (Opusc., vol. iii., p. 195), and Ellendt, Lex. Soph., s. v. πατρώος.—ὀπότε καὶ πετραν ἡδὲ ἔχετε αὐτῶν, κ. τ. λ. "When you now even have experience of them, that they are inclined," &c., i. e., when you now even know by actual trial that they are inclined, &c.

§ 17.

μηδὲ μέντοι τοῦτο μεῖν δοξητε ἔχειν. "Nor think, indeed, that you have the disadvantage in this." Literally, "that you have this less (than your opponents)."—οἱ Κυρείοι. "The followers of Cyrus," i. e., the Persian troops of Cyrus.—ὑν ἄφεστηκασιν. "Have now deserted us."—ἐκι κακίνες. "Still more cowardly."—ταττομένονς. "Ranked."—ἡ ἐν τῇ ἡμετέρᾳ τάξει. "Than in our array," i. e., on our side, in our ranks.
δι τι οἱ μύριοι ἵππεις, κ. τ. Λ. "That your ten thousand horse are
nothing else than ten thousand men," i. e., any large body of horse
about which you may choose to alarm yourselves. Observe that
μύριοι is here meant, in fact, to indicate any large number, so that
there is no need whatever of reading, with Krüger, μύριοι, with the
acute on the penult, in the sense of "countless," or "innumerable."
Observe, moreover, the peculiarly idiomatic force of οἱ before μύριοι,
and which appears precisely analogous to our unemphatic your in
English, when used to indicate persons or things in an indeterminate
sense.—ὁηθεὶς: "On having been bitten." From δόκεω.

§ 19.
οὐκ οὖν τῶν γε ἵππεων, κ. τ. Λ. "Are we not, then, upon a much
safer vehicle than their horsemen at least?" i. e., upon a much safer
support. The reference is to the ground on which they move to
and fro.—εἰδ’ ἵππων κρῆματα. "Hang upon horses," i. e., are sus-
pended, as it were, on high upon horses.—ἐπὶ γὰς βεθηκότες. "Mov-
ing on the ground."—πολὺ μὲν ἱσχυρότερον. "Far more powerfully,
[i. e., a far more powerful blow.—πολὺ δὲ μᾶλλον ὅτον ἄν, κ. τ. Λ.
"And shall much more hit whatever we may wish (to hit)." The full
expression would be, πολὺ δὲ μᾶλλον τοῦτον τευτόνωθα ὅτον ἄν τυγ-
χάνειν βούλωμεθα. —ἐνὶ δὲ μόνῳ προέχουσιν, κ. τ. Λ. Priscian (vol.
ii., p. 248, ed. Krehl), in citing this passage, reads ἐν μόνον; but his
single authority is insufficient to outweigh the common reading.
With regard to the accusative ἡμᾶς, it may be remarked that προέχω
is very rarely thus construed. Its ordinary government is the gen-
itive. (Compare Poppo, ad loc.)

§ 20.
τὰς μὲν μάχας ἀφ ρῆπτε. "You are confident for battles." Verbs
expressing hope, confidence, &c., take an accusative of the feeling,
or that wherein it consists. (Kühner, § 550.)—οὐκέτι ὑμῖν ἡγήσεται.
"Will no longer lead the way for you." Consult note on τοὺς ἄλλους
ἡγεῖτα, ii., 2, 8.—τοῦτο ἄξιονθησα. Valckenaer, in his annotations on
Lennep's Phalaris (p. xx.), thinks that Xenophon here wrote τοῦτω.
But consult Dindorf, and also Kühner, § 549, c.—πότερον κρείστον.
"Whether it be better."—ἡ οὖς ἄν ἡμεῖς ἄνδρας λαβόντες, κ. τ. Λ. "Or
whatever persons we, having seized, may order to guide (us)." The full
expression would be, ἡ τοῦτος τοὺς ἄνδρας ἡγεμόνας ἔχειν, οὗ ἄν ἡμεῖς
λαβόντες, κ. τ. Λ.—εἴσονται. "Will know."—ἡν τι περὶ ἡμᾶς
ἀμαρτάνωσι, κ. τ. Λ. "If they sin in any thing concerning us, they sin
concerning their own lives and persons," i. e., if they violate their faith and purposely lead us into any difficulties, they will either lose their lives at our hands, or suffer for it in the punishment of their persons. Compare the explanation of Zeune: "ψυχὰς, ne interficiantur; σῶματα, ne virgis cedantur." We have rejected the article before σώματα, as given by the ordinary text, since the one expressed before ψυχὰς is sufficient, though the two nouns be of different genders. (Consult Poppo, ad loc.)

§ 21.

τῆς ἄγορᾶς, ἡς, κ. τ. λ. Attraction, for τῆς ἄγορᾶς, ἡν, κ. τ. λ.—μικρὰ μέτρα πολλοῦ ἄργυροιν. "Small measures for much money." Observe that μέτρα is in apposition with τὰ ἐπιτηδεία, and that ἄργυροιν is the genitive of price.—μηδὲ τοῦτο ἐτὶ ἔχοντας. "And no longer even having this (money to expend)" i. e., and being no longer even in a condition to give money for provisions, since the death of Cyrus has cut us off from all further receipt of pay. Observe that τοῦτο refers back to ἄργυροιν. Compare the explanation of Zeune: "Præsertim cum ne hoc quidem (argentum) posthac (mortuo Cyro) possimur accipere;" and also that of Larcher: "ce que (scil. l'argent) nous ne sommes plus en état de faire."—ἡ αὐτοῦ λαμβάνειν, ἡνπερ, κ. τ. λ. "Or to take them ourselves, if we be victorious, using a measure of what size each one may wish (to use)." The common reading used to be, αὐτοῦ λαμβάνειν ἡ ἡνπερ κρατῶμεν, κ. τ. λ. The text, however, as we now give it, appears in the best recent editions, and is corrected from the Eton MS. Weiske, retaining the common lection, punctuates and explains as follows: μηδὲ, τοῦτο ἐτὶ ἔχοντας, αὐτοῦ λαμβάνειν, "neque nos ipsos sumere (commeatum ex agris) ubi pecunia adhuc suppetit."

§ 22.

ei δὲ ταῦτα μὲν γιγνώσκετε, κ. τ. λ. "If, however, you know that these things are better (for you)," i. e., if you are convinced, that the situation in which you at present are placed, as regards the procuring of guides and provisions, is better for you than the other in which you previously were. Literally, "if, however, you know these things that (they are) better." Supply ἔστι. The common text has δὲ τὰ ὀφτω λρεῖττονα, but ὀφτω is already implied in ταῦτα, and probably arose from some earlier reading, δὲ τρεῖττονα ὀφτα. (Bornemann, ad loc.)—ἀπορον εἶναι. "To be a thing impassable." Supply χρῆμα.—μεγάλος ἐξαπατηθῆναι διαβαίνεις. "That you were greatly misled when you crossed them." The rivers referred to, it
will be remembered, were the Euphrates and Tigris.—εἰ ᾗρα τοῦτο καὶ μωρότατον, κ. τ. λ. “Whether the barbarians have not done in this even a most foolish thing.” The Greeks often, in cases like the present, where a negation is not positively made, but where verbs and expressions implying more or less of doubt are employed, such as σκοτῶ, οὐκ οἶδα, τίς οἴδειν, &c., use the particle εἰ alone, where in English we have to add the negative. (Krüg., ad loc.)—εἰ καὶ. “Even though.”—προϊόσων πρὸς τὰς πηγὰς, κ. τ. λ. As they advanced toward their sources, they would find these rivers dwindle to mere brooks, which they might ford without wetting their knees.

§ 23.

εἰ δὲ μὴν οἷς ποταμοὶ διώσοναι. “But if neither the rivers shall present any difference (in any part of their courses),” i. e., if they shall be even as broad at their fountain-heads as at a distance from them. Compare the explanation of Bornemann: “quodsi in fluminibus nullum erit discrimen; quodsi nec procul a fontibus, nec prope fontes transiri flumina poterunt.” The common text has διώσοναι, “shall let us pass,” “shall allow us to cross;” but the best MSS. give διώσοναι, which has been adopted by Bornemann, Dindorf, and others. —οὐδ’ ὡς. “Not even thus,” i. e., not even though this be the case. Observe that ὡς, as an oxyton, is here for οὐτώς.—ἐπιστάμεθα γὰρ Μυσῶς, κ. τ. λ. They knew how many independent nations, like the Mysians, the Pisidians, and the Lycaonians, whose country they had themselves traversed, maintained themselves within the king’s dominions, in defiance of his authority, and in the possession of many fair cities.—Μυσῶς. Compare i, 6, 7.—οὐς οὐκ ἄν ἡμῶν φαίηιτεν, κ. τ. λ. “Whom we should not affirm to be braver than ourselves.” Observe the construction of the relative with the infinitive, and consult Matthiae, § 638.—οἷς βασιλέως ἄκοντος, κ. τ. λ. Schneider, in order to do away with the repetition of βασιλέως in the same sentence, conjectures the true reading to be οἷς ἐν τῇ βασιλέως χῶρᾳ ἄκοντος πολλὰς τε, κ. τ. λ., being guided to this conjecture by the Eton MS., which has οἷς βασιλέως χῶρᾳ ἄκοντος. He retains, however, the common reading in his text. Dindorf thinks, that, if any change is to be made, it should consist in the rejection of the words βασιλέως ἄκοντος, as they stand in the common lection, and which appear to him to be a mere gloss. His opinion is probably the true one.—Πισίδας. Compare i., 1, 11.—Ἀκύώνας. They had passed through a part of Lycaonia in their march upward with Cyrus (i., 2, 19), and hence the expression καὶ αὐτοὶ εἶδομεν.—ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνᾶ, κ. τ. λ. “That, having seized upon the strong-
holds in the plains, they reap the fruit of this man's country." We have retained τοῦτον, the common reading, as referring to the king, with Wytttenbach, Weiske, and Krüger. Dindorf, Bornemann, Poppo, and others read τούτων, from some of the MSS., as referring to the Persians.

§ 24.

καὶ ἡμᾶς δ' ἂν ἐφην, κ. τ. λ. "For my own part, too, I would have said that we ought not, as yet, to be openly starting for home, but to be getting ourselves ready as if about to take up our abodes somewhere hereabouts." All the MSS. have ἐφην, for which Stephens, after Castellio, conjectured φαιν, and this conjecture has been adopted by almost all subsequent editors. The old reading is, nevertheless, the true one; for ἂν φαιν is the Latin dixerim, and would only be employed by Xenophon if he were in any doubt, or if he actually advised what he mentioned. On the other hand, ἂν ἐφην is dicerem, so that the clause would be the same as dicerem. . . . nisi metuerem ne, &c., i.e., εἰ μὴ ἐδεσθεικεν μὴ, κ. τ. λ.; but instead of this last, Xenophon has, after a long intervening space, ἀλλὰ γὰρ δέδοικα μὴ. Compare a similar construction in Juvenal, iii., 315: "His alias potreram et plures subnectere causas; sed . . . . sol inclinat," &c. (Krüg., ad loc.)—ἀν δοίη. "Would give, no doubt."—πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδύλως ἐκπέμψειν. "And (would give) many hostages, too, of his intention to send them away without treachery." Observe the employment of the future ἐκπέμψειν to mark an intention or purpose.—καὶ ὀδοποιήσει γ' ἂν αὐτοῖς. "And would make a road for them." The reference is, as appears from what follows, to a road broad enough even for a four-horse chariot. Compare on this whole passage the paraphrase of Bishop Thirlwall: "If any of those tribes, as the Mysians, with whom a Greek would not think it honorable to be compared, were willing to quit the king's territory, he would, no doubt, gladly furnish them with guides, pave a highway for their retreat, and give them hostages for their safety. And he would assuredly be overjoyed to do as much for the Greeks, if, instead of betraying their anxiety to return home, they intimated an inclination to stay and settle in his empire." (Thirlwall, iv., p. 334.)

§ 25.

ἀλλὰ γὰρ δέδοικα, μὴ. "But (this I do not say), for I am afraid lest." Consult note on καὶ ἡμᾶς δ' ἂν ἐφην, κ. τ. λ., § 24.—βιοτενέων. "To pass our days."—μεγάλας. A full development of frame formed one of the essential attributes of beauty among the ancients.
NOTES TO BOOK III.—CHAPTER II. 433

Compare Od., xv., 418; Xen., Mem., ii., 1, 22; Id., Econ., x., 2; Lucian, Tox., xlii.; Id., pro Imag., iv.; Quintil., xii., 10, 5—ὁμιλεῖν. “To hold converse with.”—οἱ λωτοφάγοι. “The lotus-eaters.” The Lotophagi, properly speaking, were a people on the coast of Africa, near the Syrtes, who received this name from their living principally upon the lotus. The reference in the text, however, is to the Homeric legend respecting the strangers who might come to this quarter and eat the fruit of the lotus, which was so delicious that all who tasted of it forgot their homes and wished to remain in that country. (Od., ix., 80.) The lotus here meant is the jujube, and is still prized at Tunis and Tripoli.

§ 26.

καὶ πρὸς τοὺς οἰκείους. “And to the members of our families.” Compare Hesychius: οἰκείοι· οἱ κατ’ ἐπιγαμίαν ἀλλήλους προσηκοντες, καὶ ἠδοι, καὶ κατ’ οἰκίαν πάντες.—ὅτε ἐκόντες πέννυται. “That they labor under poverty of their own free will,” i. e., that if they are poor, it is the result of their own choice, for he goes on to remark, that all who were struggling with poverty at home might here find ample room, and abundant means of subsistence.—ἐξὸν αὐτοῖς τοὺς νῦν οἰκον, κ. τ. λ. “When it is in their power to see those rich, on having come hither, who now at home are there living with difficulty.” More freely, “are leading hard lives there.” The true reading is quite uncertain here. The one which we have given appears to have the greatest weight of MS. authority in its favor. The majority of editions, however, read ἀκλήρους πολιτεύοντας, “are living as unportioned citizens,” i. e., without any property or means.—κομισμένονας. Observe the force of the middle. Literally, “on having conveyed or brought themselves.” Halbkart thinks the allusion is to military colonies, “bewaffnete Ansiedlungen.”—ιἱλλὰ γὰρ, ὣς ἀνδρὲς, κ. τ. λ. “But (why dwell any further on this subject), O men, since it is manifest,” &c. Compare the explanation of Graff: “doch, wozu noch weiter davon reden, denn es ist ja offenbar, dass,” &c.

§ 27.

ὡς κράτιστα. “To the greatest possible advantage.”—δοκεῖ μοι. “It seems to me right.”—ἐνα μὴ τὰ ζεύγη, κ. τ. λ. “That our cattle may not govern our march,” i. e., that the care of the baggage may not decide the movements of the army. Compare the explanation of Luzerne: “afin que les voitures ne décident pas les mouvements de l'armée.”—ζεύγη. Compare the explanation of Sturz (Lex. Xen., s. v.): “equi et boves jugales, omninoque jumenta oneribus vehendis
\texttt{\textbf{NOTES TO BOOK III.—CHAPTER II.}}

\textit{Juncta."}—\textit{συμφέρη.} Supply \textit{πορεύεσθαι.}—\textit{καὶ τὰς σκηνὰς συγκατα-καῦσαι.} "To burn our tents, also, along with them." Observe the force of \textit{συν.}—\textit{αὐταὶ γὰρ ἀν ὀχλον, κ. τ. \textit{λ.}}. "For these, again, give trouble to carry." Observe the force of \textit{αὐ}: "these, again," \textit{i.e.}, on their part.—\textit{συνωφελοῦσι δ' οὐδέν.} "And contribute no advantage."

\section*{§ 28.}
\textit{τῶν ἄλλων σκενῶν τὰ περίττα ὑπαλλάξωμεν.} "Let us get rid of the superfluous articles of our other furniture."—\textit{σκενοφόρωσι.} "May be carrying baggage."—\textit{Κρατονμένων μὲν γάρ, κ. τ. \textit{λ.}}. "For you know that all things belonging to conquered persons become the property of others."—\textit{σκενοφόροις ἡμετέροις.} Supply \textit{εἰναι.}

\section*{§ 29.}
\textit{ὁρᾶτε γάρ, κ. τ. \textit{λ.}}. "You see, namely, even the enemy, that they did not dare openly to commence war," \textit{&c.} More freely, "you see, namely, that the enemy did not even dare," \textit{&c.} Observe the explanatory force of \textit{γάρ}, as answering to the Latin \textit{nempe} or \textit{sicelict.}—\textit{ξενεγκεῖν.} Literally, "to bring out into view," and hence "to begin openly." Compare the explanation of Krüger: "offen und thatlich anfangen."—\textit{ὅτων μὲν τῶν ἄρχοντων, κ. τ. \textit{λ.}}. "That as long as our commanders existed and we obeyed (them)."—\textit{τῶ} πολέμω. We should read, in all probability, \textit{ἐν τῶ} πολέμῳ.—\textit{ἀν ἡμᾶς ὑπολέονται.} "That we would perish."

\section*{§ 30.}
\textit{πολὺ.} To be construed with \textit{ἐπιμελεστέρως.}—\textit{τοῖς ἄρχοντας τοῖς νῦν.} "Our present commanders."—\textit{τῶν πρόσθεν.} "Than our former ones." Alluding to those who were entrapped by Tissaphernes.—\textit{πολὺ δὲ τοῖς ἄρχομένοις, κ. τ. \textit{λ.}}. "And those who are commanded to be far more orderly and more obedient to their commanders now than they formerly were." Observe that \textit{νῦν} is not to be construed with \textit{ἄρχοντι}, in the sense of "our present commanders." Had this been the meaning of Xenophon, he would have written \textit{τοῖς νῦν ἄρχουσι}, and then we would also have had, in the following clause, \textit{ἡ τοῖς πρόσθεν.}

\section*{§ 31.}
\textit{ἡν δὲ τις ἀπειθῇ, κ. τ. \textit{λ.}}. "In case, however, any one prove disobedient, if you shall have (previously) decreed that he of you who at any time meets with (such a one) is to aid the commander in punishing him." The more logical arrangement would have been, \textit{ἡν δὲ ψηφίσῃς, ἡν τις ἀπειθῇ, κ. τ. \textit{λ.}}. The repetition here of \textit{ἡν} need not
offend. We have an instance precisely similar in vii., 7, 31, ἐὰν οἴ
μεν στρατιώται, κ. τ. λ. On the frequent repetition, moreover, of ei in Greek, consult the remarks of Bornemann, ad Xen., Symp., iv., 55. — τὸν ἄει ἑντυγχάνωντα. The adverb ἄει, when preceded by the article, has a peculiar force, answering to our English phrases, "at the time," "for the time being," &c. When it has this meaning, it is generally situated between the article and a participle, perhaps always so in prose writers. The poets, however, do not confine themselves to this order. Compare Valck., ad Adoniaz., p. 197, C; Ellendt, Lex. Soph., s. v. ἄει; Schweigh., Lex. Herod., s. v. alei; Monk, ad Eurip., Alcest., 716; and Major, ad Eurip., Hec., 1164. Cicero has imitated this Grecism: "Omnes Sicilia semper praetores." (In Verr., v., 12.)—οὗτως. "In this way," i. e., as the result of such a course.—ἐνευφέροντι ἐσοντα. The enemy, who had hoped, by depriving them of their generals, to introduce disorder into their camp, will be deceived in their expectations, and will find that, in the room of one Clearchus who had perished, there were ten thousand always on the watch to repress any breach of discipline. (Thirlwall, iv., p. 334.)—τοὺς οὗδεν ἐπιτρέψοντας κακό εἶναι. "Who will permit no man to be bad," i. e., to disobey his commanders. Observe in κακῷ what is called the attraction of the infinitive, the predicate of the infinitive being put in the same case with the object that precedes. Compare Buttmann, § 142, 2.

§ 32.

ἄλλα γὰρ καὶ περαινεῖν, κ. τ. λ. Consult note on ἄλλα γὰρ, ἦν ἄνδρες, § 26. Observe the presence of γὰρ, moreover, in the clause immediately following, a species of repetition not uncommon in the Greek writers. Compare iv., 7, 3; Lys. c. Agor., p. 453; and Bornemann, ad Xen., Symp., iv., 55. (Krüg., ad loc.)—περαινεῖν. "To finish." Observe, again, the infinitive used with a noun (ὅρα) for the purpose of defining the operation of the notion contained therein. (Kühner, § 667, B.) With περαινεῖν we may supply τὸν λόγον.—ἐπικυρωσάτω ὡς τάχιστα. "Let him ratify (them by his vote) as quickly as possible." The common text has ἐπικυρώσατε, a clumsy reading, for which we have not hesitated to give ἐπικυρωσάτω, with the best editors.—ινα ἐργῳ περαινηται. "That they may be accomplished in very deed," i. e., not merely talked of, but actually performed. The common text has περαινητε, "that ye may accomplish them," &c.—εἰ δὲ τι άλλο βέλτιον ἡ ταύτη. The full expression would be, εἰ δὲ τι άλλο δοκεῖ αὐτῷ βέλτιον έχειν ἡ ταύτη ὅδον ταύτα ἔχει. We would have expected here ἄλλη for άλλο, or else
tautα for ταύτα, but compare Thucydides, v., 80: ὰπόσα ἀλλήλων πολέμω & εἰ τι ἄλλο εἶχον.—τολμάτω καὶ ὁ ἰδιώτης ἀδιάσκειν. "Let even the private soldier be bold enough to instruct us," i. e., let him, even though he may be a private soldier, come forth boldly and instruct us on this head.

§ 33.

ἀλλ’ εἰ μὲν τινος ἄλλου δεῖ, κ. τ. λ. "Well, if there be need of any thing else in addition to these things which Xenophon says, it will be in our power to do it, also, presently." Cheirisophus proposes, in this and what follows, that they adopt Xenophon's suggestions without delay, remarking that all other minor details can be readily attended to after the main point shall have been accomplished. Observe that οἶς is, by attraction, for ἦν.—δοκεῖ μοι ὡς τὰξιστα ψηφίσασθαι, κ. τ. λ. "It appears to me right to vote, as quickly as possible, to be the best thing (we can do)."—ἄνετειναν ἄπαντες. Observe the force which the asyndeton imparts to the clause, and, for similar instances, compare v., 6, 33; and vii., 3, 6.

§ 34.

ἄναστάς δὲ πάλιν εἶπε Ζενοφῶν. Xenophon's next proposal is for regulating the order of march. He suggests that they should move in four divisions, so as to inclose the baggage in a hollow square. The honor of leading the van he proposes to confer on Cheirisophus, as a Spartan; the command of the two flank divisions, on the two eldest generals; the rear, as the post of danger, he claimed for Timasion and himself, as the youngest.—ὁν προσδεῖν δοκεῖ μοι. "Of what there appears to me to be need in addition." The MSS. have προσφόκαν, which remained the acknowledged reading until Wyttenbach conjectured προσδεῖν. His emendation has been subsequently adopted by the best editors. Wyttenbach thinks that προσ-δοκάν arose in the MSS. from the error of some copyist, who was misled by the similitude of the word δοκεῖ which follows. (Eclog. Hist., p. 389.—Id. ib., p. 356.)—δοπο. "To that quarter where." For ἵκεισα δοπο.

§ 35.

θαυμάζομι. Lion reads θαυμάζομεν, which is decidedly inferior, since the reference here is to the opinion of Xenophon himself merely, not to that of the soldiers at large.—εἰ οἱ πολέμιοι. Observe that πολέμιοι here, by a species of anacoluthon, becomes a nominative absolute, a new nominative, αὐτοῖ, taking its place, after the long intervening clause, for purposes both of perspicuity and strength.—
§ 35.

πλαίσιον ποιησαμένους τῶν ὁπλών. "Having formed a square of the heavy-armed troops." The πλαίσιον here meant is what was technically termed πλαίσιον ἴσόπλευρον. Consult note on ἐν πλαίσιον πλήρει ἄνθρωπων, i., 8, 9.—τὰ σκενόφορα καὶ ὁ πολὺς ὀχλος. "The baggage-animals and the numerous multitude." By ὀχλος are meant the whole body of camp followers, &c.—ἐν ἄσφαλεστέρῳ εἰπ. Observe here the employment of the optative, although we have a future (ἐσται) preceding and understood in the commencement of the section. It is one of the three cases where an optative follows a principal tense, namely, when the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the oratio obliqua. (Kühner, § 807, b.)—ἀπεδεχθεὶν. "It should be determined." Literally, "should be shown forth." Compare the explanation of Sturz (Lex. Xen., s. v.), "suffragiis constituere."—ἡγεῖσαι τοῦ πλαίσιον. "To lead the square."—καὶ τὰ πρόσβεν κοιμεῖν. "And to arrange the van," i. e., to regulate the movements of the leading division, or the front of the square.—ἐπὶ τῶν πλευρῶν ἐκατέρω. "Upon each of the flanks."—οὖν ἦν, ὡπότε οἱ πολέμιοι ἐλθοῦν, κ. τ. λ. "It would not, whenever the enemy might come, be necessary for us to deliberate, but we would immediately make use of our plans (already) arranged." Literally, "but we would immediately make use of the things that had been arranged."

§ 37.

Βέλτιον. "A better course (than what I am going to recommend)."

—Δακεδαμίνιος. The Lacedaemonians at this time held the sway over Greece. Compare vi., 1, 26, and 6, 12.—ἐπιμελεῖσθων. There can be no doubt but that the imperatives, ἡγεῖσθω, in the previous clause, and ἐπιμελεῖσθων here, form the true readings. The common text has ἡγοῖτο and ἐπιμελολεῖσθιν, but the optative, as indicating a wish, is entirely unsuitable to the passage; while, if a softer and more subdued form of expression than the imperative were intended to be employed, the particle ἦν would have been inserted with the optative forms. The imperative is precisely the mood to be
employed here, and is sanctioned, moreover, by good MS. authority. It is adopted, besides, by the best editors, such as Bornemann, Poppo, Dindorf, Krüger, &c. (Compare Poppo, ad loc.—Schaef., ad Greg. Cor., p. 173.)—

§ 33.

τὸ δὲ λοιπὸν, κ. τ. λ. "Hereafter, however, on making trial of this arrangement," i. e., this mode of march.—ἀει. "At any time," i. e., as any particular circumstances may occur, that would seem to require a change of this order.—δοκῇ. The conjectural emendation of Dindorf. The common reading is δοκοῖ.—ἔδοξε ταῦτα. Consult note on ἀνέτειναν ἀπαντεῖς, § 33.

§ 39.

τὰ δεδογμένα. "The things that have been determined upon." Literally, "the things that have appeared good."—οὗ γὰρ ἐστιν ἄλλως τοῦτον τυχεῖν. "For it is not possible to obtain this in any other way," i. e., to see again your homes and families.—τῶν μὲν γὰρ νικῶντων, κ. τ. λ. "For of the victorious killing, of the vanquished dying is the lot."—καὶ τὰ ἑαυτῶν σώζειν. "Both to preserve the things that belong to themselves." Observe here the employment of the infinitive without the article.

CHAPTER III.

§ 1.

κατέκαιον. "They set about burning." Observe the force of the imperfect. (Balfour, ad loc.)—τῶν δὲ περιττῶν, κ. τ. λ. "And their superfluous things, whatever one of them any person wanted, they distributed among one another." Observe the government of μεταδίδομι, namely, the dative of the person and genitive of the thing.—ηρετοποιοῦντο. "They began to take their morning meal." Compare note on ἀμυστον γὰρ οὐκ ἔστω, ii., 3, 5.—εἰς ἐπήκουν. "To a place within hearing." Supply τόπον, and compare ii., 5, 38.

§ 2.

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

§ 3.

βουλευομένοις.  "On their consulting together."—καὶ ἔλεγε Χειρίσοφος.  Cheirisophus speaks for the rest, as senior commander.—ὡς ἀν δύνωμεθα ἀσινέστατα.  "As harmlessly as we may be able."—ὃν δὲ τις ἡμῶς τής ὀδοῦ ἀποκαλύψει.  "But if any one attempt to debar us from our route," i. e., to hinder our return.

§ 4.

ὡς ἄπορον εἶη.  "How utterly impossible it was."—ἕνθα δὴ ἐγενώσκετο, κ. τ. λ.  "Hereupon, accordingly, it began to be perceived that he was insidiously sent." The common reading is ὑποστας, for which Weiske restored ὕποπεμπτος from the Eton MS. Compare ii., 4, 22: τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τῶν ἄνθρωπον ὑποτέμψανεν. —πιστεως ἵνεκα.  "To insure his fidelity," i. e., to see that he did not play him false. Literally, "for the sake of fidelity."

§ 5.

δόγμα ποιήσασθαι.  "To make a decree."—ἀκήρυκτον εἶναι.  "Was to be one in which no heralds should be admitted," i. e., one in which they would listen to no overtures. Observe that the infinitive εἶναι depends, in fact, upon δόγμα.—ἐν τῇ πολέμῳ.  Supply χώρα. —δεῖθειρον γὰρ προφιλῶντες, κ. τ. λ.  "For, by coming unto (them), they began to corrupt the soldiers, and they had actually corrupted," &c.—Νικαρχὸν Ἀρκάδα. This is generally supposed to have been the same with the Nicarchus who came wounded to the Grecian camp after the seizure of the generals, and brought the first intelligence of their fate. But Becker, in his German version, thinks this scarcely credible, and that there must have been another Arcadian of the same name in the Grecian camp. (p. 132, not.)—φχετο ἅπιών νυκτὸς.  "He went off suddenly by night."

§ 6.

διαδίνεις τῶν Ζαπάτων ποταμῶν. The historian does not say whether the army crossed this river by ferry or by ford; but from the rapid manner in which the passage was effected, it is to be presumed that it was by ford; and there is no ford lower down the river than immediately above the actual ferry, near the spot called Kelek Gopar, and this is only available at certain seasons. (Ains-
worth, p. 134.) The retreat which began from this point was the most memorable and brilliant period in Xenophon’s life. The ability which he displayed in his command is the more remarkable, if, as we have reason to believe, it was the first he had ever held, and before this expedition he had enjoyed few opportunities of acquiring any military experience. But the qualities which this occasion drew forth were less those of the soldier and the general, than such as had been cultivated by his intercourse with Socrates. The kind of practical philosophy which he had extracted from his master’s discourses was now called into constant exercise, and appears in its most advantageous light. To his presence of mind, his courage, patience, firmness, mildness, and evenness of temper, the army was mainly indebted for its safety. In the hour of danger and the place of difficulty, he was always foremost, ready to share the hardships and toils of the soldiers, and to cheer them by the example of his never-failing alacrity. (Thirlwall, iv., p. 336.)

§ 7.

ἐγένοντο. The common text has ἐγένετο, but MS. authority is in favor of the plural. — καὶ κτίτρωσκον. “And they began to inflict wounds.” We have placed a comma before these words, so as to make them refer to both the archers and slingers. The common text has no comma, so that the words in question are thus made to apply to the slingers merely. — βραχύτερα τῶν Περσῶν ἐτόξευον. “Shot shorter than the Persians.” The Cretans were famed for their skill in archery, and, according to the legend, Apollo invented the bow among them, and taught them archery himself. (Diod. Sic., v., 74.) The Persians, however, also enjoyed a high reputation in this respect, and on the present occasion, moreover, the greater length of their bows (compare chap. iv., § 17) gave them a decided advantage. * (Compare Brisson, de regno Pers., p. 268, 277.)—καὶ Ἴμα ψιλοὶ ὄντες, κ. τ. λ. “And at the same time, being lightly armed, they had taken shelter within the heavy-armed men.” Literally, “they had shut themselves in.” The passive in a middle sense. As light-armed troops they would be unprotected by either shield or corselet. It will be remembered that Clearchus had brought with him two hundred Cretans. (i., 2, 9.) — κατεκέκλειντο. We have adopted here the conjecture of Abresch (Dilucid. Th., p. 393) and Larcher. The previous reading was κατεκέκλιντο.—δύπλων. For ὀπλετῶν. The abstract for the concrete, as usual.—οἱ τε ἀκοντισταὶ βραχύτερα ἡκόντισον, κ. τ. λ. “And the javelin-men hurled their javelins shorter than so as to reach the slingers.” Observe the construction of ἡ ὁς and
the infinitive expresses that a quality exists in too high or low a degree to allow something mentioned to follow. \( \text{Matthiae, § 448, 1, b.} \)

\( \text{§ 8.} \)

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

\( \text{§ 9.} \)

οὗτο γὰρ ἵππεῖς ἦσαν τοῖς Ἐλληναῖς. Cyrus’s Greek levies for the expedition had consisted entirely of infantry, his cavalry being either Asiatic or Thracian. The Thracian horse, who were not many in number, had already deserted, and the Asiatic cavalry had parted company with the Greeks, and gone over to Tissaphernes soon after the battle. The Greeks at home do not appear to have attended much to cavalry, until the times of Epaminondas; Philip, and Alexander. \( \text{Lion, ad loc.} \)— ἐκ πολλῶν φεύγοντας. “Fleeing from afar.”

Supply διαστήματος.—ἐν ὀλίγῳ χωρίῳ. “Within a small space.” The movements of the infantry, in the pursuit, were limited, as a matter of course, to a much more circumscribed space than those of cavalry would have been.—πολύ. “Far.”— ἀπὸ τοῦ ἄλλου στρατεύματος. “From the rest of the army.”

\( \text{§ 10.} \)

καὶ φεύγοντες ἅμα ἑτέρωσκον. “Even at the same time while fleeing inflicted wounds.” The time of the participle is often more accurately expressed by the addition of the temporal adverbs ἄμα, μέτα, ἀντίκα, &c. \( \text{Kühner, § 696, Obs. 5.} \) The movements of the Persian cavalry, as described here and further on, remind us of the Parthians of a later age. Compare Plutarch \( \text{Vit. Crass., c. 24:} \)

ὑπέφευγον γὰρ ἅμα βάλλοντες οἱ Πάρθοι.—εἰς τοὔπισθεν. “Backward.” Crasis for τὸ ὀπίσθεν. Supply μέρος.— ὀπόσον δὲ προδιώξειν οἱ Ἐλληνες, κ. τ. λ. “And as far as the Greeks advanced in pursuit, so far was it necessary for them to retreat again, fighting (all the way).” Observe the employment here of the optative, indicating, in fact, that as often as this was done a certain result necessarily followed.

\( \text{§ 11.} \)

διήλθον. “They traversed.”—πέντε καὶ ἐκαίσι σταδίων. Twenty-five stadia make very nearly three English miles. The progress of the army, therefore, on this day was slow indeed.—ἐνθα δὴ πάλιν
NOTES TO BOOK III.—CHAPTER III.

“Here, again, as might be expected, there was despondency.” Observe the force of ὄν.—συνέν μᾶλλον ἔδυνατο. “Was able none the more.”

§ 12.

δικούσας δὲ Ξανθόφων, κ. τ. λ. Xenophon here does not so much endeavor to vindicate his own conduct, as to urge the necessity which had been so clearly manifested by the events of the day, of immediately forming a body of cavalry and slingers capable of repelling the enemy’s assaults.—καὶ αὐτῷ τὸ ἔργον αὐτοῖς μαρτυροῖ. “And that the issue itself bore witness for them.” Literally, “the thing done itself.”—ἐν τῷ μένειν. “While remaining at our posts,” i. e., keeping our appointed places in the line of march, and not sallying forth therefrom against the foe.

§ 13.

ἐπειδὴ δὲ ἐδιώκομεν, κ. τ. λ. “When, however, we pursued, you say true things.” More freely, “the truth is as you say.” A brief form of expression, in place of the following: ἐπειδὴ δὲ ἐδιώκομεν ἐγένετο ἀπερ ὠμέις, ὑπῆρθε λέγοντες, αἰτιώθησε.

§ 14.

τοῖς οὖν Θεοῖς χάρις, κ. τ. λ. “Thanks, then, to the gods, that they did not come with much force, but with few men, so as not to do us any great harm, and yet to show of what we are in need.” After χάρις supply ἐστω.

§ 15.

ὅσον οὖν οἱ Κρήτες ἀντιτοξύειν δύνανται, κ. τ. λ. “As far as neither the Cretans can shoot back, nor they who throw from the hand can reach.” By οἱ ἐκ χειρὸς βάλλοντες are meant the ἀκοντισταί, or javelin-men; and hence, after βάλλοντες we may supply ἀκόντια. Compare § 7.—ἐξικνεῖσθαι. This verb is often thus employed without any defined object.—πολὺ μὲν χωρίον. “Any great distance.” Literally, “for much space.”—ἐν ὀλίγῳ δὲ οὖδ’ εἰ ταχύς, κ. τ. λ. “Whereas, in a small space, not even if a foot-soldier were swift, could he overtake a foot-soldier, if pursuing him from the distance of a bow-shot.” Literally, “from the drawing of a bow,” i. e., if the latter have a bow-shot start of him. The Greeks could not venture to pursue them far, and hence the expression ἐν ὀλίγῳ.

§ 16.

ἢμεῖς οὖν εἰ μέλλομεν, κ. τ. λ. “If, then, we intend to keep off these men.” Lion reads μέλλομεν, from two of the MSS. But the indic-
ative is required here, not the optative; for the meaning is, "if we intend, (and we certainly do so intend)."—πορευομένους. "On our march."—τοῦ ταχύστην δεί. "We need as quickly as possible." Supply ἥμιν with δεί, and ὅδον with ταχύστην.—Ῥοδίους. The Rhodians excelled in the service of light troops, particularly as darters and slingers. Compare Thucydides, vi., 43.—καὶ τῷ βέλος αὐτῶν, κ. τ. λ. "And that their weapon carries even double the distance of the Persian slings." Observe that βέλος is here employed in a general sense as a weapon of attack, and is, therefore, equivalent, in fact, to σφενδόνιν. Compare Sturz, Lex. Xen., s. v.

§ 17.

ἐκεῖναι γάρ, κ. τ. λ. "For these, on account of (the Persians) sling-ing with stones that fill the hand," i. e., stones as large as can be held in the hand. Observe that ἐκεῖναι refers to the Περσικαὶ σφενδοναί.—μολυβδίων. "Leaden bullets." Frequent mention is made of this kind of missiles by the ancient writers as employed by slingers. They were used, in particular, by the inhabitants of the Balearic islands; and, according to some, were thrown occasionally with so much force as to melt in the air! Oeid, Met., ii., 727; Sil. Ital., ix., 233; Virg., Æn., ix., 588, &c.

§ 18.

ἡν οὖν αὐτῶν, κ. τ. λ. "If, then, we see who of them possess slings, and give money for them unto this one," i. e., unto him who shall be found possessing any. Observe that αὐτῶν here is the genitive, not of price, but of exchange or barter, and consult Kühner, § 516. The reading of the present passage is very uncertain. We have given that of Dindorf.—ἄλλας πλέκειν. "To plat others."—καὶ τῷ σφενδόνιν ἐν τῷ τεταγμένῳ, κ. τ. λ. "And if we find some other immunity for him who is willing to serve as a slinger in the place assigned him," i. e., in whatever quarter we shall see fit to station him. By ἄτελεια is meant immunity from standing guard, keeping watch, &c. As regards the expression ἐν τῷ τεταγμένῳ, compare the explanation of Poppo: ἐν τῷ τεταγμένῳ pro in loco constituto, assignato."

§ 19.

tοὺς δὲ τῷ Κληράχῳ καταλελειμένους. "And others left by Clearchus."—αἰχμαλώτους. "Taken from the enemy."—σκευοφόρα μὲν ἄντισώμεν. "We give ordinary baggage animals in their stead."—τοὺς δὲ ἵππους εἰς ἱππέας κατασκεύασωμεν. "And accoutre the horses for cavalry." Observe here what is termed by grammarians the causal
signification of \( e\ell \), namely, as denoting the intention, purpose, &c (Kühner, § 625). Compare, also, the version of Poppo: "die Pferde für Reiter zustutzen." (Ind. Græc. ad Anab., s. v. κατασκευάζω.)—τι ἀνιώνοινiv. "Will prove some annoyance."

§ 20.

σφενδόνηται μὲν εἰς διακοσίους εγένοντο. "As many as two hundred became slingers." Observe, as before, the force of \( e\ell \) with a numeral.—ἐδοκιμάσθησαν. "Were judged fit for service," i. e., upon actual examination having been made, such being the true force of δοκιμάζω.—σπολάδες. "Leathern jackets." By σπολάς is meant a kind of jerkin or overcoat, made of leather or skin, and serving as a protection for the person. Its lightness would render it well adapted for the slingers. Hesychius defines it, ὁ βέρσινος θάραξ; and Photius (Lex., p. 581, ed. Pors.), δερμάτιον ἐφαστόδες, πρὸς τὰς ἐν πολέμῳ μάχας χρῆσιμον. The word itself appears to have come into Attic Greek from the Ἑολικ and Doric dialects. A various reading gives στόλις as another form for it. (Schaef., ad Greg. Cor., p. 364. Compare Ahrens, de Dialect. Ἑολ., p. 40, seq.)

CHAPTER IV.

§ 1.

μελαντες δὲ ταῦτην τὴν ἡμέραν. The villages where they were stopping lay, according to Ainsworth, between the ferry, near which they had crossed, and the River Khazir or Gomar-sou. (p. 135)—προϊόντερον. "Earlier than usual." Thomas Magister prefers the form πρωιέρον, though not found in good Attic writers; for in Thucydides (viii., 101), Bekker writes προϊόντερον.—χαράδραν διαβήναι. "To cross over a ravine formed by a mountain-torrent." Ainsworth thinks that the torrent here alluded to was evidently the Khazir or Gomar-sou, a small river which has its sources in the mountainous districts of Kurdistan, to the west of the central chain, and where its principal branch is called the Gomar-sou; but after its arrival on the fertile plains of Adiabene, where it flows past the eastern part of the Mons Nicephorius of Alexander, and is joined by the river of Akra, it is more generally known by the name of Khazir-sou. It is the Bumadus of Quintus Curtius and of the historians of Alexander; and the adjacent plain became on the first of October, seventy years afterward, the scene of the final overthrow of the Persian dynasty. (Ainsworth; p. 136.)
§ 2.

diævebêkôsì. "Having just crossed over." An example, remarks Balfour, of a definite tense, whereby the precise point of time is marked; "at the very moment they had crossed over."—καὶ ἐλαβεν ὑποσχάμενος. "And had received (them from him) on having promised."—ἐκών. "Although he had (with him)."—ἐνήμιζε ποιήσαι. "Thought he had inflicted."

§ 3.

ὁκτὼ σταδίους. Nearly a mile.—ἐκών τὴν ὀψαμν. "Having (with him) the force above mentioned." Observe the force of the article.—παρῆγγελτο δὲ τῶν τε πελταστῶν, κ. τ. λ. "Now instructions had been given to both those of the targeteers, and of the heavy-armed men whom it behooved to pursue." We translate here as if the full expression were ῥοδομοιοῦσαν ὑποσχάμενος. "With boldness."—ὡς ἐφεσομένης. "Since a sufficient force was going to follow them."

§ 4.


§ 5.

toῖς βαρβάροις. The dative of disadvantage.—τοὺς δὲ ἀποθανόντων, κ. τ. λ. "The Greeks thereupon, at their own instigation, mutilated the slain," i. e., without having received any orders to that effect. The Greeks, knowing the character of the enemy whom they had to deal with, did this in order to heighten the dread of their valor by a false show of cruelty.—ὡς δὲι φοβερώσατον, κ. τ. λ. "That it might be as frightful a thing as possible for the enemy to behold."

§ 6.

οὕτω πρῶξαντες. "Having fared thus."—ἄσφαλῶς. "Securely," i. e., secure from any further annoyance or attack.—ἐπὶ τῶν Τιγρητα ποταμῶν. The distance marched by the Greeks on this occasion is not given by Xenophon. But the Bumadus nowhere approaches the Tigris to within less than twelve miles, and it would have been ten to the great Assyrian ruins, now called Nimrud, and which are
supposed to correspond to the ancient Larissa, mentioned in the next section. (Ainsworth, p. 137.)

§ 7.

Λάρισσα. The city here meant is now generally supposed to have been the same with the one indicated at the present day by the great Assyrian ruins called Nimrud, after the name of the mighty hunter mentioned in Scripture. It is worthy of remark, that the learned Bochart, without being acquainted with the localities of Larissa, first advanced the supposition that this Assyrian city was the same as the Resen of the Sacred Writings, and that the Greeks, having asked its name, were answered Al Resen, the article being prefixed, from which they made Larissa, by an easy transposition. Fraser, and all modern writers on the subject, prefer this etymology to any identification, founded upon the analogy of sound, between Resen and Ras'ul Ain, which has an Arabic meaning, "the head-spring," a town in Northern Mesopotamia, transformed into Ressaina by the Romans. The identity is further supported by the fact of the ruins of Nimrud being those of an Assyrian city of great antiquity; by their being placed between Nineveh and Calah (Genesis, x., 12), and determined by Major Rawlinson to be at the ruins of Sar Puli Zohab; by the traditional name Nimrud, which is still given to them; and by the remains of the pyramid existing there. (Ainsworth, p. 137.)

ἀκουον δ' αὐτὴν τῷ παλαιῶν Μήδοι. This remark, if correct, must, of course, refer to the period subsequent to the overthrow of the Assyrian Empire. Resen is said, in the Sacred Writings, to have been founded by Ashur, and to have been a great city, and we know that the Assyrian Empire was not overthrown until the capture of Nineveh by Cyaxares I. After this the Median power enjoyed the ascendancy, until it was reduced in turn by the conquests of Cyrus the Great.—τοῦ τείχους αὐτῆς. "Of its wall."—τοῦ δὲ κύκλου ἡ περίοδος, κ. τ. λ. "And the circuit of the enclosure two parasangs." Reckoning the parasang, with Herodotus, at thirty stadia, this would make the circuit of the walls very nearly seven English miles.—πλίνθων κεραμίας. "Of bricks made of clay." Burned bricks, of course, are meant. Compare Poppo: "κερύμως, fictilis, ex argilla cocius." (Ind. Græc. ad Anab, s. v.) The unburned brick is called, in Greek, ὤμη πλίνθος. (Siebelis, ad Pausan., viii., 8, 5)—κρηπις δ' ὑπὶν λαθινη, κ. τ. λ. "But there was under it a stone foundation," &c. Ainsworth informs us that he ascertained, on examination, that the walls of Resen were in most parts based on a rude
and hard conglomerate rock, giving to them all the solidity and characteristics of being built of stone. (p. 139.)

§ 8.

βασιλεὺς ὁ Περσῶν. Probably Cyrus the Great.—δὲ τὴν ἀρχήν ἐλάμβανον Πέρσαι. "When the Persians were wresting the empire."— ἡλιον δὲ νεφέλη, κ. τ. λ. "A cloud, however, having covered the sun, caused it to disappear." The MSS., with two exceptions only, read here ἡλιος δὲ νεφέλην προκαλύφας. Of the other two MSS., one has νεφέλη, a final ν having been erased, and the other νεφέλη. Larcher conjectures ήλιος δὲ ὡς νεφέλη προκαλύφας (scil. έκατόν), and translates as follows: "mais le soleil ayant disparu comme s'il fut enveloppé d'un nuage." We have preferred giving, however, with the best editors, the conjectural emendation of Brodæus and Muretus. The reference appears to be to an eclipse of the sun.

§ 9.

πυραμίς λιθίνη. "A stone pyramid." What remains of the ruins of Nimrud at the present day consists chiefly of long mounds of earth, as at Nineveh, marking the former extent and area of the wall of the city, and a hill, or mound, of a pointed shape, one hundred and forty-four feet in height. Ainsworth thinks that this hill was undoubtedly riveted with stone mason-work, vestiges of which still remain at the western base, and he seeks, therefore, to identify this with Xenophon's stone pyramid. He describes the pyramidal hill as steep, and the top very small; but its base measured upward of 700 feet in circumference. Fragments of bricks, with cuneiform inscriptions, thicker than those of Babylon, are scattered about. This spot is also called Al Athur, or Asshur, by the natives. (p. 138.)—ἐπὶ ταύτης. "Upon this." Ainsworth makes a strange mistake here, rendering the words ἐπὶ ταύτης, "in this," and then remarks, naturally enough, that he "can not understand how the peasants could convey themselves into the pyramid."

§ 10.

ταρασάγγας ἕξ. Very nearly twenty-one English miles.—πρὸς τείχος ἔρημον, κ. τ. λ. "To an unoccupied fortress, large of size and lying near a city." The common text has πρὸς τῇ πόλει; but the article is not required here, and we have, therefore, adopted Schafer's emendation, πρὸς τε πόλει.—Μέσπιλα. The distance given in the text would carry the Greeks from Nimrud to the modern village of Yarum-jah, built upon a mound of ruins, which may thus, from
Xenophon's evidence, be determined to have belonged to a fortress or castle, and situated on a bend of the river at a short distance from the ruins of Nineveh. The mound is 1150 feet long, by 42 in perpendicular height. As for Mespila itself, there appears to be but little doubt that it is the same as the Nineveh of antiquity. Such a conclusion appears warranted by distances, and by the circumstance that there are no other ruins of extent sufficient, excepting these, to answer the description of Xenophon. (Ainsworth, p. 140.—Rennell, p. 147.)

ην δὲ ἡ μὲν κρητικὼς, κ. τ. λ. "The foundation, moreover, was of polished stone full of shells." As a strongly corroborative proof that Mespila and Nineveh were identical, Ainsworth mentions the curious fact, that the common building-stone of Mosul (which place lies opposite the site of Nineveh) is highly fossiliferous, and, indeed, replete with shells, characteristic of a tertiary or supra-cretaceous deposit; and the same limestone does not occur far to the north or to the south of Mosul, being succeeded by wastes of gypsum. Leunclavies argued that the shells mentioned here by Xenophon were sculptured on the walls! others have treated the whole subject as unworthy of attention; but it has served, like any other correct observation, to illustrate a question of identity in the most satisfactory manner. (Ainsworth, p. 140.) The λίθος κογχυλιώτης of Xenophon is the same with the κογχυλιόν of Julius Pollux, which he describes as λίθος σκληρός, ἑχων ἐν ἑαυτῷ κογχυλίους τύπους, and also with the λίθους κογχυλιώδες spoken of by Strabo (i., p. 132, ed. Siebenk.), as found by Xanthus the Lydian in Armenia, in the country of the Mattieni, and in Lower Phrygia. The editors of the French Strabo render the expression by "de moules pétrifiées." The λίθος κογχίτης of Pausanias (i., 44, 9) also appears to be identical, which Clavier renders "marbre a coquille," and Goldhagen "Muschelmarmor." This last is found near Megara. (Reinganum, Das alte Megaris, p. 40.)

§ 11.

πλίνθουν τείχος. "A brick wall."—ἐξ παρασάγγαι. The extent here given by Xenophon to the wall far exceeds what remains in the present day, and contributes toward multiplying the doubts which have existed among historians as to the magnitude of ancient Nineveh. (Ainsworth, p. 140.)—Μῆδια γενῆ βασιλέως. "Media, the king's consort." We have preferred here the common reading Μῆδια. Dindorf and others give Μῆδεια. On the form of the name, consult the remarks of Buttmann (Abhandl. der hist. phil. Klasse der König. Preuss. Akad., 1818, p. 233), who, though in favor of Μῆδεια,
confesses that Μηδία is a regular derivative from Μήδος.—οτε υπό-
λεσαν τὴν ἄρχην, κ. τ. λ. "When the Medes lost their empire through
the Persians." Observe that the preposition υπό here employed
with the transitive ὑπολλύναι converts it, in fact, into a kind of
passive, as if the Greek had been ὑφερέθησαν τὴν ἄρχην υπὸ Περσῶν.
(Poppo, Ind Graec. ad Anab., s. v. υπό. Compare Matthiae, § 496, 3.)

§ 12.

ὁ Περσῶν βασιλεὺς. Cyrus the Great. Compare the remarks
of Krüger. (de Authent., p. 15.)—Σείς δ’ ἐμφρονήτους ποιεῖ, κ. τ. λ.
"But Jupiter makes the inhabitants thunderstruck." The allusion ap-
ppears to be to some violent tempest accompanied with thunder,
which so much alarmed the inhabitants that they surrendered the
place. Becker translates in accordance with this idea: "Endlich
setzte Zeus die Einwohner durch ein heftiges Gewitter in Furcht, und
sie ergaben sich." Observe that the term ἐμφρόνητος, like the Latin
allontium, refers properly to one's having been stupefied, or deprived
of all judgment, by the loud din of thunder near at hand. Compare
the English "Dunder-head," in which the same idea lies at the basis.

§ 13.

παρασάγγας τέτταρας. This would have carried the Greeks to
villages, which are now represented by the small town of the Chal-
dæans called Tel Keif, a site of much interest on the plain of Adia-
bene, and evidently of great antiquity. (Ainsworth, p. 141.)—εἰς
tοῦτον τῶν σταθμῶν. "In the midst of this day's march."—οὐς τε αὐ-
tὸς ἵππεας ἥλθεν ἥχων. "Having with him both the cavalry which he
himself came with." Literally, "came, having." The full construc-
tion will be, ἔκεινος τε ἥχων ἵππεας οὐς αὐτός ἥλθεν ἥχων, for which,
however, the present abbreviated form of expression is substituted.
The horsemen referred to are the 500 mentioned in i., 2, 4.—τὴν
ὄψαμιν. "The force."—τοῦ ἥχοντος. "Who had with him (in mar-
riage)." Consult note on ἐπί γάμῳ, ii., 4, 8.—ὁ βασιλέως ἄδελφος.
Compare ii., 4, 25.

§ 14.

τὰς μὲν τῶν τάξεων ἥχον, κ. τ. λ. "He placed some of his ranks in
the rear (of the Greeks), and leading others in an oblique direction
against the flanks." Literally, "having placed some of his ranks in
the rear, he kept them (in this position), and having led others," &c.
Observe the force of ἥχε with the participle, and, moreover, that
παραγαγών is not for ἐπεκ παραγαγ. Halbkart gives the following
diagram as illustrating the arrangement made by Tissaphernes:
§ 15. 

\[\text{diat} \text{ax} \text{th} \text{e} \text{ntes}. "Having been dispersed among the ranks." — ol } \Sigma \nu \text{vtho} \text{to} \zeta \text{ta}. "The archers imitating the Scythian fashion." Literally, "the Scytho-bowmen." The Grecian archers had hitherto fought on foot; now, however, at the suggestion of Xenophon, they were mounted on horses, and hence, from their resemblance to the Scythian bowmen, who also fought from on horseback, they are called in the text \( \Sigma \nu \text{vtho} \zeta \text{to} \zeta \text{ta} \). Zerne refers the term to their imitating the Scythians in the mode of discharging the arrow; but this is too special. The imitation consisted merely in their being mounted archers.—οδὲ γάρ, εἰ πάνυ προβομαίτο, ράδιον ἕν. "For neither, if he greatly desired it, was it easy." This was owing to the great numbers of the enemy, so that every shot from slinger and archer could not but take effect.

§ 16. 

\[\text{kai } \text{oik} \text{éti } \text{e} \text{ivno} \text{to}, \text{κ. τ. } \lambda. "And the barbarians no longer harassed them by their accustomed skirmishing." Literally, "the then skirmishing." Observe the adjectival force given to the adverb by its position between the article and noun. In place of \( \text{eivno} \text{to} \) the common text has \( \text{πέκενω} \text{to} \), which also gives a good meaning, and by no means deserves the epithet of "lectio ineptissima," which some critics bestowed upon it. The verb \( \text{σινομαί} \) is properly a poetic one, and rarely occurs in Attic prose.—οἱ 'Ρόδιοι. The common text has οἱ τε 'Ρόδιοι. But we have rejected τε as inadmissible here. If admitted into the text, it can only be placed between τῶν and Περσῶν, as Weiske correctly remarks.

§ 17. 

\[\text{μεγάλα } \text{δὲ } \text{kai } \tau \text{ά } \text{τοξα}, \text{κ. τ. } \lambda. \] Herodotus also makes mention of the large size of the Persian bows. (vii., 61.) The conjunction \( \text{kai} \) does not seem required here, and might, perhaps, be more correctly omitted. Krüger makes a strange mistake in attempting to explain its force, and confounds the Rhodian sling with the Persian
NOTES TO BOOK III.—CHAPTER IV. 451.

bow: thus he remarks, "καὶ, auch die Persischen, wie die der Rhodier." —χρόσμα. This is explained immediately after.—ὁπόσα ἀλήσκωτο τῶν τοξευμάτων. "As many of the arrows as were taken," i. e., as were gathered up.—καὶ ἰμελέτων τοξεύειν ἀνω ἴέντες μακρῶν. "And they practiced shooting them to a great distance, by sending them up into the air." This serves to explain χρόσμα which precedes. The long arrows were useful to the Cretan archers in their being made to come down upon the foe with a greater momentum by being shot upward to a great height. For it must be borne in mind that the ancient archers did not always discharge their arrows point blank, but frequently gave them an inclination upward, so that they described an arc in descending. Thus, Xenophon, in describing the arrangement of the troops of Cyrus the Great, preparatory to his battle with Crœsus, makes that monarch station his archers behind the infantry, with directions to shoot over the heads of the former. (Xen., Cyrop., vi., 3, 24.) Thirlwall quite mistakes the meaning of the present passage, and the main source of the error consists in his translating the term τοξευμάτων by "hies." The learned bishop thinks that Sir Walter Raleigh misconceives the meaning of Xenophon, when he says (Hist. of the World, iii., 10, 8) that the latter "trained his archers to shoot compass, who had been accustomed to the point blank." But Raleigh is right, and his critic is in error. (Compare Luzerne, t. i., p. 436, not., and Schneider and Poppo, ad loc.) Krüger, moreover, from a similar misconception of the passage under consideration, conjectures, without any necessity, ἀμα ἴεντες, "while on the march," in place of ἀμα ἴεντες. (de Authent., p. 46.)

§ 18.

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

§ 19.

ἐγνωσαν. "Discovered."—ὅτι πλαίσιον ἵστοπλενρον, κ. τ. λ. "That a square was a bad arrangement, when the enemy were following." As regards the literal meaning of πλαίσιον, consult note on ἐν πλαίσιω πλήρει ἄνθρωπων, i., 8, 9.—ἠν μὲν συγκύπτη τὰ κέρατα τοῦ πλαίσιον. "In case the points of the square close together," i. e., in case the two wings be brought close together.—ἐκβλέπεισα τούς ὀπλίτας. "That
the heavy-armed troops (in the centre) be pushed out of their places," i. e., by the pressure of the light troops from either wing.—ἀμα μὲν πιεζόμενος. "Being both pressed upon." —ὑπὸ δυσχρήστου εἰναι ἀνάγκη, κ. τ. λ. "So that it is necessary for them to be nearly useless, being in a state of confusion." Literally, "to be hard to be used." After ἀνάγκη supply ἐστι, the indicative being here employed because an actual fact is stated.

§ 20.

ὅταν δ' αὖ διασχῇ τὰ κέρατα, κ. τ. λ. "And when, again, the points diverge, it is necessary that those who, in the former case, were pushed out of their places, be (now) drawn asunder, and that the middle between the two wings become empty," i. e., when the narrow way, &c., are passed, and the square begins to open out again.—γέφυρων διασχίστειν ἡ ἄλλη πτών διάβοαιν. "To go over a bridge, or perform any other crossing," i. e., or to go through any narrow road, or mountain defile, or cross any torrent, &c.—φθάσαι πρῶτον. "To get in advance first," i. e., so as to be first.—καὶ ἕντειθεν ἂν ἐνταῦθα τοῖς πολεμίοις. "And there was here for the enemy a fine opportunity of attack." We must be careful not to understand τὸ πλαίσιον here, with Zeune. The neuter, on the contrary, is placed absolutely. Compare iv., 8, 12, and Herodotus (vii., 199): ταύτη εἰρύτατον ἐστι πάσης τῆς χώρης ταύτης. (Krüg., ad loc.)

§ 21.

ἐποίησαν ἐξ λόχων, κ. τ. λ. "They formed six companies of one hundred men each." The generals, it will be perceived, do not substitute any other form for the square, in which they had hitherto been moving, but only create these six companies, detached from the main body, and placed under separate officers, to serve as any emergency might arise, to remedy the irregularity which the various accidents of the road produced, from time to time, in the flanks of the column. (Thirlwall, iv., p. 338)—καὶ ἄλλους πεντηκοντάρχας, κ. τ. λ. "And other officers commanding fifty, and others five-and-twenty." By ἐνωμόσφρας is meant the leader of an ἐνωμοσία; and by an ἐνωμοσία, taking the present passage for our guide, a body of twenty-five men. The term ἐνωμοσία properly means any band of sworn soldiers (ἐνώμοστοι, ἐν and δυνμα), but especially a division of the Spartan army, first mentioned by Herodotus (i, 65), but without explanation. In Thucydides (v., 68), it denotes a subdivision of the λόχος, which, he says, contained four πεντηκοστές, and each πεντηκοστής four ἐνωμοσίαι, and an ἐνωμοσία (on the average) thirty-two men. Others, as in the present instance, assign twenty-five
NOTES TO BOOK III.—CHAPTER IV. 453

men to it, so that two ἐνωμοτίαι make a πεντηκοστές. (Schneid., ad Xen., Hell., vi., 4, 12.—Dict. Antiq., p. 98, 100, Am. ed.)—ὑπέμενον ὑστερον. "Stayed a little behind." Observe the force of ὑπό in composition.—τότε δὲ παρῆγον, κ. τ. λ. "And then they led on either side without the points," i. e., they then defiled by the flanks, and thus regained their former position.

§ 22.

τὸ μέσον ἀνεξπιτυπλασαν. "They filled up the centre again." Krüger doubts the existence of such a verb as ἀνεκπιτυπλημι, and ingeniously suggests ἀν ἐξεπιπλασαν. (de Authent., praf., p. iii.)—εἰ ἡ ἑκπλετοὶ εἰς τὸ διήξον, κ. τ. λ. "If the interval was rather narrow, by companies; but, if rather wide, by fifties, and, if very wide, by five-and-twenties." Spellman, Rennell, and many others, find great difficulty here, and consider the text as corrupt, or else as requiring transposition; but every thing will become clear, if we adopt the simple explanation of Halbkart. According to this writer, the arrangement κατὰ λόχοις is when the λόχοι are drawn up side by side, and the four ἐνωμοτίαι of each λόχος are placed one behind the other. If, now, we give each λόχος a front line of five men with a depth of twenty, six of these λόχοι, side by side, will present a combined front of only thirty men, and will be well suited to fill up merely a narrow interval. Again, the arrangement κατὰ πεντήκοστές is when the half λόχοι are drawn up side by side, for each λόχος; so that, giving each πεντήκοστές a front line of five men with a depth of ten, and having twelve of these half λόχοι arranged side by side, we will have a combined front of sixty men, a number well suited to fill up a rather broad interval. And, finally, the arrangement κατ' ἐνωμοσίας is when the four ἐνωμοσίαι of each λόχος are similarly stationed. This will produce a line of twenty-four ἐνωμοσίαι, and, giving each ἐνωμοσία a front of five men and a depth of the same number, we will have a combined front of 120 men, a number well adapted for a very wide interval. (Halbkart, p. 124, not.)

§ 23.

ἐν τῷ μέρει. "In succession," i. e., one λόχος after the other, and no longer abreast.—καὶ εἰ ποῦ δέοι τοῖς ὀλαγγοῖς. "And if any thing was needed in any part of the main body, these were at hand." Observe that ποῦ is to be construed with ὀλαγγοῖς, under the rule of adverbs of place taking the genitive. (Kühner, § 527.)

§ 24.

tον πέμπτον. Supply σταθμὸν.—βασιλείου τι. "A kind of palace;"
NOTES TO BOOK III.—CHAPTER IV.

i.e., a palace-like structure.—διὰ γνηλῶν ύψηλῶν γεγυμένην. “Lying over high hills.” Ainsworth thinks, from the language of the text, that the Greeks could not have seen the palace till the hills were surmounted. The first hills that are met with in proceeding northward from Adiabene to Karduaria constitute a double range, designated Chà Spi by the Kurds, and Jebel Abyadh by the Arabs, both signifying “White Hills;” and immediately beyond them is Zakhù, at a distance of about fifty miles, by map, from Tel Keif, but about sixty by the road, giving an average of nearly four parasangs, or over twelve miles each day. (Ainsworth, p. 143.)—οἱ καθήκον ὑπὸ ὀρῶν, κ. τ. λ. “Which reached down from a mountain, at the base of which the village was,” i.e., which formed the prolongation of a mountain. According to Ainsworth, the White Hills, as described by Xenophon, are a prolongation of the loftier mountains of Kurdistan, and are divided, at the point of passage, into three parts. The first, or southerly range, is the highest and most difficult. The second, in the interior, is woody and hilly at the same time; and the third is constituted of a range of rocks, which, in the westerly prolongation of the Chà Spi, unite with the main chain. The enemy attacked the Greeks on passing the first range, and successively on each different height. The appearance of Zakhù at the present day coincides, in a remarkable manner, with what it is described to have been in the time of Xenophon; a palace amid villages, constituting, in fact, a good picture of what we can imagine a baronial castle to have been in feudal times, surrounded by the cottages of serfs and retainers. As the stranger approaches, he is struck with its bold and isolated appearance. Built on an island of rocky conglomerate, it rises out of the blue waters of the Khabur, a pile of ruins belonging to different ages, with abutments and foundations of solid hewn stones, possibly of Persian origin, and walls of more recent, but still ancient construction. (Ainsworth, p. 144.)

२५.

κατέβαινον ὡς ἕπι, κ. τ. λ. “They commenced descending, that they might climb up on the next.” Stephens conjectured καὶ κατέβαινον, from the version of Amaseusus, but καὶ is absent from the MSS.—ἐπιγίγνοντας. “Come upon them.”—ὕπὸ τοῦ ὑψηλοῦ, κ. τ. λ. “From the height of the place below.” Literally, “from the height to the steep.” The term παρνὶς is properly analogous to our English expression “down-hill,” and is opposed to ὄρθιος, “up-hill.”—ὕπὸ μαστίγων. “Under lashes.” This was a part of Persian discipline, to which Herodotus alludes in his account of the battle of Thermop-
§ 26.

καὶ πολλοὺς ἐπίτρωσκον, κ. τ. λ. Observe that πολλοὺς is governed by ἐπίτρωσκον, and γυνήστων by ἐκράτησαν.—κατέκλεισαν αὐτοὺς εἰσω τῶν ὄπλων. “Shut them up within the heavy-armed men,” i. e., compelled them to retire within the body of the heavy-armed.—ἐν τῷ δρόμῳ ὀνείρες. “Being amid the crowd (of camp followers),” i. e., being mixed up with those who were with the baggage.

§ 27, 28.

ἐπὶ τὸ ὕπερ. The summit over which they had just passed is here meant, not the one before them.—ἀπεπήδων. “Leaped down.”—ὅποτε ἰπίοειν. “When they went back,” i. e., to rejoin the main body that was moving on in advance. The heavy-armed men who drove the barbarians back formed part of the Grecian rear.—δοτε ἀπὸ τῶν πρίτων γηλόφου, κ. τ. λ. When the Greeks had reached the top of the third ridge, it was thought advisable to halt, until they had sent a body of targeteers to occupy the higher ground on their right.—πρὶν ἀπὸ τῆς δεξιᾶς, κ. τ. λ. “Until they had led up a body of targeteers, from the right flank of the square, unto the mountain.” The mountain, it will be remembered, formed the higher ground, and the hills were merely a prolongation of it. Compare § 24.

§ 29, 30.

ἐγένοντο ὑπέρ. “Had got above.”—καὶ ἀμφοτέρωθεν αὐτῶν, κ. τ. λ. By οἱ πολέμωι in this clause are meant the Greeks, and by αὐτῶν the Persians.—οἱ μὲν τῇ δόξῃ κατὰ τοὺς γηλόφους, κ. τ. λ. “Some along the route over the hills, and others marching, also, abreast of them over the mountain.” Observe that by οἱ μὲν the main body of the Greeks is meant, and by οἱ δὲ the targeteers.—εἰς τὰς κώμας. “Unto the villages (already mentioned).” Compare § 24.—λατροῦς. These were not, of course, what we would term professional men, but merely some of the soldiers, whom long experience had made rather skillful in the treatment of wounds.

§ 31, 32.

καὶ ἀμα. The second reason for their stay is here expressed without δῆ, which would be the more natural arrangement.—συνενηγήσαντα ἤν, κ. τ. λ. “Had been collected for the one who was satrap of the country.” Literally, “had been brought together,” from συμφέρω.
Each satrap had to provide subsistence for the royal forces, if any, that might be employed by him in his government. Hence the abundant store of provisions here mentioned.—πολλοὶ γὰρ ἡσαυ ἀπόμαχοι. “For there were many out of action,” i.e., prevented by various causes from taking part in the fight. These causes are mentioned immediately after, namely, wounds, attendance on the wounded, &c.

§ 33, 34.

ἐπιχείρησεν αὐτοῖς ἀκροβολίζεσθαι. “Attempted to skirmish with them.”—τὴν κώμην. The village in which they might have taken up their quarters for the time being.—πολὺ περιῆγαν. “Proved much superior.”—πολὺ γὰρ διέφερεν, κ. τ. λ. “For it was a very different thing, that they, rushing from ground (where they had been previously stationed), should repel an attack, rather than, while marching along, should fight with the enemy coming upon them,” i.e., should fight, as they marched, with the enemy assailing them. The more usual construction of διάφερεν is with the genitive; here, however, it is followed by the particle ἦ. (Compare Stallbaum, ad Plat., Phædon, p. 83, B., and Kühner, § 503, Obs. 2.) We have followed the ordinary reading. Dindorf, however, has διέφερον . . . ὤρμω-τες . . . παρενήμενοι, where μάχεσθαι comes in very awkwardly after παρενήμενοι; for, as Poppo remarks, the Greeks did not march in order to fight, but fought while on the march.—ὁρα ἥν ἀπείναι τοῖς πολέμιοις. “It was time for the enemy to depart.”—ἐξήκωντα σταδίων. Nearly seven English miles.

§ 35.

πωνηρῶν ἦστι. “Is a wretched thing.”—διεδέχεται. “Are tied up.”—καὶ ὡς ἐπὶ τὸ πολὺ πεποδιμένοι εἰσι, κ. τ. λ. “And for the most part are fettered, for the sake of their not running away in case they should be untied.” The Greeks pursued this same custom of fettering their horses, but not in camp, nor in time of warfare, and this is the point of difference to which Xenophon wishes to call the attention of the reader. (Compare Hom., II., xiii., 36.)—δεῖ . . . Πέρση ἄνδρα, κ. τ. λ. In this sentence we have δεῖ taking both a dative and an accusative (θωρακισθέντα) in construction with the infinitive. The distinction in such cases appears to be this. When the dative is used, it is considered as the personal object of the verb; whereas the accusative coalesces with the infinitive, so that together they make up one compound notion. So here, in θωρακισθέντα ἄναβηναι, we have the compound cognate notion of arming and mounting. (Kühner, § 674.)—νύκτωρ καὶ θυρώδου ὄντος. “By night, and when an alarm prevails.”
§ 36.

Διαγγελλόμενοι. "Announcing it among themselves throughout the ranks." The reference appears to be to orders passing from the officers to the soldiers, and uttered in a loud tone of voice.—ἐκήρυξεν. "Proclamation was made." A species of impersonal usage, where some, however, supply ὁ κήρυς, and translate "the herald proclaimed." —ἀκολούθων τῶν πολεμίων. The Greeks caused the announcement to be made aloud, in order to show their own courage and confidence, as well as their contempt for their opponents. (Weiske, ad loc.)—ἐπέσχων τῆς πορείας. "Stayed their march." Literally, "check ed themselves in respect of their march," ἑαυτοὺς being, in fact, understood after ἐπέσχων.—ἐγένετο. "It was becoming."—οὐ γὰρ ἔδωκεν λυπητέλειν αὐτοῖς, κ. τ. λ. "For it did not seem to be expedient for them to march and arrive at their camp in the night." By στρατόπεδον is here meant, in fact, the place where they intended to encamp.

§ 37, 38.

σαφῶς ἀπιόντας. "Fairly departing." —ἀναξιόζαντες. "Having decamped." Properly, "having re-yoked (their cattle)," but to be taken here in a general sense, as analogous to the castra move re of the Latins, since the Greeks had burned all their baggage-wagons. —καὶ διῆλθον ὅσον ἐζήκοντα σταδίον. If we add as much as this for the march of the following day, the Greeks would then reach the ancient mound called Tel Kobbin, now surmounted by a village of Chaldeans. (Ainsworth, p. 146.)—νυκτὸς προελθόντες. "Having gone on before during the night." Tissaphernes now adroitly steals a march upon the Greeks.—καταλαμβάνον ξωρίον, κ. τ. λ. "Occupy a position high above on the right."—ἀκρωνυχίαν ὄρους. "A mountain's brow." From a careful study of the adjacent country, and allowing a march of nine geographical miles each day, Ainsworth thinks that this eminence would appear to be the last of the series, of which the first, or more southerly, is occupied by the ruins of the castle of Rabahi, overlooking a fertile tract with villages, which extends thence along the Tigris, south of Jezireh. (Ainsworth, p. 146.)—προκατελημένην. "Preoccupied."—παραγενέσθαι εἰς τὸ πρόσθεν. "To advance, by a flank movement, to the front," i. e., to bring his targeteers from the rear to the front by moving along the right flank of the square.

§ 39, 40.

οὖκ ἦγεν. Because he did not like to leave the rear exposed.—ἐκφανόμενον. "In full view."—αὐτὸς δὲ προσελάσας. "But riding up alone." Literally, "by himself."—ὄ ύπερ τῆς καταβάσεως λόφος. U
NOTES TO BOOK III.—CHAPTER IV.

"The high ground above the descent," i. e., which commands the descent to the plain.—εἰ μὴ τοῦτος ὑποκόψας. "Unless we shall cut these off."—ό δὲ λέγει. Xenophon is meant.—τὰ δὲπεθανέν ἔρημα. "The rear in a defenseless state."—ἐφ. "Continued he." Xenophon is still the speaker.—ἀπελάσει. Attic contracted future for ἀπελάσατε.

§ 41.

ορᾶ τοῦ ὄρους τὴν κορυφήν, κ. τ. λ. "Sees the summit of the mountain, how it was above their own army." Literally, "being above." The barbarians committed a capital error in not seizing upon this summit also, since it completely commanded the height on which they had taken post. The Grecian army had by this time reached the base of the mountain, so that it was comparatively easy for the troops to ascend it.—ἔφθασα. "An approach."—ἐπὶ τὸ ἄκρον. By ἄκρον is here, again, meant the summit of the mountain.—οἱ ὑπὲρ τῆς ὁδοῦ. "Those above the road," i. e., who now occupy the heights commanding the road.—ἐθέλω παρεσθαί. "Am willing to go."—εἰ δὲ χρῆτες. "Or, if you want (so to do)."

§ 42, 43.

ἀλλὰ διὸδῳ σοι ἐλέσθαι. "Well, then, I permit you to choose."—εἰπὼν ὁ Ξενοφῶν. Observe the asyndeton, and compare iv., 1, 20; iv., 8, 6, &c.—κελεύει δὲ οἱ συμπήνυαί, κ. τ. λ. "And he desires (Cheirisophus) to send along with him some men from the front; for it was a long way to take them from the rear." Literally, "it was long to take (them)." The more usual construction would have been with the comparative and ἦ ὡςτε; thus, μακρότερον γὰρ ἦν ἦ ὡςτε ἀπὸ τῆς οὐφὰς λαθεῖν, "for it was too long to take them," &c. But the positive is very frequently employed thus in its stead. (Matthiae, § 448, b.)—κατὰ μέσον τοῦ πλατίσιον. "About the middle of the square."—τοῖς πρακασιῶν. Krüger thinks that the one half of the six λόχοι mentioned in § 21 are here meant. The reference, however, appears to be rather to a separate body of 300 men, whom Cheirisophus had continually about him as a sort of body-guard, in imitation of the Spartan monarchs. (Compare Thucyd., v., 12, and consult Larcher, ad loc.)—οὐς αὐτῶν ἐλέξε τῶν ἐπίλεκτῶν. "Whom he himself had (with him) of the picked men (of the army)."

§ 44, 45.

ἐντεύθεν ἐπορεύοντο, κ. τ. λ. Referring to Xenophon and his detachment.—οἱ δὲ ἐπὶ τοῦ λόφου πολέμου. The enemy posted on the high ground commanding the road are meant.—αὐτῶν. Xenophon's
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NOTES TO BOOK III.—CHAPTER IV.

party.—ἐπὶ τὸ ἄκρον. The summit of the mountain is again meant. ὁμοιοσαν ὡμιλλάσθαι ἐπὶ τὸ ἄκρον. "Rushed forward to contend for the summit." The great point was which of the two parties should get there first.—πολλῇ κραυγῇ. "Much shouting."—διακελευομένων τοῖς ἐαυτῶν. "Cheering on their own men." Literally, "uttering exhortations unto their own men." Observe here the construction of διακελευομένων after στρατεύματος, and in apposition with it, and compare note on κόσποντες, ii. 1, 6.—πολλῇ δὲ κραυγῇ τῶν ἀμφὶ Τισσαφέρνην. In anaphora of this kind it is not usual for the substantive to be repeated, and Krüger, therefore, thinks that the second κραυγή ought to be struck out of the text. But Xenophon would seem to have inserted it purposely, in order to make the sentence more graphic.

§ 46, 47.

ἐπὶ τὴν Ἑλλάδα. "For Greece," i. e., with Greece and restoration to your homes as the object. Compare Halbkart, "als waren Griechenland das Ziel."—νῦν πρὸς τοὺς παῖδας, κ. τ. λ. As illustrative of the emphatic repetition of νῦν in this sentence, Krüger refers to Sophocles, Οἰ. R., 596. Νῦν πάσα χαίρω, νῦν με πᾶς ἀσπάζεται, | νῦν οἱ σέθεν θρῆνοντες ἐκκαλούσι με.—τὴν λοιπὴν. "The rest of the way." Supply ὄδον.—ἐξ ἰσον. "Upon an equality."—ἀχεῖ. "Are carried."—χαλεπῶς κάμων, τὴν ἄσπιδα φέρων. "Labor hard, carrying this shield," i. e., have hard work to carry this shield.

§ 48.

καὶ δ. Compare 1, 8, 16.—ὡθεῖται. More animated than ὡθεῖτο, and therefore preferred by Porson.—ὡς ἐθύνατο τάχιστα ἔχων ἐπορευότα. "He began to proceed with it as quickly as he could." Observe here the peculiar employment of the participle ἔχων, which is by no means pleonastic, as some suppose. In such cases, where we use "with" in English, the Greeks employ ἔχων, ἄγων, φέρων, λαβῶν. Of animate or inanimate things or possessions ἔχων and λαβῶν are used; of animate, ἄγων; of inanimate, φέρων. (Kühner, § 698, Obs. 2. Compare Erfurdt, ad Soph., Οἰ. R., 733, ed. min. 1811.)—θώρακα τῶν ἵππικών. "A corselet of the cavalry kind," i. e., a horseman's corselet. The cavalry corselet was much heavier than that worn by the infantry. Compare Plutarch (Vit. Philop., 9): πεζὸς ἐν ἵππικῷ θώρακι καὶ σκευῃ βαρύτερᾳ.—οὔτε ἐπιέζετο. "So that he was borne down (by the weight)," i. e., began to be distressed by both his own heavy armor and the shield which he had taken from Soteridas.—ὑπάγειν. "To lead gently," i. e., in order that those in the rear might be able to keep up with them. Compare Poppo (Ind.
§ 49.

βάλλονσι. "Throw at."—ο δὲ ἄναβας. "Xenophon, therefore, having mounted (his horse)," i. e., after the soldiers had compelled Soteridas to take his shield again. With ἄναβας supply ἐπὶ τὸν ἵπτον.—εἰς μὲν βάσιμα ἦν, κ. τ. λ. "As long as the way was passable (for a steed), led on horseback." Literally, "as long as it was passable." When an adjective is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular. The Greeks, however, often put (as in the present instance) the neuter plural. (Matthiae, § 443, 1.) With βάσιμα we may supply τῷ ἵππῳ.—καὶ φθάνονσι ἐπὶ τῷ ἀκρῷ, κ. τ. λ. "And they get before the enemy on the top of the mountain." Literally, "and they are beforehand with the enemy in having got upon the top."

CHAPTER V.

§ 1, 2.

ἐνθα δή. "Then, as might be expected." Observe the strengthening force of δή.—ἡ ἐκαστος ἕδυναι. "What way each one could." Supply ὀδύ.—ἐξον. "Held."—ἀποτραπόμενοι ἄλλην ὄδον ἐξοντο. "Having turned aside, went off another way." Observe that ὄδοι is the accusative after a verb of moving along. The notion of going implies, as coincident with it, the notion of a space along which the motion takes place. (Kühner, § 557, 1, a.)—ἐν τοῦτῳ τῷ πεδίῳ. The plain here alluded to is evidently the district around the modern Jezireh ibn Omar, the Bezbade of the Romans, and Zozarta of the Chaldeans. (Ainsworth, p. 148.)—τῶν ἐκκεδασμένων ἐν τῷ πεδίῳ καθ' ἄρσηγν. "Who were dispersed in the plain for pillage."—καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, κ. τ. λ. "And (no wonder they were so dispersed), for many herds of cattle, in the act of being passed to the further bank of the river, had been seized." The temptation offered by this booty had caused many of the Greeks to scatter themselves incautiously over the plain. Buttmann conjectures κατελείφθησαν, "had been left behind," but this is quite unnecessary. The meaning is, that the Greeks seized upon a portion of the animals before they could all be conveyed across the stream. It is naturally im-
plied, therefore, that some remained on the bank, and were there secured.

§ 3, 4.

μάλα ἢθύμησαν. "Were much disheartened."—ἐννοούμενοι μή. "Being apprehensive lest."—τὰ ἐπιτήθεια. Governed by λάμβανοιεν.—εἰ καίοιεν. Supply αὐτάς, referring to the villages.—ἀπήχασαν ἐκ τῆς βοηθείας. "Were returning from the relief (which they had lent to the Greeks in the plain)." The abruptness of this announcement, no previous mention having been made of the sending of such relief, has led some critics, Schneider, for instance, to reject all of this section that precedes ὅ ὅτι Ξενοφῶν, κ. τ. λ., as spurious; while others, as Krüger, think that something relative to this lending of aid has fallen out of the text before καὶ οἱ μὲν ἄμφι Χειρίσοφον, κ. τ. λ. Both parties appear to be in error, and the present arrangement to be merely a specimen of the more concise mode of speaking. (Compare Poppos, ad loc.)—ἡνίκα ἀπὸ τῆς βοηθείας, κ. τ. λ. Schneider here reads ἡνίκα οἱ ἄμφη Χειρίσοφον ἀπήχασαν ἐκ τῆς βοηθείας, which he had rejected from the beginning of the section. But this is taking an unwarrantable liberty with an author's text.

§ 5, 6.

ὁρᾶτε, ὃ άνδρες "Ελληνες, κ. τ. λ. "You see them, O Greeks, conceding that the country is already ours."—ἄ γάρ, ὅτε ἐσπένδοντο, διε-πράττοντο, κ. τ. λ. "For what, when they were making the truce, they negotiated, (namely,) that we should not burn the king's country, (this) they themselves now (do, and) burn it as no longer theirs." We have here, as Krüger remarks, an evident confusion locutionum, and, in place of νῦν αὐτοὶ καλονείν ὡς ἀλλοτρίαν, the regular form of expression would have been νῦν αὐτοὶ ποιοῦσιν, καὶοιτες ὡς ἀλλοτρίαν. We have endeavored to indicate this in our translation, or, more correctly speaking, paraphrase.—ὡς ὑπὲρ τῆς ἡμετέρας. "As in behalf of our own territory."—καὶ ἡμεῖς καλώμεν. "Let us, also, burn."

§ 7.

ἐπὶ τὰς σκηνὰς. "To their quarters." As their tents had been burned (iii, 3, 1), we must, of course, take σκηνὰς here in a general sense, as indicating, according to Rennell (p. 168), merely their quarters or stations in the camp. Luzerne, however, translates literally, and thinks that the Grecian generals had preserved some tents for themselves. Larcher, again, supposes that they merely burned their superfluous tents. But he is sufficiently refuted by
Rennell, who is of opinion that the Greeks had now adopted the plan of bivouacking. Had they possessed tents at the present time, he thinks that the Rhodian mentioned in the next section would rather have made use of these, than have hazarded the chance of being able to catch two thousand animals, and incur the certain labor of flaying them. For at Charmande (i., 5, 10) the soldiers did actually use the skins of which their tents were made, for the purpose of constructing floats to cross the Euphrates. (Rennell, l. c.)—οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἴσαν. "The rest (of the army) were busied about their provisions." Observe that οἱ μὲν ἄλλοι stand here opposed to στρατηγοὶ δὲ καὶ λοχαγοὶ, and denote, therefore, the soldiers at large.

καὶ ἐνταῦθα πολλῆ ἀπορία ἦν. "And here there was much perplexity," i. e., among the officers assembled on this occasion. This perplexity arose not merely from the natural difficulties by which they were surrounded, but likewise from the new mode of attack, by fire, which had been before threatened by Tissaphernes (ii., 5, 19), but which he seems to have reserved, as a last expedient, for the time when the Greeks should be enclosed, as they now were, between the mountains and the river; for at the north end of the plain precipitous cliffs, descending into the bed of the Tigris, stopped their passage; while the stream itself was unfordable. It became necessary, therefore, to change their line of march. (Thirlwall, iv., p. 340.)—τοσοῦτος τὸ βάθος, ὡς μηδὲ, κ. τ. λ. "So great in depth, that not even their spears were above (the water) to those making trial of its depth," i. e., could reach above the water. With ὑπέρέχειν supply τὸν ὑδατος.

§ 8, 9.

ἐγὼ θέλω, ὥς ἄνδρες, διαβιβάσαι ύμᾶς, κ. τ. λ. "I will convey you across, O men, by four thousand heavy-armed men at a time, if you shall supply me with the things which I want (for that purpose)," &c. Observe here the employment of θέλω with the infinitive, merely to give it a future signification, like our will or shall, as a sign of the future tense, and consult, on this idiom, Wesseling, ad Herod., vii., 49, and Stallbaum, ad Plat. Rep., 370, B.—κατὰ τετρακισχιλίων ὀπλιτας. Observe the distributive force of κατὰ. (Kühner, § 629.)—άσκων δισίκηλων. "Two thousand skin-bags," i. e., bags formed of inflated hides.—α, ἀποδαρέντα καὶ φωσιβέντα, κ. τ. λ. "Which, having been skinned and blown up, would easily furnish the means of crossing." Observe that, for brevity's sake, what is applicable only to the hides, is here said of the animals themselves.
§ 10, 11.

τῶν δεσμῶν, οῖς χρήσθε, κ. τ. λ... “The bands which you use about the baggage cattle.”—τούτων ξεφξας τοὺς ἄκοντας πρὸς ἄλλας ἑοὐς, κ. τ. λ.

“With these having joined the bags to one another, having given each bag stability by attaching stones to it, and by letting these down like anchors into the water, having (then) extended them across (the stream), and having secured them to both banks, I will place wood upon them, and upon this (wood) will strew earth.” We have here given, from Halbkart, what appears to be the most natural version of this much-disputed passage. The common text has ὑμίσας, for which we have substituted ὑμίσας, with Schneider and the best editors. The idea implied in ὑμίσας is that of mooring, or, in other words, of keeping the bag from swaying too much toward either side through the force of the current. Krüger joins διαγαγόν in construction with ὑφεις διστηρ ἄγκυρας εἰς τὸ ὕδαρ, producing a harsh, if not entirely erroneous meaning, namely, “diese wie Anker nach entgegengesetzten Seiten hin (διαγαγόν) herabwirken,” &c. This, of course, will require the removal of the comma after ὕδαρ.—δῦν ὄνδιας ἔξει τῷ μὴ καταδύναι. “Will keep two men from sinking.” Observe that μή increases the negation implied in ἔξει.—ὡςτε ὡς μὴ ὁλισθάνειν, κ. τ. λ.

"While the wood and earth will keep (them) so as not to slip."

§ 12, 13.

τὸ μὲν ἐνθύμημα χάριν ἐδόκει εἶναι. “The contrivance appeared to be a clever one, but the execution of it an impossibility.”—τοὺς πρώτους. “The foremost,” i. e., those who were to convey the bags across, and secure them on the opposite bank.—τὴν μὲν υστεραίαν υπανεχόρουν, κ. τ. λ. “During the following day they began gradually to withdraw in a retrograde direction, along the road leading to Babylon.” The common text has ἦ πρὸς Βαβυλῶνα, so that τοῦτομαλιν ἦ πρὸς Βαβυλῶνα will mean “the contrary way from that toward Babylon.” This, however, can not be correct, for the simple reason that the Greeks had been pursuing this very route for a long time previous, for they had been constantly receding from Babylon in their retreat. We must either, therefore, reject ἦ from the text, or must read τῇ in its place, from the conjecture of Holzmann. We have pursued the latter course. That the Greeks should make, on this occasion, a retrograde march is not at all surprising, since they were driven to it by the necessity of the case.—κατακατάνευσας ἐνθὲν ἐξῆσαν. "Having burned down those whence they went out.”—ἐδεόντο. “Kept observing them.”—καὶ δῆμοι ἦσαν ἄνυμαζειν, κ. τ. λ. “And were like wondering, whither,” &c., i. e., and appeared to be wondering, &c.
Observe that ὅμως ἦσαν is equivalent here to ἔκεισαν, and, therefore, takes the infinitive. The common text has ἐπαυμάζοντες, which is retained in some of the best editions. But we have preferred following Dindorf. If ἐπαυμάζοντες be read, it is to be explained on the principle that ἐοικέναι, "to appear," takes not only the infinitive, but the participle, and the participle, too, not merely in the dative, but sometimes, also, in the nominative. (Matth., § 555, Obs. 2) Porson conjectures καὶ οἶδο ἦσαν ἐπαυμάζειν, "et mirari videbantur."

§ 14, 15, 16.

ηλεγχον τὴν κύκλω πᾶσαν, κ. τ. λ. "Questioned (them) about the whole country around, what each (district) was." With ηλεγχον supply αὐτοῦς, the verb being construed with a double accusative; and after ἐκάστη supply χώρα.—οὗτοι τὰ μὲν πρὸς μεσημβρίαν, κ. τ. λ. "That the parts toward the south were upon the road to Babylon and Media." Literally, "belonged to the road," &c. With τῆς supply ὅδον. —ἡ δὲ πρὸς ἐκ. "And that the road toward the east." Supply ὥστα from the previous clause, and also ὅδος after ἦ. —Σοῦνά τε καὶ Ἑκάτανα. Compare ii., 4, 25.—ἐνθά δὲρίζεν καὶ ἑπρίζειν, κ. τ. λ. Compare note on ἀναπαίνει σύν ὁ Κύρος, i., 1, 2.—εἰς Καρδούχον. The Carduchi of antiquity are the progenitors of the modern Kurds, a hardy mountaineer race, remarkable for their fierce and independent spirit.—ἀνὰ τὰ δρῆ. "Through the mountains," i. e., scattered in every direction through them. Compare Poppo, Ind. Graec., s. v. ἀνά.—καὶ βασιλέως σὸν ἀκόνειν. The verbs of hearing take the genitive in the sense of "to obey." (Kühner, § 487, 4.)—καὶ ποτε. "And that, on one occasion."—οὗτοὶ τὴν ὅδυσχριαν. "On account of the roughness of the country."—ὁπότε μὲντοι πρὸς τὸν σατράπην τῶν ἐν τῷ πεδίῳ, κ. τ. λ. "That when, however, they entered into a treaty with the satrap who resided in the plain, both some of them had intercourse with those (mountaineers), and some of those with them." Observe that by ἐκεῖνος and ἐκεῖνον the Carduchi are meant, and by σφῶν and ἑαυτοῦς, the inhabitants of the plain.—σφῶν . . . ἐκεῖνων. Partitive genitives.

§ 17, 18.

ἐκάθισαν χωρὶς τούς ἐκασταχώσε, κ. τ. λ. "Placed apart those who said that they knew the road each way," i. e., in each of the directions mentioned. Literally, "who said they knew in each direction."—ἐδόκει δὲ τοῖς στρατηγοῖς ἄναγκατον εἶναι, κ. τ. λ. To continue their march northward, without crossing the Tigris, it became nec essary to enter the mountainous region on their right, which was
inhabited by the fierce Carduchi.—εἰς Καρδούχους ἐμβάλλειν. "To penetrate among the Carduchi."—τούτων γὰρ διελθόντας ἔφασαν, κ. τ. λ. "For they said that they (the Greeks), after having passed through these," &c.—ἐπὶ τούτων ἔθισαντο, κ. τ. λ. "With reference to these (movements), they inspected the entrails, in order that, whenever it should seem to be time, they might begin to make the march." For a more literal translation, we must construe ὀπηνίκα with ὣφας, the genitive being governed by the adverb of time. (Matth., § 324.)—τὴν ὑπεοβόλην τῶν ὃρεών. "The passage over the mountains."—συνεσκενασμένους. Having packed up their baggage." The early editions have συνεκενασμένους, but the perf. part. is here taken in a middle sense. —παραγείλῃ. "May pass the word."

U 2
BOOK IV.

CHAPTER I.

§ 1, 2.

ἐπούησαντο. The common text has ἐπούησαντο.—παραβάντος. "Having broken." In a transitive sense, and agreeing with βασιλέως as the more important noun.—ἐπολεμήθη. "Were done in open war."—ἐπεὶ δὲ ἄφικοντο, κ. τ. λ. From these words to καταλαβεῖν τὰ ἀκρα in § 4, inclusive, is regarded by some critics as a mere interpolation, from its containing only a frigid repetition of what has already been mentioned; and it is omitted, moreover, in some of the MSS. Schneider, Halbkart, Dindorf, and others, however, are in favor of its authenticity.—ἀπότομα ἐκρήματο. "Hung steep."

§ 3, 4.

tὰς πηγὰς τοῦ Τύγρητος ποταμοῦ. Compare chap. iii., § 12.—περιτασ. "Will go around." Present in a future sense.—οὗ πρόσω τοῦ Τύγρητος. We ought to read, probably, τῶν τοῦ Τύγρητος.—καὶ ἕστιν οὕτως ἔχον. "And it is actually so." This is the conjectural emendation of Abresch. The common text has καὶ ἕστιν οὕτω στενὸν, for which Stephens conjectured καὶ ἕστιν οὗ τὸ στενὸν, "and it is where the narrow pass is." Dindorf retains the common reading.—τὴν κυ- βολὴν. "The irruption."—λάθειν. "To escape observation."—φθάσαι, πρὸν τοὺς πολεμίους, κ. τ. λ. "To get the start (of them), before the ene- my have seized upon the high grounds;" i. e., to get the start of the ene- my in seizing upon the high grounds; to seize upon the high grounds before them, and in this way make their passage more secure.

§ 5, 6.

τὴν τελευταλαν φυλακὴν. The Greeks divided the night into three watches, the Romans into four. (Eustath., ad II., x., 252.)—καὶ κλείητο τῆς νυκτὸς δσον, κ. τ. λ. "And there was left of the night as much as to pass through the plain in the dark." Equivalent to κλεί- πετο τῆς νυκτὸς τοσοῦτον ὡστε διελθεῖν.—ἀπὸ παραγγέλσως. "At the word of command." This expression refers to an order given by word of mouth, not by the trumpet, and which travels in this way through the whole army. (Budæus, Comm. Ling. Gr., p. 606.) It was adopted on the present occasion, as Kräger remarks, in order to conceal their movements from the enemy.—τὸ ἄμφι αετόν. Sup-
ply στράτευμα.—μή τις ἁνω πορευομένων, κ. τ. λ. "Lest any one should pursue from behind as they ascended." Observe that πορευομένων is the genitive absolute, αὐτῶν being understood.

§ 7.

ὑφηγείτο. "He led slowly onward," i. e., he relaxed the rapidity of his movements to enable the rest to come up.—ἵππευτο δὲ ἄει τὸ υπερβάλλων, κ. τ. λ. "And the part of the army that gained the height from time to time kept following," i. e., and each portion of the army, as it successively gained the height, followed on. Observe here the force of αὐτοῖς, and consult note on τῶν ἄει υμῶν ευπυγχάνοντα, iii., 2, 31.—ἐν τοῖς ἄγκει τε, κ. τ. λ. "In both the dells and nooks of the mountains." According to Ainsworth (p. 153), the Greeks here made their entrance into Kurdistan, through one of the most defensible passes which they were destined to meet. This is the point where the lofty mountain chain, now designated as Jebel Judi, comes down to the very flood of the Tigris, which it encloses in an almost impassable barrier of rock. There can be very little doubt that the Greeks thus gained what are the first Kurd villages in the pass of the Tigris to the present day, in the centre of which is Fenik, surrounded by extensive ruins and luxuriant gardens, and representing, apparently, the Phœnica of Ammianus Marcellinus. (xx., 7, § 1.)

§ 8, 9.

χαλκώμασι ταμπόλλως κατεσκευασμένα. "Supplied with very many brazen utensils." As already remarked, "bronce" would be a more correct version, but we have followed general usage. Ainsworth remarks, that the Kurds at the present day take great pride in their copper utensils.—ὑποφειδόμενοι, εἰ πως, κ. τ. λ. "Sparing them somewhat, (in order to try) whether the Carduchii would by any means let them pass as through a friendly country." The optative is often thus used elliptically with εἰ (with the omission of πειρώμενος, σκοτών, &c.), of a future event yet to be investigated. (Matthiae, § 526.)—οὗ τις. The emendation of Stephens, followed by the best editors, in place of the common reading ὁ τί τις.—οὗτε καλούντων ὑπήκουν. "Neither hearkened when they called." Observe that καλούντων is here the genitive absolute, since ὑπακούω in this sense properly governs the dative.

§ 10, 11.

ὁδὸν σκοταῖοι. "Being now in the dark."—διήν τὴν ἡμέραν ἐγένετο. "Was the whole day performing." Literally, "had been during the
whole day."—δόλγοι δυντες. "Being (only) a few in number." Some MSS. and editions read δόλγοι των δυντες, "being some few."—εξ ἀπροδοκητον. "Unexpectedly."—τὸ Ἑλληνικὸν. Supply στράτευμα. —εἰ μέντοι τότε πλείως συνελήγησαν, κ. τ. λ. "If, however, they had on this occasion been collected in greater numbers, a large part of the army would have run the risk of being destroyed."—νυλεσθησαν. "Lodged"—πυρὰ πολλὰ ἐκαυν. "Burned many fires."—καὶ συνέω- ρων ἄλληλους. "And kept giving signals to one another." Literally, "and together kept an eye on one another," i. e., in order to see that all were on the alert. These signals, of course, were made with fire. Compare Krüger: "und gaben sich durch Feuer signale einander," and also Becker: "und gaben sich auf die Art einander signale." Spellman and others erroneously refer the words in question to both the Greeks and Carduchi: "and both had their eyes upon one another."

§ 12, 13.

τῶν τε ὑποξωγίων τὰ ἄναγκαια, κ. τ. λ. "Both to march, having of the baggage-animals (merely) those that were necessary and most able."—ἀφειναι. "To set at liberty."—σχολαίαν γὰρ ἐποίουν, κ. τ. λ. "For the baggage-animals and the slaves, being many, made the march a tardy one," i. e., retarded the march.—ἐπὶ τούτους. "Over these."—ἀπο- μαχοῦ ἔσαν. "Were withdrawn from the ranks."—πορίζεσθαι καὶ φέρεσθαι. "To be procured and carried."—δόξαν δὲ ταῦτα. "And these things having been resolved upon." A peculiar construction. According to Matthiae (§ 437, Obs. 3), the predicate in the singular seems to be joined to the neuter plural; just in the same way as the neuter plural regularly takes the verb in the singular. (Compare Kühner, § 700, 2, a.)

§ 14, 15.

ὑποστάντες ἐν τῷ στενῷ. "Standing secretly in a narrow part (of the road)." One of the MSS. has ἐπιστήαντες, whence Poppo conjectures ἐπιστάντες quite unnecessarily.—μὴ ἀφειμένον. "Not laid aside."—τῶν εὐπρεπῶν. "Of the handsome ones," i. e., remarkable for beauty.—τὰ μὲν τὰ μακρόμενα. "Partly fighting a little."—χειμῶν πολύς. "A great storm."

§ 16, 17.

στενῶν οὐν τῶν χωρίων. Beyond the castle of Konakti, and the ascent of the hills, the road, according to Ainsworth, leads through narrow rocky ravines, which sometimes terminate abruptly over precipices of great perpendicular height.—ἀναχάζωντες. A poetic verb, and rarely occurring as an active; most commonly a depo-
nent.—δαμινά παρήγγελτεν υπομένειν. "Frequently passed the word to wait a little." Observe that δαμινά is another poetic form—ἐνταῦθα οἱ Χειρóσοφοι, ἅλλοτε μὲν, κ. τ. Λ. "Here Cherisophus, at other times, when the order was passed, waited a little, but on this occasion he did not wait." Observe the force of τότε ὑπέρ, and compare the explanation of Krüger, "eo de quo dicturus sum tempore."—ὅτι πρώγμα τι εἰν. "That there was something to do." Literally, "that there was some affair (on hand)." σχολὴ δέ οὐκ ἦν ίδειν, κ. τ. Λ. "But there was no leisure for a person, having moved along (the line of march), to ascertain the cause of the haste," i. e., having moved along to the van of the column.

§ 18, 19.

σπολάδος. Consult note on σπολάδος, iii., 3, 20.—διαμπερὲς τήν κεφαλήν. "Quite through the head." Literally, "quite through as to the head." The term διαμπερὲς is, strictly speaking, an Epic one, though occurring also in prose. We have also, in prose, διαμπερέως. (Ruhnke, ad Tim., Lex. Plat., s. v.)—ἐπεὶ δὲ ἡφίκοντο ἐπὶ σταθμοῦ, κ. τ. Λ. "But when they had come to a place for encamping," &c. The place here meant appears to have been when they had passed the hills of Finduk, and had gained the slope where are the Syrian villages of Kuvarro and Baravan, and which exposed to their view the valley of the Tigris, shut up in its upper part by the almost impenetrable pass of Chelek. (Ainsworth, p. 158.)—ὁςπερ εἶχεν. "Just as he was."—ἐξιότα αὐτὸν. "Began to blame him."—φεύγοντες ἢμα μάχεσθαι. "To flee and fight at the same time." Literally, "to fight, at the same time fleeing."—καλῶ τε κάγαθώ. Consult note on οἱ μὲν καλοὶ τε καγαθοί, ii., 6, 20.—πεθανόν. "Are lying dead." Abbreviated form of the perfect of θνῆσκω. Observe the idea of continuance implied by the tense.

§ 20, 21.

πρὸς τὰ ὄρη. "At those mountains." Observe the demonstrative force of τὰ.— μία δὲ αὐτῆς ὄβος, κ. τ. Λ. "This only road, too, which you see, is a steep one," i. e., the only road, too, here is, as you see, a steep one.—φυλάσσοντι τήν ἐκβασιν. "Are guarding the outlet." The outlet from the valley of the Tigris formed, in fact, the commencement of the pass of Chelek, so that it was, in one sense, an outlet, and in another an approach to the summit of the mountain. This explanation will serve to reconcile the conflicting opinions of commentators respecting the meaning of ἐκβασις here. Compare Krüger: ἐκβασις, "in sofern der Zugang ein Ausgang aus Thüllern und Schluchten war."—ταύτ' ἐγὼ ἐπενδοὺ. "On these accounts I hastened."
Observe that ταύτα is here equivalent to διὰ ταύτα.—πρὶν κατειλήφθαι τὴν ύπερβολήν. "Before the passage over the mountains was occupied."—οὐ φασίν εἶναι. "Deny that there is." Consult note on ὅπερ ἔφασαν ἔναι, i., 3, 1.

§ 22, 23.

ταύτα ἡμῖν πράγματα παρείχων. "For when they gave us annoyance."—ὅπερ ἡμῖς καὶ ἀναπνέεισαι ἐποίησε. "Which afforded us, also, time to breathe." Literally, "which made us, also, to breathe again."—προθυμήθησεν. "We were eager."—αὐτοῦ τοῦτον ἔνεκεν. "On this very account."—χρησάμεθα. The common text has χρησάμεθα. —ἡλεγχον διαλαβόντες. "They questioned (them), having taken (them) separately," i. e., they questioned them apart.—ἡ τὴν φανερὰν. "Than the one openly before the view."—ὁ μὲν οὖν ἔτερος ὅπερ ἔκρη. "One of the two denied (that he did)." Supply εἴδεναι.—καὶ μάλα πολλῶν φόβων προσαγομένων. "And that, too, although very many causes of fear were brought to bear upon him," i. e., although very many fearful threats were uttered against him.

§ 24, 25.

ὅτι αὐτῷ τυγχάνει θυγάτηρ, κ. τ. λ. "Because he happens to have a daughter there given in marriage to a man." Literally, "to have a daughter there with a man, having been given unto him."—δυνατὴν καὶ ὑποξύνιον, κ. τ. λ. "By a road possible even for beasts of burden to travel on." More literally, "possible to travel upon even for beasts of burden," so that πορεύεσθαι depends, in fact, on δυνατήν.—τῷ δυν-πάριτον χωρίον. "Any spot of ground difficult to pass by."—ὅ εἰ μή τις προκαταλήψιος, κ. τ. λ. Observe that ὁ depends on προκατα-λήψιος, and that παρελθεῖν governs αὐτῷ understood.

§ 26, 27, 28.

συγκαλέσαντας λοχαγοὺς, κ. τ. λ. "Having called together some captains, as well targeteers as of the heavy-armed troops." Many doubts have been raised respecting the present reading, but all difficulty will disappear if, with Krüger, we regard πελταστὰς merely as an attributive, and connect it with λοχαγοὺς. Compare γυμνῶν ταξιάρχων in § 28.—λέγειν τε τὰ παρόντα. "Both to tell them the present circumstances."—καὶ ὑποστὰς ἑθελοντῆς πορεύεσθαι. "And, having engaged himself to go (upon this service) as a volunteer." Literally, "having placed himself under (an engagement)."—Μεθυδρείου. "The Methyidian." So called from Methydiurn, an Arcadian town, 170 stadia distant from Megalopolis.—ἀντιστασίας αὐτοῖς. "Con- testing the point with them." We have followed Krüger's reading and
punctuation in this sentence, by which Καλλίμαχος becomes a nominative absolute, its place being subsequently supplied by οὗτος.—τῶν γυμνῶν ταξιάρχων. "Of the light-armed taxarchs," i.e., the taxarchs of the light-armed troops. We have given ταξιάρχου here as the gen. pl. of ταξιαρχός. The common but inferior reading is ταξι- αρχών, as a participle.—δς πολλαχοι πολλοιν ἄξιοι, κ. τ. λ. "Who, in many situations, had proved of great value to the army for such services as these."

CHAPTER II.

§ 1, 2.

οί δ’ ἐκέλευον. The reference is to Cheirisophus and Xenophon, as Krüger remarks.—ιμφαγόντας. "After having eaten something." 2 aor. part., the present in use being ἐσθίω.—καὶ αὐνιθενταί, κ. τ. λ. "And they settle with them, that, if they take the summit, they are to guard the place during the night." Cheirisophus and Xenophon make these arrangements with the commanders of the party.—τοὺς μὲν ἄνω δυντας. Referring to the party sent, after they should have succeeded in gaining the summit.—ἀντοί δὲ συμβοηθήσειν, κ. τ. λ. Referring to themselves, namely, Cheirisophus and Xenophon, together with the other commanders.—πλήθος. Accusative of nearer definition.—καὶ ὕδωρ πολὺ ἤν εὖ οὐρανοῦ. "And there was a heavy rain." So Thucydides (ii., 5), ὕδωρ γίνεται.—οἱ περιόντες. They took a circuitous route, observes Ainsworth, to gain the first summit, whose base is washed by a small but rapid tributary to the Tigris, and whose precipitous face is, at the present day, defended by a ruined castle.

§ 3.

ἐπὶ χαρώδρα. Compare iii., 4, 1.—πρός τὸ ὅρθιον ἐκβαίνειν. "To come out upon the declivity." They had to pass the ravine in order to climb the ascent.—όλοιοτρόχως ἀμαξιαίοις, κ. τ. λ. "Round stones, large enough to load each a wagon, and (others, also), great and small." Literally, "and greater and smaller ones." Supply λίθον in both clauses. By ὄλοιοτρόχος (scil. λίθος) is meant "a rolling stone," or "round stone," such as besieged people rolled down upon their assailants. It is derived, probably, from ὄλος and τρέχω, indicating that which is "quite round."—οἱ φερόμενοι πρὸς τὰς πτέρας πταῖόντες, κ. τ. λ. "Which, as they were borne along, striking against the rocks, flew into pieces as if hurled by a sling." Literally, "were slain in different directions."—τῇ εἰκόνι. "The entrance," i.e., of the pass. The scene of this occurrence was, according to Ainsworth, the en-
trance of the pass of Chelek, where a rivulet of very clear water flows into the Tigris by a narrow ravine, hemmed in, as the Tigris is also, from this point northward, by perpendicular rocks.

§ 4.

εἰ μὴ ταύτη δύναντο. "In case they could not this way," i. e., as often as they could not, &c. Observe here the employment of εἰ with the optative, as indicating an oft-repeated action.—ἄλλη ἐπειρώντο. Supply πελάσαι.—Ἀφανεῖς. "Unobserved."—φοβοῦμενοι δῆλοντι. "Being evidently in fear." These words are, without sufficient reason, regarded by some editors as an interpolation.—τεκμάρισθαι δ' ἴν τῷ ψφο. "For it was (easy) to guess (this) from the noise."

§ 5, 6.

κύκλῳ περιόντες. "Having gone around by a circuitous route."—τοὺς φύλακας. The Carduchian guard.—κατακανόντες. The common text has ἀποκτείναντες.—ὡς τὸ ἀκρον κατέχοντες. "As if occupying the summit," i. e., thinking that they had made themselves masters of the summit.—μαστός. "A knoll." This term is applied by the Greek writers to any round, breast-shaped object, especially a round hill, or knoll.—παρ' ὄν ἴν ἡ στενή αὐτή ὄδος. "By which lay that same narrow road."—ἐφοδος μέντοι αὐτόθεν, κ. τ. λ. "There was an approach, however, from this quarter (where they at present were), unto the enemy."

§ 7, 8.

ὑπέφαινεν. "Was just beginning to appear." Literally, "was gradually appearing." Observe, again, the force of ὑπό.—στε ἐλαθὼν ἐγγὺς προσελθόντες. "So that they came close to them before they were perceived." Literally, "so that they escaped observation, having come near."—ἐπεθέγξατο. "Sounded the onset." Compare Krüger, "ad aggregiendum sonuit." We have given this form, with Bornemann and Dindorf. The common text has ἐπεθέγξατο, but the compound (in which observe the force of ἐπὶ) is far more spirited.—ἐφύγον. "Active of movement." Literally, "well-girt." Hence they easily made their escape.—ἐντὸ ἄνω. "Rushed up." The common text has ἐντο.—κατὰ ἄτριβεις ὄδοις. "By unbeaten paths."—ἄνιμων ἀλλήλους τοῖς δόρασι. "They drew up one another with their spears." The person below, clinging to the spear, was in this way drawn up by those above. The verb ἄνιμωσι properly means to draw up, as water, by a leather strap (ἰμάς), and then to draw up generally.
§ 9, 10.

καὶ οὖν. Those last referred to.—τῶν ὄπισθοφυλάκων τοὺς ἡμίσεις. “The half of the rear guard.” Observe here the partitive adjective agreeing in gender with the word denoting the whole. The common construction would have been τῶν ὄπισθοφυλάκων τὸ ἡμίσεων. (Matthews, § 442).—οἱ τῶν ἥγεμόνων ἔχοντες. “(By the road) along which those who had the guide (had proceeded).” Supply τῇ ὁδῷ before ἧ.—ἐνδοδῶται. “The most practicable.”—τοὺς ἡμίσεις. “The (other) half.”—ἡ διεξέχθαι. “Or to be separated.” Literally, “to be disjoined.”—καὶ αὐτοὶ μὲν ἐν ἡπορεύθησαν, κ. τ. λ. “And they themselves, indeed, might have gone (along the same road) by which the rest (had proceeded), but it was not possible for the beasts of burden to make their egress (from the valley) by any other way than this,” i. e., it is true, Xenophon and his party might have gone the same way as the main body of the army, but the baggage-animals could not, &c.

§ 11, 12.

προσβάλλοντι πρὸς τὸν λόχον, κ. τ. λ. “They charge upon the hill in columns of companies,” i. e., each λόχος was thrown into column, and the charge was made on different sides of the hill, in order to distract the attention of the enemy, room being, at the same time, afforded the enemy for escaping, if they felt inclined. The ῥήθους λόχον of the Greek tacticians were the same with the recti ordinis of the Romans, and referred to troops arranged in column or file. Thus, ῥήθους τοὺς λόχους ποιεῖται, “to throw the λόχοι into column” (Xen., Cyrop., iii., 2, 6); and, again, ῥήθους τοὺς λόχους ἔγειρεν, “to bring the λόχοι up in column.” (Anab., iv., 3, 17.) Compare Luzzerne, vol. ii., p. 21, note.—οῦ κύκλῳ. “Not all round it.”—τῶς μὲν. “For a while.” To be taken absolutely, and not in construction with the participle. Compare Krüger, “eine Zeit lang.”—ὅπως ἱδόνωντο ἐκαστοί. “Where they each could.” Observe here the employment of ἐκαστος with a plural verb. With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. (Matthews, § 302.)—καὶ πάλιν ἔγειρεντο. “They did not, however, let them come near,” i. e., did not admit them to close quarters.—κατεχόμενον. “Held (by the enemy).”

§ 13, 14.

έννοΰσας. “Having apprehended.”—ἔρημον. “Bare of troops.”—καὶ πάλιν λαβόντες, κ. τ. λ. “The enemy having seized upon it, might even again attack,” &c. Schneider unnecessarily objects to the
presence of καὶ in this clause.—ἐπὶ πολὺ δὲ ἦν τὰ ὑπόγυια. "For the beasts of burden were upon a long space of ground," i. e., went in a long train.—Κρίσισοφώντος. "Son of Cephasiphon." Supply viός.—ἐπὶ δὲ. "Still, however."—πολὺ ὤρθωτάτος. "Much the steepest."—ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρί, κ. τ. λ. Compare § 6.

§ 15, 16. ἐγένοντο. The common text has ἥγου.—καὶ ὑπώπτευνον. "And all suspected." Supply πάντες.—οἱ δὲ ἄρα ἀπὸ τοῦ ὕκρον καθαρώτες, κ. τ. λ. "But they, in truth, seeing down from the height the things that were doing behind, went all against the rear-guard." The Carduchi hastened away from the hill, with the design of falling upon the Grecian rear.—ὕπαγειν. "To lead on gently." Compare iii., 4, 48.—προσιμίζειν. "Might join them."—καὶ προελθόντας κατὰ τὴν ὄδον, κ. τ. λ. "And he directed them to advance along the road, and halt under arms on even ground," i. e., to advance until they found a level piece of ground, and there to draw themselves up in arms.

§ 17, 18, 19. πεφυγώς. "Having escaped (from the enemy)." Compare the English phrase, "came fleeing."—ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου. "How they had been cut off from the first hill," i. e., driven with great slaughter from it.—τεθνάσι. "Lie dead."—κατὰ τῆς πέτρας. "Down the rock."—ἀφίκοντο. "Made their way."— PureComponent ἔπι ἀντίπορον λόφον τῷ μάστῳ. "Came upon a hill opposite to the knoll." Weiske thinks that the hill here meant was the second and middle one, but the absence of the article from λόφον seems to militate against this. —κφ ὃ μὴ καλεῖν τῶς κώμας. "On condition of (their) not setting fire to the villages." Observe the employment of ἐπὶ with the dative to denote the terms or condition of an arrangement; the terms being considered as the foundation on which the whole rests. (Kühner, § 634.)—ἐν ὃ δέ. "But while."—τὸ μὲν ἄλλο στράτευμα. This refers to the remaining half of the rear-guard, who had been stationed behind the baggage-animals, and formed the extreme rear. Compare § 9.—πάντες ὦ ἐκ τούτου τοῦ τόπου συνεφόθυναν. "All the enemy from this part of the country had flocked together," i. e., upon the hill opposite the knoll. We have followed here the punctuation of Poppo and Krüger, by which ἐνταῦθα is made the commencement of a new section. The common text has πάντες, ὦ ἐκ τούτου τοῦ τόπου συνεφόθυναν, ἐνταῦθα ἵσταντο ὦ πολέμιοι. Compare Krüger, de Authent., p. 63.

§ 20, 21. ἰδρίμαντο. This, as Schneider remarks, refers to the Greeks with
Xenophon.—πρὸς τοὺς ἄλλους, ἐνθα τὰ ὄπλα ἐκείντο. “Unto the others, where the heavy-armed men were in position.” The reference is to those mentioned in § 16, who were directed to halt under arms as soon as they came to level ground. Observe here, therefore, the peculiar meaning of ἐκείντο; the verb not indicating any actual lying or reclining, as it were, but simply signifying “to be in a position,” “to stand,” &c. Hence Poppo explains τὰ ὄπλα ἐκείντο in this passage by “armati stabant omnes;” and so κείσθαι often has the same force as if it were the perfect infin. pass. of τίθεναι. (Poppo, Ind. Anab., s. v.) It is on this same principle that Eustathius (ad II., xxiii., 273, p. 1300) remarks, τὸ κεῖται συστοιχῶν ἐστι τῷ τίθεται. Observe, moreover, the employment of the plural in ἐκείντο, showing that persons, not things, are meant by ὄπλα.—κατέαζαν. Aorist of κατάγωνυμι.—ὁ ὑπασπιστής. “His shield-bearer.” A species of esquire.—Δουσιές. “Of Lusia.” Lusia was a small town of Ar- cadia, to the northwest of Clitor. According to Stephanus Byzantinus (who calls the place Λωσοῖς, the Gentile appellative was Λού- σιος, or Δουσιές, or Δουσιάτης. Xenophon uses the form Δουσιές thrice, and once he writes it Δουσιάτης. (Lion, ad iv., 7, 12.)—πρὸς τοὺς συντεταγμένους. “Unto those who were drawn up (to support them).” These were the same with those referred to in πρὸς τοὺς ἄλλους, § 20.

§ 22, 23.

ὁμον ἑγένετο. “Got together,” i. e., a junction was made between the forces of Cheirisophus and those of Xenophon.—καὶ ἐπιτήδειος δαψιλέοις. “And amid abundant provisions.”—ὥστε ἐν λάκκοις κοινω- τοίς εἶχον. “So that they kept it in plastered cisterns.” The description here given by Xenophon of the mode in which the Car- duchi preserved their wine, assists in clearing up a question, as Ainsworth remarks, which has created much discussion among travelers, as to the use, namely, of the numerous plastered cisterns which are so frequent in Kurdistan, Armenia, and Northern Syria, and which, being in the form of a pear, and the mouth often closed by a single great stone, have been looked upon sometimes as sepul- chres, and, at others, as granaries and reservoirs for water; but which were, no doubt, used for the storing of wine, when that luxury was more abundant in those countries. (Class. Mus., ii., p. 312.)—διεπράξαντο. “Effected it.”—καὶ πάντα ἐπόιησαν τοῖς ἀποθανόντων, Κ. τ. λ. “And they performed all things for the deceased, according to their ability, as is wont (to be done) to brave men,” i. e., and they be- stowed upon them, as far as their present means allowed, all those funeral honors that are accustomed to be rendered unto brave men.
NOTES TO BOOK IV.—CHAPTER II.

§ 24, 25, 26.

δπη εἰη στενὸν χωρίον. "Wherever there was a narrow place." Ainsworth describes the whole of the road as hilly.—ἔκωλνων τὰς παρόδους. "Obstructed the passes."—κωλύονν. "They impeded."—

§ 27, 28.

Τὸ δὲ καὶ ὁπότε. "There were times, also, when." Compare note on ἔκβη ὅτε, ii., 6, 9.—πάλιν καταβαίνονσιν. "As they again descend-ed."—διέτε καὶ εὐγάδεστε φείγοντες ἀποφείγειν. "So as to escape even beginning their flight from near at hand." The barbarians were so light of foot that they could approach securely within a short distance. (Thirlwall, iv., p. 342.)—ἄριστοι. "Very expert."—εὐγάδες τριπήχη. "Nearly three cubits in length."—ἐλκὸν δὲ τὰς νευρὰς, ὁπότε τοξεύοντες, κ. τ. λ. "And they drew the strings, whenever they shot, stepping forward with the left foot against the lower part of the bow." They held the bow in a vertical position, with one end resting on the ground, and the left hand grasping the centre. The left foot was then advanced and brought in contact with the lower part of the bow between the hand and the ground. This gave the archer the appearance of one stepping forth, as it were (προβαίνων), and its object was to aid in bending the bow by the pressure of the foot. When the bow was fully bent, it was kept in that condition by the muscular strength of the arms, was then raised, and the arrow discharged. This explanation is based upon the ordinary text, and is, we conceive, a plain and natural one. The commentators, however, make strong objections to the common reading, and, professing not to understand it, give προβαίνοντες (the conjecture of Wesseling, ad Diod. Sic., iii., 8), in place of προβαίνοντες, while some of them regard the words τοῦ τόξου as an interpolation, and others, following Schneider, make Xenophon refer here to a cross-bow, bent by the pressure of the foot upon that part of the bow which was nearest the stock. But, in the first place, all the MSS., without a single exception, have προβαίνοντες; and, in the next place, the cross-bow appears to have been unknown in Xenophon's time; while, if the Carduchi had actually used it, he would certainly have given it
a more particular mention. The common text, therefore, ought not to have been altered, in defiance of the MSS., on mere conjecture.

εἴχότει διὰ. "Went through."—άκοντίοις. "For javelins." εναγ-

κυλάντες. "Fitting rests to them." The verb εναγκυλάω means "to fit an ἄγκυλη to a javelin," and by an ἄγκυλη is meant a bent poise or rest, fitted to the middle of a javelin, by which it was hurled, and differing from the Latin amentum, which was merely a strap. (Dict. Ant., s. v. Ansa).

CHAPTER III.

§ 1.

ταῖς ὑπὲρ τοῦ πεδίου, κ. τ. λ. "That are above the plain which lies among the River Centrites." The Greeks had thus accomplished a distance of from nine to ten miles on this day's march. There can be no question, according to Ainsworth (p. 166), as to the identity of Xenophon's Centrites with the Buhtan-chai of the present day. The width given by him answers to that of the last-mentioned stream, and distinguishes it from the Tigris. It constitutes, moreover, at the present day, a kind of natural barrier between Kurdistan and Armenia, and it is the only river of the size mentioned that occurs upon this line of march.—καὶ οἱ Ἑλληνες ἐνταῦθα ἄνεπαύσαντο, κ. τ. λ. "And the Greeks here rested, beholding with gladness a plain." In a plain they would have little to fear from the Carduchi.—ἀπείχε δὲ τῶν ὅρων, κ. τ. λ. In construing, join τῶν ὅρων τῶν Καρδούχων, which, as Zeue, Weiske, and Schneider remark, the writer has separated in order to prevent an unpleasant sound by too great a similarity of termination.

§ 2.

μὰλα ἡδέως. "Very agreeably."—πολλὰ τῶν παρεληλυθότων, κ. τ. λ. "Reflecting much upon their past labors," i. e., recalling to mind many incidents connected with them. Observe that πολλὰ is to be taken adverbially here.—ἐπὶ τὰ γὰρ ἡμέρας, κ. τ. λ. Rennell says that he can not make out more than five marches and two halts (p. 194); but Krüger thinks that what Xenophon relates in chapter ii., § 24-27, is meant to embrace, also, the events of the two following days, and that the writer, through negligence, has omitted to mention this.—καὶ ἐπαθον κακά, δόσα οὖδὲ, κ. τ. λ. "And suffered evils, as many as were not even all (those) taken together (which they had suffered) from the king and Tissaphernes," i. e., and suffered evils as were not equaled by even the whole of what they had endured from
the king and Tissaphernes. The full construction will be δει δόσα τὰ σύμπαντα ἵνα ὑπὸ βασιλέως καὶ Τισσαφέρνους ἑπαθοῦν. It is curious to reflect that this very march, so full of evils, through the mountainous region of the Carduchi, was actually the means of saving the Greeks from ruin. "Had they known," remarks Rennell, "that the Tigris was fordable under the Zakhu hills, and passed into Mesopotamia, they would still have been followed by the Persians: they would, also, have had the Euphrates to cross; a yet more difficult river, in the line which they must have pursued. Therefore, according to our limited view of things, it appears that nothing less than such a barrier as these mountains of the Carduchi presented, could have saved the Greeks from eventual destruction from the hands of the Persians." (Rennell, p. 174.)

§ 3, 4.

ὁρᾶν τοὺς ἀρματίους ὠν. "They see horsemen, by some chance," i. e., they are surprised to see horsemen. The particle ὠν is added here by Schneider from the Eton MS.—ἐξωπλασίαν νος. "Completely armed." These were, probably, the same with what were called Cataphracti, being both themselves and their horses covered with defensive armor.—ἐπί ταῖς ὀχθαίς. "On the high banks." The ground rose upward from the river, and on this, in the rear of the cavalry, the infantry were stationed.—Ὀρόντου. Orontas was the satrap of Armenia. (Consult iii., 5, 17.) Of Artuchus nothing is known. He was probably the commander of the Mardi, a people of Asia, near the northern frontier of Media, or, rather, of Mattiene, which formed part of Media.—Χαλδαιοῦ. It is remarkable, observes Ainsworth, that there still exist, to the present day, several villages of Chaldæans in this neighborhood.

§ 5, 6.

αἱ δὲ ὀχθαί αὐταί, κ. τ. λ. The River Centrites is not fordable below Janiminiyah, where it is hemmed in between hills; and this spot coincides also, as Ainsworth thinks, with the description given of the high grounds occupied by the enemy on the opposite side.—ὁδὸς δὲ μία ἡ ὁρμήνη, κ. τ. λ. "And there was only one road visible leading up from it, apparently made by hands." More literally, "only one road that was seen leading up, as if made by hands."—καὶ τραχύς ἢν ὁ ποταμός, κ. τ. λ. "And the river was rough with large and slippery stones."—εἰ δὲ μή, ἥρπαζέν ὁ ποταμός. "Or else the river carried them away."—γυμνὸν ἐγίγνυτο. "They became exposed."
§ 7, 8.

εὐθα δὲ αὐτοῖ, κ. τ. λ. "But where they themselves had been the previous night."—πολλοῖς. "In large numbers."—ἐν τοῖς ὀπλοῖς. "In arms." This is one of the very frequent instances where ἐν approximates to the force of σῶν. Consult Bornemann, ad loc.—εἶδοξεν ἐν πέδας δεδέσθαι, κ. τ. λ. "He seemed to be bound in fetters, and these of their own accord (appeared) to have on a sudden fallen from around him," i. e., to have slipped off from his person, and fallen to the ground. Supply ἐδοξᾶν after αὕτα, and observe the force of the aorist περμήνηνα in denoting an instantaneous action, as well as the peculiar meaning of the verb itself, indicating, literally, "a flowing away from around one," or a motion as easy and gentle as that of water flowing off.—καὶ διαβαίνειν ὑπὸ σον ἐδοξῆτο. "And strode about as much as he pleased." The verb διαβαίνω, as Weiske and others remark, refers here to one making a stride, or moving with the legs wide apart.—καλῶς ἐσεθή. "That all will be well." Literally, "that it will be well."

§ 9, 10.

καὶ, ὡς τάχιστα ἐκι ὑπέφαυεν. "And, the very instant the dawn began to appear." We have followed here the punctuation recommended by Porson. The common text erroneously places a comma after τάχιστα.—ἀπὸ τοῦ πρώτου. "From the first." Supply, for a literal translation, ἕρειον. Schneider, unnecessarily, changes ἀπὸ to ἐπὶ, in opposition to all the MSS.—προςέτρεχον. "Ran up."—ὅτι ἐξεῖν αὐτῷ καὶ ἄριστώντι, κ. τ. λ. "That it was allowed to approach him both when taking his morning-meal," &c.—εἰ τις τι ἢκοι τῶν πρὸς τὸν πόλεμον. "In case any one had any thing (to say to him) of the matters that appertained to the war."

§ 11, 12.

φούγαν. "Fagots."—καθηκόουσας ἐπὶ αὐτῶν τὸν ποταμόν. "That reached down to the very river."—ὁστερ μαραίνοις μαρτίων, κ. τ. λ. "Apparently laying down bags of clothes in a cavernous rock." Literally, "as if laying down," &c.—ἰδοὺς δὲ σφιρί δοξάτο, κ. τ. λ. "That it appeared to them, on seeing (this), to be safe to cross, for that there was no access in this quarter even for the enemy's horse."—ἐκόνυτες. "Having stripped."—γυμνοὶ ὡς νεανίσκευοι διαβαίνειν. "They began to cross over naked, as about to swim," i. e., taking it for granted that they would have to swim. Observe the force of ὡς with the future participle, and compare the explanation of Krüger, "natandum fore rati."—πάλιν ἤκειν. "They came back again."
13, 14, 15.

εσπενδε. "Made a libation." Supply, for a literal translation, ἐλὼνοι οἵ συνελώνοι, ἐγχεῖν. "To pour in," i.e., to pour wine into cups, for the purpose of making libations themselves.—καὶ εὐχεταῖοι τοῖς φύνασι θεοῖς, κ. τ. λ. "And to pray unto the gods who had shown both the dream and the passage, to consummate the benefits that remained," i.e., to crown with success what remained to be accomplished.—σπουδαῖς ἐποίει. "Made libations."—τούς ἐμπροσθέν. Compare § 4.—τὸν ὀπίσθεν. The Carduchi.—ἐκ ὑπομένειν. "Should still remain." The common text omits ἔτι.—ἐν μέσῳ τῶν τῶν. "Between these," i.e., should cross after the division of Cheirisophus had passed over, and be followed by Xenophon's troops.

§ 16, 17, 18.

καλῶς εἰχεν. "Were in good order."—ἐπὶ τὴν διάβασιν. "To the crossing-place."—ἀντιπαρήσεως αἱ τάξεις τῶν ἱππῶν. "The lines of the cavalry advanced along with them on the opposite bank," i.e., moved on parallel with them, upon the opposite side of the Centriles.—κατὰ τὴν διάβασιν. "Over against the crossing-place."—στεφάνωσάμενος. "Having crowned himself." This was a Lacedeemonian custom. Compare Xen., de Rep. Lac., xiii., 8; Hell., iv., 2, 12; and Plutarch, Vit. Lyce., 22.—Ἀυτός. "Having stripped."—καὶ τοὺς ἄλλους πᾶσιν παρήγγελλε. "And gave orders to all the rest (to do the same)," i.e., to strip and take up their arms.—τῶν λόγων ὁρθῶν. Consult note on ὅρθιος τοῖς λόχοις, iv., 2, 11.—ὑσυγιαύνοτο εἰς τὸν ποταμόν. "Slew victims, letting the blood flow into the stream," i.e., so that the blood flowed into the river to propitiate the deity of the stream. Compare note on σφάζαντες εἰς ἴσπιδα, ii., 2, 9.—Ἀλλ' ὀὔπω ἕξικνοντο. "But they did not yet reach."

§ 19, 20, 21.

ἀνηλαλαζον. "Raised the battle-cry." More literally, "raised shouts of ala old."—συνωλαλωζον. "Uttered loud cries along with them." The verb ὀλαλεῖσθαι is especially used of the loud cries of women.—ἐνέβαινε. "Entered (the stream)." Supply τὸν ποταμὸν.—πάλιν ἐπὶ τὸν πόρον, κ. τ. λ. "Back to the ford that was over against the outlet which led into the mountains of the Armenians." Mention was made of this pórōs in § 5.—ὑποκλείσαν τοῖς παρὰ τὸν ποταμὸν ἱππεῖς. "He will cut off the horse that were along the river," i.e., the cavalry that had marched up along the river to prevent the Greeks from crossing above. The object of this manoeuvre was to compel the cavalry of the enemy to return, and thus leave the passage of Cheirisophus
unobstructed.—Θέοντας εἰς τοῦμπαλίν. “Running back.”—ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ, κ. τ. λ. “As if to the outlet from the river upward,” i.e., as returning to the road which led from the river up into the country.—ἐπεινον ἄνω. “They stretched upward.”

§ 22, 23.

Λύκως ὅ. This was Lycius the Athenian, who was mentioned at iii., 3, 20. There was another of the same name, a Syracusan, spoken of at i., 10, 14.—τὴν τάξιν τῶν ἵππων. “The troop of horse.”—τὴν τάξιν τῶν πελταστῶν. “The body of targeteers.”—ἐκδόων μὴ ἀπολειπεσθαι, κ. τ. λ. “Called out (to one another) not to be left behind, but to go along with them upon the mountains,” i.e., kept encouraging one another with loud cries to keep on, and to go along with the pursuing cavalry, after the enemy, on the mountains. The meaning of this passage is misunderstood by Weiske, Larcher, Becker, Halbkart, and others. The true explanation is given by Poppo: “Clamabant ne remanerent (pone hostes); sie riefen, sie (die Peltasten) sollten nicht zurückbleiben, nicht ablassen.” The reference in στρατιῶται is to the targeteers.—ἐνθεὶς ὅ ἐκα τὰς προς ἤκμασα δόχας, κ. τ. λ. “But immediately issued out upon the enemy above, along the banks reaching down to the river.” He marched against the enemy’s infantry, mentioned in § 3, as being stationed on the higher ground in the rear of the horse.

§ 24, 25.

τὰ πέραν καλῶς γιγνόμενα. “Affairs on the other side going on well.”—τὴν ταχιστὴν. “By the shortest route,” i.e., very speedily. Supply ὀδόν.—καὶ γὰρ. “And (there was good reason for so doing), for—ὡς ἐπιθησόμενοι τοῖς τελευταίοις. “As if with the intention of attacking the hindmost.”—ἐπιχειρήσας ἔσπερον. “Having taken in hand to pursue.”—τὸν σκευοφόρων τὰ ὑπολειπόμενα. “The portions of their baggage left behind (by the enemy).”

§ 26.

άκμην διεδαιν. “Were yet passing.” Xenophon uses ἀκμὴν here in the sense of ἐτί, which Μωρίς and Phrynichus condemn as an un-Attic usage. According to Lobeck (ad Phryn., p. 123), this word had two significations: one, the older, implying “at this very instant,” “in a moment,” &c.; the other equivalent to ἐτί, and used by later writers, such as Strabo, Plutarch, and Theocritus. (Poppo, ad loc.)—ἀντία τὰ ὅπλα ἔθησο. “Halted under arms over against them.”—καὶ ἐνωμοτίας ποιήσασθαι ἐκαστὸν τὸν ἑαυτὸν λόχον, κ. τ. λ. “To
form each his company into divisions of five-and-twenty men, having
led each division, by a flank movement to the left, into line." The ob-
ject of this movement was to form a close and continuous line
(φίλαγξ) against the Carduchi. Each λόχος, therefore, was first
formed into a column of four ἐνωμοσίας, and then, the front ἐνωμοσία
remaining stationary in each λόχος, the remaining three faced to
the left, filed out, and when they had advanced sufficiently far, faced
again to the front, and moved forward into line.—παρ’ ἅπιάς.
The Greek military phrase for "to the left" was παρ’ ἅπιά, or
ἀπιάς, because the shield was held with the left hand; and "to
the right," παρὰ δόρον or ἐπὶ δόρον, the spear being held in the right
hand. We must not, however, confound this with παρ’ ἅπιάς ἀπίναι,
"to stand in battle array."—καταστήσασθαι πρὸς τοῦ ποταμοῦ. "To
halt upon the river." More literally, "near the river." Xenophon
does not state what the depth of his φίλαγξ was; but, as each ἐνω-
μοσία composing it had a front of five men by a depth of five, this
is easily supplied by the reader. As regards the expression πρὸς
tοῦ ποταμοῦ, compare note on ii., 2, 4.

§ 27, 28.

tοῦς ὁπισθοφύλακας τοῦ ὄχλου ψυλωμένους. "The rear-guard of the
crowd getting diminished in number," i. e., those who were stationed
in the rear of the baggage followers. Xenophon repeats this in § 30,
where the causes of this weakening of the rear-guard are mentioned.
—ὁδός τινς. "Certain songs," i. e., a species of rude, barbarian
war-songs.—διαβαίνοντας. "Beginning to cross." The common
reading is καταβαίνοντας, which gives an inferior meaning.—ἀντι. Referring to Xenophon and his soldiers, as distinguished from the
ὄχλος.—ἐναντίους ἐνθεν καὶ ἐνθεν αφὼν, κ τ. λ. "They should enter
the river opposite, on this side of them, and on that, as if intending to
cross, the javelin-men holding the javelin by its poise (ready to throw),
and the archers having placed the arrow on its string." The common
text has διηγκυλωμένους, which Jacobs (ad Achill. Tat., p. 587)
prefers; but MS. authority is in favor of the other reading. Ob-
serve that both διηγκυλωμένους and ἐπιβεβλημένους are to be taken in
a middle sense. (Poppo, ad loc.) Consult, also, note on ἐναγκ-
λώντες, chap. ii., § 28.—μὴ πρόσω δὲ τοῦ ποταμοῦ προδαίνειν. "But
not to advance far into the river." Compare Sturz., Lex. Xen., s. v.
πρόσω: "Non longe in fluminis transitu progresi."

§ 29, 30.

ἐπειδὰν σφενδόνη ἐξικνηται, κ. τ. λ. "Whenever a sling shall reach
(them) and a shield clutter (beneath the blow of a missile),” i. e., whenever the Carduchi are so near that the missiles cast by them strike the Greeks. We have given here the meaning assigned by the best editors to the expression ἀσπίς ψηφ. Hutchinson, Weiske, and Zeune, less correctly, refer it to a clashing of their shields on the part of the Greeks, preparatory to an onset.—τὸ πολεμικὸν. “The signal of attack.” Compare our English expression, “the charge.” Supply ημεῦν.—ἀναστρέψαντας ἐπὶ δόρυν. “Having turned to the right about.”—γὰ καστος τὴν τάξιν εἶχεν. “Where each one had his file.” More freely, “which way each was directed by his file.” Compare Luzerne: “chaque file marchant droit devant elle.”—δει τοῦτο ἄριστο ἐσοπτο. “Because that one would be the best man,” i. e., adding, that he would be, &c.—διέχουσι ἡδὴ τοῖς λοιποῖς. This refers back to § 27.—τῶν μένειν τεταγμένων. “Of those who had been ordered to remain,” i. e., of the ὀπισθοφύλακες.—ἐντατθὰ δὴ. Employed after a parenthesis, as if ἐπεὶ ἑώρων had preceded it, not ὑπόστει.

§ 31–34.

ὡς μὲν ἐν τοῖς ὄρεσιν. “As in their mountains,” i. e., for mountain warfare merely. When they came down into the plain they were soon put to flight.—ικανώς. “Well enough.”—ἐν τούτῳ. “At this moment.” Supply τῷ καίρῳ.—τάναντία στρέφαντες. “Having turned the contrary way.”—καὶ πέραν ὄντων τῶν Ἑλλήνων, κ. τ. λ. “Even when the Greeks were across the river, were still seen running away.”—οἱ δὲ υπανθίσαντες, κ. τ. λ. “The troops, however, who had come to meet them, piquing themselves on their valor, and advancing further (in the river) than was occasion,” &c. The reference is to the targeteers, slingers, and archers sent by Cheirisophus. Compare § 27.

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CHAPTER IV.

§ 1, 2.

συνταξάμενοι. “Having drawn up in order.”—διὰ τῆς Ἀρμενίας πεδίου ὑπαν, κ. τ. λ. “Through Armenia, all a plain and hills of easy ascent, for not less than,” &c. Observe here the singular apposition arising from a blending of two forms of expression, namely, παρέεσθαι διὰ γῆς, and παρεβέβαιον ὄδων. (Krüg., ad loc.)—εἰς δὲ ἦν ἀφίκοντο κόμην, κ. τ. λ. “The village, however, to which they came at length, was both large,” &c. Observe here the attraction of the relative. The full form of expression would be, ἦ δὲ κόμη, εἰς ἦν ἀφίκοντο κόμην, μεγάλη τε ἦν, and the regular one, ἦ δὲ κόμη, εἰς ἦν ἀφίκοντο κόμην,
μεγάλη τε ἥν.—τῷ σατράπῃ. The satrap of Armenia was Orontas (iii., 5, 17). Teribazus, who is named in § 4, was merely an ὑπαρχός, or lieutenant-governor of a part of the province. The village mentioned here would correspond, by the distances given, to the position of Se'rt, which, like Zakhu, preserves to the present day the character of a large village with a palace in it. If, however, the course of the Greeks was more westerly, it would answer to a position on the Kharzen-su. (Ainsworth, p. 171.)

§ 3-4.

μέχρι ὑπερῆλθον τὰς πηγὰς, κ. τ. λ. Had the Greeks marched by the great road from Se'rt to Bēlīs, the distances here given by Xenophon would not have carried them as far as to the head waters of the Tigris, which are at Bash Khan, not far from Lake Van. They must, therefore, have ascended directly toward the great chain of 'Ali Tāgh, corresponding to the ancient Niphates; by which proceeding, a journey of thirty miles would have carried them beyond the head waters of the tributaries of the Tigris, and another forty-five miles would have taken them to the valley of the Kara-su, the Teleboas of our author. (Ainsworth, p. 171.)—τὸν Τηλεβῶν ποταμόν. Rennell, incorrectly, makes the Teleboas the same with the Arsamias. This last-mentioned river, as we learn from Plutarch, in his life of Lucullus (c. 31), lay between Tigranocerta and Artaxata, and is, therefore, the same with the Kharzen-su. (Ainsworth, p. 172, note.)—Ἀρμενία ἡ πρὸς ἐσπέραν. "Armenia to the west," i. e., Western Armenia. Xenophon's Western Armenia was included in Armenia Major, of which it formed the western part, and extended as far as the Euphrates. On the other, or western, side of this river Armenia Minor commenced. (Rennell, p. 205.)—ὑπαρχός. "Lieutenant-governor."—βασιλέα ἐπὶ τῶν ἵππων ἀνέβαλλεν. "Lifted the king upon his horse." Compare Livy, xxxi., 37: "Regem in equum subjecit."

§ 5, 6.

προσήλασεν. "Came forward."—εἰς ἐπίκουον. Compare ii., 5, 38. —ὑέλοι. One of the MSS. has ὑέλει, which is probably the true reading.—ἐφ' ὃ μήτε αὐτός, κ. τ. λ. "On the condition that he was neither to injure the Greeks, nor were they to burn the dwellings, and that they were, also, to take provisions, of whatever quantity they might stand in need." Observe the employment of τέ after the second μήτε, for the purpose of joining a positive to a negative clause. (Kühner, § 775, 3.)
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§ 7, 8.

παρηκολούθει. "Followed by their side."—δεκα σταδίων. A little over a mile. The plain through which the Greeks were now marching was the ancient Moxoene, the modern Mush. The direction followed by them after reaching the Kara-su is determined by the time which it took them to arrive at the Euphrates, which they are described as passing over not far from its sources. Had they pursued a northerly course, they would have arrived at the Murad-su, or Eastern Euphrates, in a day's march or less; but at that point it would not have been fordrable; and it must have been for the purpose of arriving above its junction with the river of Khanus, called Bin-gol-su, that they followed a northeastern direction, up the plain of Mush, and toward the sites of Perak or Lis, north of Lake Nazúk, and in which fertile district the palace and village described by Xenophon appear to have existed. (Ainsworth, p. 173.)—διασκήνησα τώς τάξεις, κ. τ. λ. "To quarter the (different) corps and generals throughout the villages."

§ 9, 10.

τὰ ἑπιτήδεια ὅσα ἑστὶν ἀγαθὰ. "Those provisions as many as are good," i. e., all kinds of good provisions.—ἰσχεία. "Victims." As the Greeks never killed any animal without burning a portion of it in honor of some divinity, the term ἰσχεία came to signify any animal used for food. (Hutch., ad Xen., Cyrop., i., 4, 17.)—δύσπρι παντοδαπά. "Pulse of all kinds."—τῶν ἀποσκευασμένων ἀπὸ τοῦ στρατόπεδον. "Of those who strayed to a distance from the camp." Literally, "who scattered themselves."—διασκηνοῦν. "To quarter apart."—συναθρώζειν. "To bivouac in a body in the open air." There is considerable doubt as regards the meaning of this verb here. Some render it, "to be clearing up at the same time," but the former signification seems to suit the context better. At all events, however, συναθρώζειν is a much better reading than διασκηνοῦν, though Dindorf adopts the latter.

§ 11.

χιών ἀπλετος. "The cold experienced by the Greeks in the Armenian uplands has been the subject of much controversy, and Tournefort, the celebrated botanist, was so much struck with it, as to suppose it was owing to so unnatural a cause as the impregnation of the soil with sal ammoniac. The knowledge which we now possess of the comparative elevation of these uplands renders all such far-fetched hypotheses quite needless. A positive elevation,
amounting on the plain of Mush, by my own barometrical observations, to 4200 feet above the sea; at Khanus, to 5200 feet; at Erz-Roum, to 5500 feet; and preserving, if not surpassing, the same elevation, in all the intervening country; and in which the immediate results of a lower temperature, induced by elevation, are increased by the openness of the country and the long continuance of high and elevated tracts of land, appear quite sufficient to account for this otherwise curious phenomenon."

(Ainsworth, p. 174.)—καὶ πολὺς δὴ νος ἦν ἀνισταθῆνα, κ. τ. λ. “And there was much sluggishness to arise; for as they lay, the snow fallen upon them, served to keep them warm, for whomsoever it had not (melted and) run down his sides.” Literally, “the snow having fallen was a warm thing.”

§ 12, 13.

εὐλημερεῖ γυμνὸς, κ. τ. λ. “Had the courage to rise, though thinly attired, and cut wood.” It can hardly be that γυμνὸς is here to be taken in the sense of absolute nakedness. It means, more probably, having merely a tunic, or χιτών, thrown around him. Compare note on γυμνή, i., 10, 3, and consult the commentators on Virgil, Georg., 1, 299.—ἐκείνον ἀφελόμενος ἐσχίζειν. “Having taken (the axe) from him, began to cut.” Supply τὴν ἀξίνην after ἀφελόμενος, the idea of it being implied in σχίζειν going before.—ἐχρίοντο. “Began to anoint themselves,” i. e., began to rub their limbs with unguents, to restore a full circulation. Anointing was a common practice among the Greeks, and not confined to the athletes merely.—σύνειον, καὶ σησάμινον, κ. τ. λ. “Made of hog’s lard, and of sesame, and of almonds of the bitter kind, and of turpentine.” After πικρῶν supply ἀμυγγαλῶν. As regards the sesame, compare Pliny, N. H., xviii., 22: “Sesams ab Indis venit, ex ea et oleum faciunt;” and Quintus Curtius, vii., 4, 23: “Succo ex sesama expresso hand seus quam oleo artus perungebant.”—ἐκ δὲ τῶν ἀυτῶν τούτων, κ. τ. λ. “Of these same substances, also, a perfume was found.” Krüger supplies τερεβινθῶν after τούτων; incorrectly, however, since the reference is a general one.

§ 14, 15, 16.

πάλιν διασκηνητέον εἶναι, κ. τ. λ. “That they must again quarter up and down in the villages, in places of shelter.” More freely, “under roofs.”—ὑπὸ ἀτασθαλίας. “Through blind folly.”—δικὴν ἔδιδοσαν, κακὼς σκηνοῦντες. “Suffered punishment by wretchedly bivouacking.”—Τεμενίτην. “A Temenite.” Stephanus Byzantinus calls Temenus a place in Sicily. Göller seeks to identify it with that part of Syracuse which was afterward called Neapolis; but, then, Xenophon
would have called Democrats a Syracusan.—ἀνδρας. "Some troops."—οὗτος γὰρ ἐδόκει καὶ πρότερον, κ. τ. λ. "For this man seemed seen already before to have reported truly many such things, both things existing as existing, and those not existing as not existing."—σώαρων. "A sagaris." This was a weapon used by the Scythians, Persians, Amazons, Mosynéoci, &c. According to Hesychius, it was single-edged, and it is, therefore, joined by Xenophon with κοπίς. (Cyrop., i., 2, 9.) Herodotus, however, explains it by ἄξινη. (vii., 61.) Probably it was much like the old English bill. The word is said to be Persian for a sword.—ἔχουσιν. "Have," i. e., are represented in works of art as having.

§ 17, 18.
ποδαπός. "Of what country." Answering to the Latin cuias.—όπως ἐπιτήθεια λῦο. "That he might procure provisions." He was, according to his own account, a messenger sent to procure a supply of provisions for the army.—καὶ ἐπὶ τίνι συνειλεγμένον. "And with what view collected."—ἐις ἡ ἔχων. "Was having with him." To give emphasis to the predicate, the verbal form is sometimes resolved into the participle with εἶμι. This is rather poetical, though it is found also in prose, especially in Herodotus. (Kühner, § 375, 4.)—Χάλινος. Compare vii., 8, 25.—Ταόχους. Compare iv., 7, 1.—παρεκκενύσαθα δὲ αὐτὸν ἐφ, κ. τ. λ. "And he said that he was prepared, on the crossing of the mountain, in the narrow parts, by which way only there was a passage, there to fall upon the Greeks." Observe that ὡς before ἐπὶ belongs, in construction, to ἐπιθησάμενον.—μοναχῆ. We have written this as an adverb, though strictly the dative feminine of μοναχός.

§ 19, 20.
Σοφαίνετον Στυμφύλιον. Sophænetus and Phileus were the two eldest of the generals. (v., 3, 1.) Hence, probably, as Krüger remarks, the selection of the former as commander of the camp on the present occasion. The same editor thinks that the troops left with him were the older ones of the soldiers.—καὶ καταδόντες τὸ στρατόπεδον. "And having seen the camp below them."

§ 21, 22.
ἥλωσαν. "Were taken." Observe that we have here ἥλωσαν with the regular augment, and, a little further on, ἐύλω. This last is properly the Attic form. In the perfect the case is reversed. There ἥλωκα is a strict Atticism, and ἐύλωκα is the common form. (Buttmann, Irreg. Verbs, p. 17.)—καὶ οἱ ἄρτοκόποι, καὶ οἱ ὄινοχοις φάσκον-
το είναι. "And they who said that they were bread-cutters and wine-
pourers." The Persian satraps imitated, even in their encampments, the luxury of kings.—αὐτινέα την ταξιδήν επὶ τὸ στρατόπεδον. Their own camp is meant.—ἐπίθεσις. "Attack."—ἀνακαλεσόμενοι. "Hav-
ing recalled (the troops)."

CHAPTER V.
§ 1, 2.

ὅτη δύναιντο τάξισσα. "In what way they could most speedily."—
τὸ στράτευμα. The army of the enemy is meant.—ἐμελέτων ἐπιτιθε-
θαι. "Intended to attack them."—κατεστρατοπεδεύσαντο. The dis-
tance of this day’s march is not given, and, therefore, it is probable
that they only encompassed the pass, which may not have exceed-
ed five or six miles.—ἐπὶ τὸν Εὐφράτην ποταμὸν. The eastern
branch of the Euphrates is meant, the modern Murad-su.—καὶ διε-
βαίνον αὐτον. The point where the Greeks forded the river would,
by the distances given, have been at or near the present town of
Melaz-ghird, the first ford which presents itself above the junction
of the Bin-gol-su. (Ainsworth, p. 176.)

§ 3, 4.

καὶ πεδίον. "And a level country."—παρασάγγας πεντεκαίδεκα.
This seems rapid marching through deep snow, and Rennell, there-
fore, thinks there must be an error in the text. (p. 214.) Kinneir
is of the same opinion. (p. 485.) Krüger conjectures that παρα-
σάγγας πεντεκαίδεκα may have crept in here from § 2. The Greeks,
however, appear to have wished to regain a more direct course to
the sea, and this may have urged them on to more rapid marches
than ordinary, even in the midst of the snow.—ἐκαντλος ἐπειδῆ.
"Blew full in their faces."—παντόσασιν ἄποκαίων πάντα, κ. τ. λ.
"Completely parching up every thing, and freezing the men." The
drying effect of the northern wind is here expressed by a term pro-
perly applicable only to the agency of fire. A withering effect, how-
ever, would be produced in either case. Hence the employment of
uro, torreo, &c., by the Latins to denote the parching and withering
effect of a cold northern wind. Compare Horace, Sat., i., 5, 78,
"Quos torrent Atabulus."—τίπε σφαγάσασθαι τῷ ἄνεμῳ. "Directed
them to offer a victim unto the wind."—τῷ χαλεπῶν τοῦ πνεύματος.
"The violence of the blast."

§ 5, 6.

ἐν τῷ σταθμῷ. "In the place where they had halted."—οὐ προσέσαν
“Did not admit unto the fire those who came late, unless they shared with them wheat, or any thing else, in case they had anything eatable.” Observe here the construction of μεταδίδοναι with the accusative. Otherwise the verb takes the genitive case, as we find immediately after.—ων εἰξον. The full form would be ἐκείνων ων εἰξον, and ων is, by attraction, for α.—ἐστε ἐπὶ τὸ δάσειον. “Even unto the ground.”—οὐ δὴ παρῆν μετρεῖν, κ. τ. λ. “Where, accordingly, there was an opportunity to measure the depth of the snow.”

§ 7.

ἐδουλιμίσασαν. “Were seized with the bulimy.” By “the bulimy” (βουλιμία) is meant a sudden faintness from great hunger, which was removed, however, by a mere mouthful of food.—καταλαμβάνων τοὺς πίπτοντας, κ. τ. λ. “Finding in his way the falling men, was ignorant what the affection was.”—τῶν ἐμπείρων. “Of those acquainted with it.”

καὶ διέπεμπε διδόντας, κ. τ. λ. “And he sent about those who were able to run along the ranks to give it to those afflicted with the bulimy.”

§ 9, 10.

καὶ ύδοροφόροντας ἐκ τῆς κόμης, κ. τ. λ. “And finds at the spring, in front of the rampart, some women and girls from the village carrying water.”—ἀλλ’ ἀπέχει δοὺν παρασώγην. This position of the satrap’s residence corresponds perfectly, according to Ainsworth (p. 176), with the position of Khanus Kalehsi, in the Khanus district. This wild castle, in the midst of the Armenian uplands, is situated upon the Kaleh-su, a branch of the Bingol-su, and about three miles from the nearest village of Aruz, beyond which is the fertile portion of the district, containing at the present day eighteen Armenian villages. The separation of the castle from the villages is a remarkably distinctive fact.—οἱ δ’ ἐπεὶ ὤψε ἡν, κ. τ. λ. “The Greeks thereupon, as it was late, enter with the water-carriers into the fort, unto the head-man of the village.” The custom of having a head to each village in the East, appears thus to date from a remote antiquity. (Ainsworth, p. 178.)

§ 11, 12, 13.

ἐδυνήθησαν. “Were able (to move forward).”—διατελέσαι τὴν ὀδὸν. “To complete the route,” i. e., to get over the road.—συνειλεγμένοι. “Who had been drawn together.”—καὶ τὰ μὴ ὄννυμεν τῶν υποζυγίων ἥρπαζον. “And seized those of the cattle which were unable to proceed.” Supply διατελέσαι τὴν ὀδὸν.—ἐλείσωντο δὲ καὶ τῶν στρατιωτῶν, κ. τ. λ. “There were left behind, also, of the soldiers both those
who had their eyes ruined by the snow, and those who had their toes rotted off by the cold.” Literally, “both those ruined as to their eyes,” &c.—ἐὰν δὲ τοῖς μὲν ὄφθαλμοις, κ. τ. λ. “But it was a defense to the eyes from the snow.”—τῶν δὲ πόδων. “And (a defense) in the case of the feet.” In illustration of the change of construction here, from the dative to the genitive, Zeune refers to Abresch (Dilucid. Thucyd., p. 119.) With πόδων supply ἐπικούρημα.—καὶ εἰ τὴν νύκτα ὑπολύνοντο. “And if he unshod them for the night,” i. e., loosed or took off his sandals from his feet.

§ 14, 15.

ὑποδεδεμένοι. “With their sandals on.” Observe that ὅσοι in this clause is supposed to have τόσων understood before it, and that this τόσων is dependent upon τοὺς πόδας.—εἰςεύνοντο είς. “Entered into,” i. e., worked into, chafed.—περιτερπήγυντο. “Froze about them.”—καὶ γὰρ ἦσαν, ἐπειδὴ ἐπελίπε, κ. τ. λ. “And (no wonder), for, when their old sandals failed them, they had made for themselves shoes of untanned leather out of the newly-skinned oxen.” The common text has καρβάναι πεποιημέναι. Schneider inserts αὐτοῖς after καρβάναι from Suidas alone; but the reading which we have given, and which is the elegant conjecture of Wytenbach, appears decidedly preferable. Observe that πεποιημένοι ἦσαν is to be taken in a middle sense.—διὰ τὰς τοιαύτας οὖν ἀνύγκας. “Through such necessities, then, as these.”—διὰ τὸ ἐκλειπτέναι, κ. τ. λ. “On account of the snow’s having disappeared there.”—καὶ ἐτετήκει. “And it had (in fact) melted.”—ἡ πλησιῶν ἦν ἀμύιζουσα ἐν νάπτῃ. “Which was smoking near in a woody vale.”—ἐκτραπόμενοι. “Having turned aside.”—καὶ οὐκ ἔφασαν πορεύεσθαι. Compare i., 3, 7.

§ 16, 17.

ἐδείτο αὐτῶν πᾶσῃ τέχνῃ, κ. τ. λ. “Begged of them, by every art and device, not to be left behind.”—συνειλεγμένοι. “Collected in a mass.”—τελευτῶν ἐχαλέπατεν. “At length he began to grow angry.” Literally, “ending, he began to grow angry.”—οὐ γὰρ ἦν δύνασθαι πορευθῆναι. “For (they said) that they could not go on.” Supply ἔλεγον.—φοβήσα. “To scare off.”—μὴ ἐπιπέδουσαν τοὺς κάμνοντες. “Lest they should fall upon the weary.”—οἱ δὲ προσήσαν. Referring to the enemy.—ἀμφι δὲ ἔλχων διαφερόμενοι. “Disputing with one another about the plunder which they had.” Attraction for ἄριφι τῶν ἄ ἔλχων. Observe, moreover, the force of the middle in διαφερόμενοι.

§ 18, 19.

ἄτε ὑμιαίνοντες. “As being in good condition,” i. e., still strong
and healthy.—ἀνακραγόντες δόσιν ἕδυναντο μέγιστον. “Having shouted out as loud as they could.”—ήκαν ἑαυτοὺς κατα τῆς χίονος. “Threw themselves down the snow.”—ἐβύθέγξατο. “Raised a sound.”—τοῖς ὀσθενοῦσιν. “Unto the sick,” i. e., unto those who were ailing in any way from the cold and from fatigue. These are the same with the οἱ κάμωνοντες mentioned previously.—ἐπὶ αὐτοῖς. “Unto them,” i. e., with aid.—ἐγκεκαλμένοις. “Covered up,” i. e., with the snow. They had heaped it about them for the purpose of warmth.—καθεστήκει. “Had been set.”—καὶ ἀνίστασαι αὐτοῖς. “And they tried to rouse them up.” Observe the force of the imperfect.

§ 20—23.

οὖχ ὑποχωροῦσιν. “Did not make way.”—παριών. “Going past.”—οὗτος ἀναπαύοιτο. “Rest ed so.”—ἡπλισθησαν αὐτοῖ. “Took up their quarters there,” i. e., on the snow.—φυλακᾶς ὀιάς ἕδυναντο. “Such guards as they were able,” i. e., toais φυλακᾶς οίας—πρὸς ἡμέραν. “Towards day.”—πέμπτε τῶν ἐκ τῆς κόμης, κ. τ. λ. “Sends some of those from the village to see how the hindmost were faring.” Observe that τῶν is the partitive genitive, and equivalent to τῶις τῶν.—ἔχοιεν. Literally, “might be having themselves.”—οἱ δὲ, ἀσμενοί ἱδονές. “The young men, glad to see them,” i. e., the νεότατοι sent by Xenophon, glad to see those who came from Cheirisophus.—αὐτοὶ δὲ ἔπορευόντο. “And themselves set forward.”—πρὸς τῇ κόμῃ. “At the village.”—κατά τὰς κόμας τὰς τάξεις σκηνοῦν. “To quarter the troops up and down the villages.”—διαλαξόντες. “Having divided by lot.” The reference is to the other Grecian commanders.—τοὺς ἑαυτῶν. Supply στρατιώτας.

§ 24.

Πολυβότης. The common text has Πολυκράτης, which Dindorf and others retain.—ἐκέλευσεν ὑφεῖναι ἑαυτόν. “Desired them to let him go his own way.” More literally, “to let him loose,” “to leave him free,” i. e., to go where he pleases.—καταλαμβάνει. “He surprises.”—πῶλους εἰς δασιάν, κ. τ. λ. Strabo says that the satrap of Armenia sent every year 20,000 horses to the Persian king. (xii., p. 365.)—ἐπτακαίδεκα. Weiske thinks this number too small, for we find Xenophon, not long afterward (§ 35), taking some of these horses for himself, and also giving one to each of the other generals and captains. He thinks that the true number was over 100, and that there is some corruption in the text. Kräuter, who likewise considers the number too small, suggests that Xenophon may have, in stating the number of horses, written Σ in place of ΙΖ. (de Authent., p. 47, seq.)—ἐνάτην ἡμέραν γεγαμημένην. “The ninth day, married.”
katáγαγοι. "Under ground."—τὸ μὲν στόμα ὑπερ φρέατος. "The mouth like that of a well," i. e., having an entrance like the mouth of a well. The writers on ellipsis would supply ἔχωναί here. It is neater to regard στόμα as a kind of absolute nominative, or, if we are to supply any thing, to let the verb understood be ἤν.—αἱ δὲ εἰσόδου τοῖς μὲν, κ. τ. λ. "The entrances for the animals were dug."—ἐπὶ κλίμακος. "Upon a ladder," i. e., by means of a ladder.—δρυνθές. "Fowls."—χιλ. φ. "Upon hay." "This description of a village on the Armenian uplands applies itself," remarks Ainsworth, "to many that I visited at the present day. The descent by wells is now rare, but still is to be met with; but in exposed situations the houses are uniformly semi-subterraneous, and entered by as small an aperture as possible, to prevent the cold getting in. Whatever is the kind of cottage used, cows, sheep, goats, and fowls participate with the family in the warmth and protection thereof." (Ainsworth, p. 178.)

§ 26, 27.

οἶνος κριθίνος. The summer, according to Ainsworth, is occupied in these inhospitable uplands, in laying in stores of fuel and provender for the winter, and corn and vegetables are found in these dwellings in abundance; but he says that "barley-wine" he never met with.—ἐν κρατήρῳ. "In large bowls." Xenophon employs here a term which in his own country meant a large vessel for mixing, and in which the wine for a meal was mixed with water. From this the cups were filled. On the present occasion, however, he means merely a large bowl containing the undiluted liquid, and from which each one helped himself.—ἰσοχίλεις. "On a level with the brim."—καὶ κύλινοι ἐνέκειντο. "And there lay in them reeds."—γόνατα. "Joint."—λαβώνατα ἐίς τὸ στόμα μύζειν. "To take into his mouth and suck." The reeds were used, as Krüger remarks, in order that none of the floating barley might be sucked up, since they were inserted into the liquor below. According to the traveler Niebuhr, the same mode of drinking existed in his day in Armenia.—ἀκρατός. "Strong."—καὶ πάντη ἤδη συμμαθήσατα τὸ στόμα ἤν. "And the drink was a very palatable one to a person accustomed to it."

§ 28, 29.

συνοδευτών. "His guest at supper."—τὴν τε οἰκίαν αὐτοῦ, κ. τ. λ. "And that they will go away, having, in requital, filled his dwelling with the good things of life." Observe the force of ἀντί in composi-
tion.—ἐξηγησόμενος. "To have been the author of." More literally, "to have pointed out."—ἐστι ἂν γένωνται. "Until they shall be," i. e., shall have come.—φιλοφρονόμενος. "Being kindly disposed."—ὁινον ἐφόσον ἐνθα ἦν κατωργμένος. "Told them of wine, where it was buried," i. e., told them where wine was buried. Allusion has frequently been made to this idiom.—διασκηνήσαντες οὕτως. "Having quartered thus here and there."—ἐν φυλάκη. "In safe-keeping."—όμοι ἐν φθαλμοῖς. "(Collected) together within sight."

§ 30–32.

πρὸς Χειρίσοφον ἐπορεύετο. "Set out for Cheirisophus."—ὁπον δὲ παρίσιν κόμην, κ. τ. λ. "But wherever he passed a village, he turned aside unto those in the villages." More freely, "he turned aside to visit those in it."—ἐυθυμομένοις. "Enjoying themselves."—ὑπόσαν. "They let them go," i. e., allowed them to depart.—οὐκ ἦν δὲ ὁπον οὐ παρετίθεσαν. "And there was no place where they did not serve up." Observe here that the two negatives belong to different verbs, and are, therefore, each to be separately rendered.—ὅποτε δὲ τις φιλοφρονόμενος, κ. τ. λ. "And whenever any person, disposed to friendship, was desirous of drinking with any one," i. e., of drinking health with another. The verb προπινω properly means, "to drink before one," and hence, "to drink to a person's health," because the Greek custom was to drink first one's self, and then pass the cup to the person whom one pledged. The strict meaning, therefore, of προπιέν τῷ, in the present passage, will be "to drink before for any one."—ἐκλεκ. "He drew him."—ροφοῦτα πίνειν ὡςπερ βοῦν. "To drink, sucking up like an ox." Observe that ροφοῦτα is purposely employed here to express the gurgling sound of the fluid as it entered and passed through the reed.—ὑδέχετο. "Accepted."

§ 33, 34.

κύκεινος σκηνοῦντας. "These, also, in quarters."—τοῦ ξηροῦ χιλοῦ. "Of the dry grass," i. e., of hay. Being unable to procure any of the more ordinary materials, such as flowers, &c., they substituted hay. The use of chaplets at festive entertainments owed its origin to the practice of tying a woolen fillet tight around the head, for the purpose of mitigating the effects of intoxication. But, as luxury increased, crowns were made of various flowers or shrubs, such as were supposed to prevent intoxication.—ἅμακοκοῦντας. "Waiting upon them."—ὡςπερ ἐνεοῖς. "As if deaf and dumb."—ἄλληλον ἤφιλοφρονόσαντα. "Having greeted one another," i. e., having paid the dews of friendship to each other.—περίσσωντος. "Speaking the Per-
sian language”—καὶ τὴν ὁδὸν ἔφοραζεν, κ. τ. Ŀ. “And he told them the road, which way it was,” i. e., in what direction the road lay.

§ 35, 36

παλαίτερων. “Rather old.” We must not, as some do, regard this as the only form of the comparative of παλαίως, since παλαίτερος also occurs in Attic. (Poppos, ad loc.—Kühner, § 132, 5.)—ἀναθέρψας καταθύσας. “To fatten, and offer in sacrifice.”—αὐτὸν ἑρών εἶναι τοῦ Ἡλίου. “That it was a victim of the Sun,” i. e., that the horse was an animal accustomed to be offered up in sacrifice to the sun. Xenophon, of course, does not mean that the particular animal which was given to the comarch was a sacred one, but merely that it belonged to a class of animals accustomed to be sacrificed to the God of Day. The Persian custom of immolating horses to the sun is alluded to by Xenophon in the Cyropædia. (viii., 3, 12.) As regards the prevalence among the Eastern nations, in former days, of the worship of that luminary, consult the remarks of Ritter, Vorhalle, &c., p. 85, seqq.—αὐτός δὲ τῶν πῶλων λαμβανεῖ. “And he himself takes some of the colts.” Observe the force of the partitive genitive. Some, incorrectly, render τῶν πῶλων, “one of the colts.”—οἱ ταύτῃ ἱπποι. “The horses in this country.” Supply χώρα, as referring to the region of Armenia.—γυμοειδέστερον. “More spirited.”—σακία περειελεῖν. “To wrap little bags.”—κατεδόντο μέχρι. “They sunk up to.”

CHAPTER VI.

§ 1, 2.

τοῦ ἀρτι ἡδύσκοντος. “Who was just entering on the years of puberty.” By ἡδύ is here meant the period from about 14 to 20 years of age.—εἰ καλῶς ἤγγειλα. “If he (the father) should lead fairly.”—ἔχων καὶ τοῦτον. “Having this one, also,” i. e., in addition to his domestics, who had been left behind for him.—ὡς εὐόνυμο πλείστα. “As many things as they could.”—λελυμένος. “Unbound.”—καὶ ἡ ἡμ. τε ἦν ἐν τῷ τρίτῳ σταθὼ. “And it was now during the third day’s march.” Observe here the impersonal employment of ἦν to indicate time, and compare i., 8, 1.—ἐν τῷ τόπῳ τούτῳ. “In this region.”

§ 3, 4.

ἀποδράς ὕχειο. “Run off.”—τοῦ δὲ ἡ. “This you must know.” Observe the force of ἡ.—μόνον διάφορον. “The only subject of dis-
piθet." More literally, "the only cause of difference."—ἡ τοῦ ἡγε-
móνος κάκωσις, κ. τ. λ. "(Namely), the ill treatment and neglect of the
Literally, "made use of him as."—μετὰ τοῦτο ἐπορευθέντα ἐπὶ τα σταθ-
μοὺς, κ. τ. λ. "After this, they proceeded seven days' march, at the
rate of five parasangs a day." Observe the distributive force of ὑψὸς.
The distance here given would carry the Greeks over the mountains,
to the River Aras, north of Mount Ararat. In applying the name
of Phasis, given by the Argonauts, and, after them, by Strabo, Pliny,
Mela, and many other authorities, to the Colchian River, now called
Rhion, to the River Aras, or Araxes, Xenophon appears to have
followed a tradition belonging to earlier times than the imagined
discovery of the Phison or Phasis, as a tributary of the Euxine;
and to have identified the Aras with the Phison of the Scriptures,
which sprang from the same locality as the Euphrates, and the Hid-
dekel or Tigris. Rennell, Delisle, and others have advocated this
identity; and it is remarkable that the upper part of the Aras is still
called Pásin-chai. (Ainsworth, p. 179.)

§ 5, 6.

καὶ δὲ τῷ εἰς τὸ πεδίον ὑπερβολῇ. Having crossed the Phasis, or
Aras, north of Mount Ararat, the Greeks would have before them
the redoubtable chain called the Ἰάρας Τάγα, the Coraxii of Pliny,
and which, according to Xenophon, they reached in two marches.
Here they found a mixed army of Chalybes, Taochians, and Pha-
sians posted upon the passage which led over the chain.—ἀπέχον
eἰς τριῶκοντα σταδίους. "Holding off about thirty stadia."—κατὰ κέρας.
"In column." The term κέρας has here literally its meaning of the
"wing of an army," and άγειν κατὰ κέρας is, properly, "to lead by a
wing," whether right or left, and hence, to lead or advance "in col-
u mn." This must not be confounded, however, with προβάλλειν
κατὰ κέρας, "to attack in flank." Compare Luzerne, vol. ii., p. 76.,
and the Latin expression, "agmine longo ducere."—παράγειν τοὺς
λόχους, κ. τ. λ. "To bring their companies alongside, in order that
the army might be formed on a full line to the front," i. e., in a full
front line. The manoeuvre here indicated was as follows: when
the column halted, the λόχος forming its head remained firm, and
the other λόχοι marched by a flank movement into line with this,
and stationed themselves side by side, thus forming an extended
front, technically called here a φύλαγξ. (Compare Luzerne, l. c.,
note.)
ηπείον δέ ἡλθον οἱ ὁπισιθωφόλακες. "And when the rear guard had come up," i. e., when the rear companies had come up, and all were now formed into line.—ὁπως ἀγωνισμέθα. "In what way we shall contend."—ἡμᾶς δὲ βούλευσθαι. "And that we, meanwhile, deliberate together."—τάχιστα. "With all haste."—ἐξοπλισμένοις. "Having fully armed ourselves."—εἰ γὰρ διαστρέφομεν τὴν τίμηρον ἡμέραν. "For, if we shall waste the present day." Observe the adjective force given to τίμηρον by its position between the article and noun.—πλείους προσγενέσθαι. "Will join them in greater numbers." The aorist here takes the place of an instantaneous future. (Kühner, § 403, 2.)

§ 10, 11.

μετὰ τοῦτον Ξενοφόντων εἶπεν. The discussion which here takes place between Xenophon and Cheirisophus appears to be characterized in some parts by a partial want of that good feeling which had hitherto attended their councils. It may be traced, probably, to the dispute respecting the treatment of the guide.—οὕτω γεγυνώσκω. "Am of the following opinion."—ὅπως ἔλαχιστα μὲν τραύματα, κ. τ. λ. "How we may receive fewest wounds, and lose as few bodies of men as possible." Observe that σώματα ἄνδρων is not a mere circumlocution for ἄνδρας, but the expression is purposely employed to call attention to the idea of physical aid implied in σώματα.—τὸ μὲν οὖν ὄρος ἐστι τὸ ὀρώμενον, κ. τ. λ. "The mountain, then, as far as we may judge by the eye, is more than for sixty stadia," i. e., reaches above sixty stadia in length. Observe that τὸ ὀρώμενον is what grammarians term the accusative absolute, where writers on ellipsis used to supply κατά. (Kühner, § 581.) The literal meaning will be, "as far as regards what is seen (of it)." Some, less correctly, make it the nominative, agreeing with ὄρος, and make it signify "which lies before our view," "which is seen (by us)."—φυλάττοντες ἡμᾶς. "Watching us."—ὑλ' ἡ κατ' αὐτὴν τὴν ὄδον. "Except along the road itself," i. e., the direct path that crosses it.—τὸν ἐρήμον ὄρους καὶ κλέφαι, κ. τ. λ. "Both to try to seize, unserved, some part of the desert mountain, and to take possession of it by anticipation," i. e., and to take possession of it before the foe.—μᾶλλον ἦ. "Rather than." Where μᾶλλον thus follows a comparative, it may be explained on the principle of a blending of two constructions, namely, κρείτερον κλέφαι τῷ ἡ μάχεσθαι, and ἀγαθὸν κλέφαι τῷ μᾶλλον ἦ μάχεσθαι. (Krug., ad loc.)
§ 12, 13.

ὁρθὸν ἀμαχὶ λέναι. "To go over steep ground without fighting." Supply χώρον with ὁρθὸν, and observe in this the accusative of motion along or over a surface. (Kūhner, § 558.)—καὶ νῖκτωρ ἀμαχὶ μᾶλλον, κ. τ. λ. "And one may see the things before his feet, more by night without fighting, than by day fighting."—καὶ ἡ τραχεία, κ. τ. λ. "And the rough road is more pleasing for the feet, unto those marching without a battle." Literally, "is kinder."—βαλλομένοις. "Unto them getting struck." The reference is to missiles getting hurled at them. —κλέψαι. "To steal a post."—ἐξὸν μὲν νυκτὸς λέναι, κ. τ. λ. "It being in our power to go by night, so as not to be seen; and it being also in our power to go so far away as not to afford any chance of being heard." More literally, "as not to afford a being heard."—ταύτη προποτούμενοι προσβάλλειν. "By pretending to attack in this way."—αὐτῶν. "Here," i. e., where they at present are.

§ 14, 15.

τι ἐγώ περὶ κλοπῆς συμβάλλωμαι. "Why do I talk about secret acquisition?"—δοσὶ εἰσε τῶν ὁμοίων. "As many as are of the class of equals." In the Greek aristocratic states, the δομοί were all those citizens who had equal right to hold state offices (as the whole people, on the other hand, had in a democracy). This was especially the case at Sparta. (Xen., Lac., 13, 1, and 7. Compare Aristotle, Polit., 5, 7, 3.)—κλέπτειν μελετάν. This singular Spartan usage will be found fully explained in Plutarch's Life of Lycurgus.—δπας δὲ ὡς κριτίστα κλέπτητε, κ. τ. λ. "But, in order that you may steal as cleverly as possible, and may, (at the same time), try to escape notice," &c.—νῦν οὖν μᾶλλα σοι καιρὸς ἔστιν, κ. τ. λ. "Now, then, it is the very time for you to show your education."—κλέπτοντες τοῦ ὀρούς. "While stealing a part of the mountain."

§ 16, 17.

δεινὸς εἶναι κλέπτειν τὰ δημόσια. "Are clever at stealing the public property." More freely, "the public moneys."—καὶ μᾶλα δύνας δεινοὶ τοῦ κυνδύνου, κ. τ. λ. "And that, too, although the risk is very formidable unto him that steals." Any citizen of Athens who was guilty of peculation in any shape was compelled to restore two-fold the amount taken, and was held in a state of total ατιμία until this was done.—καὶ τοὺς κρατίστους μὲντοι μᾶλλοντα, κ. τ. λ. "And, indeed, the worthiest the most, if, at least, the worthiest are deemed worthy by you of ruling," i. e., of filling public offices, and thus having the charge of the public property." We have given ψαίν here what ap-
pears to be its most natural meaning. Jacobs (in Att., xxxii., 24) thinks that the meaning is rather "among you," but this seems less satisfactory. (Kriig., ad loc.)—των κλωπων. "Of the marauders." The reference is to the plunderers from the enemy who hung upon the skirts of the Greek army.—νέμεται. "Is grazed upon."—βατα και τοις ύπονυμίοις ἔσται. "There will be places passable, also, to the beasts of burden."

§ 18-21.

ἐν τῷ ὦμοιῳ. "On a level with them." Compare Luzerne, "de niveau avec eux."—εἰς τὸ ἴσον ήμῶν. "To equal terms with us."—ἄλλα ἄλλους πέρασον, κ. τ. λ. "But do send others, unless some volunteers present themselves."—Χίος. "A Chian," i. e., a native of the island of Chios, in the Αἰγαί, between Lesbos and Samos, on the coast of Asia Minor.—Οἰταῖος. "An Οἰεταν," i. e., an inhabitant of the chain of Oeta, in Thessaly.—σύνθημα. "An agreement."—ὅπως ως μάλιστα δοκοίη, κ. τ. λ. "That he might seem as much as possible to be about to lead against them in this direction."

§ 22-24.

οἱ μὲν ταχθέντες. "Those appointed to the service."—καταλαμβάνοντες. "Take possession of."—αὐτοῖς ἄνεπαίνοντο. "Reposed where they were." Literally, "there," i. e., on the very spot.—έχιμονον. "Occupied."—ἐγγιγνήσεαν. "Kept watch." From ἑγείρω.—οἱ δὲ τὸ ὄρος καταλαμβάνοντες, κ. τ. λ. "And they who had gained possession of the mountain marched upon (the enemy) along the heights."—ἀπήντα τοῖς κατὰ τὰ ἄκρα. "Went to meet the troops along the heights."—πρῶν δὲ ὦμοι εἶναι τοὺς πολλοὺς, κ. τ. λ. "Before, however, the main body on each side met, those upon the heights close with one another," &c. Observe the force of τοὺς πολλοὺς as indicating the majority on either side, or, in other words, the main bodies.

§ 25, 26.

ἐν τούτῳ. "At this moment."—βάδην ταχὺ ἐφείπετο. "Followed with a quick step." Literally, "step by step, quickly." The others ran, but they themselves went along "step by step" (βάδην), though still, however, at a "quick" rate (ταχύ).—οἱ ἐπὶ τῇ ὄρῳ. These were the main body of the enemy, described in § 24 as remaining ἐπὶ τῇ ύπερβολῇ τοῦ ὄρους.—τὸ ἄνω. "The party above." Supply μέρος. These are also mentioned in § 24, as the part of the enemy that went to meet the Grecian troops along the heights, μέρος δὲ αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα.—καὶ ἑπέθανον μὲν οὐ πολλοὶ αὐτῶν.
Some MSS. have \( \text{o} \, \text{i} \, \text{πολλ} \, \text{οί} \), which remained the common reading until the good sense of the editors changed \( \text{o} \, \text{i} \) to \( \text{o} \, \text{ο} \). The opposition between \( \text{o} \, \text{πολλ} \, \text{οί} \) and γείφθα \( \text{δε} \, \text{πάμπολλα} \) is a sufficient argument of itself in favor of the alteration. (Krüg., ad loc.)—θυσαντες. The active voice is now employed, and not the middle, as in § 23, because it is now an offering after a result has been achieved, not one connected with an inspection of the entrails for the purpose of ascertaining whether a particular thing is to be performed or not.

CHAPTER VII.

§ 1.

eίς Ταοχοὺς. The name of the country of the Taochians is still preserved, according to Delisle, in that of Taochir, a district of Georgia. The country of this race occupied that part of Georgia which extends between the Aras and the Kur, or Cyrus. The Greeks, as will be seen, were five days in marching through it. The Taochians, inhabiting mountains and fortresses, may probably have derived their name, as Ainsworth thinks, from this very circumstance. For taok, in Turkish, the original language of the Georgians and Tatars of the Kur, signifies "a fowl" or "bird," the inhabitants living, in their mountain fastnesses, like the fowls of the air. (p. 181.)—ἐν οίς καὶ τὰ ἑπιτήδεια πάντα, κ. τ. λ. "In which they had, also, all their provisions, having carried them up," i. e., into which they had carried up all their provisions. Observe the middle meaning of ἀνακεκομισμένοι.

§ 2.

συνεληφθέντες ἦσαν αὐτόσα. "Had flocked thither."—πρὸς τοῦτο προσέβαλλεν εἰδῆς ἦκων. "Immediately on his arrival, made an attack upon it." Literally, "directly having come." (Kühner, § 696, Obs. 5.)—ἡ πρώτη τάξις. "The first band," i. e., the band first led against it.—ἀπέκαμνεν. "Began to grow weary."—οὐ γὰρ ἦν ἄθροὸς περιστήναι. "For it was not possible for them to stand around it in a body." After ἦν supply αὐτοῖς, with which ἄθροὸς agrees.—ἀλλὰ ποταιῶς ἦν κύκλῳ. "But there was a river around it." The river, however, did not completely encircle it, but where it intermittted was the πάροδος, or passage, which the Taochians defended with stones. The common text has ἅπτομος, which Leunclavius altered, on conjecture, to ἅπτομον, and which conjecture has been adopted by Wells, Hutchinson, Zeune, and Weiske. But "why," asks
Krüger, "could they not stand around a place rising abruptly on all sides, in a body?" The true reading, therefore, appears to be the one which we have given in the text, and which is sanctioned by three of the best MSS.

§ 3-5.

*eis kalón ἔκετε. "You have come in good season." Thus, Suidas explains *eis kalón by εὐκαίρως.—αἱρετέων. "Must be taken." Supply ἐκεί.—τί τὸ καλὸν εἰς εἰσελθεῖν. "What the thing was that hindered from entering."—ἀλλὰ μία αὕτη παρόδος, κ. τ. λ. "Why, this is the only passage, which you see (before you)."—ὑπὲρ ταύτης τῆς ὑπερ-χούσης πέτρας. "Over this impending rock."—οὖτω διατίθεται. "Is thus disposed of." Observe that οὖτω is explained immediately after. —ἀμα δ’ ἔδειξε συννετριμένους, κ. τ. λ. "And, at the same time, he showed him men crushed both in legs and ribs," i. e., and while thus speaking, he showed him, &c.—ἥν δὲ ἀναλύσωσιν. "But, if they shall expend," i. e., throw away at last all.—ἀλλὸ τι ἡ οὔδεν, κ. τ. λ. "Is there nothing that hinders our advancing?" As before remarked, ἄλλο τι ἡ forms an elliptic compound question for ἄλλο τι γένοιτ’ ἄν ἡ, and is used in the simple sense of nonne. From its frequent use, this expression became a mere adverb. (Kühner, § 875, c.—Compare note on ii., 5, 10.)—οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν. "For we do not, indeed, see any on the opposite side."

§ 6, 7.

τὸ χώριον. "The space."—δὲ δὲ ταλλομένους διελθεῖν. "Through which it is necessary to pass, being thrown at."—τοῦτον δὲ δοσὺν πλέθρων, κ. τ. λ. "And of this, as much as a plethron is thick with large pine-trees at intervals." Literally, "pine-trees, leaving (room) between them."—ἀνθ’ ὄν ἔστηκότες ἄνθροι, κ. τ. λ. "Against which standing what would men suffer, either from the flying stones or from the rolling ones?" Observe here the peculiar meaning to be assigned to the expression ἄνθ’ ὄν. Thus, Weiske explains it by "quibus oppositi," and makes it equivalent, in fact, to ὃς ὃν, "post quas pinus," hinter weichen, i. e., "behind which." So, again, Toup: "Quibis ex adverso si consistant milites." (Emend. in Suid., p. ii., p. 80, ed. Oxon.)—διὰν λαυράσωσιν οἱ λίθοι παραδραμαίνει. "To run past when the stones shall have ceased."—eis τὸ ὄσον. "Into the part thick with trees."—φέρονται πολλοί. "Fly in great numbers." Literally, "are borne along," &c.—αὐτὸ ἂν τὸ δεόν εἰτ. "It would be the very thing we want."—ἀπελθεῖν. "To come back."
§ 8, 9.

ἡ γεμονία τῶν ὀπισθοφυλάκων λοχαγῶν. "The lead of the captains of the rear-guard." His λόχος was the leading one among the rear-guard for that day. As this post was always accompanied with more or less of danger, the captains took it by turns each day.—ἐν τῷ ἀσφάλει. "In safety."—ἀπήλθον υπὸ τὰ δέντρα. "There went under the trees."—καθ’ ένα. "One by one."—φυλάττόμενος. "Guarding himself."—ἐφέστασαν ἐξ ὧν δέντρων. "Stood close behind, without the trees." We have adopted ἐφέστασαν, with Schneider, Dindorf, and others, as far preferable to ψάφτασαν, which is given by some editors.—οὐ γὰρ ἦν ἀσφαλές. We have given ἀσφαλές here, with Poppo, Schneider, Dindorf, and others. Some MSS. have ἁσφαλώς.

If this latter reading be adopted, the adverb must then be construed with ἐκτίναι, and ἦν must have the force of ἐνίν or παρην.

§ 10, 11.

προέτρεχεν. Observe the asyndeton—ἐπει δὲ οἱ λίθοι φέροντο, κ. τ. λ. "And whenever the stones flew, he retired expeditiously."—ἐφ’ ἐκώστης δὲ προδρομῆς. "And at each run forward."—μὴ οὖ πρῶτος παραδύμων. "Lest he should not be the first to run by." The reference is to Agasias. Observe that in such constructions as the present, μὴ performs the functions of a conjunction, "lest," or "whether," while οὖ belongs to the clause depending on that conjunction.—ἐταίρως ἄντας. "Who were comrades of his."—αὐτὸς. "By himself."

§ 12-14.

ἐπιλαμβάνεται αὐτὸς τῆς ίτνος. "Seizes the border of his shield." The term ίτνος means, properly, the edge or rim of any round body, and hence, the outer edge of a shield, the felly of a wheel, &c. Observe that ίτνος here is the genitive of part.—ἀντεποίεύοντο ἀρετῆς, κ. τ. λ. "Laid claim to valor, and used to contend with one another (respecting it)," i. e., they were rivals in valor.—ἀροῦναι. "They take."—ὡς γὰρ ἄπαξ εἰσέδραμον. "For, when once they had run in," i. e., to close quarters.—βίπτονοι. "Flinging (down the rocks)."—καὶ κατῴσεις ἐπικατερρίπτουν. "Threw themselves, also, down upon them."—ὡς βίβουνα κατῶν. "To fling himself off."—ὡς καλύσων. "To prevent him."—αὐτὸν ἐπισάλαταί. "Drags him after him." Observe the force of the middle.—ἔχοντο κατὰ τῶν πετρῶν φερόμενοι. "Went tumbling down the rocks." Literally, "carried down."
§ 15.

διὰ Χαλύβων. The Chalybes, or Chalybians, were a nation extensively distributed in the mountainous regions of Armenia, Pontus, and Paphlagonia. Xenophon describes them here as occupying that part of Georgia which is immediately east of the Harpasus; and he afterward notices a few of the same nation as living subject to the Mosynæcians, and subsisting by the manufacture of iron. Mr. Hamilton has shown that the iron in which they trafficked occurs in the mountains immediately south of Uniyeh Kaled, where the natives are, to the present day, occupied in its extraction by scraping it out of the soil. This serves, then, to give an idea as to where, in Xenophon’s time, the Mosynæcians were succeeded by the Tibareni, since that author places them between these two nations, and the Tibareni occupied the district of Cotyora. (Ainsworth, p. 184.—Hamilton’s Researches, vol. i., p. 276.)

όν δεῖλθων. "Of those whom they passed through." Attraction for ἐκείνων οὖς δεῖλθων. (Sturz, Lex. Xen., s. v. δεῖρχεσθαι.)—καὶ εἰς χείρας ἡσαν. "And they came to close quarters." Literally, "to hands."—θώρακας λίνος. The early use of the linen cuirass is indicated by its being mentioned in the Iliad. It continued to be worn to much later times among the Asiatics, especially the Persians, the Egyptians, the Phæcicians, and, as here mentioned, the Chalybes. Iphicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted among the Romans, though considered a much less effectual defense than a cuirass of metal. (Dict. Ant., s. v. Lorica.)—ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. "And, instead of skirts, thick cords twisted." By πτέρυγες are here meant the flaps or skirts at the bottom of a coat of armor.

§ 16.

κυνημίδας. Compare i., 2, 16.—καὶ παρὰ τὴν ζώνην μαχαίριον, κ. τ. λ. "And a knife at the girdle, as large as a Laconian sickle-shaped dagger." The term ξυλὴν seems to have been one of Laconian origin. —ὁ ἐσφαττόν ὦν κρατεῖν δύναιντα, κ. τ. λ. "With which they cut the throats of whomsoever they could master; and, cutting off their heads, they would march away carrying them." Observe that ὅ here, though immediately following the participle, is to be construed with ἐπορεύοντο, and, moreover, that this particle is here employed with the imperfect indicative to express the repetition of an action. (Matthew, § 599, 2, a.)—διψιθαὶ ξέλλουν. "Were likely to see them."—μίαν λόγχην ἔχον. "Having a single spike." The Grecian spear, besides its iron head, had also the bottom enclosed in a pointed cap
of metal, by forcing which into the ground, the spear was fixed erect. It had, therefore, in fact, two spikes, namely, the head, and the pointed cap at the bottom. The Chalybian spear, on the contrary, had merely a head of metal, or one spike. (Dict. Ant., s. v. Hasta.)

§ 17, 18.

—ἐπὶ τῶν Ἀρπα-χαί ὁταμῶν. The Harpasus is now the Arpa-chai, being the northern branch of the Aras, or ancient Araxes. (Rennell, p. 225.) "How the Greeks, after advancing ninety miles into Georgia, were led to change their direction, and return the same distance, and that quantity added to it, which would make the difference between where they entered the country from the Aras, and issued from it by the Arpa-chai, or, in all, one hundred and fifty miles through the country of the Chalybians, does not appear, but it is connected with the capture of the fort of the Taochians, toward which they may have moved out of their way in search of the positive necessaries of life, or it was at it that they obtained information calculated to mislead them with regard to their direct road to the sea. Be this as it may, it is the only practical way of viewing the subject, for the distance traveled from the Phasis to the fort of the Taochians, and the distance traveled after that from the fort to the Harpasus, will admit of scarcely any other interpretation." (Ainsworth, p. 183.)

ἐνετείθεν ἐπορεύθησαν, κ. τ. λ. The Greeks must necessarily have crossed the Harpasus low down in its course, from the account given of its width; and also from east to west, for, crossing it, they came into the country of the Scythini. (Ainsworth, p. 184.)—διὰ Σκυθιῶν. The country of the Scythini was westward of that of the Chalybes, and westward of the Harpasus, as it extended to the country of the Macronians, which was followed by that of the Colchians, which latter commenced at fifty miles from the sea, and extended to within twenty-one miles of it. (Ainsworth, p. 185.)—ἐλις κόμας. The distance given from the lower part of the Arpa-chai to these villages, would have led the Greeks to the village at the head waters of the river of Kars, a tributary to the Arpa-chai, and from this point they would have to pass the Soghanli Tagh, to reach the city of Gymnias. (Ainsworth, p. 185.)

§ 19, 20.

Γυμνίας. Rennell, erroneously, seeks to identify this place with
the modern Comasour, called by some Coumbas and Kumakie, a town or large village on the northern bank of the Aras, about thirty-five miles below its source. (p. 226.) But Ainsworth is more correct in making it correspond to the modern Erz-Rum, though we can not arrive at any direct certainty on this head. (Ainsworth, p. 186)—ἐκ ταύτης ὁ τῆς χώρας ἄρχων. We have given this reading, with Schneider, Bornemann, Poppo, and Dindorf, from a comparison with Diod. Sic., xiv., 29, ἐκ δὲ ταύτης ὁ τῶν τόπων τούτων ἀφηγούμενος, κ. τ. λ. The common text has ἐκ ταύτης τῆς χώρας ὁ ἄρχων, κ. τ. λ.—διὰ τῆς ἑαυτῶν πολέμιας χώρας. "Through their own enemy's country."—πέντε ἡμέρων. "In five days." Compare note on page 186.—ηὔχεσθαι. "He professed himself willing to die."—ἐπὶ τὴν ἑαυτοῖς πολέμιαν. Supply χώραν.

§ 21.

Θέχες. Mount Theches evidently belongs to the chain of Kōp Tagh, which separates the Kara-su from the Tchoruk-su. "Five marches," remarks Ainsworth, "certainly appear considerable to have been required to arrive at this distance from Erz-Rum, and the length of the marches is not given; but that of the three subsequent marches, through the country of the Macrones, is given us, and amounts to about ten miles per day. If the Greeks only marched at the same rate from Gymnias to Theches, the five marches would be at once explained, for, by the road I traveled, there were sixty-seven miles from Erz-Rum to Baidurt, on the Tchoruk-su; and that they were on the northern side of the chain, or that which is above the Tchoruk-su, when they first distinguished the sea, is evidenced by the fact that there only remained part of a day's journey to gain the river." (Ainsworth, p. 188.)

§ 22, 23.

ὁδηγοῦν ἄλλοις, κ. τ. λ. "Thought that other enemies in front were assailing them."—αὐτῶν. Depending on τινῶς.—καὶ γέρρα ἐλαθοῦν, κ. τ. λ. "And they took about twenty targes covered with raw hides of thick-coated oxen."—καὶ οἱ δὲ ἐπινύτες, κ. τ. λ. "And those who came up from time to time, kept running at full speed to join those who were continually shouting," i. e., those who successively came up kept running, &c. Observe the force of δὲ in this construction, and compare iv., 1, 7.—δοῦ ὑπὸ πλείον ἐγίγνοντο. "By how much now they were becoming more numerous." More freely, "the more numerous they became."—μεῖζον τι εἶναι. "To be something of greater moment (than usual)."
§ 24, 25.

παρεδόθη. "He rode up to lend aid."—Θάλατα! This striking scene is well depicted. The thoughts of home, wives, children, friends, came crowding upon their minds. For the Euxine spread its waters before them; waters which rolled on to the shores of Greece, and which washed the walls of many Greek cities on the nearest coast of Asia. (Thirlwall, iv., p. 345.)—καὶ παρεγγύνωντο.

"And cheering on (those who were in the rear)."—Χαράρα! "Were put to the gallop."—περιέθαλλον ὁλλῆλους. "They threw their arms around one another."—ὅτον δὴ παρεγγύσαντος. "Whoever it was that induced them."—κολώνων μέγαν. "A large mount." "Misled by a remote, but no real connection of names," observes Ainsworth, "some have sought for the monument left by the Greeks, at a place called Tekkiyeh, the monastery; others have sought for it at Kara Kapan, where there is a positive pile of stones; but Colonel Chesney assures me of his being acquainted with the position of the actual monument, under circumstances the geographical relations of which are, I believe, similar to what are contained in this memoir." (Ainsworth, p. 188.)

§ 26, 27.

ἀνατίθεσαν. "They put up," i. e., on the pile of stones.—βακτρίας. "Staves."—κατέσχεν τὰ γέρφα. "Cut to pieces the osier bucklers." This was done, as Krüger remarks, to make them useless, and to prevent their being carried off by the adjacent inhabitants.—ὑπὸ κοινοῦ. "From the common stock."—δαιρεικὸς δέκα. Compare i., 1, 9.—τοῦ δακτυλίους. "Their finger-rings."

CHAPTER VIII.

§ 1, 2.

dιὰ Μακρόνων. "Through the Macronians." According to Herodotus (ii., 104), the Macronians were of the same origin as the Colchians. Mr. Hamilton thinks that he discovered in Trebizond, and the neighboring mountains, some of the descendants of this race. (Researches, vol. i., p. 240.)—ἐλέξον δὲ ὑπερδέξιον χωρίον, κ. τ. λ. "And they had over their right a spot (of such a nature) as (to be) most difficult of access," i. e., the Greeks had on their right an eminence very difficult of approach. Observe here the employment of olov to strengthen the superlative. The sentence, however, is, in fact, an elliptical one, the full form of expression being as follows:
NOTES TO BOOK IV.—CHAPTER VIII.

χωρίον τοῖον οἶλον χαλέπωτατον ἤν. (Kühner, § 870, Obs. 4.)—ἀλλον ποταμὸν. Reichard (p. xxxii.) makes both this and the other river first mentioned to be branches of the Acampsis. (Compare Mannert, vi., p. 405.) Ainsworth makes the river designated in the text as ἀλλον ποταμὸν to be a branch of the Tchoruk-su, flowing to the east of Baiburt, from the Kop Tagh. (p. 189.)—δασὸς δένθρως παχέσα μὲν οὐ, κ. τ. λ. "Closely edged with trees, not, indeed, large, but thick set."—ταύτα, ἐπεὶ προσῆλθον, κ. τ. λ. The Greeks cut down the trees which grew on the river banks, to prepare a way for their passage, by casting them into the stream, and thus forming a kind of bridge.

§ 3, 4.

τριχῶνος χιτῶνας. "Tunics made of hair." Goats' hair, in all probability. (Consult Yates, Textrinum Antiquorum, p. 140.)—καὶ λίθους εἰς τὸν ποταμὸν ἐβρίπτον, κ. τ. λ. We have here followed Dindorf, and some other of the best editors, making the text refer merely to a hurling of stones at the Greeks while in the stream attempting to cross. The common text has ἐξικνούντο δὲ οὐδὲ οὕτως, which is retained by Krüger and others, who explain it by making the barbarians to have thrown stones into the river, on which to stand, in order to discharge their javelins at the Greeks from these as a nearer point of approach. This, however, is extremely far-fetched. —τὴν φωνὴν τῶν ἀνθρώπων. "The language of the men."—ταύτην πατρίδα εἶναι. The common text inserts τὴν after ταύτην, which we have rejected with Dindorf.

§ 5-7.

τι ἀντιτετάχαται. "Why they are drawn up against us." The form ἀντιτετάχαται is Ionic for ἀντιτεταγμένοι εἰσά. It is here employed by Xenophon, an Attic writer, and elsewhere, also, by other Attic prose writers. (Buttmann, § 103, iv., 3.)—ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν, κ. τ. λ. "Because you, also, are coming against our country." The force of καὶ is well explained here by Krüger, who gives the full form of expression as follows: ὅτι καὶ ὑμεῖς ἡμῖν χρόζετε πολέμιοι εἶναι, ἐπὶ τὴν ἡμετέραν ἐρχόμενοι.—οἵ κακοὶ γε ποιήσαντες. "Not with the intention of injuring you, at least."—εἰ δοθεὶ ἂν τοῦτον τὰ πιστά. "If they (the Greeks) would give pledges of these things," i. e., of their intention not to injure, &c.—θεοῖς δὲ ἐπιμαρτύραντο ἁμφότεροι. "And both parties called the gods to witness."

§ 8, 9.

tὰ δένθρα συνεζύκοπτον. "Aided them in cutting away the trees."
The Macrones now aided the Greeks, after the latter had crossed, in cutting away the trees on their side of the river, in order to open a passage for the Greeks.—τὴν τε ὄδον ὑδωροίουν, ὡς διαθιάζοντες. “And they made a path, as about to pass them through,” i. e., and they opened a path for them through the woody and rugged country, with a view of affording them the means of a more rapid passage through their territory.—παρήγαγον. “They led them along.”—ἐὼς ἐπὶ τὰ Κόλχων δροι, κ. τ. ψ. “Until they set the Greeks down upon the borders of the Colchians.” More freely, “placed the Greeks upon,” &c. The Colchians, according to Strabo and Ptolemy, occupied that part of the coast of the Euxine which extended from Trapezus to the Phasis. Some MSS. and editions give ἐπὶ τὰ ὄρη τῶν Κόλχων. This, however, is a much inferior reading, as plainly appears from what immediately follows, viz., ἐνταῦθα ἦν ὄρος μέγα.—ὄρος μέγα. This mountain formed, according to Ainsworth, one of the maritime chain, called by geographers the Colchian range, and by others that of Kara Kapan, or Kohat Tagh.—ἀντιπαρετάζοντο κατὰ φάλαγγα. “Drew themselves up against them in full line.” Literally, “in phalanx,” i. e., with a greater front than depth.—ἄξοντες. “About to lead,” i. e., to advance.

§ 10, 11.

παύσαντας τὴν φάλαγγα. “Having discontinued the full-line arrangement,” i. e., having left off their present phalanx-form.—λόχους ὀθρίους. Compare chap. ii., § 11.—διασπασθῆσαι εὑθὺς. “Will immediately be drawn asunder,” i. e., be separated and broken.—τῇ μὲν ἄνωθεν, τῇ δὲ εὐθὸν. “In one part impassable, in another having a good road.”—ἐπὶ πολλοὺς τεταμένοι. “Drawn up many deep,” i. e., many in file. Compare Luzerne: “sur un ordre profond.”—περιτευόσαυσιν ἡμῶν. “Will be more extensive than we,” i. e., will have a more extended front. Observe that the genitive is here employed on account of the idea of comparison implied in the verb.—τοῖς περιττοῖς. “Their superfluous men,” i. e., those portions of their line which they will have extending beyond our own right and left. There will be a danger, then, of the Greeks being attacked on both flanks also.—ἐπ’ ὀλίγων. “Few deep,” i. e., few in file.—ὑπὸ ὑθρῶν καὶ βελῶν, κ. τ. ψ. “By both collected missiles, and men falling upon it in great numbers.” We have omitted πὴ after ὑθρῶν, with Dindorf. We have differed, however, from the same editor in retaining πολλῶν, which is well defended by Poppo. Compare κώμαι πολλαὶ ὑθρῶαι, vii., 3, 9.
§ 12, 13.

ὅρθιος τοὺς λόχους ποιησάμενος, κ. τ. λ. "That, having formed columns of companies, we keep these (columns) so far apart from each other, as that the last companies (in the line) be without the enemy's wings." Each λόχος is to be thrown into column, and a line is to be formed of these columns, reaching beyond the enemy's right and left; and, in order to affect this lengthening of the Grecian line, the several columns, or λόχοι, are to leave intervals between one another. Hence, διαλιπόντας τοῖς λόχοις is the same as διαλιπόντας ἀλλήλοις. The common text has τοὺς λόχους.—καὶ οὕτως κόσμειά, κ. τ. λ. "And thus we, the extreme companies, will both be beyond the line of the enemy, and, leading in column, the best of us will advance first, and, wherever it may be easy to pass, this way will each company guide its march." By ὀι κράτισσοι are meant the λοχαγοί.—εἰς τὸ διαλείπον. "Into the vacant space," i. e., between each λόχος, or column.—ἐνθνεν καὶ ἐνθεν λόχων ὄντων. If the enemy attempt to enter the vacant spaces, both their flanks will be exposed to attack from the λόχοι ἐνθνεν καὶ ἐνθεν ὄντες.—οὐ βάδουν. On account of the depth of the advancing column. —πιέζεται. "Be hard pressed."—εἰς τῇ λόχων. "Any one of the companies any where."

§ 14, 15.

eἰςι μόνοι ἐτί ἡμῖν ἐμποδῶν, κ. τ. λ. "Are the only men yet in our way (to hinder us) from presently being where we have long been hastening to be." Literally, "are alone still a hinderance unto us, as regards the not presently being," &c. The more usual construction is ἐμποδῶν τοῦ μῆ, κ. τ. λ. We have given τὸ, however, with Dindorf and Poppo. Compare Kühner, § 670, and note on ii., 5, 22.—καὶ ὠμοὶς δεὶ καταφαγεῖν. "We must even devour alive;" literally, "raw." An idea borrowed from the Homeric ὁμοῖον βεβράδος Πρίαμον Πρώτα τε παῖδας (II., iv., 35), and intended as a hyperbolical one for "we must utterly destroy." (Weiske, ad loc.)—ἐν ταῖς χώραις. "In their places."—σχεδόν εἰς τοὺς ἐκατόν. "Amounting nearly to a hundred men."—τριχῇ. "In three divisions." Literally, "in a three-fold manner."

§ 16-18.

παρηγγύησαν ἐχεσθαι. "Exhorted them to offer up vows," i. e., for a successful termination of the present affair. These vows they pay in § 25.—τῆς τῶν πολεμιῶν φάλαγγος ἐξω γενόμενοι ἐπορευότα. "Being without the enemy's line, pushed on." The two extremities of the Grecian line, the right commanded by Cheirisophus and the
left by Xenophon, having no one to oppose them, push on toward the summit of the mountain, and, of course, the rear of the enemy—ἀντιπαραθέοντες. "Running off to either side to oppose them." Observe the force of παρά.—διεσπάθησαν. "Were drawn asunder."—διαχύζοντας. "Making an opening (in their line)." This is the only instance where διαχύζω occurs as an active; it is elsewhere a deponent.—ὅι κατὰ τὸ Ἀρκαδικὸν πελτασταί. "The targeteers in the Arcadian division." Supply στρατευμα or μέρος. They belonged to the division stationed κατὰ μέσον. Compare § 15.—ὅ Ἀκαρνάνι. "The Acarnanian." Acarnania was a country of Greece, between Epirus and Αἰtolia.

§ 19-21.

ὤς ἠρξάντο θείν. "The moment they (the targeteers) began to advance on a run."—τὰ μὲν ἄλλα. "With regard to other things," i. e., in other respects.—τὰ δὲ σμίνθη πολλὰ ἤν αὐτόθι, κ. τ. τ. "But the bee-hives were numerous there, and as many of the soldiers as ate of the combs both all lost their senses, and vomited, and it passed through them downward," &c. They lost their senses, and were seized with vomiting and purging, and none of them were able to stand upon their legs.—ἀλλ' οἱ μὲν ὀλίγον ἐκηδοκότες, κ. τ. τ. "Now those who had eaten only a little strongly resembled drunken persons; but those (who had eaten) much, madmen, and some even dying persons."—ὡςπερ τορπῆς γεγενημένης. "As though a rout had taken place."—ἂμφὶ δὲ τὴν αὐτήν ποὺ ὄραν ἄνεφόρον. "But somewhere about the same hour (with that of their seizure on the previous day) they recovered their senses."—ὡςπερ ἐκ φαρμακοποσίας. "As if from taking physic."

"This fact," observes Ainsworth, "of the honey of Asia Minor being in certain places, and at certain seasons, of a poisonous nature, was known to all antiquity, and is very common at the present day; so much so, that I have known the peasants inquire if we would prefer the bitter or the sweet honey; for the honey so qualified has a slight, but not unpleasant, bitterness, and is preferred by many, from producing, when taken in moderate quantities, the effect of slight intoxication. Pliny notices two kinds of honey (H. N., xxii., 44, § 13): one found at Heraclea, in Pontus, and another among the Sanni, or Macrones. The first he supposed to be produced by a plant called Ἀγολέθρων, or goats'-bane; the second by a species of rhododendron. Dioscorides, Diodorus Siculus, and Aristotle all notice the honey of Heraclea Pontica. The celebrated botanist, Tournefort, ascertained on the spot that the honey of bees feeding on the Ἀζαλέα Ποντικά, as also on the Ῥωδοδένδρον Ποντικόν, pos-
sessed mischievous properties. But, as the bitter and intoxicating 
honey is met with in many parts of Asia Minor, where these plants 
do not flower, it is also extremely probable that these peculiar prop-
erties are further derived from the flower of the Nerium oleander, or 
common rose-laurel, the leaves of which are known to be acrid and 
poisonous. The natural family to which the rose-laurel belongs 
(Apoenaea) is distinguished by plants endowed with dangerous and 
fatal properties, and these juices act on the nerves so as to produce 
stupefaction. The Rhodoraceae also possess narcotic properties, 
but in a less marked degree.” (Ainsworth, p. 191.)

§ 22–24.

Τραπεζούντα. “Trapezus,” the modern Trebizond (Tarabuzûn.) 
Trapezus was a Greek city, on the northeastern coast of Pontus, 
founded by a colony from Sinope. Its ancient name was derived 
from the form in which the city was laid out, resembling a table 
(τράπεζα). It lay in the territory of the Colchians.—Συμφεύων ἀπο-
κιαν. Compare ν., 9, 15.—καί ἐς ἐξαντο τῇ τούς Ἑλλήνας. Supply 
εἰς τὴν πόλιν.—ζένια. “Gifts of hospitality and friendship.” These 
are specified immediately after, and consisted of articles of food and 
drink. (Weiske, ad loc.)—συνδιεπράπτοντο δὲ καὶ ὑπὲρ, κ. τ. λ. “They 
negotiated with them, also, in behalf of the neighboring Colchians, those 
especially who dwelt in the plain,” i. e., that the Greeks should refrain 
from plundering the Colchian territory.

§ 25, 26.

ὡν εὔξαντο. Compare § 16.—ἰκανοὶ βὸς. “Sufficient oxen.”— 
ἥγεμόσσωνα. “Sacrifices due for safe conduct (vouchsafed them).” 
Supply ἱερά οἵ θύματα.—ἀγώνα γυμνικόν. “A gymnastic contest,” 
i. e., gymnastic games.—δὲ κάθεν παῖς οὐ σκέπατον. “Who was ban-
ished from home while yet a boy.”—ζυγόν. Compare chap. vii., § 16. 
—δρόμων τ’ ἐπιμελήθηναι, κ. τ. λ. “Both to provide for a race, and to 
preside over the games.”—τὰ δέρματα. The skins of the victims were 
to be prizes for the victors.—ἥγεισθαι. “To lead to the place.” Sup-
ply ἐνταῦθα.—τὸν δρόμον. “The course.”—δείξας. “Having pointed 
to the spot.” Supply τὸν τόπον.—ἐν σκληρῷ καὶ δασεῖ ὄντως. “On 
so hard and rough a spot.”—μᾶλλον τι ἀνικάσεται. “Will feel it some-
what the more.” Literally, “will be somewhat more distressed.”

§ 27.

ἡγωνίζοντο δὲ παιδεῖς, κ. τ. λ. “Boys, the most of them from among 
the prisoners, contended in the stadium race.” The term στάδιον was
applied to the simple foot-race, from the starting-place to the goal, over a stadium or space of six hundred Greek feet, or six hundred and six feet nine inches English. This was commonly run by boys; and, as there were few free Greek boys, probably, in the army, the soldiers appear to have waived the point, and, rather than lose their sport, to have allowed captive boys to run.—δόλεχον. "The long race." The δόλεχος, according to some, consisted of twenty (not twenty-four) stadia, run both ways twelve times, and so near thirty English miles. Others, however, make it only seven stadia run seven times, or about five and a half English miles. The length, indeed, of the δόλεχος depended, in a great degree, on time, place, and circumstance; and on the present occasion, therefore, the shorter computation just given comes, in all probability, nearer the truth.—πάλην δὲ καὶ πυγμήν καὶ παγκράτιον ἔτερον. Supply ἡγωνιζοντο. The pancratium consisted of boxing and wrestling, and indicated an athletic game in which all the powers of the fighter were called into action. Hence the derivation of the name from πάν and κράτος. It was reckoned one of the heavy or hard exercises, on account of the violent exertions it required, and for this reason was not much practiced in the gymnasia.—κατέβησαν. "Entered the lists." Literally, "went down (into the contest)." Supply εἰς τὸν ὕγωνα.

§ 28.

κατὰ τοῦ πρανοῦς ἐλάσσαντας, κ. τ. λ. "Having galloped down the steep, to turn in the sea, and come back up to the altar."—ἀνω δὲ πρὸς τὸ ἱσχυρὸς, κ. τ. λ. "But upward, against the exceedingly steep ground, the horses went at scarcely a walking pace."—παρακέλευσις. "Cheering."
BOOK V.

CHAPTER I.

§ 1-3.

καὶ ὡς ἀπέθυσαν, κ. τ. λ. "And how they performed the sacrifices for their safety, which they had vowed they would offer up."—Ὀνύμιος. "A Thurian," i. e., a native of Thurii, a city of Lucania, in Italy, on the Sinus Tarentinus, and founded by a colony of Athenians near the site of the earlier Sybaris.—ἀπείρηκα ἣδη ξυσκευαζόμενος. "Am, by this time, tired with packing up."—ἐκπαθεῖσι. "Stretched at full length."—ὡς ἐρ 'Οθυμοῦν, κ. τ. λ. Compare Odyssey, xiii., 75, seqq.—ἀνεθορύθησαν ὡς ἐν λέγοι. "Signified by their noise that he spoke well."—καὶ πάντες οἱ παρόντες. "And, in fact, all who were present." Observe the force of καὶ in this collocation.

§ 4-6.

Ἀναξίδιος. Anaxibius was the Spartan admiral in this quarter, and was stationed at this time in Byzantium. Compare vii., 1, 3.—οἶμαι ἂν ἔλθειν. "I think that I will, in all likelihood, come," i. e., back to you here.—τὰ ἡμᾶς ἠξοντα. "To carry us away."—ἐν τῇ μονῇ. "During our stay."—οὕτε ὅτιν ὑπεσόμεθα, κ. τ. λ. "Nor have we, except some few, a supply of the means with which we shall purchase." Literally, "a supply (of that) with which," &c. Observe that ὅτιν is the genitive of price.—ἐπὶ τὰ ἐπιτήδεια. "In quest of provisions."

§ 7-8.

σὺν προνομαίς. "With foraging parties," i. e., by means of foraging parties regularly marshaled.—ἄλλως δὲ μὴ πλανάσθαι. "And not to wander about at random."—ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. The reference is to himself and the other generals.—ἐτὶ τοῖνυν. "Still further, then."—ἡμῖν εἰσεῖν τὸν μέλλοντα ἐξιναι, κ. τ. λ. "That the person intending to go out should tell us, and also inform us to what place," i. e., he may intend to go.—ἐξυμπαρασκευάζομεν. "May prepare ourselves in concert."—κἂν καιρὸς ἦ. "And if there be occasion."—καὶ εἶτι τὰς τῶν ἄπειροτέρων, κ. τ. λ. "And that, in case any one of the more inexperienced undertake to do any thing in any direction."

§ 9-11.

ληξεσθαι. "To rob us." Supply ἥμις.—τὰ ἐκείνων. "Their
property."—ἐὰν οὖν κατὰ μέρος μερισθήντες, κ. τ. λ. "If, therefore, being divided into portions, we guard and keep a look-out in turn, our enemies may be less able to make us their prey." More literally, "to hunt us down."—οὖδὲν ἄν ἐδει ὃν μέλλω λέγειν. "There would be no need of the things which I am going to say." Observe that ὃν is by attraction for τῶν ἃ.—δοκεί μοι πειρᾶσθαι, κ. τ. λ. "It seems to me proper that we try to get together ships from this quarter also."—ήν μὲν γάρ ἔθνη. Supply πλοία ἔχων.—ὑπαρχόντων ἐνιβάδε. "There being ships also here," i. e., of our own collecting. Supply πλοίων.—ἐν ἄφθονωτέροις. "In greater plenty of them."—μακρὰ πλοία. "Some long ships," i. e., vessels of war. Ships of war, among the ancients, were long and sharp, and well adapted for rapid progress. Ships of burden, on the other hand, were bulky, with round bottom, and although they were not without rowers, yet the chief means by which they were propelled were their sails. (Dict. Ant., s. v.)—κατάγομεν καὶ φυλάττομεν αὐτά. "We should bring them in and guard them."—παραλύομενοι. "Loosening," i. e., unshipping.—κο-μιδῆς οίς δεόμεθα. "Conveyance such as we are in need of."

§ 12, 13.

εἰ εἰκός. "Whether it be (not) right."—καὶ ναῦλον ἣνθέσθαι. "And to come to an agreement with them about the passage-money."—ἐφτε ἀρκεῖν πλοία. "(Namely), so that ships be sufficiently numerous."—ἐπετελεσθαί. "That we enjoin upon."—ἐφαποιεῖν. "To repair."—πετίσονται γάρ. "For they will obey."—ἡμῶν ἀπαλλαγήναι. "To rid themselves of us."

§ 14, 15.

ὡς οὖν δέοι ὁδοτοποεῖν. "That they ought not to travel by land," i. e., that there must be no traveling by land.—ὑπεφόιασε μὲν οὖδέν. "Put nothing to vote."—ἐκούσας ὁδοποιεῖν. "To repair the roads of their own free will."—δάστον ἀπαλλαγόντας. "They will the sooner be delivered (from them)."—πεντηκόντορον. "A fifty-oared galley." The πεντηκόντορον belonged to the class of long war-ships (νῆς μα-κραί), and had fifty rowers, twenty-five on each side of the ship, who sat in one row.—Δάκωα περιοικοῦν. "A Lacedaemonian provincial." The περιοικοῦν were in Laconia the free inhabitants of the towns, except Sparta itself; the provincials, who enjoyed civil, but not political liberty, being opposed, on the one hand, to the Spartans, and, on the other, to the Helots and Neodamodes. (Dict. Ant., s. v.)—ἐξα τοῦ Πόντου. "Out of the Euxine."—δίκαια. "A just retribution." Literally, "just things."—παρὰ Σευθῶ. "At the court of Seuthes." Compare vii., 1, 5.—πολυπραγμονόν τι. "Meddling with something."

Y 2
CHAPTER II.

§ 1, 2.

οὐκέτι ἤν. "It was no longer possible."—ἀπανθημερίζεν. "To return the same day."—Δρίλας. The Drilae are unknown in history except in the pages of Xenophon. Arrian advances a supposition that they were Sanni, which would make them the same as the Macrones, and Ainsworth coincides in this opinion, thinking it probable that they had learned the art of war in defending themselves against the Colchians, and the Greek colonists of Trebizond. (Arrian, Peripl. P. E., p. 123, ed Blanc.—Ainsworth, p. 198.) Mannert, however, opposes this view. (vi., 2, p. 425.) D'Anville, as quoted by Larcher, makes the Drile to have occupied the tract of country now called Keldir (Tschaldir?)—ἀτε ἐκπεπτωκότες. "As having been driven out."—πολλοί ἦσαν ἄθροοι. "Were collected together in great numbers."—ὀπόθεν. "To those quarters whence." Supply ἐνταῦθα.—ὑπ' ὧν κακῶς ἐπασχον. "From whom they were accustomed to receive injuries," i. e., by whom their territory was infested.

§ 3, 4.

ὅπωσι τῶν χωρίων τοῖς Δρίλαις, κ. τ. λ. "The Drilae retired, after setting fire to whatsoever ones of the places appeared to them liable to be taken." In adapting this to our idiom, supply οἱ Δρίλαι with ἀπήγαγαν, and render τοῖς Δρίλαις as if equivalent to αὐτοῖς.—ὑπ'. Accusative plural. So, also, βοῦς.—κτήνος. "Animal."—πάντες ξυνεφρήκεσαν. "They had all flocked together."—προδραμότες τῶν ὄπλων. "Having run ahead of the heavy-armed."—δομυφόροι. "Spear-men." There is no reference here to any particular kind of troops, but merely to the foragers, who were accustomed to go forth with long spears, both for the purpose of defending themselves, and also of carrying off by means of them the booty which they might obtain. Compare vi., 2, 23, and Halbkart, p. 192.
§ 5-7.

μαχόμενοι. “By fighting.”—καὶ γὰρ τάφρος ἦν περὶ αὐτό, κ. τ. λ. “And (no wonder), for there was a wide trench around it, (the earth out of which had been) thrown up.” Literally, “a wide trench around it thrown up.” The earth thus thrown out formed the ἀναβολή, or mound. Observe the peculiar employment here of the verb ἀναβάλλω, and compare the remarks of Duker, ad Thucyd., iv., 90.—ἐπὶ τῆς ἀναβολῆς. “Upon the earth thus thrown up,” i. e., upon the mound thus formed.—οἱ δὲ ἐπέκειντο αὑτοῖς. The Driles attack the Greeks. —ἡν ἐφ’ ενός. “Was for only one at a time.” (Matthiae, § 594, a. θ.) —ὁ δ’ ἐλθὼν. “And the messenger having come.” Observe that ὁ refers to ἄγγελος, which is implied in πέμποντι that precedes.—ἐπ’ εξεληλυθότες. “Having sallied out upon us,” i. e., upon our rear.—ἡ ἀφοδος. “The way from it.”

§ 8, 9.

ὑπάθαι τὰ δπλα. “To halt under arms (on its edge).”—ἀπάγειν. “To lead back.”—ὡς ἀλόντος ἄν τοῦ χωρίου. “In the hope that the place might be taken.” Observe here the peculiar construction of ὡς with the genitive absolute, to which we have often already alluded, and compare the explanation of Krüger: “In unser Hoffnung dass erobert werden könne.”—οὐκ εἶναι. “Not to be possible.”—ἐλείν δ’ ἄν γόνον, κ. τ. λ. “Whereas, even the captains thought that they should take the place.”—ξυνεχόρσε. “Yielded.”—ἀποδεξιεύμενον ἡσαν. “Had shown.”—τὸ δὲ τέλος καλῶν τῆς ἐξοδοῦ. “But that the issue of the excursion will be favorable.”

§ 10-12.

diαφιδάσωντας. “To bring over.”—ἀναχωρίας. “Having drawn back.”—τῶν λόχων ἐκαστὸν ποιήσαι τῶν λοχαγῶν. “Each of the captains to form his company.”—οἱ λοχαγοὶ. “Those captains.” Observe here the demonstrative force of οἱ.—ἀντεπιστοίχωτο. “Used to be rivals.”—διηγκυλωμένους. Compare iv., 3, 28.—ὡς δεῖσον. “Since it will be incumbent on them.” Observe, again, the construction of ὡς with an absolute case, which is here the accusative.—διαβεβληθαί ἐπὶ τὰς νευρὰς. Compare iv., 3, 28.—τὰς διθέρας. “Their pouches.” These, as the term imports, were made of hide or leather.—τῶν ἐπιπτέδεων. “Suitable persons.” More literally, “those who were fit.”

§ 13, 14.

ὑπολοχαγοί. “Lieutenants.”—καὶ οἱ ἀξιοῦντες τοῦτων, κ. τ. λ. “And
they who claimed to be not inferior to these." Halbkart considers these to be the πεντηκοντήρες and ἐναμοιρήται. Compare iii., 4, 21.—καὶ ἄλληλος μὲν ὅς ξυνεώρων. "And, of course, beheld one another."—μυστικάς. "In the form of a half moon." The common reading is εὐειδής, which Luzerne explains as follows: "ον απερισκεύτων δὲν τὰ ἄνω τούτῳ τὴν λίγη." We have given, however, Buttmann's conjecture, μυστικάς (for which some of the MSS. afford a hint in reading μυστικάς), as decidedly preferable. If εὐειδής means any thing here, it must be "fair to the view," which does not at all suit the context.—Ἐνναίων ἡλιόλαβαν. Compare i., 8, 18.—τῷ δὲ βῆλη. "The missiles."—∬αυν δὲ οἱ καὶ πῦρ προεφέρον. "There were, also, some who even threw fire at (the place)."

§ 15-17.

tὰ τε σταυρώματα. "Both the palisades."—Πελεήνες. "A Pelenian," i. e., a native of Pellene, in Achaia, near Sicyon. The common text has Πελεήνες.—καταθέμενοι τῷ ὀπλα. "Having put down their arms," i. e., having laid them aside.—καὶ ἄλλος ἄλλοις εἰπε, κ. τ. λ. "And one drew up another, and another (again) climbed up (of himself)."—ὡς εὐδόκει. "As it appeared." But it was not so, in reality.—καὶ τὰς πύλας. "At the gates," i. e., in the gateway.—κατεκόλυμε ἔξω. "Kept out."—ἐπ' ἀκροῖς τεσσαρίῳ ἰσχυροῖς. "Upon certain strong heights."—ὁι μὲν καὶ ἔχοντες ὥ ἔλαβον, κ. τ. λ. "Some even having what they had taken; presently, however, some also wounded." Literally, "one also wounded," but the reference is, in fact, to more than one. We have given τόχα here a meaning which appears to suit the context much better than the ordinary one of "perhaps," though this latter is sanctioned by Sturz. (Lex. Xen., s. v. 4.)—ὁι ἐκπίπτοντες. "Those who rushed out."—ἀκρα. "A citadel."

§ 18, 19.

ἀνεπείν. "To proclaim aloud."—ἐνναί. The common text has the feeblest ἐνναί.—καὶ νικώσι τοὺς ἐκπίπτοντας, κ. τ. λ. "And those who pushed in get the better of those who were rushing out, and shut up the enemy again," &c. The Greeks, who now pushed their way into the gates, met there with the crowd of their own countrymen rushing out, pursued by the Drilae. A struggle, which is nothing more than a mere contest of strength, takes place between the two parties of Greeks, until, at length, those who are crowding in succeed in pushing back (νικώσι) those who are endeavoring to escape from the place, and then, when once within, proceed against and drive the foe into the citadel. Compare the explanation of Stephens:
\textbf{NOTES TO BOOK V.—CHAPTER II.} 517

"Quis extra crumpere conabantur, coacti fuerunt retrogressi vi corum qui ingredi volebant." Krüger, however, places a comma after \

\textit{ei\textsubscript{so}}, and another after \textit{ωδοῖμενος}, and explains as follows: "\textit{qui intus erant (\emph{ai} \textit{πάνω ἀνθρωποι}), propulsii ab ipsis \emph{qui}, \textit{ei\textsubscript{so} levto}," and makes \textit{εκπίτουντας} refer to the Drile. Dindorf reads \textit{εισωθοίμενοι}.—\textit{ἐξεκομίσαντο}.

"Carried them out."

\ \section*{20–22.}

\textit{ἐκάκοσον.} "Began to consider."—\textit{ἕν γὰρ οὕτως σωφρία ἄσφαλῆς.} "For this safety was sure," \textit{i.e.,} for if this were done, their retreat would be a safe and sure one. The reference is to the taking of the citadel.—\textit{παντώπασιν ἀνάλωτον εἶναι.} "To be altogether impregnable."—\textit{καὶ τοὺς μὲν σταυροὺς ἐκαστοι, κ. \textit{t. \textit{λ.}}} "And they each pulled up the stakes that were near them."—\textit{καὶ τῶν ὀπλίτων τὸ πλήθος.} "And the crowd of the heavy-armed."—\textit{οἱ ἐκαστοι ἐπίστευεν.} "(Those) in whom each trusted." A trusty band was alone retained, to cover the rear of the retreat.\textit{The Greeks.}—\textit{ἐνδοθεν.} "From within (the citadel)."—\textit{κράνη Παμφλαγονικά.} These are said, in chapter iv., \textsection 13, to have been made of leather. Herodotus (\textit{vii.,} 72) calls them \textit{κρύνεα πεπλεγμένα}. So that, probably, they were formed of platted thongs of leather or hide.—\textit{τὰς ἑνθες καὶ ἑνθες τῆς, κ. \textit{t. \textit{λ.}}} "That were on this side and on that of the road which led to the citadel," \textit{i.e.}, on each side of it.

\section*{23–25.}

\textit{κατὰ τὰς πύλας.} "By the gates."—\textit{γύλα μεγάλα.} "Large logs of wood."—\textit{καὶ ἠ νικὸς φοθερά, κ. \textit{t. \textit{λ.}}} "And the night coming on was frightful," \textit{i.e.}, fraught with every thing calculated to alarm.—\textit{μηχανὴν σωφρίας διδάσκων.} "Imparts unto them the means of safety."—\textit{ὅτων δὴ ἐνάψαντος.} "Whosoever, then, it was that had set fire to it;" \textit{i.e.}, one or other having done it, it was not known who.—\textit{ἐπιστρέφειν.} "Fall in."—\textit{ἐμαθεὶν τοῦτο παρὰ τῆς τάξεως.} "Learned this from fortune." Fortune had given him a hint, and of this he proceeds to avail himself.

\section*{26, 27.}

\textit{oī δὲ κατὰ τὸ στόμα, κ. \textit{t. \textit{λ.}}} "They who were (pressing on) directly against them, alone, of course, gave any longer annoyance." The reference is to those of the enemy who were pressing on directly in their rear; that is, not on the right hand nor on the left (for the enemy there had been put to flight), but full against them (\textit{κατὰ τὸ στόμα}) from behind.—\textit{δὴ λοι ἱσαν ὅτι, κ. \textit{t. \textit{λ.}}.} The ordinary idiom for \textit{δὴ λοι ἱσαν ὅτι}, \textit{κ. \textit{t. \textit{λ.}}—δοι.} For \textit{πάντας δοι}.—\textit{εἰς τὸ μέσον.} "Into
the space between."—παρ’ αὐτὸ τὸ χαράκωμα. “Close to the very palisading.”—ἀψὶ ταῦτα ἐξοιεν. “Might be busy about these things,” i. e., might have their attention diverted by these things—ὑπὸ τοῦ χω-ρίου. A stratagem somewhat similar to this was practiced against Cæsar by the Bellovaci. (B. G., viii., 15.)

§ 28, 29.

πρανής γὰρ ἦν καὶ στενή. Xenophon is supposed by some to mean here what is termed Box Tepe, or the gray hill, a steep and almost insulated hill a little to the southeast of Trebizond. (Hamilton, vol. i., p. 161.) This opinion, however, appears scarcely tenable.—Μυσὸς τὸ γένος, καὶ τοῦνόμα τὸν ἐξοιον. “A Mysian by birth, and having this same name (Mysus).” Compare Lucian (Tox., 28): οἰκέτης αὐτοῦ Σύρος καὶ τοῦνόμα καὶ τὴν πατρίδο.—ἐν λασίῳ χωρίῳ. “In a bushy place.” The adjective λάσιος seems to differ from δασιν (δάσος) only in dialect, λ and δ being often exchanged.—καὶ προεπνεύσαν τοὺς πολεμίους, κ. τ. λ. “And affected to be endeavoring to escape the enemy’s notice.”—διεφαίνοντο. “Shone through (the bushes).” Literally, “appeared through.”

§ 30.

ἐφοβοῦντο ὡς ενέδραν οὖσαν. “Feared it as if it were an actual ambush.”—ικανὸν ὑπεληλυθέναι. “To have advanced sufficiently far.” The reference in ὑπεληλυθέναι is, properly, to a slow and gradual progress, as was that of the Greeks on the present occasion.—τῷ Μύσῳ. We have retained here the common punctuation, namely, a comma after Μύσῳ, and so connecting it with what goes before.—εἴσημην. “He gave the signal (to those with him),” i. e., he, the Mysian, gave.—ὑλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. “For they said that they were getting caught in the race,” i. e., they told their fellow-soldiers, on their return, that they were on the point of being taken in the race, and would actually have been caught had they continued to run. Commentators make a great deal of unnecessary difficulty here, and neither is ὑλίσκεσθαι γὰρ ἔφασαν equivalent, as Portus supposes, to ὑλίσκεσθαι γὰρ ὄντος, nor is ὄν omitted, as Krüger thinks. The true doctrine, governing such cases as the present, is laid down by Hermann, ad Soph., Ars., 1061.—ἐπὶ πόδα ἄνεχωρον βαλλόμενον. “Retreated, slowly backward, exposed to the missiles of the enemy.” The expression ἐπὶ πόδα ἄναχωρεῖν means, properly, “to retreat step by step,” facing at the same time the foe, and hence always carries with it the idea of a slow and leisurely retreat.
CHAPTER III.

§ 1–3.

καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ. "And they put on board the vessels both the sick," &c.—οἱ δὲ ἄλλοι. These stand opposed, by a slight anacoluthon, to those mentioned in the clause, καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ.—ἐπορεύοντο. "Proceeded by land." Supply κατὰ γῆν, or else πεζ.—ὡδοπεποιημένη ἕν. "Was a ready-prepared one." Compare chapter i., § 4.—καὶ ὑφικνοῦνται πορευόμενοι, κ. τ. λ. "And, marching along, they come on the third day to Cerasus." The ancient Cerasus is commonly supposed to have corresponded to the modern Kerasun. But this has been recently shown to be an error, and Kerasun to have been the ancient Pharnacia. According to Hamilton, the site of Cerasus appears to have been upon a river flowing through a vale, which he discovered at about twenty miles by the air line from Trebizond, and which is called Kerasun Dereh-su. (Ainsworth, p. 199, seqq.)—Συνωπέων ἱποικον. "A colony of the Sinopians." Observe that ἱποικον is here strictly an adjective, and has πόλιν understood.—καὶ ἐξέτασις ἐν τοῖς ὅπλοις, κ. τ. λ. "And there was a review (of them) in arms, and an enumeration."—ἐκ τῶν ἀμφὶ τοὺς μυρίων. "Out of about ten thousand." Literally, "out of those about ten thousand."

§ 4, 5.

dialambάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων, κ. τ. λ. "They take each his share of the money that accrued from the captives," i. e., from their sale. Observe the force of διὰ in composition.—τὴν δεκάτην. Supply μερίδα.—ἡν ἐξεῖλον. "Which they had taken out," i. e., set apart. —διέλαβον οἱ στρατηγοὶ, κ. τ. λ. "The generals took among them, each his portion, to keep it for these deities."—τὸ μὲν τοῦ Ἀπόλλωνος ἀνώθημα ποιησόμενος. "Having caused the offering of Apollo to be made, deposits it in the treasury of the Athenians at Delphi," i. e., having caused an offering to be made out of a portion of the sum, which he, as one of the generals, held for that purpose. Diogenes Laertius says that he appropriated one half of the sum in question to this object, the other half having been left with Megabyzus for the Ephesian Diana. Observe the force of the middle in ποιησόμενος.—ἅγιανρών. Each nation and prince had a separate chapel or treasury at Delphi for the reception of their offerings. (Strab., ix., p. 420.)
§ 6.

τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἑφεσίας. "But the share of the Ephesian Diana." With τὸ supply μέρος, and not ἀνάθημα. It was to be converted into an ἀνάθημα, in case Xenophon perished.—ὅτε ἄντις σὺν Ἀγγειλάω, κ. τ. λ. Consult Life of Xenophon at the commencement of the volume.—τῷ τῆς Ἀρτέμιδος νεωκόρῳ. "The warden of the Temple of Diana." By νεωκόρος is meant one having charge of a temple generally, answering to the Latin aditusus, or aditumnnus.—κινδυνεύσων ἔδοκει λέναι. "Appeared to be going (with Agesilaeus), about to encounter danger," i. e., to be about to encounter danger by going with him.—ἐπέστειλεν. "He enjoined upon him." Compare, as regards ἐπιστέλλω in this sense, the remarks of Griffiths, ad Ἑσχ., Prom. Vinct., 3.—αὐτῷ ἀποδόθαναι. "To restore it to him."—ἀναθείναι, ποιησόμενον, κ. τ. λ. "To dedicate it, having caused to be made (with it) for Diana, whatever he might think would gratify the goddess."

§ 7.

ἐπεὶ δ' ἐφευρεν ὁ Ξενοφόν. "But when Xenophon was banished." Xenophon was banished from Athens, not only for having engaged in an expedition against Artaxerxes, then a friendly power, in favor of Cyrus, who was supposed to have given the Lacedæmonians aid in their recent wars against Athens, but also for having, at the close of the expedition, put troops into the hands of the Lacedæmonians, to act against the Persian king.—κατοικοῦντος ἡ diá συν τοῖς Σκιλλοῦντι, κ. τ. λ. "He now dwelling in Scillus, having been settled there, near Olympia, by the Lacedæmonians." All the MSS. give οἰκοσθέντος. The reading οἰκοσθέντη, though adopted by Dindorf and others, is decidedly inferior, since, as Krüger remarks (De Vit. Xen., Quast. Crit., p. 24), it can not be proved that any colony was ever led to Scillus by the Lacedæmonians. Scillus was in Elis, near Olympia, and Xenophon settled there, on a spot which the Lacedæmonians gave him.—θεωρήσων. "To be a spectator at the games." The Olympic games are meant.—τῇ θεῷ. "For the goddess."—δον ἄνευλεν ὁ θεός. "Where the god had directed him, by a response, (so to do)." Literally, "had given him a response," &c.

§ 8-10.

ποταμὸς. Σελληνοῦς. The name of this stream is less correctly written Σελληνοῦς. Consult Schneider, ad loc., and Siebelis, ad Pausan., v., 6, 3.—καὶ ἠφοίρα πάντων, ὄποσα, κ. τ. λ. "There are hunts, also, of all, as many as are wild beasts accustomed to be taken by hunting," i. e., as many as are beasts of chase.—καὶ τὸ λοιπὸν ὥθε
æi δεκατεύων, κ. τ. λ. "And, for the time to come, always reserving a tenth part of the seasons' products from the land."—τῆς ἐόρητης. The feast that followed the sacrifice.—τοῖς σκηνώσιν. "To those encamped."—καὶ τῶν νυμφῶν, κ. τ. λ. "And, a share of the victims from the sacred pasture, and of the hunted beasts as well."—εἰς τὴν ἐόρητην. "For the feast."—οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων "And those men, also, who wished it hunted along with them."—ἐκ τῆς φαλάγης. "From Pholœ." Pholœ was a woody mountain range between Arcadia and Elis. Cramer makes it the same with the modern Mauro Bouni. (Anc. Greece, iii., p. 92.)

§ 11-13.

ὑ προεύονται. "On the road by which they go." Supply τῇ ὁδῷ before ὑ.—ἐνι. For ἑνστὶ.—ικανὰ τρέφειν. "Sufficient to feed." More freely, "affording sufficient pasture for."—ἐνδεχεσθαι. "Are well supplied with food."—ἡμέρων δεδρῶν. "Of domesticated trees," i. e., of orchard trees, &c.—δοσα ἐστὶ τρωκτὰ ὁφαία. "Of as many fruits as are eatable in the different seasons." The reference is to fruits, &c., that are eaten raw, especially at desserts, such as apples, pears, plums, figs, almonds, &c. Compare Perizonius, ad Ἕλ., V. H., i., 31: "τρωκτὰ ὁφαία, ἢ e., poma seu fructus, qui crudi in secundam mensam apponi solabant." Krüger explains the construction in this sentence by supplying τοῦτων or πάντων before δοσα.—ὡς μικρὸς μεγάλῳ. "As far as a small (may be) to a large one."—εἰκασται. "Is built similar to." Literally, "is assimilated to."—ὡς κυπάρισσων χρυσῷ δυντί. "As far as a cypress one (can) one that is of gold."—γράμματα. "Written characters," i. e., the following inscription. This inscription is written in capitals, in conformity with ancient usage. The ancient Greeks used the capital and uncial letters in writings and inscriptions. The cursive character does not occur in MSS. before the eighth or ninth century, if we except the document found in Egypt, which is said to carry the employment of the cursive character as far back as B.C. 104. (Gräfenhan, Gesch. der Class. Phil., i., p. 43.)

Ὁ ΧΩΡΟΣ, supply ΣΤΙ.—ΤΟΝ ΔΕ ΕΧΟΝΤΑ, Κ. Τ. Λ. "And (it is hereby directed) that the person who occupies it, and gathers in its fruits, offer each year the tenth part (of these) in sacrifice." The inscription is couched in the form of an injunction from the original consecrator of the spot, and contains conditions that must always be observed by the future owner. The infinitive, therefore, though apparently an independent and absolute one, depends, in fact, on some such phrase as "I direct," or "it is hereby directed," in the
CHAPTER IV.

§ 1, 2.

οἴπερ καὶ πρόσθεν. Compare chapter iii., § 1.—Μοσσυνοίκων. "Of the Mossynæci." The Mossynæci are called Mossyni by Pliny and Pomponius Mela, and Μόσσυνοι or Μόσσυνοι by some of the Greek writers. They are said to have derived their name of Μοσσύνοικοι from μόσσων, 'a wooden house or tower,' and οἰκέω, from their living in wooden houses or towers. According to Ainsworth, the country of the Mossynæci must be considered as occupying a maritime tract equal in extent to about eighty or ninety miles, and stretching from beyond the hills down to Cape Kerelli or Coralla, as far as to the district of Kerasun, or Pharnacia, and including the considerable valley of the Gumisch Khana River, and the district of Tereboli. (Ainsworth, p. 202.)—πρόξενον. "The public friend and entertainer." When two states established public hospitality, a proxenus was generally appointed in each, whose duty it was to entertain and assist the ambassadors and citizens of the other state when they came to that in which he resided. The office of proxenus, therefore, bears great resemblance to that of a modern consul or minister-resident. (Dict. Ant., s. v. Hospitium, p. 512.)—πότερον πορεύσονται. "Whether they shall go." The reference is to the Greeks.—διεύθυνεν. "That, they would not allow them to pass through." Literally, "would not send them through." The common text has ὁ διεύθυνεν ("it would make no difference"), the reading of the MSS. This, however, is justly pronounced by Poppo a barbarous form, and we have, therefore, substituted for it, with Dindorf, Lion, and others, the conjectural emendation of Jacobs (ad Athen., p. 265), namely, διήθυνεν, the future optative of διήνυ. τοῖς χωρίοις. "Their strong-holds."

§ 3, 4.

ἐντεύθεν. "Upon this."—διε πολέμωι εἰςαν αὐτοῖς, κ. τ. λ. "That those of the territory beyond them are enemies unto them," i. e., that those Mossynæcians who live further beyond were enemies unto this branch of the tribe that had just refused the Greeks a passage.
through. With ἐκ τοῦ supply χωρίου.—ἐκεῖνος. Referring to the more distant Mossynœci.—τοῖς ὑπόνταις. "Their chiefs."

§ 5-7.

diasswθήναι πρὸς τὴν Ἐλλάδα πεζῷ. "To pass safely on foot to Greece." Literally, "to save ourselves through (the intervening regions) unto Greece."—ὑπηκόους εἶναι τούτους. In place of εἶναι we would expect ἔχειν here; but with εἶναι we may supply διαπράσεθε, or something similar, from ἔξεστιν, which precedes. (Krüg., ad loc.)—εἰ δὲ ἡμᾶς ἥφισετε. "But if you shall send us away," i. e., shall allow us to depart, without availing yourselves of our services against your enemies.

§ 8-10.

ὁ ὑρχων. "The head chief."—τὶ ἡμῶν δείσεσθε χρήσασθαι. "In what will you want to employ us?" We have here a blending of constructions, namely, τὶ ἡμῶν δείσεσθε and τὶ δείσεσθε ἡμῖν χρήσασθαι.—ξυμπράξαι. "To co-operate."—οἱ δὲ εἶπον ὅτι. Observe that ὅτι here answers merely to our inverted commas, or marks of quotation. Compare note on ὅ δὲ ἀπεκρίνατο, ὅτι οὐ, i., 6, 6.—ἐκ τοῦ ἐπὶ θάτερα. "From the farther side."

§ 11-13.

ἐπὶ τούτους. "Upon these things," i. e., hereupon.—πλοῖα μονόξυλα. "Boats made from a solid trunk," i. e., made of trunks of trees hollowed out.—εἷς τάξιν ἔθεντο τὰ ὄπλα. "Halted under arms in line."—οἱ μὲν. Referring to those who remained in the boats, one, namely, in each.—ἔστησαν ἀνώ ἐκτῶν μάλιστα, κ. τ. λ. "They stood very nearly one hundred in each line, like troops of dancers, fronting one another." All the MSS. have ὑπερ, for which Stephens gives οἶνον, in which he is followed by Dindorf.—λεκκῶν βοῶν ὄστα. "Thickly covered with white ox-hides," i. e., all thick or shaggy to the view with coverings of white ox-hides.—ἐμπροσθεν. "At the top."—αὐτοῦ τοῦ ξύλου σφαιροειδές. "A ball-like rounding of the wood itself." Compare Krüger: "eine kugelförmige Rundung aus dem Holze-selbst."—χιτώνισκοις. "Short tunics."—πάχος ὡς λινοῦ στρωματοδέσμου. "Of the thickness of about a linen bed-sack." By στρωματοδέσμον is meant a leathern or linen sack, in which slaves had to put the bed-clothes (στρώματα), and tie them up therein.—κρόβυλον ἔχοντα κατὰ μέσον, κ. τ. λ. "Having a bunch of hair in the middle, shaped very nearly like a tiara." This bunch of hair, very probably goats' or horses' hair, formed a sort of crest. We must be careful not to understand κρόβυλον as meaning the hair on the heads of the Mossynœci them-
§ 14, 15.

Δόντες ἐν ἰνθμῷ. "Singing in regular cadence."—διὰ τῶν τάξεων, κ. τ. λ. "Through the lines and heavy-armed men of the Greeks."—ἐπιμαχώσατον. "Most assailable."—Αὐκεῖτο, i. e., ὑκεῖτο. The common reading is ἔκεῖτο, which is, probably, a mere interpretation of ὑκεῖτο.—τῆς μητροπόλεως. "Their metropolis," i. e., capital.—τὸ ἀκρότατον τῶν Μοσσυνοίκων. "The highest point of the country of the Μοσσυνακί."—οἱ ἀεὶ τοῦτ' ἐχοντες. "They who, at any time in possession of this."—ἐφασαν τούτος. Observe that ἐφασαν refers to the Mossynaei with the Greeks, and τούτος to their opponents.—ἀλλά κοινὸν ὃν καταλαβόντες πλειονεκτείν. "But that, having seized it, being common property, they enjoyed an advantage over themselves."

§ 16-19.

προσεῖνων, τέως μὲν ἱσύχασον. "While they were advancing, so long kept quiet."—τρέπονταί αὐτοὺς. "Put them to the rout."—τοῖς ἑαυτῶν πολέμιοις. Those of their own countrymen are meant who were with the Greeks.—νόμῳ τινὶ ἄδοντες. "Singing to a kind of tune," i. e., in a kind of regular cadence.—ἀρασσάρην. "Bolder."—ἐν τῇ στρατείᾳ. "During the whole expedition."—δὴ καὶ ἀγαθὸν οὐ μεῖον, κ. τ. λ. "That a good has even resulted of no less magnitude than the evil."

§ 20, 21.

τῷ ὑντὶ πολέμιοι εἴσιν, κ. τ. λ. "Are, in reality, enemies to those to whom there is a necessity that we also (should be)."—τῶν Ἑλλήνων ὁ ὕφοντιστήσαντες, κ. τ. λ. "Those of the Greeks who were needless of the order (that prevails) with us," i. e., of our rules of discipline.—ἀπερ ἵναι ἡμῖν. "As with us," i. e., as they are wont to do when acting along with us, and following our rules.—κρείττονς αὐτῶν. "More valiant than they," i. e., than those Greeks who were just now defeated along with them.—καὶ ὅτε τοὺς ἀτάκτοις ἐμάχοντο. "As when they fought with the undisciplined."

§ 22, 23.

ἐπεὶ ἐκαλλιερήσαντο. "When they had obtained favorable omens," i. e., when they found the entrails favorable. The common text has ἐκαλλιέρησαν, but the middle is more emphatic here, and is sanctioned by good MSS. (Compare Schneider, ad loc.)—κατὰ ταῦτα. "In the same way."—μεταξὶ τῶν λόχων. They were stationed in the intervals between the columns of companies.—ὑπολειπομένους δὲ μικρόν,


NOTES TO BOOK V.—CHAPTER IV.

κ τ. λ. "Though receding a little from the front of the heavy-armed," i. e., though not fully in line with them.—ήσον γὰρ τῶν πολέμων, κ. τ. λ. "For there were some of the enemy who, being active in their movements, ran down and flung at them with stones."—ἀντιστέλλον. "Kept in check."—οἱ βύρβαροι. The Mossynæci on the side of the Greeks.

§ 24—26.

τειλωντο. Observe the employment of the aorist here, and throughout the whole passage, to denote an instantaneous action, and of the imperfect, on the other hand, to denote a continuance of action.—ετράποντο. "They turned about."—πρὸς τὴν μητρόπολιν. According to Ainsworth, it is difficult to venture an opinion as to the site of this place, since Xenophon makes no mention of its name.—πρὸς ταῖς οἰκίαις. "By the buildings."—ἔζηκόντιζον. "Darted."—οἱ μάκροθα ἐκ χειρός. "To defend themselves hand to hand."—οἷς ὑφίεντο. "Did not remit."—δὲ τρέφονσι πάντες κοινῆ, κ. τ. λ. "Whom, abiding there, they all in common maintain and guard." The common text has φυλαύσατα, for which we have, with the best editors, substituted φυλάττοναι, the conjectural emendation of Brunck (ad Apoll. Rhod., ii., 1030), and which is approved of by Porson. This emendation rests on the account given by Pomponius Mela (i., 19, 70) of the mode in which the Mossynæcians treated their king: "reges suffragio deligunt, vinculisque et arctissima custodia tenent; atque ubi culpam prave quid imperando meruere, inedia diei totius afficiunt."

§ 27.

eθησαυροὺς ἐν ταῖς οἰκίαις, κ. τ. λ. "Found in the dwellings store-rooms of loaves heaped together, in accordance with hereditary usage," &c. The common text has περισσῶν ("from the last year") after πατρίων; but this savors of a gloss, and is not found, besides, in nine of the MSS. Luzerne, however, retaining the common reading, thinks that a kind of biscuit is meant. With regard to the peculiar meaning of ἔθησαυροὺς here, compare the explanation of Krüger and Zeune, "apothecas, receptacula, cellas."—εἰς τῇ καλάμῳ ἀποκείμενον. "Laid up with the straw," i. e., in the straw.—δελφίνων τεμάχια. "Slices of dolphins."—ἐν τεύχεαι. "In vessels."—κάρφα δὲ ἐπὶ τῶν ἄνωγαίων, κ. τ. λ. "There were also, in the upper rooms, many nuts that are broad and flat, not having any cleft." The chestnut is here meant, as Salmasius has clearly shown (Exercit. Plin., p. 603, c); and, according to the same scholar, since κάρφον means, in general, any kind of nut, Xenophon adds a particular description, in order that the chestnut may not be confounded here with the al-
mond. It would appear, also, from Xenophon's language, that he was unacquainted with any definite appellation for the chestnut. It was subsequently called κάρυνον Ειθύκών and κώστανα—τούτω καὶ πλείστω σῖτῳ ἔχρωντο. "This they used even most as food." Lunicornius conjectured τούτωις and πλείστων ὡς σῖτῳ; but τούτῳ stands, as Krüger remarks, by a kind of attraction with σῖτῳ, instead of referring back to κάρυν, and the absence of ὡς is well defended by Porson, on the ground of Attic usage.—ἐφοντες καὶ ἀρτοὺς ὀπτῶντες.

"Boiling (them), and baking loaves." Ainsworth says that chestnuts still abound along this coast.

§ 30–32.

Εἰν τοῖς πολεμίοις. "On the side of the enemy."—οἱ μὲν. "Some (of the enemy therein)."—προεχώρων. "Surrendered."—τὰ δὲ πλείστα, κ. τ. Λ. The order is τὰ δὲ πλείστα τῶν χωρίων ἦν τοιάδε.—ἀναβολῶν δὲ ἀλλήλων, κ. τ. Λ. "And they heard one another crying aloud from the one city to the other." This statement, at first, seems rather incredible. But probably the echoes among the mountains and in the valleys would tend materially to propagate the sound. Hence the remark of Xenophon, οὔτως ψηλῆ τε καὶ κοιλὴ ἡ χώρα ἦν—πάιδας τῶν εὐδαιμόνων σιτευτοὺς, κ. τ. Λ. "Boys belonging to the wealthy classes, fattened (by) being fed on boiled chestnuts, soft, and exceedingly white, and not wanting much of being equal in length and breadth, of various colors on their backs, and pricked with the shapes of flowers on all their fore parts." These were the children of the wealthy ("Kinder, die reichen ältern angehörten," as Halbkart renders), and not, as Ainsworth (who entirely mistakes the meaning of Xenophon) terms them, "certain reprobates in the nation." The abundant feeding, and the tattooing, which distinguished them, was a mark of rank. For further remarks, compare Schneider, ad loc.

§ 33, 34.

λευκοὶ δὲ πάντες, κ. τ. Λ. Their color would seem to indicate some affinity to the Leuco-Syri, or White Syrians, but the practice of tattooing militates, as Mannert remarks, against such an opinion.—τούτους ἔλεγον οἱ στρατευσάμενοι, κ. τ. Λ. "They who served on this expedition used (afterward) to say that these were the most barbarous people they had passed through." Literally, "said that they had passed through these men (as the most barbarous)"—ἐν ὄχλῳ. "Amid a large concourse."—ἐν ἐρημῷ. "In private."—ἄλλως δὲ οὐκ ἄν τολμῆσαν. "And (what) they would not dare to do in any other situation."—ἤπ' ξαντοῖς. "At themselves."—καὶ ὕρχοντο ἐφίσταμενοι,
k. τ. λ. "And they danced, stopping (for that purpose) wherever they might happen to be, as if showing off to others."

CHAPTER V.

§ 1-3.

Χάλυβας. These were a branch of the nation already described. Compare iv., 7, 15, seqq.—καὶ ὁ βίος ἦν τοῖς πλείστοις, k. τ. λ. "And their living was, for the most of them, from working in iron," i. e., from mining and forging.—Τιβαρνηός. Apollonius and Dionysius Periegetes designate the Tibareni as "rich in flocks," or πολύφημοι (Apoll. Rh., ii, 377.—Dionys. Per., 767); and their country, according to Eustathius (ad Dionys., l. c.), extended as far as Armenia Minor. Cotyora was situated in their territory. They appear to have been a very cheerful race, and to have made the chief good of life to consist in laughing and sportive amusements. (Pomp. Mel., i., 19 10.—Steph. Byz., s. v. Τιβαρνηα.—Compare Wagner, ad Ammian. Marcell., xxii., 8, 21.)—πολλὰ πεδινοτέρα. "Much more level," i. e., than that of the Mossyneoci.—ἐξηρέτουν προσβάλλειν. "Wanted to make an attack." They were disposed, in other words, to repeat the uncalled-for attack made upon the Drilæ.—τὰ ξένια. "The gifts of hospitality."—ἀπεδέξαντο γνώμην. The priests happily prevented this plundering of a peaceful people.—οὐδαμῆ προσώπο. "In no wise permitted."—Κοτώφα. Cotyora was at this time a rich and prosperous colonial town; but having been diminished in power by the building of Pharmacia, by King Pharmaces, who carried off the greater part of its population to inhabit the new city (Strab., xii., p. 261), it was in Arrian's time scarcely more than a village. (Peripl., p. 17.) The site is supposed to correspond to the modern Pereshbat. (Ainsworth, p. 204.—Hamilton, i., p. 267.)—Συνωπέων ἀποίκους. Observe that ἀποίκους is in apposition with πόλιας, as contained in πόλιν. (Schneider, ad loc.)

§ 4-6.

ἐπέζευσεν. "Had proceeded by land." Aorist of πεζέων.—πλῆθος τῆς κατάβασις τῆς δόνου. "The full amount of the descent, along the route." The march from Upper Asia down to the coast of the Αἰγαῖον is termed κατάβασις, just as the march upward was styled ἀνάβασις.—ἐν Βαβυλῶνι. "In the Babylonian territory." Literally, "in Babylon." The name of the city embraces that of the adjacent territory.—πομπάς. "Processions."—κατὰ ἔθνος. "According to his na-
tion."—τὰ μὲν ἐκ τῆς Παφλαγονίας. Xenophon considered the country of the Tibareni to end at Cotyora, and to be succeeded by Paphlagonia. But compare note on Τιβαρηνοὺς, § 1.—ἐἰς τὸ τεῦχος. "Within the city-wall."

§ 7-9.

περὶ τῶν Κοτυρωρίτων, κ. τ. λ. "For both the city of the Cotyrites."—καὶ φόρους ἐκέλευος ἔφερον. "And they (the Cotyrites) paid tribute unto them." Observe here the change from the city to its inhabitants. By φόρος is strictly meant "that which is brought," or "brought in," and so usually "tribute."—προηγόρει. "Spoke for them," i. e., as their foreman or head.—δεινός. "Able," i. e., clever, powerful.—ξυνηθησαμένοις. "To congratulate you." Supply ὑμῖν.—τολλῶν τε καὶ δεινῶν. In forms of this kind it is most usual to employ καὶ alone, so that τέ is added here for emphasis' sake.—ἀξίωμαν δέ. "We think, moreover, that we are entitled." More literally, "we think it worthy," "we claim."

§ 10-12.

βαρβάρους ἀφελόμενοι. "Having taken it from barbarians."—διδ καὶ δαμόν ἡμῖν φέρονσιν, κ. τ. λ. "Wherefore, also, these men pay unto us an appointed tribute, and the Cerasuntians and Trapezuntians in like manner."—ἐνίονες σκηνοῦν. "Are, some (of you), lodging." Observe that ὑμᾶς, the whole, is here put in the same case as its part (ἐνιον.) In construing, however, it is nearer to take them separately, in accordance with our own idiom; "that you . . . are, some of you," &c. (Matthiae, § 319.)—οὐ πείθοντας. "Without the consent of the owners." Literally, "not persuading."—οὐκ ἄξιονεν. "We do not think becoming."—Κορύλαυ. Corylas was the present ruler of Paphlagonia. A vassal, originally, of the Persian throne, he subsequently threw off his allegiance to Artaxerxes Mnemon, and entered into an alliance with Sparta through Agesilaus. He is also called Cotys. (Smith, Dict. Gr. and Rom. Biogr., s. v. Cotys.)—φίλου ποιεῖσθαι. Observe the force of the middle, implying to make friendly unto one's self.

§ 13-16.

ἀγαπώντες. "Content." More literally, "well pleased."—ἀμα τε χρήματα ἄγειν καὶ φέρειν. "At one and the same time, both to drive and carry off things," i. e., "both to bring away valuable booty." Compare note on ἔφερε καὶ ἤγε, ii., 6, 5.—ἐν Τραπεζούντει μέν. Opposed to Κοτυρωρίτας δέ, § 19.—ἀνθυμενοί. "By purchasing them."—καὶ ἀνθ' ἐν εἴτιμοισαν, κ. τ. λ. "And, in return for the things in which they
honored us," &c. Attraction for ἄντι τῶν ἀ.—ὁποίων τινῶν ἡμῶν ἔτυχον. "What sort of persons they found us."—πάρεια γὰρ ἐνθίστα. "For those are here present."—ἡ πόλις. "That city."—ἀν τε εἰς βάρ-βαρον γῆν, κ. τ. λ. "Whether (we may have come) to either a barbarian territory or a Grecian one." Supply ἔλθωμεν. In antithetical sentences, τε . . . τε approaches in sense to ἤ . . . ἤ, vel . . . vel.

§ 17-19.

Χαλδαῖοις. The Chaldei here mentioned are generally supposed to have been the same with the Chalybes, and a strong argument in favor of this opinion is drawn from the language of Strabo (xii., p. 549): οί δὲ νέν Χαλδαῖοι Χάλυβες τὸ παλαιὸν ὄνομαζοντο. Xenophon has before this spoken only once of the Χαλδαῖοι, namely, in iv., 3, 4, where he speaks of Χαλδαίου μισθοφόρου in the army of Orontas and Artuchus. They are mentioned again in vii., 8, 25, and there, indeed, separately from the Chalybes, but strong doubts have been entertained respecting the authenticity of that whole section as well as the one which follows it.—μᾶλα φοβοῦντος. "Very formidable."—πολεμίους ἐκτησάμεθα. "We made our enemies."—τῶν ἐκείνων. "Of the things belonging to that people." Observe that ἐκείνων does not agree with, but is governed by, τῶν.—Κοτυρίταις δὲ. "As regards, however, the Cotyorites." A species of accusative absolute, intended to subserve the purposes of emphasis.—ὑπετέρους εἶναι. "Are yours," i.e., your tributaries and dependents.—οὗ γὰρ ὡς ϕιλοι προς-φέροντο ἡμῖν. "For they did not carry themselves as friends toward us."—ητίωντο δὲ τῶν παρ' ἑμῶν ἀρμοστήν, κ. τ. λ. "And they alleged that the governor from you was the author of these things." More literally, "they assigned as the cause (aitia) of their so doing." The term ἀρμοστῆς properly denotes a governor of the Greek islands and towns in Asia Minor, sent out by the Lacedaemonians during their supremacy. Here, however, it is used in a more general sense, as the governor of a dependent colony.

§ 20, 21.

ο δὲ λέγετο. "As to what you say, however."—ἡμεῖς ἡξιοῦμεν. "We (merely) required (them)," i.e., thought that we had a good right to ask.—ἡ ἡμᾶς ἔδέχετο αὐτὸ τὸ χαριόν, κ. τ. λ. "After what fashion the place itself received us, after this fashion having entered." Literally, "after what way." Supply ὅδοι. The common text spoils the meaning by inserting a negative before ἔδέχετο. The passage is an ironical one, and the idea intended to be conveyed is simply this: "as the Cotyorites did not give us leave to enter, we entered with-
NOTES TO BOOK V.—CHAPTER V.

out any longer asking their leave.—τὰ ἐαυτῶν δαπανῶντες. “Spending their own money,” i. e., supporting themselves.—μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὑσιν, κ. τ. λ. “May not be in the power of your governor, but that it may rest with us to carry them away,” &c.—ἐν τῇ τάξει. “In the usual order.”

§ 22, 23.

ἡμεῖς δέ. “We, on our part.”—πολλαπλασίος ἑμῶν. “Many times more numerous than you.”—ἡμῖν καὶ φέλον ποιήσομεν, κ. τ. λ. Zeune and others make a difficulty here, by following the common punctuation, which places a comma after ἑμῖν, and thus connects the pronoun with δοκῇ; for they maintain that Xenophon would have used the middle voice instead of the active ποιήσομεν. Krüger, accordingly, reads ποιήσομεν, the Attic contracted future middle. But there is no need of any alteration, since we have merely to regard ἑμῖν ποιήσομεν as purposely employed to express a still stronger emphasis than the middle voice alone would have done. Compare Kühner, § 363, 4, ed. Jelf.—τὸν Παφλάγιον. Corylas.—πειρασόμεθα οὖν, κ. τ. λ. This remark alone would prove an effectual one with the Sinopians.

§ 24, 25.

ὅτι φέλοι εἰσί. Observe the change of mood from ἥκοιεν to εἰσί, and the animated air which the indicative imparts.—τοὺς ἐνθάδε. The Cotyorites.—πολλὰ τε καὶ φιλικά διελέγοντο. “They conversed about both many and friendly things,” i. e., they had a long and friendly conversation. The best MSS. prefer φιλικά here. Some, however, give ἐπιτήδεια, “they conversed about both many things, and such as concerned both parties.” Compare Luzerne, “ce qui concenoit les uns et les autres.”—τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς, κ. τ. λ. “They asked also, particularly about the rest of their route, (such things) as each wanted (to know).” The Sinopians were anxious to ascertain the future movements of the Greeks, and the Greeks equally anxious to ascertain the best and most expeditious route homeward. The literal meaning of τὰ τε ἄλλα καὶ, κ. τ. λ., is, “among other things, they also asked,” &c.; but, as we render prominent by this mode of expression only that which is distinguished, it ought always to be translated “particularly,” “especially,” &c. (Buttmann, § 150.)
CHAPTER VI.

§ 1, 2. παρακαλέσαντας. "Having called in."—χρῆσιμοι ἄν ἔδοκον εἶναι, κ. τ. λ. "The Sinopians appeared likely to prove useful."—προσεθεὶν ἔδοκεν Σινωπίων. "There seemed, also, to be a need of the Sinopians."—καὶ ἥξιον, Ἠλλήνας ὄντας Ἑλλησί, κ. τ. λ. "And requested that, as Greeks toward Greeks, they would in this first receive them in a proper manner, both in being friendly of feeling unto them, and in advising them for the best," i. e., that they would act toward them with all the frankness that ought to characterize the intercourse of Greek with Greek, and, as the first proof of their sincerity, both show good feeling and give good advice. We have given to the words Ἠλληνας ὄντας Ἑλλησί the explanation of Stephens, "ut Graecos se Graecis exhibentes," which appears to be the only true one. Hutchinson, on the contrary, makes Ἑλλησί depend on εἶναις, in which he is followed by Schneider, Bornemann, Buttmann, and others.

§ 3, 4. ἀπελογήσατο περὶ οὐ εἶπεν, κ. τ. λ. "Alleged in his own defense, respecting what he had said, (namely), that they would make the Paphlagonian their friend, that he did not say it as if they were about to make war upon the Greeks, but (meaning), that though it was in their power to be friends with the barbarians, they shall prefer the Greeks."—ἐπενεςύμνος. "Having uttered an imprecation (on his own head)."—πολλὰ μοι κάγαθα γένοιτο. "May many and good things befall me." Observe the employment of the optative without ἄν, to denote a wish.—αὕτη γὰρ ἡ ἱερὰ ξυμβολή, κ. τ. λ. "For that very consultation which is said to be sacred in its nature appears to me to be present here." An allusion to a common proverb of the Greeks, ἱερὸν ἡ συμβολὴ χρῆμα, "Consultation is a sacred thing." (Compare Plato, Theag., p. 122, B: λέγεται γε συμβολὴ ἱερὸν χρῆμα εἶναι.) Hence, the meaning of Hecatonymus is as follows: this is now, as appears to me, the very time and place for applying in its full force the well-known proverb, that consultation is a sacred thing, and should not be profaned by falsehood or insincerity.

§ 5-7. πράγματα. "Trouble."—ἄν κομίζῃσθαι. "If you are conveyed."—ἂν δὲ σέλλησθαι. "But if you are sent." We have preferred here the ordinary meaning of the verb, the more especially as it implies
the idea of being guided on their way.—ὡς δέσαι τοὺς μαχημένους ἐποιεί. “It will behoove you to be the fighters,” i.e., all the trouble will fall upon you.—λεκτέα ἡ γεγυνάκα. “The things which I know must be spoken.”—πεδία κάλλιστα. Especially the plains of Themiscyra and Gadilonitis. (Strab., xii., p. 546, 548.)—δρῆ ψηφλάτσα. In particular, Mount Olgasys and Mount Cytorus. (Strab., xii., p. 562.—Plin., H. N., vi., 2.)—όν γὰρ ἐστιν ἀλλαγ. ἢ τὰ κέρατα, κ. τ. λ. “For it is not possible by any other than where the peaks of the mountains on each side of the road are high.” The allusion is to a narrow pass, with lofty mountains towering on either side of it. By κέρας here is meant any projection or elevation of a mountain, e.g., a mountain peak, like the Swiss Schreckhorn, Finsteraarhorn, &c.—ἀ κρατεῖν κατέχοντες, κ. τ. λ. “By holding possession of which, even a very few would be able to prove superior (to you).” The pass here meant appears to be in the range of mountains which extends northward into the sea to form Cape Iasonium, now Yasun Burnu, and which Kineir succeeded in crossing. (Ainsworth, p. 205.)

§ 8.

ἵππειαν. “Cavalry.” Paphlagonia was a country well adapted for cavalry, and was consequently famed for this species of force.—καὶ νῦν οὕτως οὐ παρεγένωντο, κ. τ. λ. “And but lately these men did not present themselves unto the king calling them; on the contrary, their ruler entertains loftier notions of himself, than to obey such an order.” The allusion is to Corylas, who, at a subsequent period, sided openly with Agesilaurus. On the occasion here alluded to, he had, when summoned to court, as a test probably of his loyalty, refused to obey. The Paphlagonian chiefs, indeed, at all times, knowing their strength and the peculiar resources of the country, considered themselves almost independent of the Persian satraps. (Cramer, Asia Minor, i., 218.)—τά τε ὅρη κλέψαι, ἤ φθισαι λαβόντες. “To gain the mountains secretly, or to anticipate (the enemy) in taking possession of them.”—Θερμώδοντα. The Thermodon is now the Thermeh Su. A little town on the left bank of the river is also called Thermeh. (Hamilton, i., 281.) This river rises in Pontus, in the mountains, on the confines of Armenia Minor, and pursuing a course nearly due west, until it reaches the plain of Themiscyra in Paphlagonia, then turns to the north, and empties into the Sinus Amisenus.—ἲπν. The Iris also rises in Pontus, and empties into the Euxine near Amisus. It is called by the Turks Tokatlu, but near its mouth it is more usually styled Yeshil Irnak, or the Green River.—Ἄλκτων. The Halys rises on the confines of Pontus and Armenia Minor, and enters the Euxine
some distance to the northwest of Amisus. It is now the Kizil Irmak, or Red River.—όργανον καὶ τὸ Παρθένιον, κ. τ. λ. \text{"In like manner, also, the Parthenius is impassable," i. e., without boats.} The Parthenius formed the boundary between Paphlagonia and Bithynia, and fell into the Euxine to the southwest of Amastres. It is now the Bortan, as the modern Greeks term it. The Turkish name, according to Ainsworth, is Su-chati.

§ 10, 11.
\text{"Difficult only."—ἔστω ἐνθέντες μέν, κ. τ. λ. \text{"It is in your power to coast along from this quarter to Sinope."—οὖν πεζῷ, οὖν κατὰ θάλασσαν ἀπορία. \text{"There is no want of a passage either by land or by sea."—φιλίας ἕνεκα τῆς Κορώνα λέγειν. \text{"That he said them through friendship which he had for Corylas."—πρόξενος. Compare v., 4, 2.}

§ 12, 13.
\text{"Have chosen the mode of prosecuting their route, which you advise."—οὖτω δὲ ἔχει. \text{"And now the affair stands thus," i. e., and now the terms on which we will sail away are the following.—ὡς ἐνα μὴ κατάλειπεσθαι ἐνυδὰ. \text{"So that not a single one (of us) be left behind here."—οὕτως ὅπου μὲν ἂν κρατῶμεν. \text{"That, wherever we may be strongest."—ἠπειροθεμέθα. \text{"We shall be caught," i. e., we shall be found to be.—ἐν ἄνθρωποῖς χώρα. \text{"In the situation of slaves." The term χώρα is frequently employed to indicate the place assigned to any one in life, one's post, station, office, &c. Compare the Latin locus.}

§ 15-17.
καὶ μαλὰ ἢδη διὰ τὴν τριβὴν ἰκανοῦς. \text{"And now, through exercise very efficient."—ἐνθάσασθαι ἄν ἄπ' ὄλιγον χρημάτων, κ. τ. λ. \text{"Where so large a force could not have been provided from small means," i. e., at a small expenditure.—κατοκισάντας. \text{"By their having founded." Xenophon alludes here to himself, in conjunction with the other Greeks composing the army. Haken thinks, from § 30, that Xenophon had in view the seizing and enlarging of Cotyora. (Hak., ii., p. 475.)—γενέσθαι ἄν αὐτῷ ἐδόκει. \text{"It seemed to him likely to become."—τοὺς περιοικοῦντας. These being neither brave nor skilled in war.—καὶ ἐπὶ τούτοις ἐδύνατο. \text{"And, with this view, he inspected the entrenches," i. e., of a victim which he caused to be sacrificed for this purpose.—Συλακὸν καλέσας. Compare i., 7, 18.—καταμείναινον. \text{"May settle somewhere (away from home).”—καταμεινάναι. \text{"To remain (where it now is)."}
οὐς ἐλαβε δαρεικοῦς. Φορ τοὺς δαρεικοῦς οὐς ἐλαβε.—οτε τὰς δέκα ἡμέρας, κ. τ. λ. "When, on inspecting the entrails for Cyrus, he told the truth about the ten days." Compare 1., 7, 18.—Δαρδάνεις. Compare iii., 1, 47.—ει μὴ ἐκπορωθαί, κ. τ. λ. "Unless they shall supply pay to the army, so that they have provisions when sailing out."—οτι κινδύνευσε μειναι, κ. τ. λ. "That so large a force will be in danger of remaining in Pontus," i. e., there will be a danger of so large a force remaining. Observe here the repetition of οτι. When οτι or ὡς is separated from the clause to which it belongs by a parenthetical clause, the conjunction is sometimes repeated, either accidentally or for the sake of the clearness. (Kühner, § 804, 3.)—καὶ ἐν τῷ ἀπόπλω ἐχειν τὰ ἐπιτίθεια. "Both how to have provisions in our sail homeward."—τοὺς οἶκους. Referring to those who composed their families.—τῆς κύκλῳ χώρας περί τὸν Πόντον, κ. τ. λ. "Having selected (a spot) out of the country inhabited in a circle around the Euxine, wherever you may wish to take possession of it." Observe that τὸν Πόντον is here employed to designate the Pontus Euxinus. Compare v., 1, 9.—πλοῖα δ’ ὑμῖν παρέστων. "Ships are thereupon ready for you," i. e., here are ships ready for you. The particle ὡς, which marks the apodosis here, is extremely awkward. Leunclavius conjectures ὡς, which Hutchinson adopts.

§ 21–24.

τὰ αὐτὰ ταῦτα ἐροῦντας. "To tell these same things," i. e., to confirm the account of the merchants.—προστατεύσατε. "To bring it about by his influence." This verb properly means, "to stand at the head of," "to be a ruler over," &c., and hence, to take the lead in an affair, to bring about certain results by the influence which such a situation gives.—οὐ δεῖ προφέξειν τῷ μονῆ. "We ought not to think of staying here." Supply τὸν νοῦν after προφέξειν, and compare Sturz, Lex. Xen., s. v.—τῆς Ἑλλάδος περὶ πλείονος. "Of more value than Greece."—ἀπὸ νομήνας μισθοφορῶν, κ. τ. λ. "That I will furnish, as pay, a Cyzicene to each per month, (computed) from the beginning of the month," i. e., from the beginning of the present month. The common text places a comma after νομήνας, connecting it with ἐκπλήσσε; but compare § 31.—Κύζικηνών. Supply στατήρα. The Cyzicene, or Cyzicenian stater, was a gold coin, so called from the city of Cyzicus. Its value was twenty-eight Attic drachmas, or somewhat over $4 75.—ὑπάρξει ὑμῖν. "Will be at your service." Compare Krüger, "Wird zu Diensten sein."—ἐμπείρος. "Familiar with."—τῆς Φαρναβάζου ἀρχῆς. The satrapy of Dascylus, compre-
hending the provinces just named, together with Bithynia.—tà μὲν ... tà δὲ. "Partly ... partly."—Δερκυλιδῆς. When Dercylidas was the Spartan harmost at Abydus.

§ 25–27.

περὶ στρατηγίας. "About the command of the army."—Χερθόνησον.
The Thracian Chersonese is meant, the peninsula of Thrace between the Sinus Melas and the Hellespont, a tract of country remarkable for its fertility.—ἀστε τῷ βουλομένῳ ἐνοικεῖν. "So that it will be in the power of him wishing it to dwell therein." Supply ἐσεθαί from the previous clause. (Weiske, ad loc.)—μαστέων. "To seek for it," i. e., for this land.—ἐστὶ δ' ἄν, ἐφ', ἐκεί γένησθαι. "But until, added he, you may get there."—ἀστε ἐκπλεῖν. "So that they sailed," i. e., provided they sailed.—ἐν τούτῳ. "Meanwhile."—ὡς δεινὸν ἐν ἴδιοι, κ. τ. λ. "That it was a thing not to be endured, that Xenophon should both in private try to persuade (persons) to stay," &c. For this meaning of δεινὸν, consult Sturz, Lex. Xcn., s. v. 7.

§ 28–30.

ὅπως ταῦτα τυχάνω, κ. τ. λ. "In order that I may say, and think, and do those things which," &c. Observe the construction of τυχάνω with the participle.—ἀρχεσθαί λέγειν. "To begin to speak."—τὸ μὲν μέγιστον. "The thing of the greatest importance." Observe here the force of the parenthetical accusative, which is in apposition, in fact, with the clause coming after. (Matthiae, § 432, 5.)—ἀπειροῦν. Supply τῶν ἱερῶν.—ἐπισοφήλη. "Plotting."—ὡς ἄρα γιγνώσκων. "As knowing, forsooth."—ἐξίνεγεν γὰρ τῶν λόγων. "For he circulated the report." Literally, "he brought out (i. e., published) the report."—τοῦτ' ἄν ἐκσκόπουν, κ. τ. λ. "Would have looked out for that, from which it resulted that you, having taken a city, might, the one of you that pleased, sail away now," &c. Haken thinks that Xenophon alludes here to the city of Cotyora. Compare note on § 15.

§ 31–33.

ἀπὸ νομηματίς. Compare § 23.—σωφρονοῦς, ἐνθαδειαλομέθα. "That we, being safely conveyed (to that quarter) where we wish (to be)." Supply ἑνταῦθα after σωφρονοῦς,—πορείας. A much neater reading than σωφρονίας, though the latter is preferred by Dindorf.—ἐκεῖνης τῆς διανοίας. "From that idea of mine," i. e., of remaining and settling here.—ταῦτα πράττειν. Referring to his plan of settling.—ἀναπαύσασθαι χρῆναι. Several editors object to ἀναπαύσασθαι here, on the ground that ἀναπάυσαμαι is never employed for the simple παύσαμαι,
and they therefore read παύεσθαι. As regards the tense, however, the aorist is certainly preferable, since the reference is to an instantaneous action. With regard to ἄναπαύομαι itself, it may be remarked, that Xenophon probably means it to be more emphatic here than the simple verb would have been.—δόμω μὴν ὄντες πολλοὶ.

“Being many together.”—ἐν εἰναι. “Likely to be.”—ἐν γὰρ τῷ κρατ-εῖν, κ. τ. λ. “For in the exertion of superior force is also the taking of the property of the weaker,” i. e., it forms a part of it.—καὶ κατὰ ὑπὲρ γενομένης τῆς ὑπνάμεως. “And your force having been made into small portions,” i. e., broken up into small parties.—οὖν χαίροντες ἐν ἀπαλλάξασε. “Nor would you be likely to depart with impunity,” i. e., uninjured. Literally, “ rejoicing.” Compare, Krüg., ad loc.—δοκεῖ οὖν μοι, ἄπερ ἡμῖν. “(The same things), then, seem good to me which (do) to you.”—ὅ ἀπολίπεις τίνα ληφθῇ. “Or be caught leaving any one behind.”—κρίνεσθαι αὐτῶν, κ. τ. λ. Xenophon evidently seeks to retaliate here on Silanus and his other adversaries. (Haken, ii., p. 168.)

§ 34, 35.

ἐκπειράτει λέγειν. “Attempted to show.”—οὐκ ἴνειχοντο. “Did not endure it.”—καὶ Ζευσφὼν αὐτός, κ. τ. λ. “And that Xenophon himself had put it to vote.”—τὰ δὲ χρήματα, κ. τ. λ. “But the money of the pay, which they had promised to Timasion and Tharax, they had proved false about.” The common text has μισθοφόρος. The position of this word, whichever form we adopt, is extremely awkward here, and probably, as Krüger thinks, arose from a gloss.

§ 36, 37.

ἐκπεπληγμένοι ἦσαν. “Were astounded.”—οἰς ἄνεκοινοῦντο, κ. τ. λ. “Unto whom they used to communicate what they were before this attempting to bring about.” The editions generally give ἄνακεκοίνωντο; but the imperfect, the reading of one of the best MSS., seems decidedly preferable.—ὅς Χειρισόφῳ ὑπεστρατήγηε. “Who commanded under Cheirisophus.”—ἐίς Φάσιν. Compare iv., 6, 4.—Αἴτησιν νόιδοις. “A grandson of Αέetes.” Strabo says, that the name Αέetes was a common one for the monarchs of Colchis (ἐπιχώριον τούνομα). It is not very probable, however, that Xenophon would give here the name of the grandsire, without mentioning that of the ruling monarch himself; and it would seem, therefore, that he brings in the name of the fabulous parent of Medea, as being well known at that time throughout Greece, though, in point of legendary chronology, far more remote than the present passage would imply.
CHAPTER VII.

§ 1-4.

ταῦτα ἀνεπύθουστο πραττόμενα. "Heard that these things were doing."—λέγει. "Tells them."—καὶ εὐλογοι εὐγίνοντο, κ. τ. λ. "And gatherings began to take place, and rings to be formed." Literally, "and rings to stand together."—καὶ μιᾶ αὐθεροὶ ἤσαν μή, κ. τ. λ. "And they were much to be feared lest they should do what they had done to the heralds of the Colchians, and to the clerks of the market," i.e., it was greatly to be feared lest they should do, &c. No mention has been made before this of any such occurrence as is here referred to. The account is only given afterward in § 13. Krüger seeks to defend the writer for this arrangement, on the ground that, if he had mentioned the matter before, he would have been compelled to employ here an awkward repetition. (de Authent., p. 30.)—ἀγορανόμοις. These ἀγορανόμοι belonged to what we would call, in modern parlance, the commissariat. They regulated the buying and selling in the market that was furnished to the soldiery.—ἐξαγαγεῖν αὐτῶν ἄγοράν. "To convene an assembly of them." This is the only instance in Xenophon where ἄγορά occurs in the sense of ἐκκλησία. This signification is much more frequent in Epic than in Attic Greek.—τῶν μὲν στρατηγῶν οὐ κατηγόρει, κ. τ. λ. Xenophon does not divulge unto the troops that the generals had come unto him, and recommended the very step which had occasioned the commotion on the part of the soldiers, although such a statement would at once have fully exculpated himself.

§ 5-7.

οὕτως αὐτὸις χρῆσθε, ἅπερ ἄξιον. "So treat them even as is fitting."—ἐφι. "Continued he."—ροδομαλίν πρὸς ἦ. "(He must go) the contrary direction, toward the east." Supply δὲ πορεύεσθαι.—ὡς ἡλιος, ἐνθεν μὲν ἀνίσχει, κ. τ. λ. "That the sun, from what quarter it rises, sets, moreover, in the same; and in what quarter it sets, rises, moreover, from the same." Observe here the peculiar employment of δὲ, not only in the apodosis of the first clause, but also in the protasis and apodosis of the second. Schaefer, dissatisfied with the present reading, however, proposes the following: ἐνθεν μὲν ἀνίσχει, δύται μὲν ἐνταῦθα, ἐνθα δὲ δύται, ἀνίσχει δ' ἐντεύθεν. (Melet. Crit., p. 111.) Weiske, also, has a different lection, namely, ἐνθα μὲν ἀνίσχει, δύται δ' ἐνταῦθα: ἐνθεν δὲ δύται, ἀνίσχει δ' ἐντεύθεν; and he supposes that
the speaker called in gesture to make his meaning clearer.—ὅτι βο-
ρέας μὲν ἔξω, κ. τ. λ. Compare Polybius (ii., 44, 10): εἰσάγει μὲν εἰς
τὸν Πόντον Νότος, ἔξαγε δὲ Βορέας.—ὡς καλοὶ πλοῖοι εἰσίν, κ. τ. λ.
“That it is fair sailing for Greece.” Literally, “that there are fair
sailings,” &c.—ἔστιν ὅπως τις. “Is it possible that any one.” (Com-
pare Kühner, § 817, Obs. 4.)—ὅστε ἐρμαίνειν. Supply εἰς τὰ πλοῖα.

§ 8-10.

ἄλλα γὰρ, ὅπόταν, κ. τ. λ. “But (I will not, some one may say,
thus openly impose upon you), for I will put you on board when there
is a calm!” Xenophon here starts another objection on the part of
the soldiery, which he then proceeds to dispose of very summarily.
Observe that ἐμβιῶσθαί is the Attic contracted future for ἐμβιῶσα.—ποιῶ
δ᾽ ὅπως ἐκαταρτήθητας, κ. τ. λ. “I will suppose, however, that, deceived
and tricked by me, you have come to the Phasis.” Observe here the
peculiar employment of the indicative to indicate a supposition.
Literally, “I make (i. e., suppose) that you, deceived, &c., have
come.” (Matthiae, § 510, 7.)—καὶ δὴ ἄποδανομεν. “And, as a
matter of course, we land.” Observe the force of δὴ.—τομαί εἰς.
“Will be only a single individual.”—πῶς οὖν. “On what grounds,
then.”—ἡ οὖσω περὶ αὐτοῦ, κ. τ. λ. “Than for planning thus concern-
ing both himself and you.”—εἰ τις τι ἄγαθον δύναται. Supply λέγειν.
—ἡ ἐγγυγορέναι περὶ τῆς ὑπετέρας, κ. τ. λ. “Or from watching for
your safety, if caring (for it).”—ἐγὼ τινὶ ἐμποδῶν εἰμι; “Am I a hin-
derance to any one?” i. e., do I stand in any one’s way!—παρίσται, ἄρ-
χέτω. “I yield to him; let him command.” Compare Halbkart: “Ich
mache ihm Platz.”

§ 11-13.

ἄλλα γὰρ. Compare iii., 2, 25.—αὐτὸς ἐκαταρτῆθηκαί ἄν ταῦτα.
“That he, of himself, could have been deceived in these things, or that
another could have deceived him,” i. e., could, either through his own
error, or through the influence of another, have been so far misled
as to believe these charges against Xenophon, and that he actually
intended to convey the Greeks to the Phasis. Compare Bornemann
and Halbkart, ad loc., and observe that ἄν is to be repeated with ἐκ-
αταρτήσα.—ὅτιν δὲ τούτων ἄλλως ἔχετε. “And when you shall have
enough of these things,” i. e., shall have been satisfied on this head.—
ὁλου ὅνω ἐν τῇ στρατίῳ, κ. τ. λ. “What state of things I see beginning
in the army; for if this shall go on, and shall be such as it is gradu-
ally showing itself (to be),” &c. Observe here the force of ὅτι
in ὑποδείκται, as referring to something that shows itself by little and
little, that is, in the present instance, by various indications through-
NOTES TO BOOK V.—CHAPTER VII.

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out the army. (Krüg., ad loc.)—λέγειν. "To say on."—διὰ χωρία ἦν ἐν τοῖς ὄρεσι, κ. τ. λ. "That there were places in the mountains belonging to the barbarians."—ἀλλα ἐν εἰξον. Attraction, for ἀλλα τῶν ἂ εἰξον.—ἀπελθεὶν. The common text has ἔλθειν. Dindorf reads ἀπῆλθον, from some of the MSS. The lection which we have adopted is the conjecture of Lion. We might endure ἀπῆλθον if doxei preceeded.

§ 14-16.

τοῦτο καταμαθών ὅτι εἰη. For καταμαθών ὅτι τοῦτο εἰη.—διὰ τὸ φίλιον νομίζειν εἶναι. "Through its thinking that it was on friendly terms with us."—ἐν ὧν ἐτύγχανον οἱ ξύσκηναι, κ. τ. λ. "In which his comrades happened to be sailing past."—ξυνωμολόγησαν. "Had concerted."—πορευόμενον δ’ αὐτόν φθάνει, κ. τ. λ. "But the day, having come on, gets before him on his march," i. e., daylight overtakes him before he reaches the place.—ξυστάντες. "Having come together."—ἀπὸ λιχυ-ρῶν τόπων. "From their strong-holds."

§ 17, 18.

ἐν τῷ ἡμερᾷ, ᾗ. "On the day on which." Supply ἐν with ᾗ, from the previous clause. When a relative refers to a noun or pronoun joined with a preposition, it is itself used without one. (Matthia, § 595, 4. Compare Schaefer, ad ÓEd. Col., 749.)—τῶν πλεόντων. Referring to those who, in chap. iv., 1, are said ἵκ Κερασοῦντος κατὰ θάλατταν κομίζομαι.—οὕτω ἀνηγμένοι. "Not having yet weighed anchor." Supply τῶν ἄγκυρας.—πρὸς τὸ κοίνῳ τὸ ἡμέτερον. "To our public council," i. e., to the council of the Grecian commanders. Compare Sturz, Lex. Xen., "ad nostrum consilium publicum."—τι ἡμῖν δόθειν. "Why it had appeared good unto us."—ἐπεὶ μὲν τοι σφιη λέγειν, ἔφασαν, κ. τ. λ. "They (the Cerasuntians) said that when they told them, however, that the thing had not proceeded from," &c. Observe that σφιης and ἔφασαν both refer to the inhabitants of Cerasus, and therefore the nominative is employed with the infinitive. The common text has σφις, for which Schaefer conjectured σφις. As regards the employment here of the infinitive itself, compare the remark of Buttman (§ 141, 3, n.). "In the use of the infinitive for quoting the language of another, or in any other dependent discourse, the Greeks go further than the Latins in this respect, namely, that they more frequently employ this construction with relatives, and also in the protasis."—καὶ τοῖς νεκροῖς κελεύειν αὐτῶν, κ. τ. λ. "And that they invited those who desired this to take and bury their dead."
§ 19–22.

τὼν δ' ἀποφυγόντων τινές, κ. τ. λ. Referring to the party that had gone out with Clearetus.—αισθόμενοι δὲ τῶν βαρβάρων. A change to the recta oratio. Why the writer did not say αἰσθομένους δὲ ἀπὸ 
tολμήσαι, the accusative βαρβάρους sufficiently indicates.—οἱ τῶν Ἐξαλύνων νεκροί. Those who had fallen in the affray between Clearetus and the barbarians—ἐξωθεν τῶν ὀπλῶν. Compare note on ἐν προ 
τῶν ὀπλῶν, ii., 4, 15.—παίε, παίε, βύλλε, βύλλε. "Hit, hit, fling, fling." Compare Aristophanes, Acharn, 269, seq.—ὡς ἄν καὶ ἑώρα 
κότες, κ. τ. λ. “As having, also, seen the affair at home.” Literally, "with them." From the frequent use of the formula ὥς ἄν in Greek, it lost its proper force, and assumed, as here, an adverbial meaning, quasi. In strictness, however, ἀποφυγόντες is understood. (Kühner, § 430.—Krüg., ad loc.)


dεινότατα ποιοῦσι τὸ στρατεύμα. "Treat the army most dreadfully." Compare, as regards the term ἄγορανόμος, the note on § 2.—ιεσθαι. We have here, as well as in ἰεσθαι further on, given the stronger form of expression. The common text has ἵναι and ἰεσθαι.—καὶ 
τούτος τί δοκεῖτε; "And what think you of these persons?" i. e., what think you of their flight? Compare the explanation of Krüger: "Was meint ihr von diesen? i. e., quid de corum fuga censetis?"— ἐδεισαν δὲ μὴ λύτα, κ. τ. λ. "They feared, however, lest some mad-
ness had fallen upon us, as (is wont to do) upon dogs.'—ei οὖν ταῦτα τοιαῦτα ἐσται, κ. τ. λ. "If, then, these things are to be so, see of what 
sort the constitution of our army will be," i. e., if, then, such things as these are going to take place, &c.

§ 27–29.

ὑμεῖς μὲν οἱ πάντες. "You, the whole army," i. e., you acting as a 
body.—ἀνελέσθαι. "To take up."—ιδία. "In private," i. e., by pri-
vote intrigue.—κατακειόντες τούτοις οἱ βουλόμενοι. "Those who 
wish it, having killed these."—τῶν λόγων. "The proposals."—ἐν οἴσι-
μιδ χῶρα. "In no estimation." Compare note on ἐν ἀνδραπόδων χώρα, 
chap. vi, § 5.—ἀκριτον. "Untried."—ήν ὅπως οἱ πεισόμενοι αὐτῷ, 
κ. τ. λ. "If there shall be those who will obey him as it happened even 
now," i. e., in case he shall find a disorderly crowd ready and willing 
to obey such a mandate, &c.—οία δὲ ψυχαί καὶ διαπετράχασιν, κ. τ. λ. 
"See, moreover, what sort of things these self-chosen generals have ef-
fected for you."—φεύγει εκ τοῦ στρατευματος. "He is self-banished 
from the army."
§ 30, 31.

die 

§ 32, 33.

σκοπεῖτε παθλῶν τινα αυτῶν. "Meditate some cessation of them." Literally, "look out for," &c.—ιδέως. "With cheerfulness," i. e., with the cheerful certainty of propitiating them by the act.—Ἀνοιμάν. "Lawlessness."—ἡν περὶ τὰ μέγιστα τοιαύτα, &c. "If we appear trespassing in regard to such matters (that are) of the greatest importance." Krüger explains τὰ μέγιστα by "jus fasque," or, in other words, human and divine rights. The reference is, as Balfour remarks, principally to the murder of the heralds, involving not only a violation of the rights of nations, but also of the ordinances of religion. The ill treatment of the ἀγορανόμου is also alluded to.—οὐ δὲ ὁ πάντων οἶόμεθα, κ. τ. λ. "And who would praise us, being such (in that very quarter) where we think now that we will meet with the praise of all." Supply ἐνταῦθα before οὖ, and refer this last to the land of Greece. Lion, by a harsher construction, refers οὖ, which he makes a relative pronoun, to ἐπαινοῦν, and construes as follows: τίς ἢ μις . . . . ἐπαινόεις (τὸν ἐπαινοῦν) οὐ ἐπαινοῦν πάντων οἴόμεθα τετείγοντες; Krüger sides with Lion; but Dindorf, Bornemann, and Poppo are in favor of the first explanation.

§ 34, 35.

toῖς μὲν τούτων ἄρξαντας, κ. τ. λ. "That the persons who began
CHAPTER VIII.

§ 1, 2.

δίκην ψοσχεῖν. "Should undergo a trial," i.e., should undertake to give a satisfactory account.—καὶ διδόντων. "And they giving (an account of their conduct)." Supply δίκην.—ωμε τῆς φυλακῆς, κ. τ. λ. "We were fined each, for their (careless) supervision of the cargoes of the merchant ships, the deficiency (which had accrued, namely,) twenty mine." Verbs of accusing, criminating, condemning, fining, &c., take a genitive of the offense, and hence we have φυλακῆς here after ὠμε. (Matthiae, § 369. Kühner, § 501.) The term γαυλικός means, "of, or belonging to a γαυλός," and γαυλός, in this sense, denotes, properly, "a round-built, Phoenician vessel," and then "a merchant vessel" generally. The cargoes here referred to are those of the ships which the Greeks had taken, as mentioned in chapter i., § 16, and which are there called ἄγωγωμα. The Greeks, having taken these cargoes out of the ships in question, had appointed guards to take care of them, under the command, as would appear, of Philesius and Xanthicles, and these officers were now fined for having allowed an embezzlement of part of these effects to take place. (Spelman, ad loc.)—εἰκοσι μνᾶς. Twenty mine would amount to $352, the mina being equivalent to $17 60.—κατημέλει. "He neglected his duty."—καὶ ὡς ὑμηδόντος τὴν κατηγορίαν ἐποιοῦντο. "And they brought an impeachment against him as acting insolently."—ὅπου καὶ τῷ ῥέγει ὑπόθλευμεθα. "Where we were even perishing with the cold."

§ 3, 4.

οἶνον λέγεις. Attraction for οἶνον λέγεις.—οἶνου δὲ μηδ' ὁσφραίνεσθαι παρὸν. "And it not being in our power even to get a smell of wine." The common text has παρόντος, "wine not being at hand even to smell at." But this is less elegant.—ὑπαγωγεύοντων. Supply ἦμῶν.—οἷς φασίν ὑπὸ τῆς ὑθρεως, κ. τ. λ. "In which they say that, through their viciousness, fatigue is not engendered." Every one knows, remarks Spelman, that asses, and mules, their offspring, have such
an inbred viciousness that no fatigue can subdue it. Xenoph
therefore, means, that he must have been more vicious even
the ass, if he could at such a time as this have been insolent to
any one.—ἐκ τίνος. "In consequence of what."—ἀλλὰ ἄπήτουν, κ. τ. λ.
"Well, then, did I reclaim something, or (did I strike you) while quar-
reling," &c. Supply ἐπαινοῦ before μαχαῖνον. Observe here the em-
ployment of ἄλλα in rapid interrogations, where all after the first
ἀλλὰ may be rendered by "or," and compare Hartung, ii., 38, 43.—
ἀλλὰ μεθύον ἐπαρώνησα. "Or did I, being in liquor, act turbulently
toward you?"

§ 5-7.

eὶ ὁπλιτεύοι. "Whether he served as a heavy-armed man."—ἐλαύ-
νειν. Depending on ἐφι understood. The common text has ἡλαυ-
νων, which is less elegant.—ταχθείς ὑπὸ τῶν συσκήνων. "Having
been appointed (so to do) by his comrades."—ὁ τῶν κύμωνατ ἄτύχων.
"That carried away the sick man."—διέβρεψας. "You threw away."
—τοιαύτη τις ἐγένετο. "Was somewhat as follows."—ἀδέσδακα ἄλλοις
ἀγείν. "I distributed it among others to carry."—ἐπεί. "When."—
καὶ γὰρ ἄξιον. "For it is even worth your while."

§ 8-11.

κατελείπετο. "Was getting left behind."—τοσοῦτον. "So far
(only)." Equivalent to τοσοῦτον μόνον.—ἐπεί προϋπέμψά σε. "After
I had sent you forward." Observe that προύπεμψα is, by Attic con-
traction, for προϋπέμψα.—ὡς κατορύξοντα. "As about to inter."—
συνέκομψε τὸ σκέλος. "Drew up his leg." Literally, "bent together
his leg."—ὑπόσα γε βούλεται, κ. τ. λ. "As much as he pleases, since I,
at least, shall not carry him." Compare the explanation of Muretus:
"Vivat sane quantum vult; nam ego quidem cum hinc non aveham."
For this brutal speech Xenophon struck him.—ἐδοξος γὰρ μοι, κ. τ.
λ. "For you seemed to me to resemble a person who knew that he was
alive," i. e., to have the air of one who knew.—ἤττον τι ἀπέδανεν,
ἐπεί ἐγὼ, κ. τ. λ. "Did he die any the less, after I showed him to you
again," i. e., did all this care on your part save him eventually from
dying, after I had brought him to you at the muster!—καὶ γὰρ ἡμεῖς.
(Certainly not), for we also!"—τούτον ἔνεκα. "On this account."

§ 12, 13.

τοῦτον μὲν ἀνέκραγον πάντες, κ. τ. λ. "All cried out that he had
struck this fellow (too) few (blows)." Supply πληγύας after ὀλγας—
ἀταξιάς. "Disorderly behavior."—δοσις σωζόθαι μὲν ἤρκει δι' ἡμᾶς, κ.
τ. λ. "As many as we were content to be saved by us, we both marching
in rank, and fighting wherever it might be necessary." Literally, "unto as many as it sufficed to be saved," &c. Observe here the peculiar employment of the genitive absolute in ἱόντων καὶ μαχομένων (supply ἐμ), where we would expect the accusative, agreeing with ἔμ. Examples of a similar construction are by no means uncommon in Greek, and, according to Thiersch, § 131, Anm., 2, are employed either for purposes of perspicuity or emphasis. The latter appears to be the case in the present instance. Poppo has collected many instances of the kind from Thucydides, in his edition of that author. (vol. i., p. 119, seqq.) For analogous examples in Latin, which are also not unfrequent, consult Sanctius, Minerv., vol. i., p. 234, ed. Lips.

§ 14-16.


§ 17-19.

ei ὃ ἐπὶ τοῖς πολεμίοις, κ. τ. λ. "But if they had got into the power of the enemy, what harm could they have endured of such magnitude, for which they could have claimed to obtain satisfaction?" i. e., having suffered even the greatest injuries, they would have been unable to obtain redress.—ἀπλοῖς. "Is a frank one," i. e., I attempt no disguise, and the case needs none.—ἀξιῶ ὑπέχειν δίκην, κ. τ. λ. "I claim to undergo punishment, such as parents render to sons," &c. Supply ὑπέχουσιν or δίδοσιν. The remark is ironical, of course.—καὶ οἶνον πλεῖω πίνω. "And drink more wine."—ἐν εὐδία γὰρ ὃρο ὑμᾶς. "For now I see you in a calm," i. e., enjoying calm weather, all tempests having passed away.

§ 20-22.

καὶ θάλασσα μεγάλη ἐπισφέρται. "And a towering sea rushes on." Literally, "and a great sea (i. e., a sea made great by blasts of wind) may be bearing itself onward." Hutchinson compares with this the "magnum mare" of Lucretius, ii., 553.—καὶ νεώματος μόνον ἐνεκα. "Even for a mere nod," i. e., even for the merest slip, the slightest
deviation from orders.—πρωτεύς. "The officer stationed forward." By πρωτεύς is meant an officer who exercised command in the prow of a vessel. He seems to have been next in rank to the steersman, and to have had the care of the gear, and the superintendence of the rowers. (Dict. Ant., p. 392)—κυβερνήτης. "The steersman." He had an elevated seat on the stern. (Dict. Ant., l. c.)—ικανώ γὰρ ἐν τῷ τοιούτῳ, κ. τ. λ. "For, at such a juncture, even small things erred in are sufficient to ruin all."—ἐξοντες ξίφη, οὐ ψήφων, κ. τ. λ. Xenophon means that, as they stood by with arms in their hands, they would have punished him at once had they been convinced that he was in the wrong, and would not have waited to condemn him by their votes at some subsequent period.—ἐξονσίαν ἐπούσατε τοῖς κακοῖς αὐτῶν. "You gave license to the bad among them." Observe that αὐτῶν is here equivalent to τῶν ἀτακτοῦντων, since τῶν ἀτάκτουντα, which precedes, is to be taken collectively.—ἐξοντες. "By permitting," i. e., by not aiding me in punishing them.

§ 23, 24.

δινᾶμεν τῷ ὡς κάμινον, κ. τ. λ. "Struggled hard not to carry his shield, as being a sick man," i. e., alleging that he was sick.—ἀποδέοκεν. "He has stripped," i. e., he has shown life and activity enough in stripping them of their effects.—τοῦτῳ τὰναντία ποίησεν, κ. τ. λ. "You will do to this one the contrary to that which they do to dogs." In place of the accusative, we have in τοῦτῳ the remoter object in theative, but the accusative immediately after in κύνας. This joining of different constructions offends some of the commentators, and they adopt τοῦτον in the first clause, the conjectural emendation of Stephens. But compare iii., 2, 24, and iv., 2, 23; and consult also the remarks of Lobeck, ad Soph., Af., 716 (p. 332, ed. 2), where many similar instances are given.—διδέασι. "They tie up." The common reading is δεσμεύουσι, which Porson altered to διδέασι, 3d plur. pres. indic. of διδύμυι, an Epic collateral form of δέω, on the authority of one of the MSS., and being led to adopt it, also, by the language of Hesychius; Διδέασι. δεσμεύουσι. Observe that διδέασι, from διδύμυι, follows the analogy of τίθεαι, from τίθημι. Porson, in his note on this reading, refers to the remark of Hemsterhuis (ad Thom. Mag., p. 26) on Xenophon's occasional fondness for poetical and Doric forms; a remark which Carmichael (p. 74), by a singular oversight, ascribes to Porson himself.

§ 25.

ἀλλὰ γὰρ. Compare iii., 2, 26.—εἰ μὲν τινὶ ύμῶν ἀπριθομήν. "If I became hateful to any one of you," i. e., did any thing to incur your
hatred. The aorist is here purposely employed to leave the time undefined, the reference being to any and every period during the march alluded to.—χειμῶνα. "Against a storm." The accusative after a verb of aiding. (Compare Kühner, § 568; Matthiae, § 415, n. 3.)—συνεξεπόρισα τι. "Aided in procuring any thing." The earlier editions had συνεξευπόρησα, which Wells, Hutchinson, Zeune, and Weiske, following Stephens, changed into συνεξευπόρισα. Porson, however, condemns this last as decidedly barbarous, and gives συν-εξεπόρισα as the true reading, which Schneider, Poppo, Krüger, and Dindorf adopt. But consult, on the other side of the question, the remarks of Lobeck, ad Phryn., p. 595, seq.—ἀπεμνησκόν. "Recalled to each other's recollection (past events)." Observe here the force of the active, and compare the explanation of Schneider: "Commemorabant beneficia Xenophontis."—καὶ περιεγένετο ὡστε καλὸς ἡχεῖν. "And every thing turned out right." Literally, "and it came round so as to have itself right." Various explanations have been given of this clause. We have adopted that of Brodaus, which Poppo considers the only true one: "Et huc ad ultimum res evasit, ut pulchre se haberent omnia."
BOOK VI.

CHAPTER I.

§ 1.  

ἐκ τούτου δὲ ἐν τῇ διατριβῇ, κ. τ. λ. Schneider, adopting the suggestion of Muretus, calls the present chapter the Ninth of the Fifth Book, and the succeeding chapter the Tenth of the same; and he begins the Sixth Book with the one which we have made the Third chapter. His reason for so doing is, because the present chapter wants the usual recapitulation with which Xenophon, except in this instance, commences each book, whereas the third chapter, according to him, has it. But, in the first place, the recapitulation to which he alludes, as commencing the last-mentioned chapter, interrupts the narrative, and is omitted in four of the better class of MSS.; and, in the next, we find Athenæus (xi., p. 476, c.) actually quoting a part of § 4 of the present chapter, as belonging to the Sixth Book. We have retained, therefore, the common arrangement with the best editors. Either the usual recapitulation is lost for this book, or else Xenophon never wrote one.—ἐκλώπευνον. "Intercepted by stealth," i. e., stole them away and sold them as slaves. The common text has ἐκλώπευνον, for which we have given ἐκλώπευνον on Porson's authority, from Suidas and two of the MSS.—τοὺς πρόσω σκηνοῦντας. "Those who lodged far off."

§ 2-4.  

ἐχοντας ἵππους, κ. τ. λ. These were intended as presents for the Greeks.—ἐπὶ ἐσίνα. "At a hospitable table." Supply τραπέζη. —Δικαίωσαντις. The common text has ἐδόκει δικαίωσαντις. Xenophon very probably wrote ἐπιτηδειοσάτους,—τῶν ἄλμαλῶτων. "Of those that had been captured." Supply βοῶν. The common text has ὕσαντες δὲ τῶν ἄλμαλωτων βοῶν.—κατακείμενοι ἐν σκίμποσιν. "Reclining on couches."—κερατίνων ποτηρίων. "Horn cups," i. e., cups made out of the horns of animals.

§ 5.  

ἐπιὶ δὲ σπουδαί τ' ἐγένοντο, κ. τ. λ. "But when the libations had been performed, and they had sung a paean." Among the Greeks, wine was not drunk until the first course was finished; but, as soon as the guests had washed their hands, unmixed wine was introduced.
in a large goblet, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the "good genius" (ἀγαθοῦ δαίμονος), and was usually accompanied with the singing of the pæan and the playing of pipes. After this libation, mixed wine was brought in, and with their first cup the guests drank to Δίως Σωτήρος. (Dict. Ant., p. 345. Compare Becker's Charicles, p. 251.)—πρὸς αὐλόν. "To a pipe." The term αὐλός is commonly, but incorrectly, rendered by our term "flute." The instrument in question was more like an oboe, as well from its having a mouthpiece, as from its fuller, deep tone.—πεπληγέναι τῶν ἀνώρα. "To have wounded the maîh." We must be careful not to render πεπληγέναι here in a passive sense, a usage prevailing only in the later language, and never with the Attic writers. Buttmann conjectures, therefore, πεπλήγησα, but without any necessity. (Irreg. Verbs, p. 215, ed. Fish.—Compare Poppo, ad loc.)—τεχνικῶς πως. "In an artificial sort of way," i. e., displaying a sort of artistic skill, as acting a part.

§ 6–8.

ὁ μέν. The victor.—ἀδών τῶν Σιτάλκαυ. "Singing the (song) Sitalcas." This appears to have been a Thracian song in praise of Sitalcas, a Thracian king, famed for his valor. It was, however, an early monarch of the name, and not the Sitalcas of whom Diodorus Siculus (xii., 50) makes mention, about Olyn. 88, 1, or B.C. 428. Compare Herodatus, iv., 80, where an earlier Sitalcas is mentioned.—Άινόαν. Compare i., 2, 6.—Μάγνητες. "Magnesians." Natives of Magnesia, a territory of Thessaly, on the eastern coast, between the chain of Ossa and the sea.—τὴν καρπαίαν. "The dance called Carpaian." Supply ὄργανον. The Carpæa was a dance of the mimic class, and peculiar to the Thessalians, in which a husbandman (γεωργός) scuffles with a robber (ληστής), both parties being armed. It is described by Maximus Tyrius, Diss. xii., p. 128, ed. Davies, though less in detail than by Xenophon.—ἐν ῥυθμῷ πρὸς τὸν αὐλόν. "Keeping time to the pipe."—δήσας τῶν ἁνώρα, κ. τ. λ. The same as δήσας τῶν ἁνώρα, αὐτῶν τε καὶ τὸ ἐθύγος ἀπώγει.—τὸν ληστῆν. Supply νικᾶ.—παρὰ τοὺς βοῦς ζεῦγας. "Having yoked him by the side of his oxen."

§ 9.

tοτὲ μὲν . . . τοτὲ δὲ . . . τοτὲ δ'. "At one time . . . at another, . . . and then again."—ὡς δύο ἄντιστατομένων μιμούμενος. "Mimicking as if two were engaged against him."—ιδινεῖτο καὶ ἐξεκυβίστα. "He whirled around, and (then) threw summersets," i. e., threw him
self heels over head. Xenophon, in another part of his writings (\textit{Conviv.}, iii., 11), speaks of tumbling performed over swords placed upright, and he says that the dancer \textit{e\iota\varsigma\tau\alpha\tau\alpha\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\upsilon\varepsilon\rho\varepsilon\alpha\nu\nu\upsilon\omega}. The first of these movements (\textit{\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\tau\alpha\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\upsilon\varepsilon\rho\varepsilon\alpha\nu\nu\upsilon\omega}), according to Weiske, consisted in the tumbler's throwing himself head foremost upon his hands, with his legs bent over his head, and his face toward the ground, as in the following wood-cut from the \textit{Museo Borbonico} (vol. vii., tav. 58); and the other movement (\textit{\iota\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\tau\alpha\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\upsilon\varepsilon\rho\varepsilon\alpha\nu\nu\upsilon\omega}) consisted in the performer's throwing himself back again upon his feet, and resuming the upright posture. If this be so, Krüger's suggestion may be a correct one, that the words \textit{\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\tau\alpha\varepsilon\kappa\upsilon\iota\sigma\tau\alpha\upsilon\varepsilon\rho\varepsilon\alpha\nu\nu\upsilon\omega} may have been dropped from the present passage of the \textit{Anabasis}.

\S 10, 11.

\textit{t\d{\iota} \Pi\nu\epsilon\sigma\alpha\iota\kappa\omicron\nu}. \textit{"The Persian dance."} Supply \textit{\omicron\rho\chi\nu\mu\alpha}. This appears to have been a dance, in the course of which the performer sank on his knee from time to time, and which must, therefore, have been somewhat like the Mazurka. Hence the name \textit{\oen\iota\kappa\lambda\alpha\sigma\mu\alpha} that was given to it commonly, from \textit{\oen\iota\kappa\lambda\acute{\iota}\omega}, \textit{"to crouch down on bended knee."} A description of it is given by Heliodorus, iv., 17. Compare \textit{Jul. Poll.}, iv., 100.—\textit{\oen\iota\kappa\lambda\acute{\iota}\epsilon}. \textit{"He sank on bended knee."}—\textit{Mantinieis}. The Mantineans were the natives of Mantinea, a city of Arcadia, near the centre of the eastern frontier, at the foot of Mount Artemisius. It was in the battle fought in its vicinity that Epaminondas terminated his glorious career.—\textit{\varepsilon\sigma\alpha\nu\nu \tau\eta \eupsilon \rho\nu\theta\mu\bar{\iota} \kappa. \tau. \lambda.}

\textit{"And they moved along in measure, being accompanied by the music of the pipe for the war-tune,"} i. e., the accompanying music being the war-tune that is played when the armed dance is performed. Com-
pare, as regards the ἐνόπλιος ὑπηρετός, the scholiast on Aristophanes (Nub., 651), who describes it as εἶλος ὑπηρετὸς πρὸς τὴν ὀρχήστρα σειώντες τὰ όπλα, but another scholiast informs us that it consisted of a spondee, a pyrrhich, a trochee, and an iambus. Compare Hermann, Elem. Doctr. Metr., p. 351, seq.—ἐν ταῖς πρὸς τοὺς ὑδαίν προσόδοις. "In the processions to the gods." By προσόδοις is here meant a solemn procession to a temple, accompanied by singing and music. —δεινὰ ἵπποι ὑπὸ πάσας τὰς ὀρχήστρες, κ. τ. λ. "Made a wonderful thing of it, that all the dances were in arms." Observe that, in such forms of expression as this, ποιεῖται has a meaning bordering closely on ἡγεῖσθαι, or putare. (Krüger, ad loc.)

§ 12, 13.

πεπαμένον ὄρχηστρία. "Who possessed a female dancer."—σκευάσα. "Having equipped her."—πυρρίζετιν. "A Pyrrhie dance." Supply ὄρχησιν. The Pyrrhic dance was performed to the sound of the pipe, and its time was very quick and light, as is shown by the name of the Pyrrhic foot (−), which must be connected with this dance; and from the same source came also the Proceleusmatic (−−−), or challenging foot. The Pyrrhic dance was performed in different ways at various times and in various countries, for it was by no means confined to Doric states. Plato describes it as representing, by rapid movements of the body, the way in which missiles and blows from weapons were avoided, and also the mode in which the enemy were attacked. (Leg., vii., p. 815) In the non-Doric states it was probably not practiced as a training for war, but only as a mimetic dance. Thus, in the present instance, it was danced by a female to entertain a company. (Dict. Ant., p. 851.)—συνανάχοντο αὐτοῖς. "Fought along with them," i.e., in their company.—ὅτι αὐταὶ καὶ αἱ τρεφόμεναι, κ. τ. λ. "That these were even they who had repulsed the king from the camp." Compare the remark of Krüger: "Jocose exaggerat qua, i., 10, 3, narrata sunt."

§ 15.

Σινώπην. Sinope was a city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. Among its own colonies were Cotyora, Cerasus, and Trapezus. Captured by Pharnaces, it became a royal seat of the Pontic kings, and Mithradates the Great was born and educated here. It was brought under Roman dominion by Lucullus,
and became a Roman colony. The modern name is Sinub. *(Ainsworth, p. 211, seq.—Hamilton, i., p. 307)—'Αρμένην τῆς Σινώπης. "Harmane, (a port) of Sinope." Harmene or Armene was a small town and port of the Sinopians, according to Strabo fifty stadia (over five miles) from Sinope, but according to Arrian, forty stadia (over four miles). Marcianus agrees with Strabo. *(Strab., xii, p. 545; Arrian, Peripl., p. 127; Marcian., p. 72.*) It was a place of so little note or traffic, that it gave rise to the proverb 'Ος έργον οίκν εἴχε 'Αρμένην ετείχεσεν. The modern Ak-Liman corresponds to the ancient site. *(Mannert, vi., 3, p. 16.)—Παφλαγονική. Supply χωρά.—μεδίμνους. The medimnus, or usual Attic corn-measure, contained very nearly twelve gallons English.—κεράμια. The κεράμιον contained about five gallons, seven pints, liquid measure.

§ 16-20.

προσεδόκων. "Expected."—'Αναξίδιος. Compare ν., 1, 4.—μεθοριαν. "Pay."—ώς έδόκονν. "As they seemed."—εἰσέχει αὐτούς. "It occurred to them."—ἦ πολναρχίας χύνης. "Than if a command vested in many existed."—χρήσας τῷ στρατεύματι. "To use the army to some purpose."—ὗτον ἄν ύπερίζειν. "There would be less coming late," i. e., less delay.—ἐκ τῆς ψυκόσης. "In accordance with the opinion that prevailed," i. e., the opinion which had the greater number of votes in its favor.—ἐτρόπου. "They turned their eyes." Literally, "they turned themselves."—οὕτω γεγυνόσκει. "Is of this opinion."—ἐπείδιν αὐτὸν ύποστῆναι τὴν ἀρχήν. "Endeavored to persuade him to undertake the command."—τῇ μὲν. "On the one hand." This, instead of being followed by τῇ δέ, has ὅπερ δέ corresponding to it in § 21.—πρῶς τοῦς φίλους. "Before his friends."—τυχόν. "Perhaps." Commonly regarded as an adverb, but strictly the accus. neut. of 2d aor. part. act. of τυγχάνω, used absolutely like ἕξιν, παρόν, &c.

§ 21-23.

αὐτοκράτορα γενέσθαι ἀρχοντα. "To become commander in chief."—δὴν τὸ μέλλον ἔξει. "How the future will hold."—τῆν προειραγο-μένην δόξαν. "His fore-earned reputation," i. e., that which he had acquired in the previous part of the expedition.—διασπορομένως διακρίναι. "Being at a loss how to decide."—παραστησόμενος. "Having placed by the altar."—ἐθύτεο. "He sacrificed." The middle voice is here employed, because an inspection of entrails was connected with this sacrifice.—ὁπέρ αὐτῷ μαντευτός ἦν εκ Δελφῶν. "Who had been recommended to him by the oracles at Delphi." Compare iii., 1, 6. The more regular form of expression would have been ὃπερ (ἣνευ)
\[\text{NOTES TO BOOK VI.—CHAPTER I.}\]

\[\text{aυτῷ μαντευτὸν ἦν ἐκ Δελφῶν.—τὸ ὄναρ. Compare iii., 1, 11.—ὅτη ἤρχετο ἐπὶ, κ. τ. λ. "When he began to set himself to take charge, with others, of the army."—συσταθήσομενος. "In order to meet." Compare iii., 1, 8.—ἐάντῷ ἔδειν φθεγγόμενον. "Crying on his right." Omens on the right were lucky. In the present instance, however, the lucky character of the omen was qualified by the eagle's being in a sitting posture.—όξιπερ. Hutchinson conjectures ὄντερ. The anacolathion, however, ought not to be interfered with. The writer begins the sentence as if he were going to subjoin μέγαν μὲν οἰκον, κ. τ. λ., but, as this would be somewhat harsh, he adapts what follows, not to ὀξιπερ, but to the nearer ἔλεγεν. (Kriγ., ad loc.)}\\n
οὐκ ἰδιωτικῶς. "Not appertaining to the fortunes of a private individual." Compare Krüger: "Non privati hominis fortunam portendens." This the priest inferred from its being the bird of Jove.—ἐπίπονος. "Toilsome," i. e., portending toil.—μάλλον ἐπιτίθεσθαι. "Mostly set upon," i. e., are most accustomed to attack.—χρηστιστικὸν. "Indicative of wealth," i. e., portending gain.—τὸν γὰρ ὑπὸν πετόμενον, κ. τ. λ. "For that the eagle, flying about, rather obtained its sustenance (merely)."

§ 24, 25.

Οὕτω δὴ. Observe that the particle δὴ here resumes the narrative interrupted at § 23.—προφεσθαι. "To desire."—οὕτως ἐγένετο. "Thus fell out."—αἱρεῖσθαι. "Should be chosen."—προεδύθλοντο "They proposed."—ἐπιψηφίζοι. "Should put it to the vote."

§ 26—28.

καὶ χάριν ἔχω. "And bear gratitude," i. e., and thank you.—ἀλῖτον. "The author."—τὸ μέντοι ἐμὲ προκριθήναι. "My being preferred, however."—ἄλλα ἢττον ἢν διὰ τοῦτο, κ. τ. λ. "But (it rather seems) that you will, on this account, the less obtain it," &c.—οὐ πάντι τι ἄσφαλς. "Not at all safe." Literally, "not in any respect very safe." In such formulas τι is to be connected with the negative.—οὐ πρόσθεν ἐπαύσαντο πολέμουντες, κ. τ. λ. Alluding to the Peloponnesian war, and its disastrous termination for Athens.—ἡγεμόνας εἶναι. The condition of peace, imposed at the end of the Peloponnesian war, is thus expressed by Xenophon (Hist. Gr., ii., 2, 20); (Ἀθηναίοις τὸν αὐτὸν (Δακεδαμονίους) ἔχθρον καὶ φίλον νομίζοντας Δακεδαμονίους ἐπεσθαί καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ὅποι ἄν ἡγὼνται.—οὐκέτι πέρα. "No longer beyond this." The employment of πέρα to indicate time, is comparatively rare.—δοκοῖν δοπὸν δυναῖμην, κ. τ. λ. "Should seem, where I might be able, there to make their dignity null, I am apprehensive of this, lest I should quickly be sobered." Porson
thinks that ἀν ought to be thrown out of the text here, as having arisen from a repetition of the final syllable of λίαν, it being unusual for ἀν to be construed with μὴ and the optative. But consult Bornemann, *ad loc.*

§ 29-31.

στασιάζοντα. "Exciting faction."—τινα. He appears, as Krüger remarks, to mean Cheirisophus, whom, in order not to offend him, he speaks of, not as στασιάζοντα, but ἡχθόμενον.—αὐτόν. Meaning Xenophon.—εἰ οὖτως ἔχει. "If the matter stands thus," *i. e.*, for the case to be thus.—ὡς ὄργιονται Ἀκεδαμίουνι, κ. τ. λ. "Since (thus) the Lacedaemonians will be in a rage, even if persons having met to sup together do not choose a Lacedaemonian as president of the banquet," *i. e.*, as toast-master.—λαχαγεῖν. "To lead companies," *i. e.*, to be λαχαγοῖ.—πλείονος ἐνδέον. "That there was need of more speaking," *i. e.*, of other arguments besides those which he had employed.—θεοὺς πάντας καὶ πᾶσας. "By all the gods and goddesses." Compare Kühner, § 566, 2.—ὅτε καὶ ἱδώτην ἄν γυναῖ. "That even a private individual might know it," *i. e.*, a person who was not a priest or professional soothsayer.—τῆς μοναρχίας ἥγεσθαι. "To hold off from this single rule," *i. e.*, to refrain from this office of sole commander.

§ 32, 33.

ὡς καὶ νῦν Δέξιππος, κ. τ. λ. "Since Dexippus has even just now been accusing him to Anaxibius, as much as he could, and that, too, although I tried hard to make him be silent." Compare, as regards Dexippus, *v.*, 1, 15.—ὁ δ’ ἔφη. The reference is to Dexippus.—αὐτόν. Referring to Xenophon.—καὶ ἐγὼ πειράσομαι. "I also will try."—ἰῶν πλοῖος ὑ. "If there be a sailing," *i. e.*, if there be sailing weather.—ἐκείσε κατασχεῖν. "To arrive at that place."

CHAPTER II.

§ 1.

τὴν Ἰασούλαν ἀκτῆν. "The Jasonian shore." Larcher conjectures ἀκράν, and thinks the Jasonian promontory is meant, not far from Cotyora, remarking, at the same time, on the geographical error committed by the writer. That there is an error here, and a gross one too, appears very plainly a little after, where mention is made of the mouths of the Thermodon, Iris, Halys, and Parthenius, as passed by the Greeks in sailing along the coast from Sinope to Her-
aclea, when, in truth, all these rivers except the last empty into the Euxine to the east of Sinope, and could not have been seen on this coasting voyage at all. Buttmann and Halbkart, it is true, attempt to defend Xenophon from the charge of error here, but on very weak grounds; and the only way to save the credit of the historian seems to be by supposing that there is an interpolation here of notes made on the sea-voyage from Cerasus to Sinope. The interpolation may be supposed to commence with παραπλέωντες, and to extend to τούτων ὁ δὲ inclusive, and we have so marked it in our text. (Compare Bornemann, and Schneider, ad loc.; Halbkart, p. 243, note; and Ainsworth, p. 213.)—Ἡρακλεᾶ. “This is the celebrated Heraclae Pontica, on the coast of Bithynia. It was famed for its naval power, and its consequence among the Greek cities of Asia. The modern name is Ereklē, but the present town occupies only the southwest corner of the space covered by the ancient city. (Ainsworth, p. 214.)

§ 2, 3.

παρὰ τῇ Ἀχεροσυϊδί Χερσονήσῳ. “Near the Acherusian Peninsula.” On this peninsula was the famous Acherusian Cave, through which Hercules was fabled to have descended to the lower world.—ἐν χα. “Where,” i. e., through a cavern which.—ἐπὶ τὸν Κέρβερον κύνα. “In quest of the dog Cerberus.” The twelfth and last task imposed by Eurystheus on Hercules was to bring Cerberus from the lower world. The hero, after seizing him, brought him through Troad to Eurystheus, and when he had shown the monster, took him back to the lower world.—γυν τὰ σημεῖα δεικνύσι, κ. τ. λ. “Where they now show the marks of his descent in depth more than for two stadion,” i. e., they showed a deep cave in this quarter. (Compare Diod. Sic., xiv., c. 31.)—Λύκος. This river derived its name of Λύκος, or “Wolf,” from its sudden inundations and overpowering floods. At present it is denominated the Kiliç-su, or Sword River, an epithet expressive of the same peculiarity. Lion errs in making the Lyucus the same with the Kulay Hissar, or Kauli Hissar Su, for this latter is a tributary of the Iris, and flows, therefore, between Cotyora and Amisus, so that it corresponds rather to the Lyucus of Pontus. (Compare Kinneir, p. 310.)

§ 4, 5.

θαυμάζω τῶν στρατηγῶν. “I wonder at the generals.” Verbs of wondering take a genitive of the cause whence the feeling arises, and the construction here is two-fold: when the quality or action which excites the feeling is distinctly stated, it is in the genitive,
and the person who is the patient or object of the feeling, is in the accusative; as, ζηλω σε τις ευτυχιας: but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling, the person is put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind, or else is expressed, as in the present instance, by an explanatory sentence. (Kühner, § 495.)—σινηρεσιων. "Money for provisions." The payment of troops among the Greeks was made under two different names: one being the wages (μισθος) paid for actual service, which the soldiers, when the cost of their arms and clothes had been deducted, were able to lay by; and, secondly, the allowance for provisions (σινηρεσιων, σινιρκεια, σιτος), they being seldom furnished in kind. (Böckh, Pub. Econ. of Athens, vol. i., p. 363.)—ου μη γενηται, κ. τ. λ. "Will not prove three days' food for the army." The particles ου μη, when joined with the subjunctive, have the force of the future. (Kühner, § 748, 1. Compare ii., 2, 12.)—οποθεν δ' επισηισισεμενοι, κ. τ. λ. "And there is no (place), added he, on having supplied ourselves with provisions from which, we shall proceed on our journey." Compare note on οθεν επισηισισεμεθα, ii., 4, 5.—Κυζηκηνος. Compare v., 6, 23.—αλλος δ' ειπε. Supply αιτειν. So that ειπεν αιτειν is the same, in fact, as εκεινου προσελειν. —αντικα μαλα. "On the very spot." More literally, "quite directly."—καθημενον. Usually applied to assemblies in session, since in these they commonly were seated. Compare iii., 1, 33; vii., i., 33.

§ 6–8.

προθάλλωντο. "They proposed."—απεμαχοντο. "Fought off."—αναγκαζειν. Schneider supplies διδοναι, but τουτο is better, i. e., αναγκαζειν (τουτο) ... δ τι μη αυτοι, κ. τ. λ.—επαπειλειν. "Threatened (them) besides."—τα χρησατα. "Their effects."—και την υγοραν εισω άνεσκενασαν. "And packed up (and carried) within the articles composing the market," i. e., the provisions, &c. Observe that the idea of motion implied in εισω gives άνεσκενασαν the additional meaning of carrying away.

§ 9, 10.

οι παραζανενς ταυτα, κ. τ. λ. "They who had stirred up these troubles accused the generals of spoiling the affair."—συνισταντο. "Clubbed together."—προειστηκε μαλατα αυτων. "Stood most at their head," i. e., exercised the principal influence over them.—'Αθηναιον. Xenophon is meant, whom they charged, not by name indeed, but in reality, with secretly exercising the chief authority.—και ταυτα, την
σωτηρίας, κ. τ. λ. "And that, too, when they themselves had worked out the common safety."—τοὺς κατευγαμένους. "That the men who had accomplished this."

§ 11, 12.

οὖστάντες. "Having united."—καθ' έαντούς. "By themselves."—ἐκ τῆς νικώσης, κ. τ. λ. "Should do whatever might be decided by the casting vote."

§ 13, 14.

οὗτος ἀσφαλεστέραν εἶναι, κ. τ. λ. "That it was a safer one thus, than that each should go his separate way." Observe the force of the middle in στέλλεσθαι, "to send one's self," i. e., "to go."—ἐπειδήν αὐτών. "Tried to persuade him." It is rather singular that Xenophon should have listened for a moment to the suggestions of one whom he had known to be hostile to him. Perhaps, however, Neon explained to him that if each of the commanders went off separately, there would be a better chance to each of procuring provisions.—Κάλπης λόμενα. Compare vi, 4, 3.—αὐτῷ. Neon and Cheirisophus.—συνεδούλευ. "He advised him."—τοὺς γεγενημένους. The breaking up of his command.—αὐτῷ. Referring to Xenophon, as Hutchin-son, Zeune, Halbkart, and Bornemann correctly maintain, and not to the army, as Schneider thinks. Consult Halbkart, p. 245, note.

§ 15.

ἐτι μὲν. "For some time." Equivalent to τέως μὲν. Compare Plato, Protag., 310, c.: ἐτι μὲν ἐπεχείρησα εὔθως πρὸς σὲ ἑναν ἐπειτά μου λιαν πύρρη ἔδεξε τῶν νυκτῶν εἶναι.—ἀπαλλαγεῖς τῆς στρατιᾶς. "Having parted from the army."—τῷ ἡγεμόνι ἱππαλκεί. "To Herce-lès, the leader."—κοινοπνεύς. "Communicating (with him)," i. e., consulting him.—ἄτον καὶ ἀμείνων. "More desirable and better." Compare i., 7, 3.—τοὺς παραμείναντας τῶν στρατιωτῶν. "Those of the soldiers that still remained with him." These are mentioned again at the close of the next section.—γίγνεται τριχή. "Is formed into three parts." Observe here the employment of an adverb in the predicate, which we have to render as if an adjective, and compare Matthia, § 309.—Βιθυνοῖς. The Bithyni were of Thracian origin, and, according to their own account, came from the banks of the Strymon, having been driven from their country by the Teuri and Mysi. Hence Xenophon calls the country occupied by this people by the name of Thrace, making this Thrace commence after Her-aclea. (Compare chapter iv., 1.) At a later period, the whole
NOTES TO BOOK VI.—CHAPTER III.

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country was called Bithynia as far as the Parthenius, including the Mariandyni, who were also a part of the great Thracian stock. (Cramer, Asia Minor, vol. i., p. 200.)

κατὰ μέσον πως τῆς Θράκης. "Somewhere about the middle of Thrace." Asiatic Thrace is meant, which is said, in chapter iv., § 1, to have extended from Byzantium to Heraclea. (Compare previous note.)—διὰ τῆς χώρας. "Through their territory," i. e., that of the Heracleans, which appears to have reached some distance from Heraclea, before Asiatic Thrace commenced, although not, as Rennell thinks, to the River Sangarius. (p. 264, note.)—ἀποσκέυει ἐπὶ τὰ δρόμα, κ. τ. λ. This would also seem to confirm the remark just made, that Asiatic Thrace did not extend quite up to Heraclea.

CHAPTER III.

§ 1–3.

ὅτι μὲν οὖν τρόπων, κ. τ. λ. The whole of this section is a mere interpolation, and is wanting in four MSS. It forms, moreover, an awkward interruption of the narrative, and appears to have proceeded from some grammarian, who, finding in his MS. no regular commencement for the present Book, prefixed a short summary, by the aid of chapter ii., § 12, and made this the beginning of a new Book. (Compare note on chap. i., § 1.)—Δρκάδες. Compare chap. ii., § 12 and 17.—δικαστὸς στρατηγός. Ten new commanders had been chosen by this division of the army. (Chap. ii., § 12.)—αὐτὸν λόχον. "Two companies together."—ἡγοῦ. Supply εἰς ταύτην.—συνεβάλοντο δὲ καὶ λόφων. "They agreed also upon a hill."—περιεβάλοντο. "Encompassed."

§ 4–5.

διαφέρουσιν. This is the reading of all the MSS. Weiske conjectures διαφυγόντες, which Krüger adopts; but the common reading is well explained by Poppo: "fuga elapsi et adhuc fugientes."—διέφευγον. The reading of four MSS. Dindorf, Bornemann, and Krüger, following Weiske and Schneider, give διείσδυσον, which is decidedly inferior, and rejected by Poppo.—ἐξ αὐτῶν τῶν χειρῶν. "Out of their very hands," i. e., when almost taken by them. —εἰς τὸ συγκείμενον. "To the spot agreed upon." Supply χωρίον. —τέως μὲν. "For a while." Compare note on ἐπὶ μὲν, chap. ii., § 15, and also iv., 2, 12.—τρέπονται αὐτοῖς. "(They (the Thracians) put them to the rout.)"—ἀποκτίννυσι. 3 plur. pres. ind. act. of ἀπο-κτίννυμι, a sister form in Attic prose (for the present and imperfect)
of ἀποκτείνω. (Buttmann, Irreg. Verbs, p. 159, ed. Fishl.) The original ending of the 3 plur., in verbs in μι, was ντι, which is found only in Doric. This -ντι was weakened to -σι, and the ν then changed to a, which commonly coalesced with the preceding radical vowel: thus, ἀποκτείνωσι, commonly ἀποκτείνυσι. (Kiihner, § 268.)

§ 6-9.

καὶ οἱ ἄλλοι δὲ λοχαγοὶ. Observe here the force of καὶ, implying that Hagesander was not the only one that escaped, but that the other captains also came together.—πράγμασιν. "Effects," i. e., plunder. —ἐτει ἐντύχησαν τοῦτο τὸ ἐντύχημα. "Since they had luckily met with this piece of good fortune."—ἐρρωμένως. "Strongly," i. e., in great strength.—συνερήσεν. "Kept flocking together."—οἱ δὲ προσθεόντες. Referring to the Thracians.—ὑπότε δὲ αὐτοῖς ἐπίοιεν. "And whenever they (the Greeks) advanced against them."—τῶν μὲν . . . . τῶν δὲ. The first refers to the Greeks, the second to the Thracians.—τελευτῶντες. Compare vi., 1, 8.—ὑπορία πολλῇ. "Much distress."—τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς. "The other terms had been agreed upon by them."—Ἄλλ' ἐν τούτῳ ἵσχετο. "But here there was a stoppage." Literally, "but in this it (i. e., the affair) held itself in, checked itself." Observe the force of the middle.

§ 10-12.

Ἐνοφῶντε δὲ πορευομένῳ. "But while Xenophon was proceeding." The dative absolute, the subject of the participle being considered as that in reference to which the action of the verb takes place. (Matthiae, § 562, 2; Kühner, § 699.)—πορευομένοις ποι. "Going some whither," i. e., going on some journey.—εἰ ποι ἤσθηνται, κ. τ. λ. "If they have any where heard of another army, being Grecian." Sin- tenis (ad Plut., Vit. Pericl., p. 261) connects δντος here with ποι, but the distance of the latter from the former opposes this.—καὶ νὸν ὀτι πολιορκῶνται. Observe that νὸν is merely placed here before ὀτι for the sake of euphony, and belongs, in fact, to πολιορκῶνται.—εἰ ἐκεῖνοι ἀπολούνται. Schneider reads εἰ καὶ ἐκεῖνοι from one of the MSS., but this is very properly condemned by Bornemann and others.


λειφθέντες. Two MSS. give ληφθέντες. But these forms are often confounded.—κινώνυμον. The common text has κινώνυμον, but the present is preferable as denoting an action about to continue.—νὸν μὲν οίῳ. He begins here as if about to add some such
NOTES TO BOOK VI.—CHAPTER III.

expression as this, αὐτοῖς δὲ ἱωμεν ἐκτὸς τοῦς πολέμιονς, and then omits this by a kind of negligence not unusual in this narrative. (Krüg., ad loc.)—δόσων ἃν δοκή καιρός εἶναι, κ. τ. λ. "As far as may seem to be a suitable time for supping," i. e., after we shall have earned our suppers by a good march. Compare Halbkart: "wenn wir uns das Abendbrodt durch einen tüchtigen Tagesmarsch werden verdient haben." —εφορῶν ἡμᾶς. "Keeping us in view," i. e., not losing sight of us.—παρέπεμψε δὲ, κ. τ. λ. A singular interruption of the speech by means of a narrative.—εἰς τὰ πλάγια. "To the sides," i. e., to explore the country on either flank.—καίειν ἅπαντα, κ. τ. λ. "To burn all things, with whatever combustible matter they might meet." This was done for the purpose of striking terror into the foe. Compare § 19. (Krüg., ad loc.)

§ 16–17.

αποδραίημεν ἃν. "Could escape." Compare note on δια οὗτε ἀποδερίκασαν, i., 4, 8.—πολλῆς. "It is a long way." Supply δός ἐστι.—Χρυσοπόλει. Chrysopolis was a town and harbor opposite Byzantium, on the Asiatic shore. From its position with regard to Byzantium and Constantinople, of which it may be considered as the Asiatic suburb, it has always been a place of importance. The modern name is Uskudar, or, as the Europeans call it, Scutari. (Ainsworth, p. 222.) Compare chap. vi., § 38.—ἰκεῖ μὲν. Referring to Calpe. We must supply in mind after ἄπειρογγομέθα some such idea as the following: "while unto Heraclea, where ships are to be found, we can not return on account of the distance." (Krüg., ad loc.)—μένουσι. Supply ἡμῖν.—τῶν δὲ πολιορκουμένων ἀπολυμένων, κ. τ. λ. As there were no ships at Calpe, and it would be necessary for them to prosecute their route by land, that route would be a much safer one if they relieved the Arcadians from their present besieged state, and the whole Grecian force became united again, than if Xenophon's troops left the Arcadians to their fate, and merely united their own force with that of Chersonus.—πάντας εἰς ταύταν ἔθονται, κ. τ. λ. "That all, having come to the same spot, busy themselves in common about our preservation." More literally, "take hold, in common, of our preservation." Observe the idea of part lurking in συντρίας, and compare Matthiae, § 330.—παρασκευασκόμενος τὴν γνώμην. "Having made up our mind."

§ 18.

ἀνεύοντος. "Is leading the affair thus," i. e., is guiding matters to so happy a termination.—ὅς τοὺς μεγαληγορίσαντας, κ. τ. λ. "Who
wishes to humble those that spoke haughtily, as if being superior to us in wisdom." The allusion is to the Arcadians and Achaeans, who had haughtily boasted of their own superiority to the rest of the army, and had in consequence seceded from them. (v, 10, 10, seq.) These were now to be humbled by being made to owe their deliverance to the very persons whom they had contemned. (Consult Dindorf, ad loc.)—τοὺς ἄπο θεῶν ἄρχομένοις. "Who begin every thing with the gods," i. e., who do nothing without first consulting them.

§ 19-23.

diaspiroμένου ei' ὅσον καλῶς εἶχεν. "Spreading themselves over as much space as was fitting."—ἐπιπαριόντες κατὰ τὰ ὕκρα. "Moving along abreast of them on the heights."—παραλειπομένως. "Left (unburned)." Supply here, in mind, "burned this also," ἐκιόν καὶ τοῦτο.—ἐπὶ λόφων ἐκλώντες. "Having gone out (of the plain) upon a hill."—παραγγέλθη. "An order was passed."—τοὺς ἥγεμόνας. The old men that had been taken. Compare § 10.—ἐλώθανον αὐτοῖς, κ. τ. λ. "Got, without knowing it, upon the hill where the Greeks were besieged." Literally, "escaped their own observation in having got," &c. Observe that ἐπολιορκοῦντο is not, as Kräger makes it, the imperfect in a pluperfect sense, but the regular imperfect itself, the reference being to an action which was still supposed to be going on.—γραμμα δὲ καὶ γερόντα. "But some little old women and men."—ἐνθὺς ἄφ᾽ ἐσπέρας. "Immediately at nightfall." Literally, "immediately from (or after) evening." Observe that ἀπό here denotes departure from a point of time, i. e., after.—δὲν δὲ. Supply ὀψεθαμ. 

§ 24-26.

συμμισάει τοῖς ἥλλοις, κ. τ. λ. "To come to the harbor of Calpe and join the rest." Observe the employment of eiς in place of a verb of motion.—κατὰ τὴν ἐπὶ Κάλπης ὄδόν. "Along the road to Calpe."—eiς τὸ αὑτό. "Unto the same spot," i. e., together.—ἐκεῖθη οὖχ ἐκρώμεν. "When we no longer saw."—ὁ δὲ χρόνος ἐξῆκεν. "And the time was out," i. e., the time during which you ought, as we imagined, to have come.

CHAPTER IV.

§ 1, 2.

ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἁσίᾳ. The reference is to what was termed Asiatic Thrace, and of which we have already made mention in the notes on § 15 of chapter ii.—ἐπὶ δὲ εἰς τὸν Πόντον εἰσπλέωντι.
“On the right to a person sailing into the Euxine,” i. e., on your right as you sail in.—καὶ τριήρηι μὲν ἔστω, k. t. l. “And for a galley with oars it is to Heraclea, from Byzantium, a very long day’s passage.” The reference is, of course, to a passage in calm weather, when no sails are employed, the equable motion of the oars being best calculated to give an idea of the distance.—Θράκης Βεβνοῦ. Consult note on Βεβνοῦς, chap. ii., § 15.—ἐκπέπτωντας. “Cast ashore.” Compare Krüger: “durch Schiffbruch aus Land geworfen.”—δεινὰ ὑβρίζειν. “To insult them dreadfully.”

§ 3, 4.
κῷ μὲν μὲν κεῖται, k. t. l. “Lies midway in respect of persons sailing from each place,” i. e., when persons sail, &c. This seems a neater construction than to make, as some do, πλεόντων a genitive absolute.—ἐστι δ᾿ ἐν τῇ ἡλιαττῇ, k. t. l. “And there is in the sea (there) a piece of land jutting forward, that part of it which reaches down into the sea, being a craggy rock,” &c. This promontory is now, according to Ainsworth, called Kirpé, or Kefken Adasi.—οὐ δὲ ἀυχὴ, ὁ εἰς τὴν γῆν, k. t. l. “But the neck, that (part) of the place which reaches up to the land.”—Διμήν δ᾿ ὑπ᾿ αὐτῆς τῇ πέτρᾳ, k. t. l. “The port is under the very rock, having its beach toward the west.” According to Ainsworth (p. 218), there are at the present day two bays and two promontories in this quarter. The first bay is called Kirpé Liman, and between it and the second is a promontory, which, being sometimes mistaken by sailors for the real Kirpé, or Kefken Adasi, is called Ialandji Kefken, or the lying or deceitful Kefken.—ἐπ᾿ αὐτῆς τῇ ἡλιαττῇ. “Close to the sea.” Literally, “upon or at the sea itself.”—ξυλα δὲ πολλά, k. t. l. According to Ainsworth, this is so much the case now, that the country around is designated by the Turks as the Aghaj Denizi, or “sea of trees.”

§ 5–7.
κῶς δὲ δρος, k. t. l. Ainsworth gives the modern name of this mountain as Kefken Tagh.—γεώδεις καὶ ἄλιθον. “Earthy and clear of stones.”—κῶς δὲ παρὰ θᾶλασσαν. “But that (part which extends) along the sea.” The neater and more regular form of expression in Greek would have been, παρὰ θᾶλασσαν δὲ (παρῆκε) πέρι εἰς εἰκόσι σταδίους.—σῶκα ἀρκοῦντα. “Figs in sufficiency.”—ἐσκήνων δ᾿ ἐν τῷ ἀγιαλῷ. Supply οἱ Ἑλλήνες. Luzerne, on the supposition that the Greeks were still without tents, makes this refer to a going into barrack.—εἰς δὲ τὸ πόλεμον ἀνεγενόμενον, k. t. l. “Into the little city, however, that might have been, they were unwilling to (march, and
there) *encamp.*” Compare the explanation of Zeune and Weiske, of which Bornemann and others approve: “*In loco, qui facile futurus fuisset oppidum, sive, in loco urbi condenda apto.*” Xenophon’s narrative of transactions during the period of the army’s stay at Calpe is, as Thirlwall remarks, very mysterious. “It is clear, from his description of Calpe, that he thought the situation admirably adapted for a colony. It was generally believed in the army that he wished to found one there; and the men were unwilling, on this account, *to encamp in a strong position which might have served as the citadel of a new town; and when at last they were compelled to do so, through fear of the Bithynians and Pharnabazus, this encampment was universally regarded as the beginning of a settlement.” (Thirlwall, iv., p. 352.) Xenophon, however, does not inform us how far this opinion was well grounded, but only seems anxious to guard himself from the suspicion of collusion with the soothsayers; a suspicion which it is, nevertheless, very difficult to suppress, when we find the sacrifices by which the movements of the army were regulated, uniformly tending toward the object which he was supposed to have had in view.—(Thirlwall, l. c.)

§ 8, 9.

*ὅσαν οὖσιν βίοι ἑκπεπλευκότες, κ. τ. λ. “Had sailed from home upon this service, not through any scantiness of subsistence.”—καὶ ἀν-δρας ἄγοντες. Observe the force of καὶ here: not only coming themselves, but even bringing men with them.—προσανήλωκότες χρήματα. “Having besides expended money (in the cause).”—ἄκοι-οντες καὶ τοὺς ἄλλους, κ. τ. λ. “Hearing that the others also who were with Cyrus were faring well, and on an extensive scale,” i. e., were making large fortunes. Compare Poppo, Ind. Grac., s. v.: “*Multa bona sibi acquirere.*”—ἐπειδῆ δὲ ὅστερα ἡμέρα ἐγένετο, κ. τ. λ. “But when the day after their meeting together came,” i. e., the morrow of their meeting. Observe that ὅστερα governs the genitive συνόδου from the idea of comparison implied in it.—ἐπὶ ἐξόδῳ. “For an expedi-tion.”—τοὺς νεκροῦς. The dead bodies of those who had fallen in battle with the Bithynians.—*ὅδε γάρ ἦσαν πεμπταίοι. “For they were already five days gone.” More literally, “for they were already five-day ones,” i. e., five-day corpses. They had been lying five days unburied: the first day was that on which they had been slain (chap. i., § 5); the second, that during which the Arcadians were besieged by the Thracians (§ 6, seqq.); the third, that during which Xenophon was hastening to their assistance (§ 10, seqq.); the fourth, that on which he came up with the Arcadians at Calpe
NOTES TO BOOK VI.—CHAPTER IV.

§ 21–26; the fifth, that on which he set out to inter the dead bodies of the slain.—ἐθαψαν ἐκ τῶν ὑπαρχόντων, κ. τ. ὁ. "They buried very becomingly, as far as they were able out of their existing means," i. e., as becomingly as their existing means would allow.—κενωτάφιον. A cenotaph was an empty or honorary tomb, erected as a memorial of a person, whose body was either buried elsewhere, or not found for burial at all.—στεφάνους. The material is not stated. In Greece, sepulchral garlands were commonly made of parsley.

§ 10, 11.

συνήγα. "Brought them together."—μεσθή δίχα τὸ στράτευμα ποιεῖν. "Shall (even) mention the dividing of the army," i. e., the breaking up of the army again into different divisions.—καὶ κατὰ χώραν ὑπενέα, κ. τ. ὁ. "And that the army should return to the same order in which it was before," i. e., that the soldiers should return to the different companies in which they were serving before the secession of the Arcadians and Achæans took place, and thus Xenophon, for example, get his own soldiers again. (Compare v., 10, 12.)—ὑπερ πρόσθεν εἰκε. The full expression would be, ὑπερ χώρα πρόσθεν εἰκε εὐαυτό.—φίλμακον πιὸν, πυρέτων. "Having taken physic, being in a fever." He died from the effects of a medicine which he had taken for a fever.—τὰ ἐκείνων παρέλαβε. "Received his command." Literally, "the things of that (commander)."

§ 12, 13.

δόλον ὁτι. Krüger, quite unnecessarily, regards this as interpolated, and a mere explanation of ὡς θοικε.—ἀνάγκη δὲ πορεύεσθαι ἕη. "And there is a necessity for our setting out forthwith."—ὁμείς μὲν οὖν "We (the generals) then." Compare § 13.—εἰ ποτὲ καὶ ἄλλοτε. "If you ever even at any other time (did so)," i. e., so prepared yourselves. Supply οὕτως ἐποίησατε.—ἀνασταθήκασιν. "Have regained their courage."—ὁ δὲ Σιλιώνος. The article here prefixed to the proper name, marks the individual as already well known. (Consult Krüger, de Authent., p. 61, note.)—οὐκ ἔγινεν τὰ λεπά. Consult note on ii., 2, 3.

§ 14–16.

πέπεικε τὸν μάντιν, κ. τ. ὁ. Compare note on εἶς δὲ τὸ πόλισμα ἀν γενόμενον, κ. τ. ὁ., § 7.—τῷ αὕριον παρεῖναι. "Should be present on the morrow." Supply ἡμέρα.—ὡς συνθεσάμενον. "To inspect along with him."—εἰς τρῖς. "For three times." Literally, "up to thrice." (Kühner, § 625.) Compare Appian, Mithr., 78, ἐς δίς.—
Some others while p. 5

verb to tions ad giving example, of tcjv words "A vain Pont., editors that self 'Apaddoc, (favorable) the self kv

ydp —

provisions Xenophon of.—Xenophon's recommenda self to Cleinor Arcadian, de tout preparer avec

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καὶ γὰρ τὰ ἐπιτήδεια ἑπέλειται, κ. τ. λ. "And (no wonder), for the provisions had failed which they had when they came."

§ 17-19.

ἐκ τοῦτον ἐνεπλήσθησαν. "They having assembled in consequence." Supply αὐτῶν.—εἰκότως ἄρα. "With good reason, forsooth."—καὶ γὰρ ἐγὼ. The editions have all ως γὰρ ἐγὼ, which the commentators in vain endeavor to explain satisfactorily, and for which we have adopted Schaefer's emendation. (Melet. Crit., p. 73, note.) Some editors have recourse to the usual remedy of a blending of constructions (Krug. et Born., ad loc.); others write ως (i. e., οὕτως), as, for example, Zeune; while Matthiae seeks to explain the passage by giving ως γὰρ ἐγὼ ἦχονσα a kind of parenthetical force, and making δὲ depend on this parenthesis, and be connected with ἦχονσα, the verb of the parenthesis. (Matthiae, § 539, 2. Compare Hermann, ad Vig., p. 744, note 156.)—ἐπὶ τοῦ αὐτομάτου χθῆς ἦχοντος πλοίου. "A vessel having of itself come (hither) yesterday." The allusion is to an accidental arrival.—οὐκ ἔφη. Compare i., 3, 1.—μὴ γιγνώσκων τῶν ιερῶν. "If the victims were not propitious." Observe the force of μὴ. If we substitute οὖ, the meaning will be, "since the victims were not propitious." Compare Hermann, ad Vig., p. 802.

§ 20-22.

σχεδὸν τι πᾶσα ἡ στρατιά. "Nearly in some sort the whole army." Observe here what is termed the limiting power of τι, making the meaning of σχεδὸν less precise and determinate. (Buttmann, p. 434.)—ἐκκυκλοῦντο. "Were formed in a circle."—ἐξῆγον μὲν οὐ, κ. τ. λ. "Led them out not, but called them together."—καταληπτοῦντες τὰ σκεῦα, κ. τ. λ. This suggestion would seem to confirm Bishop Thirlwall's view of the whole matter. (Consult notes on § 7.)—Ἰσος ἄν πραγματίζῃ. " Might perhaps prove propitious."—βοῦς δὲ ύπὸ ἀμάξης. Schneider, on the strength of a passage in Arrian (Peripl. Pont., p. 3, ed. Huds.), reads βοῦν in the singular, and makes the words ἐν τούτῳ refer to this animal. Arrian, however, evidently refers to § 25, and not to the present one, where all the MSS. have the plural form as the best editions give it.—Κλεῖνορος ἐφεβῆ τοῦ Ἀρκάδος, κ. τ. λ. "Besought Cleinor, the Arcadian, to prepare himself with all zeal (for marching forth) in case there should be any thing (favorable) in this (sacrifice)." Among the various explanations that have been given of this sentence, the one which we have here adopted appears to convey the best sense. Compare Luzerne: "Xenophon recommanda à Cléanor Arcadien, de tout préparer avec
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zèle, afin que rien ne retardât la marche, si les Dieux l’approuvoient;” and also Halbkart: “Xenophon ersuchte den Arcaden Kleanor, sich mit Eifer zu einer Unternehmung anzuschicken, wenn etwan dieses Opfer günstig wäre.”

§ 23, 24.

κατὰ τὸ μέρος. “In the place.” (Sturz, Lex. Xen., s. v. μέρος, c.)—ως εἰχον δεινώς τῇ ενδείᾳ. “How dreadfully they were circumstanced through want.”—ἐκήρυξε, τὸν βουλόμενον, κ. τ. λ. “He proclaimed by a herald, that he who wished (so to do) might go in quest of provisions, as there was about to be a guide.” Literally, “he proclaimed, &c., for him that wished (so to do) to go,” &c.—ἐξερχονται. This is the reading of some of the best MSS. Others have ἐπεξερχονται, where ἕπι can have no other meaning than “thereupon,” a meaning that can easily be dispensed with here.—σὺν δοράτων, καὶ ἅσκοις, κ. τ. λ. “With small spears, and leather bags, and sacks.” The δοράτα answered the purpose of both spears for defence and poles for carrying away booty.—Φαρναβάζων. Pharnabazus was satrap of Phrygia Minor. The satrap of Phrygia Major was Artacamas. (Hist. Gr., iv., 1, 1.—Krüg., de Authent., p. 7, note.)—πρῶτοι. In contradistinction to the attack by the Bithynians subsequently mentioned, § 26.—μὴ ἐλθεῖν εἰς τὴν Φρυγίαν. Observe the employment of μὴ to strengthen the negation, after a verb embracing a negative idea.—οὐ μεῖον πεντακόσιονς. With the neuter words, μεῖον, ἔλληνων, πλέον, &c., if followed by a numeral, ὁ is often omitted without any change in the case following. So in Latin, after plus and amplius; as, decem amplius homines. (Kühner, § 780, Obs. 1.)

§ 25.

ἀπαγγέλλει τις ταῦτα, κ. τ. λ. “A certain one of those who had escaped reports these things unto the camp.” The common text has ἀποστεφανισθῶν, but several of the MSS. ἀποστεφανῶντων. We have adopted the aorist, on the suggestion of Dindorf.—μέχρι τριῶκοντα ἑτῶν. The common text has πενήκοντα, for which we have substituted τριῶκοντα, on good MS. authority, with Bornemann, Poppo, and Dindorf. Xenophon needed on the present occasion, as Bornemann remarks, the more active and spirited portion of the soldiery (velocioribus et animosioribus militibus). Besides, in vii., 3, 46, on an occasion where haste was also required, as in the present instance, we have, from the best MSS., τοῖς εἰς τριῶκοντα ἑτη.—τοῖς λοιποῖς ἄνδρας. The men who had escaped the slaughter.—διὰ τῶν λαοίων. “Through the thickets.” More literally, “the bushy
places." Supply χωρίων.—δασέα ἦν. "Were thickly overgrown." The common text has λάσια, but the best editors now give δασέα, on good MS. authority. Xenophon, in all probability, employed this latter form in order to vary the phraseology, since λάσιαw has just preceded. (Schneider, ad loc.)—ικανοίς φίλαξι. The common text has μάχεσθαι after φίλαξι, as given by some of the MSS. But the best MSS. omit it, and correctly too, as it savors of a mere explanation. The object of a strong guard would be, of course, to repel any sudden attack, or, at least, to keep the foe in check until the main army should be aroused.

CHAPTER V.

§ 1–3.

τὸ ἐρυμνὸν χώριον. Compare chap. iv, § 7.—ἀπετάφρενον. "They had entrenched off."—καὶ ἀπεσταύρωσαν ἄπων. "And had fenced off the whole place with a palisade."—ηκεν. "Had (now) come."—ἐθύνει ἐπεζόδια. "Offered up a sacrifice preparatory to a march." Supply λερά. By ἐπεζόδια λερά is meant a sacrifice, and an inspection of entrails, before the march of an army. —ἐπὶ τοῦ πρώτου λερείον. "At the first victim."—ἀετὸν αἰσιών. "A lucky eagle," i.e., an eagle flying on the right.—τὰ ὅπλα τίθενται. "They halt under arms."—ἀριστήσαντας ἐξίναι, κ. τ. λ. Xenophon probably went out first with the younger portion of the soldiery, and then caused proclamation to be made that those who had not taken their morning meal should take it within the enclosure, and then join him without the entrenchment. (Luzerne, ad loc.)

§ 4, 5.

τοῦτον. Referring to Neon and his soldiers along with him.—τὸν ἐπὶ τοῦ στρατοπέδου. "Of the things in the camp."—ἐπεὶ δὲ οἱ λοχαγοί, κ. τ. λ. "When, however, the captains and soldiers (of the rest of the army) had left them (i.e., Neon's men), they, becoming ashamed not to follow, when the others were going forth," &c. The meaning of this passage has been misunderstood by many commentators. The λοχαγοί and στρατιώται here meant are not, as some suppose, those of Neon's force; on the contrary, Neon's men are referred to in αὐτοῖς. This view of the subject saves the necessity of either changing αὐτοῖς into αὐτῶν, as some do, or of referring αὐτοῖς, as Lion most strangely does, to the ὕλην and ἰνδρίποδα.—ἐνέτυχον ἥδη. "They already met with."—καὶ τὴν οὐράν τοῦ κέρατος, κ. τ. λ. "And
having brought the rear of the wing near the first dead bodies that were seen, they buried all, as many as the wing covered." The manœuvre here described, although a very simple one, has been very generally misunderstood by commentators. The object of the Greeks was two-fold, to avoid trampling under foot the dead bodies of their countrymen, and to inter them without annoyance from the enemy. When they met, therefore, with the corpses of the slain, they marched by them and formed a line in front. Then, according as the bodies lay on their right or left, they faced in that direction, and executed a flank movement, passing sufficiently far to the right or the left to cover the corpses. Upon this a halt took place, the whole army faced again to the front, and the rear ranks of that wing, behind which the bodies lay, proceeded to inter them, the other troops guarding in front, and being ready to receive any foe that might come against them. When the bodies were interred, the men who had been employed in this work resumed their places, and the whole line moved on until they came to other corpses, when the manœuvre was repeated. Krüger is altogether wrong in making κέρας denote here a long column of march, and ὀφρῶν the rear of that column. This arrangement is contradicted expressly by the term φύλαγξ, which is subsequently applied to the Grecian order. (Compare Luzerne, vol. ii., p. 285, note.)

§ 6, 7.

κατὰ τοὺς πρώτους τῶν ἀτάφων. Referring to the unburied corpses with which they again came in contact on resuming their march, and so on in succession.—περὰ τῆς μεσούσης ἡμέρας. "After midday." Literally, "beyond the day being at its meridian." As before remarked, περὰ is more rarely employed of time.—ἐξο τῶν κωμῶν. "Beyond the villages." We have here the same manœuvre repeated as in the case of the interment of the slain, but with a different object in view, namely, the procuring of provisions. The army advances beyond the villages, the houses of which are scattered up and down, and remains halted in line, while the soldiers in the rear are occupied in collecting provisions, taking care, at the same time, to keep themselves well covered by the line.—ἐλύμβανον τὰ ἐπιτήδεια, κ. τ. λ. "They were occupied in taking provisions, whatever any one saw, under cover of the line." Literally, "within the line." (Luzerne, l. c.)—ὑπερβιδλοῦντας κατὰ λόφους τινίς. "Passing over and down certain hills."—ἐπὶ φύλαγγος. "In line." Observe that φύλαγξ has here its usual meaning of a line, the length of which considerably exceeds its depth.—τὴν δύναμιν. "The force which they brought with them." Supply ἤν εἶχον.
8-10.

To observe. Supply ἑρεῖον.—ἐπιτάξασθαι τῇ φύλαγγι, κ. τ. ῥ. "To station behind the main line companies to be on the alert," i. e., ready to lend aid in case the front line be any where hard pressed. —καὶ οἱ πολέμιοι πεταραγμένοι, κ. τ. ῥ. "And that the enemy, thrown into disorder, may fall in with men arranged in order and fresh." The enemy are here supposed to have broken through the Grecian line, and to be pushing on in more or less of disorder, occasioned by the eagerness of pursuit, when they unexpectedly come upon fresh troops drawn up to receive them.—ὡς μὴ ἐστήκωμεν, κ. τ. ῥ. "That we may not stand still, now that we have been seen, and have seen the enemy." To remain inactive now would appear to the enemy to be the result of fear, and would also have a discouraging effect on our own men. (Weiske, ad loc.)—τούς τελευταίους λόχους καταχωρίας. "Having stationed these hindmost companies." These are the same with the λόχοι φύλακες mentioned above.

11-13.

τρεῖς ἀφελῶν τὰς τελευταίας τάξεις. "Having taken apart the three hindmost ranks," i. e., having detached them from the rest of the line.—ἀνὰ διακοσίους ἀνδρας. "Two hundred men each." Luzerne, supposing the whole force on this occasion to be four thousand men, and taking two hundred as the number in each rank, makes the whole depth of the line to have been twenty ranks. But this is little better than mere idle conjecture.—ἀπολιπόντας. Consult note on κόπτουσι, ii., 1, 6.—καὶ παρεγγυῶσαι στρατηγοὺς, κ. τ. ῥ. "And they pass the word for the generals and captains to repair to the van." More literally, "to come forward to the leading (division)." Supply μέρος.—ὅ τι τὸ ἱάχων εἰ ἐπὶ τὰν πορείαν. "What it was that stopped the march."—ἐλαύνει. "Rides up." Supply τὸν ἔπον.—ὁτε βούλης οὖν ἦσθε εἰς, κ. τ. ῥ. "That it was not worth deliberating about, whether," &c., i. e., that the matter was too clear to need deliberating upon. The common text omits βούλης, which is given, however, by some of the best MSS.

14, 15.

οὔδένα πω κίνδυνον, κ. τ. ῥ. "Have never as yet voluntarily brought danger upon you." Observe that προξενέω is employed here in a figurative sense. The chain of meanings is as follows: 1. To be any one's προξενος; to offer him hospitality in the name of the state, &c. 2. To introduce a stranger, as his προξενος, to the notice or acquaintance of others. 3. To bring unto or upon in gen-
eral, whether it be a person or a thing. Compare Krüger: "προξενόσαντα, adduxisse; sicuti πρόξενος ignotum aliquem commendatūrus alicui adducit."—ἐθελούσων. Weiske maintains, but with very little propriety, that this epithet must be connected not with με, but with κίνδυνον, in the sense of "sponte suscepsum, non necessarium." But both the usual signification of ἐθελούσων, as well as its position in the present sentence, are against him. (Krüger, ad loc.)—οὐ γὰρ δόξης ὅρω δεομένους, κ. τ. Ἐ. “For I do not see you in want of reputation for valor, but of safety.” Observe that εἰς is here employed to denote the aim or ultimate object.—νῦν δὲ οὖντας ἔχει. “Now, however, the case stands thus.”

§ 16-18.

προβαλλομένους τὰ ὁπλα. Consult note on ἐκέλευσε προβάλλεσθαι τὰ ὁπλα, i. 2, 17.—ἡ μεταβαλλομένος. "Or, turning them away," i. e., retreating, and, of course, facing away from the enemy.—συνέκινε καλῷ ἔοικε. "Looks like nothing honorable," i. e., in no respect wears a becoming appearance.—καὶ τούτοις οὐδ᾽ ὤπει, κ. τ. Ἐ. “So with regard to these men, I know that,” &c.—οὐδ᾽ ἔμεις ἐλπίζετε. "Not even you expect."—τὸ δὲ διασάλωντας ὅπισθεν, κ. τ. Ἐ. "Moreover, is not the circumstance that we, having crossed it, should place a difficult valley in our rear when on the point of fighting, a thing worth even snatching at?" i. e., a thing at which we ought eagerly to catch.—εὔπορα. "Easy to pass through."—ἀμφῶς ὄποχωρεῖν. "So that they may retreat," i. e., so as to have it in their power to effect an easy retreat, and to be, therefore, the more readily inclined to do so.—μὴ νικᾶσι. "(Unto us), if we do not conquer.” Observe here the distinction between the absolute οὐ and the conditional μή.

§ 19-21.

diabatον. Supply ἔσται.—πῶς δέ. Supply διαβατὰ ἔσται.—ἀ δρη. For τὰ δρη ἄ.—ἡν δὲ ὡ καὶ σωβόμεν ἐπὶ φύλατταν. “But if, indeed, we shall have also arrived in safety at the sea.”—τὰ ἄπύξοντα. "That will convey us away," i. e., to convey us away.—ἡν θάττων ἐκεὶ γενώμεθα. "The sooner we get there.” Literally, "if we get there sooner.”—ἢ προστηκότας μάχεσθαι. "To fight, now that we have taken our morning meal.” Compare § 3.—οἱ τε οἴωνοι αἰχμ. "And the omens are propitious.” Compare § 2.—τὰ στάγμα. Compare i., 8, 15.—ἡδέως δειπνῆσαι. "To sup with comfort.”

§ 22-24.

ἡγεῖσθαι ἐκέλευνον. “Bade him lead on.”—ἡ ἐκαστος ἐτύχανε, κ.
t. 1. "In what part of the valley each happened to be." Observe that νάπος is the genitive of position after the adverbial ὥστε. (Kühner, § 527.)—ὑδρών. "All together."—ὅδε εἶ κατὰ τὴν γέφυραν, κ. τ. λ. "Than if they defiled along the bridge which was over the valley." Krüger, who makes the νάπος to have been the same with a χαρά-δρα, or bed of a mountain torrent, supposes that the bridge was constructed to afford a passage when the valley or ravine was inundated by the winter rains.—παρῷν παρὰ τὴν φάλαγγα. "Going along the main line."—δομὸς λόντες. "Engaging closely with the foe." More literally, "coming to close quarters."—ἐπὶ ταῖς θύραις τῆς Ἑλλάδος. Compare ii., 2, 4.—μνήμην ἐν οἷς ἐθέλει, κ. τ. λ. "To furnish a remembrance of himself (among those) among whom he wishes (so to do)." The full expression would be, ἐν τούτοις ἐν οἷς τις ἐθέλει παρέχειν μνήμην ἑαυτῷ.

§ 25, 26.

ἐπὶ φάλαγγας. "In line."—ποιησάμενοι. Supply οἱ στρατηγοὶ.—εἷς προσβολὴν καθεύνας. "Having brought them down to a charge," i. e., having couched them.—δρόμῳ διώκειν. "To advance on a run." Compare Krüger, "eilen."—σύνθημα. As this has no article, it is to be taken as the predicate, and hence we have removed the comma after παρῇ.—καλὸν ἐξείν τὸ χαρίον. "That they occupied a fine position." More literally, "that they had in the place a fine one."—οἱ Ἑλληνες πελτασταί. Compare iii., 4, 26.

§ 27–29.

ὑπηρτίαζον. "Came up." Compare note on ὑπελάσας, i. 8, 15.—ὡς ὀλέγοι ὄντες. "As being but few."—καθ' ὃ. "Over against which."—συνεστη. "Stood collected."—ὑπεθάναν ὃ ὀλέγοι. This has relation, of course, to the enemy, and the reason is given immediately after. The numerous cavalry of the foe deterred the Greeks from pursuing to any distance.

§ 30–32.

ἐπειρήκεσαν μὲν. "They were tired, indeed." In place of ἐπειρήκεσαν μὲν, διὸς δὲ, the regular form of expression would have been, καὶ ἐπειρήκοτες, δίος. Compare Thucyd., vi., 91: Σικελιώται ἐπειρότεροι μὲν εἰσίν, διὸς δ' ἀν καὶ νῦν ἔτι περιγένοντο.—συνταξάμενοι. "Having drawn themselves up in close order." They had become somewhat scattered in the pursuit.—νάπος. "A valley." Not to be confounded with the one already mentioned.—προσπετραπόντο διώκοντες. "They turned back (from) pursuing."—στάδιοι ὡς ἕξηκοντα. Very nearly seven miles.
CHAPTER VI.

§ 1-4.

εἰχον ἄρφι τὰ ἑαυτῶν. "Were busy about their own affairs."—δποι ἑδύναντο προσωπάτω. "As far off as they could."—ὡς ἡζοντα. "As about to come."—ἐξῆν ἐπὶ λείαν ἐναι. "There was leave to go in quest of private plunder."—δημόσιον ἑδοξεν εἶναι. "It was adjudged to be public property."—ἀγοραί. "Markets," i. e., sellers with provisions. is κατάγον. "Put in."—πολιζεῖ τὸ χωριόν. "Is forming the place into a city." The expression χωριόν πολιζεῖν is to colonize a place by building a city.—δ τι δέοι ποιοῦντας φίλους εἶναι. "What it behooved them to do in order to be friends." Literally, "what it behooved them doing to be friends."

§ 5-8.

πλοῖον δ' οὐδέν. "But no transport," i. e., not a single transport. —πινεις οἰκόμενοι. Supply ἐτύχανον.—ἄλλοι ἄλλῃ εἰς τὸ δρός. This is Dindorf's reading, who adds ἄλλῃ after ἄλλοι, following Schneider: it is not in the MSS.—κοινοῦντες. "Fearing."—ἀποδοῦνα. "To return."—ὑπελαύνειν. "Drives off."—περιτυχοῦν δ' Ἀγασίας ὕψωτειν. "But Agasias, having met him, takes away the man," i. e., rescues him.—λοιπῆς. "A private of his company."—βάλλειν. "To stone." Supply λίθους.—ἀνακαλοῦντες τὸν προθύμον. "Calling him, again and again, the traitor." Observe the force of ὄνα in composition, and the emphatic usage of the article.—τῶν τρητηλῶν. "Of the galley-men."—κατεκωλοῦν. "Endeavored to put a stop to these proceedings."—ὅτι οὐδέν εἰς πράγμα. "That nothing was the matter."—τὸ δόγμα αἰτίον εἰς τοῦ στρατεύσατος, κ. τ. λ. "That the decree of the army was the cause of these things having happened. This decree is mentioned under § 2.

§ 9-11.

ἀνερεθίζομενος. "Instigated."—ἀχθεσθείς, δτι ἐφοδίθη. "Vexed that he had been frightened."—ὡς πολεμίους. "As being public enemies."—ἡρχον δὲ τότε πάντων, κ. τ. λ. The power of Sparta was at this time so formidable, that Xenophon, as we afterward see, dreaded the worst consequences from his resentment, and persuaded the army to appease it by the most respectful submission to his pleasure.—οδικ ἕν ἄλλως γενέσθαι. "That it could not be otherwise."—τὸν ἄρζαντα βάλλειν. "The man who began to throw," i. e., who com-
menced the attack on Dexippus.—διὰ τέλους φίλος. "A constant friend." Literally, "a friend throughout." Hesychius explains it by διὰ παντός. Compare Æsch., Prom. V., 273, and Griffiths, ad loc. —είς οὖ καὶ. "In consequence of which also."—παρ’ ὅλγων ἐκοινώντο τῶν Κλέανδρον. "Made Cleander a matter of little importance unto themselves," i. e., expressed very little concern about Cleander and his threat—φαύλον. "A trifling one."

§ 12-14.

ἡμίν οὕτως ἔχων τὴν γνώμην. "Having his mind thus disposed toward us."—εἰς καὶ εἰς ἐκαστός. Plural verb with a collective subject.—Βυζαντίων ἀποκλείειτε. Cleander was, it will be remembered, the harmostes, or Spartan governor, of Byzantium. Compare chap. iv., § 18.—ἀπιστοῦντας. "Disobeying."—ἀνόμους. "Subject to no law."—οὕτως ὁ λόγος περὶ ημῶν. "This same report concerning us."—ἀπέχεσθαι. "To be held back," i. e., to be debarred from returning to it.—πειστέον. "We must obey." Supply ἕστιν ἡμῖν.

§ 15, 16.

ἐγώ μὲν οὖν ἄπολὼν. Observe the repetition of ἐγώ μὲν οὖν, in consequence of the intervening parenthesis.—καταδικάζω ἐμαυτόν. "I pass sentence against myself."—εἰ ἐγώ ἐξύρχω. "If I am the beginner."—τῆς ἐσχάτης δίκης ἥξιος εἶναι. "That I am worthy of the last degree of punishment," i. e., the severest that can be inflicted, namely, death.—Κλεάνδρῳ κρίναι. "Unto Cleander, to try him."—καὶ ἐπαίνου καὶ τιμῆς τινές σεθεῖται. In consequence of their successful retreat.—ἀντὶ δὲ τούτων, κ. τ. ἓ. On this apparently redundant usage of δὲ after a participle, consult the remarks of Buttmann, ad Demosth., Mid., p. 149.

§ 17-19.


§ 20-22.

ἐκέλευσε. We have given this reading, with Dindorf and others,
on good MS. authority. The common text has κελεύονσι.—εἴτε πάντας αἰτιᾶ, κ. τ. λ. "If either you blame all, to try them yourself, and treat them in whatever manner you may wish." Krüger, unnecessarily, reads σε αὐτῶν, as an instance of the repetition of the personal pronoun after a parenthetic clause.—τοῦτος ἁζιοῦσι. "They require these." Observe the change from the singular number, in ἐπεμψεν and ἐκέλευες, to the plural in ἁζιοῦσι, which in the case of a collective noun need excite no surprise.—Δεξίππον ἀγουτος. Genitive absolute.—αἰρεθέντα. "As having been chosen."—ὅτι ἦτε πλαίσια συλλέγειν. "For the purpose of collecting vessels." More literally, "upon condition of (our) collecting vessels (with it)," i. e., it was given with this express view, and no other.—καὶ ἀποδράντα Δέξιππον, κ. τ. λ. "And (I know) Dexippus as having absconded," &c.

§ 23–25.

καὶ κακοὶ δοκούμεν εἶναι, κ. τ. λ. "And appear to be bad men through this fellow," i. e., in consequence of his running off with the vessel.—αὐτοί τε τὸ ἐπὶ τοῦτῳ ἀπολώλαμεν. "And, as far as depended upon this one, we are ruined," i. e., this man was the cause, as far as it lay in his power, of the ruin of all our hopes for the time being. —ἀσπερ ἡμεῖς. "Even as we did." Supply ἠκούομεν.—τοῦτον οὖν τοιοῦτον ὑπα ὑφελώμεν. "From this one, then, being such a person, I rescued (the man)."—εἰ δὲ σὺ ἤγες. "If, however, you had been leading him away." The imperfect in our idiom has here the force of a pluperfect.—νόμιζε ἀπόκτεινον. "Make up your mind that you are putting to death." Observe that νομίζω with the participle is of rare occurrence; its more usual construction is with the infinitive. —βίαν χρῆναι τάσειν αὐτῶν. "That he ought to have suffered any violence."—τῆς δίκης τυχεῖν. "To have met with his deserts."

§ 26–28.

tόνδε τὸν ἀνόρα. Agasias is meant.—πάρεστε πρὸς τὴν κρίσιν. "Come to the trial."—εἰ καὶ ολεί με ὑδακοῦντα τι ἄγεσθαι. "If you even think that I was led away because doing something wrong."—τὰ ληφθέντα. Supply αὐτῶ.—ϊνα μὴ φθέγγοιτο μυθείς. "That no one might utter a syllable."—τὸ μέρος. "His share."—τοῖς θησαυροῖς. The plundering party mentioned in § 5.—τὰ χρήματα. "Their booty."

§ 29–32.

συνήγαγε. The common text has συνήγα, but the aorist is here the more correct tense.—περί τῶν ἄνδρῶν. Agasias and the man whom he had rescued.—Δρακόντιον. Compare iv., 8, 25.—κατὰ
πάντα τρόπον. "By all means." Literally, "in every way."—τῷ ἄνδρε. The dual is here employed by way of variety.—οις σφέκτο. "Put it in your power."—ἐμοικησάσην. "They both labored."—ἀντὶ τούτων. "In return for these things."—ὡς κόσμοι εἶναι. "How orderly they are," i. e., how observant of good discipline.

§ 33, 34.

παραγενόμενοι καὶ ἀρξαντά εικών. "That you, having come and taken command of them."—καὶ σφῶν τῶν ἄλλων. The common text has καὶ before τῶν ἄλλων, which we have omitted, with Dindorf and others, on good MS. authority.—οίς ἐκαστός ἐστι. "What sort of person each is."—τὰν ἄξιον. "His deserts."—ἄλλα τις τῶ σιώ. "Well, by the two gods!" An affirmative oath, as indicated by vai. The common text adds μὰ after vai; but this, though more in accordance with the Attic dialect, is not required by the Doric. Observe that σιῶ is Doric for θεόω, the accusative dual, the Doriens being accustomed to employ σ for θ, and also τ for ε. (Ahrens, p. 66, 121.) As regards the Spartan oath here employed, compare Aristophanes; Lys., 81, cum Schol. The two gods meant are Castor and Pollux, and hence the scholiast remarks, on the Pax of Aristophanes, v., 214: Οὖτα τοῖς Διοσκούροις οἱ Δακεδαμόνοι . . . . ἐλεγον.—καὶ ἡν οἱ θεόι παραδιδόσι. "And if the gods grant."—ἐξηγησόμαι. Supply ἡμᾶς.—καὶ πολὺ οἱ λόγοι οὖν, κ. τ. λ. "And much are these words (of yours) different from those which I heard concerning some of you, that you seek to draw off the army from the Lacedaemonians." Literally, "opposite than those," an unusual construction, the regular form of expression in place of which would have been ἀντίοι ἐκείνως οὐς. Compare Kühner, § 779, Obs. 3.

§ 35, 36.

ἐξεῖναι εὐνεβάλοντο. "They joined intimacy," i. e., contracted a bond of hospitality.—τὸ παραγενελόμενον εὐτάκτως ποιοῦντας. "Doing in good order the thing commanded."—καὶ μᾶλλον. "Even more than ever."—οὐκ ἐτελέσθη τὰ λεπτὰ ἐξάγειν. "The sacrifices were not favorable for leading you away (home)." Literally, "were not brought to a close (so as) to lead you forth." Compare Xen., de Repub. Laced., xiii., 5: ἄταν δὲ τελεσθῇ τὰ λεπτά, ὅ βασιλεὺς προκαλέσας πάντας παραγγέλλει τὰ ποιητέα.—ὑμῖν γὰρ, ὡς οὖςκε, δέδοτα, κ. τ. λ. "For to you, as it seems, is it given to carry home the men," i. e., the gods will grant this unto you. So that δέδοτα is here equivalent to ἄταν τῶν θεῶν δέδοτα. Compare Hist. Gr., vii., 1, 5.—ἐκείνης. "To yonder quarter." Byzantium is meant, and hence this word is
accompanying by a gesture.—διαθέμενοι. "Having disposed of.”
Observe that the middle voice διατίθησθαι is here equivalent, as
D'Orville remarks, to "venum exponere et vendere.” (ad Charit., p.
289)—οὐδένι. "With nothing (in the shape of plunder).”—ὥστε
ἕχοντες τιν. κ. τ. λ. "They resolved, in order that they might come into
the friendly territory having something.” Compare vi., 1, 17.—ἐκταίοι.
"On the sixth day.”—Καλχηδωνίας. "Of the Calchedonian territory.”
This was the territory around the city of Calchedon, or Chalcedon,
which place was situate in Bithynia, at the southern extremity of
the Thracian Bosporus, and nearly opposite to Byzantium. In writ-
ing the name of this city ancient authors have not been uniform,
some giving Καλχηδῶν, others Χαλκηδῶν. The former, however, is
much more frequent, and is confirmed by the existing coins, the
epigraph of which is invariably ΚΑΛΧΑΔΟΝΙΩΝ, according to the
Attics generally preferred the latter form, Χαλκηδῶν. (Göttling, ad
Aristot., Polit., p. 323.) The modern name of Calchedon is Καδί Κευ.
BOOK VII.

CHAPTER I.

§ 1-4.

ἐξω τοῦ στόματος. Gyllius (de Bosp. Thrac., i., 2, p. 23) thinks that we ought to read here εἶσω or ἐσω, but without any necessity, for, as Krüger remarks, the controlling idea is in ἐκ τοῦ Πόντου, which precedes.—δει ἰείοι. Supply τοιεῖν Φαρνάβαζου.—τῶν στρατιωτῶν. This appears almost superfluous, and is omitted in some MSS.—ὅτι ἀπαλλάσσω τὸ ἱδ.; "That he would depart at once."—αὐν-διαβάντα. "After having (first) crossed over with the rest."—οὕτως. "Upon this." Equivalent to the Latin hoc facto.

§ 5-7.

Σεῦθης. An Odrysian prince, who had inherited a part of the great monarchy of Sitalcas, including some of its maritime regions. He had been expelled from his dominions, and was now striving to recover them with a body of troops which had been sent to his assistance by Medocus, who was now reigning over the more inland tribes still subject to the Odrysian Empire.—Μηδοσάδην. -A Thracian.—συμπροσθεμεῖσθαι. "To unite zealously with him in the endeavor."—τελεῖτω. "Let him pay."—προσφερέσθω. "Let him address himself."—ἀσφαλές. "Not calculated to fail," i. e., likely to prove successful.—ὡς ἀποπέμψων τε ἀμα, κ. ἦ. "As if intending both to send them away (home), and at the same time to take their number." Literally, "to make a numbering (of them)"—ὄκνηρος. "Reluctantly."

§ 8-11.

εἰ δὲ μὴ. "For otherwise," i. e., but if you do not obey my advice.—ὅτι οὐ ταχὺ ἐξέρπετο τὸ στράτευμα. "Because the army is creeping out slowly."—οὐ δὲ στρατιώται αὐτοί. "But the soldiers themselves (are the cause)." Supply αἱτεῖοι εἰσι—ὡς πορευόμενον. "As intending to march."—διαπραξόμεθα. "We will settle."—καὶ προσανεπεῖν. "And to mention publicly."—αὐτῶν ἦνισσεται. "Will have reason to blame himself," i. e., in case he should incur some heavy punishment.

§ 12.

πρῶτοι. Equivalent here to "hi quidem primi." (Krüg., ad loc.)
NOTES TO BOOK VII.—CHAPTER I. 577

—ἀρδήν πάντες. " Entirely all."—καὶ τὸν μοχλὸν ἰμβαλὼν. " And to let fall the bar into (its socket)." The main instrument of security, in the case of an ancient city-gate, was the μοχλός, or bar, and the great object was to keep this firmly in its place. One end of this bar (which was of massy wood, plated with iron) was firmly fastened to a strong staple driven into one of the door-posts. It was then raised and drawn across the door, and let into the other post by a groove or socket, made to receive the end of it. Then, from the other side of the post, and exactly opposite to it, was drilled an orifice which extended to the body of the bar. Through this orifice was introduced the βάλανος, a peg or bolt, which extended to the end of the orifice, and also ran into the end of the bar, which had a hole drilled into it, for the purpose of receiving it. Thus the bar was secured in its place by this bolt, which, moreover, was so deeply let into the orifice, that it could not be drawn out by the fingers, but required a certain instrument called the βαλανώγρα, something like a pair of pincers, by which it was drawn out. (Bloomf., ad Thucyd., ii., 4.)

§ 13–15.

Χεραδόνσιον. Compare i., 1, 9.—Κυνίσκος. Zeune supposes this Cyniscus to have been a Spartan commander who was engaged at that time in war with the Thracians.—διὰ τοῦ ἱεροῦ ὄρους. "Through the sacred mountain." This mountain is mentioned by the scholiast on Apollonius Rhodius (ii., 1017), who remarks, ἔστι καὶ ἄλλο ιερὸν ὄρος Θράκης. Demosthenes makes mention of a castle of this name, situate probably on the mountain (de Hal., p. 85), and Philip is said to have seized upon this sacred mountain when he made himself master of the kingdom of Cersobleptes. (Æschin., De Fals. Leg., 25.) Breimi says it was a mountain extending from Thrace into the Chersonese. (ad Æsch., l. c., vol. i., p. 187.)—θέσωνι δράμω. "Run at full speed."—εἰς τόντες. "About to enter." Present participle in a future sense.

§ 16, 17.

ἐκοπτῶν τε τὰς πύλας. Observe that κόπτειν τὰς πύλας is to knock or beat upon a gate to obtain entrance, whereas ψοφεῖν τὴν θύραν, or τὰς θύρας, is to knock at a door inside when one is coming out, to give warning, according to the Greek custom, to those on the outside, as the Grecian doors opened outward.—εἰς τοὺς πολεμίους. "Among the enemy."—κατασχίσειν. "That they will cut down."—παρὰ τὴν χελήν τού τεῖχους. "Along the pier of the wall." Accord—
ing to the scholiast on Thucydides (i., 63) the χρήλη was a projecting piece of rough stone-work built to protect the wall from the waves, and he says that it was called χρήλη because it resembled an ox’s hoof; παρὰ τὸ ἐκφέναι χρήλη βωὸς. “The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of breakwater of large stones, which at last left the line of the wall, and was continued as a mole to narrow the harbor at its entrance.” (Arnold, ad Thucyd., i., 63.)—ὑπέρβαινον εἰς τὴν πόλιν. “Get by escalaie into the city.” Literally, “pass over (i. e., the walls) into the city.”—tà πράγματα. “The doings.”—ἀναπεπανύσι. “Throw wide open.”

§ 18–20.

καντῷ. The common text has αὐτῷ.—ἀνάδων ἐπτύχανον ὄντες. “Happened to be within doors.” Compare Krüger, “in ihren Wohnungen.”—καθείλκοιν. The ancient ships, when not used, were generally drawn up on shore; hence καθέλκειν, “to draw down or launch.”—Καλχρόνος. The city of Calchedon, or Chalcedon, has already been referred to. (vi., 6, 38.).—σχεῖν τοὺς ἄνδρας. “To restrain the men.”

§ 21–24.

προςπίπτουσιν αὐτῷ πολλοί. “Rush up to him in great numbers.”—νῦν. This has reference to his previous wish for founding a city, as mentioned in v., 6, 15.—ἀνδρὶ γενέσθαι. “To become a distinguished man.” Compare Krüger, “ein angesehener Mann.”—ἐχεῖς πόλιν, ἔχεις τρίβηρες, κ. τ. λ. Observe the effect of the asyndeton. —οὐ τε ἡμᾶς ὑπήκοας. “You might both profit us.”—ὁδεῖ θὰ ὁπλα, κ. τ. λ. “Take your stations under arms in line as quickly as possible.” Observe the address of Xenophon in bringing back the excited crowd to something like regular order.—παρηγγύα ταῦτα. “Gave this order.”—παρεγγύαν. “To pass on the word.”—εἰς ὀκτὼ. “Eight deep.” Compare Krüger: “acht Mann hoch.” The common text has εἰς πεντήκοντα, “fifty deep;” but this arrangement would only be required in a narrow and confined place, whereas the spot where they assembled on this occasion is described as κάλλιστον ἐκτάξαςθαι. It is more than probable, therefore, that a confusion has arisen in the MSS. from the similarity of the numeral letters (N’ and H’). Consult Krüger, de Authent., p. 48, and Schneider, ad Opusc. Pol., vol. vi., p. 61.—τὸ ὅπε χώριον οὐν κάλλιστον, κ. τ. λ. “But the place is such as is most beautiful (for an army) to marshal themselves in, being called the Thracian,” &c., i. e., being
what we would term, in modern parlance, the Thracian square. Larcher thinks that this was a part of the city near the Thracian gates, and, in confirmation of this opinion, cites the following passage from Xenophon's Grecian History (i., 3, 20): ὀνοίξαντες τὰς πύλας τὰς ἔπι τὸ Θράκιον καλομένας. (Compare Dio, Cassius, lxxiv., 14.)—ἐπεὶ δὲ ἐκείτο τὰ δῶλα. Compare iv., 2, 13.

§ 25.

ἡν δὲ τῷ θυμῷ χαριζόμεθα, κ. τ. λ. "But if we gratify our resentment, and both punish the Lacedaemonians, who are present, for the deceit, and plunder the city, which is in no respect to blame, consider what consequences will result therefrom." —πολέμιοι ἄποθεοδειγμένοι. "Declared enemies."—ἐκφάκταις. Agreeing with ἡμᾶς understood before εἰκάζειν.—νῦν ἥδη. "But just now," i.e., in the Peloponnesian war.

§ 27.

τὸν πόλεμον τὸν πρὸς Δακεδαμανίων. The Peloponnesian war is meant.—οὐν ἔλαττως τριακοσίων. Thucydides also states (ii., 13) that the Athenians, at the beginning of the war, had τριήρεις τῶν πλοίων τριακοσίας. The reading of the common text, τετρακοσίων, is, therefore, wrong, and Zeune is also in error when he supposes that the words of Diodorus Siculus (xii., 40), namely, τριήρεις τῶν παρούσας τριακοσίας, refer merely to the triremes afloat, and do not include those in the dock-yards. (Poppo, ad loc.)—ἐν τῷ πόλει. "In the Acropolis." The term πόλις is here employed, according to a peculiar Athenian usage, to denote the citadel or Acropolis, that is, the old city. Compare Thucydides (ii., 15): καλεῖται διὰ τὴν παλαιὰν παύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦθε ἐτεύχετο τῶν Ἀθηναίων πόλις. This same writer makes the amount in the Athenian treasury at the beginning of the war to have been 6000 talents. (Consult Böckh, Pub. Econ. of Athens, vol. ii., p. 194, Eng. trans., and vol. i., p. 474 of the German work.)—ὑπὸ τὸν ἐνδήμων καὶ ἐκ τῆς ὑπεροίας. "Both from the customs at home and from our territory abroad." With ὑπεροίας supply γῆς. Under the latter head are particularly meant the tributes, or φόροι, paid by the allies, and which formed by far the most productive source of revenue. At the commencement of the war they amounted to 600 talents (Thucyd., ii., 13), and after the peace of Nicias to more than 1200. (Böckh, Pub. Econ., &c., vol. ii., p. 132.—On the whole subject of the Athenian revenue, consult the Third Book, generally, of Böckh's elaborate work.)
§ 28, 29.

'Αχαῖοι. According to Thucydides (ii., 9), the Pellenians alone of the Achaeans at first took part in the war, as allies to the Lacedaemonians; but afterward all the rest.—πάνων προσγεγενημένων. "Having become all joined unto them."—αὐτῶν τοῦ ἄνω βασιλέως. "The king himself up the country," i. e., in Upper Asia, as opposed to the sea-coast, where his satraps govern for him.—δύοι δυναμές. "Being combined."—ματνώμεθα . . . ἀπολώμεθα. Observe the employment of the present to denote a continued action, in which the beginning only is specially considered, and the aorist a transient or instantaneous one. (Matthiae, § 501.)—τοῖς ἡμετέροις αὐτῶν. Observe that αὐτῶν is in apposition with the personal pronoun (ἡμῶν) implied in ἡμετέροις. So in Latin, mea ipsa culpa, tua ipsa gratia. (Matthiae, § 466, 1.)—ἐν γὰρ ταῖς πόλεσιν, κ. τ. λ. "For they are all in the cities that will march against us, and (that will march against us) justly too." After δικαίως supply στρατευομέναις.—καὶ ταῦτα κρατοῦντες. "And that, too, being superior in force."—πρότειν. A specimen of oratorical exaggeration, since Trapezus, Sinope, and Heraclea were also Grecian cities. (Lion, ad loc.)—ἐξαλατάζομεν. A poetic word.

§ 30.

μυριὰς ἵματες κατὰ γῆς, κ. τ. λ. "I, at least, may be ten thousand fathoms under ground." A poetic image. Compare Hom., Il., iv., 182, and Virg., Aen., iv., 24.—τοῖς τῶν Ἑλλήνων προστηκόσι, κ. τ. λ. "To endeavor to obtain your just (demands) by yielding obedience unto those who stand at the head of the Greeks." The Lacedaemonians, of course, are meant.—ἀδικουμένους. "Though wronged."—μὴ στήριξε. "Not to deprive ourselves," i. e., by any rash conduct on our part.—ἀλλὰ δηλώσοντες. "Yet, at any rate, to show."—πειθόμενοι. Supply ἤμιν.

§ 32, 33.

οὐ μὲν. Observe the asyndeton, and compare ii., 1, 6, οὐ μὲν ἔχοντο.—τοῖς καθημένων τῶν στρατιωτῶν. "And the soldiers being yet seated," i. e., the assembly being still convened. Compare ν., 10, 5.—Κοιναράσθη. The army was deceived for a day or two by the absurd pretensions of this adventurer, "a character which could not have appeared," remarks Thirlwall, "at an earlier period, and which in its ludicrous extravagance bears the stamp of the national calamities." (iv., p. 354.)—περσέως. "Went about."—στρατηγιῶν. "Wishing to be a general." Observe that στρατηγιῶν is a desiderative verb.—ἐπαγγελλόμενος. "Offering his services." Literally,
NOTES TO BOOK VII.—CHAPTER II. 581

“announcing himself.” This Cœrataedes had commanded some Bœotian forces under Clearchus, the Spartan harmost at Byzantium, when that place was besieged by the Athenians in B.C. 408. When Clearchus crossed over to Asia to obtain money from Pharnabazus, and to collect forces, he left the command to Helixus, a Megarian, and Cœrataedes, who were soon after compelled to surrender themselves as prisoners, when certain parties within the town had opened the gates to Aleibiades. They were sent to Athens, but, during the disembarkation at the Piræus, Cœrataedes contrived to escape in the crowd, and made his way in safety to Deceleia. We now find him, B.C. 400, in search of employment as a general. (Smith, Dict. Biog., &c., s. v.)—τοῦ Δήλτα. Consult notes on chapter v., § 1.

§ 34-37.

τὰ ἀπαγγέλλομενα. “The things brought back as a message.”—τοῖς τέλειοι. Compare ii., 6, 4.—βουλεύεσθαι. “Would plan.”—εἰς τὴν ύστεραίαν. Compare i., 7, 1.—ἀλφ. From ἀλλίσκομαι: 3 sing. 2 aor. ind.—καὶ ἔλαιων τρεῖς καὶ σκορδῶν, κ. τ. λ. “And three (as large a load as they could) of olives, and one man as large a load as he could of garlic, and another of onions.” After τρεῖς we may supply, mentally, φέροντες ὅσον μέγιστόν ἐδύνατο φορτίον.—ὡς ἐπὶ δύσμενοιν. “As if for distribution.”

§ 38-41.

οἱ διαπρᾶξαι. “To obtain (permission) for him.”—μάλα μόλις. “With very great difficulty.”—στασιάζειν καὶ συνηρούς εἶναι. “Were factious and quarrelsome.”—μέλλοις. Krüger’s conjecture for the common μέλλοι. Observe the change to the recta oratio, and the animation which it imparts to the close of the sentence.—ὁσπασάμενος. “Having embraced,” i. e., having taken leave of.—οὐκ ἐκαλ-λιέρει, κ. τ. λ. “Did not make favorable sacrifices, nor measure out any thing to the soldiers.”—ἐπεὶ δὲ πολλῶν ἐνίδει αὐτῷ, κ. τ. λ. “But as there was a deficiency unto him of many things, so that there should be a day’s food to each of the soldiers.”—καὶ ἀπειπών. “Having even renounced.”

CHAPTER II.

§ 1-4.

Φρονίσκος. He held the office of a general, as we learn from § 29. But when he was chosen to fill this station Xenophon has neglected to inform us.—ἐπέμενον ἐπὶ τῇ στρατιᾷ. “Remained with
582  NOTES TO BOOK VII.—CHAPTER II.

the army.”—ἐκσασιάζον. “Formed parties.”—ἀγείν. Supply τούς στρατιωτάς.—ἐις Χερρόνησου. Supply βολόμενος ἀγείν.—παντὸς ἂν προεστάναι τοῦ στρατεύματος. “That he would stand at the head of the whole army.”—τὰ ὀπλα ἀπόδιδοµενοι, κ. τ. λ. “Selling their arms up and down the places.”—ὡς ἔδωκαντο. “As they could,” i. e., as opportunity offered.—εἰς τὰς πόλεις καταμελήνωντο. “Mingled themselves into (the population of) the cities,” i. e., with the inhabitants, by intermarriages, &c.—διαφθείρομενον. “Was getting broken up.”

§ 5-7.

Κυζικω. The city of Cyzicus was situate on an island of the same name off the northern coast of Mysia, and which was connected with the main land by bridges. This city, of so much celebrity in ancient history, is now represented by the ruins of Bal Kiz, which have been minutely described by Hamilton. (Researches, vol. ii., p. 100, seqq.—Ainsworth, p. 227.)—δοσον οὗ παρείη ἥδη. “Was all but already come.” Literally, “was present as much as (was) not already,” i. e., was expected every instant.—ἐπιστέλλει. “Enjoins upon.”—ὁ δὲ Κλέανθος οὐδένα ἐπιστέλλει. “Now Cleander had not sold one.”—ὑπαγάκαζων. “Compelling (the inhabitants).”—Πάριον. Parium was a town upon the Propontis, between Cyzicus and the Hellespont. It was founded by the inhabitants of the island of Paros, in conjunction with the Milesians. Under the Romans it became Colonia Julia Pariana. The ruins are now called Camarissi, according to Kruse; but, according to others, Pario.—κατὰ τὰ συγκείμενα. “According to the terms agreed upon.”—διεπράττετο. “Began to negotiate.”

§ 8, 9.

συνέχειν αὐτό. “To keep it together.”—Πέρινθων. Perinthus was a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians. It was an important place, and all the main roads to Byzantium from Italy and Greece met here. The name gradually changed to Heraclea, and with the writers of the fourth century this is the more usual appellation. There is a town occupying the same site at the present day, and called Harakli, or Eregli. (Ainsworth, p. 227.)—ὡς τάχιστα Ξενοφόντα, κ. τ. λ. “To forward Xenophon as quickly as possible on horseback.”—ἀφικνεῖται ἐπὶ τὸ στράτευμα. The army, as appears from § 28, was at this time in the neighborhood of Selybria.—διαπλεύσας. “Having sailed across.”
NOTES TO BOOK VII.—CHAPTER II. 583

§ 10, 11.

§Kovra irahiv. The common text adds ζευσθώντα.—ωπισιχνομενος αυτῷ, κ. τ. λ. “Promising unto him (that) by mentioning which he thought he would persuade him.”—ὁτι αυτόν ολόν τε ειη, κ. τ. λ. “That it was impossible for any one of these things to take place.”—καὶ ὁ μὲν ταύτα ἄκουσας. Referring to Medosades.—ωποσπάσας. “Having drawn off (his own troops).” Supply τὸὺς έαυτοῦ from ὅκτακοσίους, which follows.—ἐν τῷ αυτῷ. Supply τόπῳ.

§ 12, 13.

επράπτει περὶ πλοίων. “Was employed in bargaining for ships.”—ὁ εκ Βυζαντίου ὄμοστής. The article is added here on Schaefer’s conjecture. (Melet. Crit., p. 73.)—τοῖς τε ναυκλήροις ὄπειτε, κ. τ. λ. “Both forbade the masters of the ships to transport them across.” Observe, as before, that μη, after a verb implying a negative, increases the force of the negation, and compare Herodotus, viii., 116: ὑπηγόρευ μὴ στρατεύεσθι ἐπὶ τὴν Ἑλλάδα.—καὶ ἵς πρὸς τοῦτο, κ. τ. λ. Observe the effect produced by the sudden change to the oratio recta.—Ἀναξιδίος μὲν τοῖς. “Now Anaxibius, for the matter of that.” Observe here the employment of τοῖς, at the commencement of an address, to make a transition, when a person takes up another quickly, and replies to him decidedly. (Kühner, § 790, 2.—Hartung, ii., p. 349.)—γώ ἐδε τῆς ὄμοστῆς. From this it would appear that Aristarchus was harmost of Perinthus also. Compare chapter vi., § 24.—ἐν τῷ δαλάττῃ καταδύσω. “I will sink him in the sea.”

§ 14, 15.

πρὸς τῷ τείχει. “Near the wall.”—αὐτῷ τε πείεσται. “Will suffer something on the spot.”—τοῖς μὲν προσέπεται. “Bids these go on before,” i.e., to Perinthus. The reference is to the other commanders and lochagi. Observe the force of the middle in προσέπεται; literally, “sends on before himself.” The employment of τοῖς μὲν for τούτοις μὲν is somewhat unusual. (Matthia, § 286.)—παρείεν αὐτῷ. “Permitted him.”—τριήρεις ἔχοντος, κ. τ. λ. “He, who intended to hinder them, having galleys.” The reference is to Aristarchus.—κατακλεισθήναι. “To be shut in there.”

§ 16–19.

νῦν μὲν. “For the present, indeed.”—ἐνθα. “Whereby.”—ἀσφαλῶς πρὸς Σευδην λέναι. “For going safely to Seuthes.”—ἐπιτυγχάνει πυροῖς ἑρήμωις. “He falls in with watch-fires without guards.” Com-
pare the explanation of H. Stephens, Thes. L. G.: “circa quos nulli erant custodes.” —μετακεχωρηκέναι ποι. “Had just then departed somehow,” i. e., and had left the watch fires burning.—σημαίνοντων. “Making signals.” —κεκαυμέναι εἰς τῷ Σεῦθη, κ. τ. λ. “Had been kindled by Seuthes in front of his night-watches.” —οἷς οἱ μὲν φύλακες μη δρόμων, κ. τ. λ. We find the same thing done by Iphi-crates. (Xen., Hist. Gr., vi, 2, 29.)—μήτε ὄποσοι μήτε ὄπων εἶναι. This is Dindorf’s reading. The common text has merely μήθ’ ὄπων εἶναι, which is not only a solecism, but absurd in point of meaning.—καὶ εἰπέν ἐκεῖνοι Σεῦθη. “And directs (the guards) to tell Seuthes.” Compare Krüger: “custodes mutiari jubeat.” —εἰ δ’ Ἀθηναῖος, κ. τ. λ. “If it was the Athenian, the one from the army.” Zeune is wrong in rendering ὁ ἀπὸ τοῦ στρατεύματος ῥῷ ἐρημεῖ αὐτοῦ.” The preposition ἀπὸ, on the contrary, embraces here the idea of coming.

§ 20–22.

οὖτος εἶναι. “That it was that same one.” —ἀνασφόδασαντες ἐδίωκοιν. “Having leaped up (on their horses), they hastened away,” i. e., to give information to Seuthes. Observe here the peculiar meaning of ἐδίωκον, and compare, in further explanation of it, the remarks of Phavorinus, διώκειν εἰσὶ τὸ ἀπλῶς κατὰ σπουδὴν ἐλαύνειν. With ἀνασφοδάσαντες supply ἐπὶ τόις ἵπποις.—μᾶλα φυλαττόμενοι. “Carefully guarded.” —ἐγκεκαλινωμένοι. “Ready bridled.” —τὰς δὲ νότας ἐγκεκαλινωμένων ἐφυλάττοντο. “But during the night he was on his guard, with (his horses) ready bridled.” Observe that ἐγκεκαλινωμένων is the genitive absolute, τῶν ἵππων or αὐτῶν being understood.

We have adopted here Bornemann’s reading. Dindorf and others prefer the dative of the participle, according to Voigtlaender’s con- jecture. The common text omits the participle altogether.—Τῆρης. Hutchinson thinks that Teres, the father of Sitalcas, is meant, who, according to Thucydides (ii., 29), laid the foundation of the powerful kingdom of the Odrysae.—τούτων τῶν ἄνδρων. The reference is to the native tribes in this quarter, who are subsequently styled Thyni.—μᾶλιστα νυκτὸς. “Especially at night.”


κέρατα οἴνον προφυτινον. “They pledged one another in horns of wine.” —πάντοτε. “To all quarters.” —συμπροθυμηθών κἀκεφθών τὸ στράτευμα. “Zealously to co-operate with you, in order that the army cross over.” Supply ὄτε.—ὅ δ’ ἐφη. “He said (that they were).” —ἀδελφός. A term frequently employed to indicate intimate friendship. Compare § 38.—καὶ τὰ παρὰ θαλάττη, κ. τ. λ. “And that the
places along the sea, of which you are master, will be (a present) from you to me."—ο̣ δὲ συνέφη καὶ τὰῦτα. "He thereupon confessed (that he had said) these things also." Literally, "agreed with him."—ἀφήγησαί. "Relate."

§ 27–30.

καὶ οὐδὲν τούτῳ ένεκα, κ. τ. λ. "And that there would be no need either for you or any one else to pay any thing on this account." Observe that σοί refers to Seuthes, and the speaker is supposed to indicate this by a gesture.—τί γὰρ ἔλεγον. "What, pray, did I tell you."—κατὰ Σηλυβρίαν. "To the neighborhood of Selybria," i. e., into the territory of Selybria. Compare Krüger: κατά, "in die Gegend von." Selybria, or Selymbria, was a city of Thrace on the Propontis. The modern name is Seldevria. The common text has Σηλυβρίαν, but the best MSS. give the other form, which we have adopted.—οὐκ ἔφησα οἶον τε εἶναι, κ. τ. λ. "You said that it was not possible, but that, having come to Perinthus, you were to pass over into Asia."—πλὴν Νέωνος. For πλὴν παρὰ Νέωνος.—πιστοτέραν εἶναι τὴν πρᾶξιν. "That the transaction be more trustworthy," i. e., more worthy of your reliance.—κάλεσαι. "Call in."—ἐκεί. "There," i. e., without.

§ 31, 32.

καὶ γὰρ οὕτω συγγενεῖς εἶναι εἰδέναι. "For that he both knew that they were kinsmen (of his)." Valckenaer (ad Herod., iv., 80) thinks that this refers to the circumstance of Sadocus, the son of Sttalcas, having received the rights of citizenship from the Athenians (Thucyd., ii., 29.—Schol. ad Aristoph., Acharn., 145), and Lion concurs in the opinion. This, however, is confounding συγγένεια and πολιτεία. It is more than probable that we must look for the origin of this affinity, such as it was, in the old legends respecting Proene (the daughter of Pandion, king of Athens), who was wedded to Tereus, king of Thrace. Consult Krüger, de Authent., p. 33.—δ τι. "In what."—Μελανότια: Stephanus Byzantinus makes Μελανότια to have been a region of Sithonia.—Τρανίψαι. Krüger writes the name Θρανίψαι. Larcher (ad Herod., viii., p. 371) conjectures Νυφαίοι.—ἐνόψεσαν. "Had declined." The verb νοσθω is often employed with reference to public disasters, especially such as arise from tumults and dissensions. (Krüger, ad l.c.)—ἐπικέποσον "Having been driven out."—τῷ νῦν βασιλεί. Supply τῶν Οδροσῶν.

§ 33, 34.

eἰς ἀλλοτρίαν τράπεζαν ἀποδήλησων. "Looking (for support) to a

B 2
stranger’s table.” Compare Krüger: “Inde victum expectans.”—
ἐκθεσθῶμην ἐνδιφρος αὐτῷ ἱκέτης. “And I sat on the same seat with
him as a suppliant.” The meaning of ἐνδίφρος here is altogether
uncertain. From the circumstance of the Thracians sitting at table
and not reclining, and from the allusion to the table immediately
before this, the word has been generally supposed to have a force
somewhat similar to the term ὀφθαλμός, or table-companion.
Compare Krüger, ad loc., and Poppo, Ind. Gr., s. v.—δοῦναί μοι.
“(Entreating him) to give me.”—τούτους ἔχων. “Having these un-
der my command.”—μοι παραγένοισθε. “Should join me.”

§ 35.

ἀπαγγέλλωσιν. The common text has ἀπαγγέλλωσιν.—κυζικηνόν.
Compare v., 6, 23.—δυμορίαν. “Twice as much.”—ζεύγη. “Catt-
le,” i. e., for cultivating the land.—ταῦτα πεμώμενοι. Supply δια-
πράττεσθαί. The allusion is to the causing of the whole army to
come.—εἰς τὴν σεαυτόν. “Into your country.”—ἐνδίφριος. “Sitters
on the same seat,” i. e., table-companions. Compare § 33.—ἀνήσιμαι
Θρακίῳ νόμῳ. “I will purchase her, in accordance with Thracian cus-
tom,” i. e., I will make her my wife. The Thracians, as Herodotus
informs us (v., 6), purchased their wives by the payment of a large
sum of money to the parents. Weiske refers to Aristotle (Polit.,
ii., 5, 14), to show that the same custom prevailed in early times
among the Greeks also.—Βισάνθην. Bisanthe was a city on the
Propontis, northwest of Perinthus. Its later name was Rhædestus.
It is now Rodosto, or Tejur-Daghi.

CHAPTER III.

§ 1-3.

ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. “They were at the camp.”—ἀυτῆς-
γείλαν. “Reported.”—τὴν μὲν πρὸς Ἀρισταρχον, κ. τ. λ. “To let
alone the way to Aristarchus,” i. e., to omit going to him.—ἐνθα
βουλόμεθα. Supply ἐκεῖσο before ἐνθα, and compare iv., 1, 2.—οὗτος
αὐτός. “This man of his own authority.” A more forcible reading
than ὁ αὐτὸς ὁ αὐτός, “this same man.” The latter, however, is pre-
ferred by Schneider, Bornemann, Dindorf, and Poppo.—δισπερ ἐν
Βυζαντίῳ. “Even as (he has done) in Byzantium.” Compare
chapter ii., § 6.—ἐξαπατήσεσθαι. Used here in a passive sense, as
in Plato, Phædr., 262, A.—λήψεσθαι. We have omitted μᾶλλον
after λήψεσθαι, with Dindorf, on good MS. authority.
NOTES TO BOOK VII.—CHAPTER III.

§ 4–6.

ἀν πρώς ἐκείνον ἤτε. The pronoun ἐκείνος is often made to refer, as a mere pronoun of the third person, to an individual who has just been mentioned. (Matthia, § 471.)—τούτοι βουλεύεσθε. “You will consult about this,” i. e., whether to obey Aristarchus or go to Seuthes.—τίδε. “Do they suffer us.” The reference is to the Lacedaemonians.—εἷς τῶς κώμας. Compare chapter ii., § 1.—οἱ Ἡττοιν. “Our inferiors,” i. e., the inhabitants of the villages, who are not able to cope with us.—ἀκουόντας. The conjunction καὶ is prefixed in the common text; but, if the writer had wished to employ this, he would have inserted it before ἐκεῖ. (Krüger, ad loc.)—οἶ τι τις ἤμων δειται. “What any person asks of you.” The indefinite τις refers here as well to Seuthes as to Aristarchus.—ἀνέτειναν ἀπαντεῖ. Compare iii., 2, 33.—τῷ ἡγομένῳ. Compare ii., 2, 4.

§ 7–9.

ἐπειθοῦν ἀποτρέπεσθαι. “Tried to persuade them to turn back.”—προσελώσαι. “To ride up.”—ἐπίων αὐτῷ. “He (Seuthes) might say to him (Xenophon).”—ἐποῦ. For ἐκεῖσε ὁποι.—τῶν τοῦ Λακωνίκου. “The propositions of the Laconian,” i. e., Aristarchus. Observe that τῶν is here in the neuter. Had it been in the masculine, we would have had τῶν παρὰ τῶν. (Krüger, ad loc.)—ὑπὸ σοῦ νομίζομεν ἐξελιθεῖσαι. “We will think that we are liberty provided for by you.”—ἀθρώας. “Lying together.”—ἀπεξυόσας ἠμῶν δοσον, κ. τ. λ. “Distant from us (only as much ground) as, having passed over, you may dine with a good appetite.”

§ 10–12.

δέομαι ἡμῶν στρατεύεσθαι σὺν ἐμοί. “Want you to serve in arms along with me.”—τὰ νομίζομενα. “The accustomed pay,” namely, twice as much to the captain, and four times as much to the general. Compare chapter ii., § 36.—τῶν ἄξιον τιμῆσω. “I will honor the meritorious one.”—ἄξιόσω αὐτὸς ἔχειν. “I shall claim to have myself.”—διατιθέμενος. “By selling.”—καὶ ὑποδιώκσαντα. “And hide themselves.”—μαστεύειν. “To seek out.”—πόσον δὲ ἄπο θαλάττης, κ. τ. λ. This question is well put by Xenophon. The Greeks, tired out by long marches through inland countries, wished now to keep near the sea-coast, in order to be able to return by sea to their native land. (Weiske, ad loc.)

§ 13, 14.

κάδορον. “(Leave) was granted.”—κατὰ ταύτα. “In the same ter-
It.

"Worthy of all esteem." Supply λόγου.—χειμῶν γὰρ εἶν. "For (that) it was winter." Sometimes, as in the present instance, ὅτι is omitted before the optative in the oratio obliqua. (Matthiae, § 529, 3.)—ωνομένους ἐξων. "To live by purchasing."—μετὰ Σεῦθου. "In company with Seuthes."—ἀγαθῶν. Krüger conjectures ἐχθρῶν.—ἐβρήμα. "An unlooked-for piece of good fortune."—ἀντιλέγει. Equivalent to ἀντιλέγειν ἔχει.

§ 15-17.

κατὰ τὰς τάξεις. "According to their ranks."—ὡς παριόντες. "As going."—Μαρωνείτης. "A native of Maronea." Maronea was a city of Thrace, on the coast, between Abdera and Doriscus. Its ruins are still called Marogna.—Παριανός. "Inhabitants of Parium." Compare chapter ii., § 16.—δώρα ἄγοντες, κ. τ. λ. Compare the remark of Thucydides (ii., 97): "The Odrysians have established a custom, which is, indeed, prevalent also among the other Thracians, namely, to receive rather than to give; contrary to that which subsists at the court of Persia; it being there more discretionary not to give, when asked, than to ask and be denied. Nay, in proportion to their power, they the more acted upon this maxim; for without presents it was impossible to get any thing done."—ὕρχον ἐσοντο ἐπὶ θαλάττῃ. "Would be governor upon the sea-coast."—ἀμεινον ὑμῖν διακείσεται. "It will turn out more for your advantage." Equivalent, in fact, to ἀμεινον ὑμῖν ἔξει τὰ πράγματα. Observe that διάκεισαι gets its meaning in the present instance from its more literal one of "to be settled, fixed, or ordered."

§ 18-20.

tαπίλας βαρδορικάς. "Barbaric carpets." (Compare, as regards the accent, § 26.)—ὅτι νομίζοιο. "That it was the custom."—δωρεῖοι αὐτῷ. "To make presents unto him."—τοιαύτα προμιμάτο. "In such a manner did he keep suing (for Seuthes)." Observe that προμιμάτο is for προμιμάτω, from προμιμώμαι.—σο καὶ πόλεως μεγίστης εἰ. Compare Plato, Apol, 29, E: Ἀθηναίος ὤν, πόλεως τῆς μεγίστης. ὧν ἔμισες λαμβάνειν. "You will claim to receive."—ὑλλοι τῶν ὑμετέρων. Zeune thinks that among these Alcibiades is particularly meant, and refers to Cornelius Nepos, Vit. Alc., vii., 4; to which Krüger adds Xen., Hist. Gr., ii., 1, 25, and Plut., Vit. Alc., c., 36.—μεγαλοπρεπεύστατα. "In the most splendid manner."—πείσῃ. "Will you be the object of."—ὑπόρει. "Was in great perplexity."—ἔχων. "Having any thing."—ὀσον ἐφόδιον. "As much means as were required for the journey." Supply ἄργοριον.
NOTES TO BOOK VII.—CHAPTER III.

§ 21, 22.

οἱ κράτιστοι. "The most considerable." Compare i., 5, 8.—γν καθημένοις. "Took place for them as they sat." Supply αὐτοῖς. The Thracians, as already remarked, were accustomed to sit, not recline, at their meals.—πάσιν. Not one for each guest, but several for the whole company. The common text adds after πάσιν the words οὗτοι δ' ὅσοι εἴκοσι. But consult Schneider and Dindorf, ad loc.—κρεῖν μεταί νενεφημένων. "Full of pieces of meat heaped up." Observe that by a tripod is here meant a three-legged table with a flat top, not the tripod containing a depression in the center.—προπετερονημένοι. "Skeetered." Compare Lucerne (vol. ii., p. 375): "Ces pains étoient enfilés avec les viandes, probablement au moyen d'une brochette."—μάλιστα δ' αἱ τράπεζαι, κ. τ. λ. "And the tables were always placed in preference by the guests." The τράπεζαι were four-footed tables, and are not to be confounded with the τρίποδες. The latter were of a large size, and from them the smaller τράπεζαι were filled, and then placed nearest the guests.—διερφυπεν. "Threw them about."—δόσω μόνων γεύσασθαι. "Only as much as to taste," i. e., only as much as served for a taste.

§ 23—25.

κατά ταυτά. "In the same way."—φαγεῖν δεινός. "A terrible eater."—τὸ μὲν διαβριστεν εἰς χαῖρεν. "Bade the distribution good-by," i. e., suffered it to pass unnoticed by him.—δόσων τριχωνικοῦ ἄρτον. "As much as a three-chenix loaf," i. e., a large loaf containing as much as three chenices. As regards the χοῖνες, compare i., 5, 6.—περιέφερον. Referring to the attendants.—ἡν φωνῆν. "The voice."—ἐλληνιζειν. "How to speak Greek."

§ 26—30.

προύχωρει. "Was going on."—αληθείςς. "You will take him."—οὕτως ἑδωρήσατο. "Presented him in the same manner."—ταπίδα. The true accentuation is ταπίδα, not τάπιδα, as many give it, and the nominative is ταπίς, not τάπις, for then the accusative would be τάπιν.—τιμής ἑνεκα. "To do him honor."—καὶ ἐγώ. "I also," i. e., as well as the rest.—δὲ τιμώμενος. "As a person honored."—ὁ δὲ γὰρ ὑποπεπυκώς ἑτύγχανεν. "For he happened, by this time, to be rather tipsy." Observe the force of ὑπό in composition.—καὶ οὐδένα ἄκοντα, κ. τ. λ. "And not one (of them) unwilling, but all even more than myself wishing," &c.

§ 31, 32.

οὐδὲν σε προσαίτοντες, "Asking nothing else of you."—προϊέμενοι.
"Giving themselves up (to you)." This is the reading of some of the best MSS. The rest give προσέβενοι, which the common text adopts.—πολλὴν χόραν τὴν μὲν ἀπολήψῃ, κ. τ. λ. "You will retake much territory on the one hand, being your father's, while on the other you will acquire."—κλίπεσθαι. "To obtain by plundering."—συνεξέπει, καὶ συγκατακεδάσατο μετὰ τούτο τὸ κέρας. "Drank out of (the same horn) with him, and, after this, along with him, poured (the remaining contents of) the horn upon himself," i. e., he poured part upon his own person, and Xenophon, in like manner, poured part upon himself also. According to Suidas (s. v. κατασκεδάζων), it appears to have been a Thracian custom, for the parties at a carnival, when they had drunk enough, to pour the rest of the wine upon their garments. Compare, also, Plato, Leg., i., 1, p. 31, cd. Bip. Hence the explanation of Poppo, which we have followed in our version: "et una deinde cornu (reliquium poculi) in se effudit." Dindorf and Krüger object, however, to the presence of σὺν here in composition, and read (the latter in his edition of 1845) κατασκεδάσατο, but this is against the authority of the best MSS.—μετὰ ταύτα εἰσήλθον κέρατα τε, κ. τ. λ. "After these persons entered playing on both horns, such as they make signals with, and on trumpets made of raw hides, blowing both regular tunes, and, as it were, with the magadis." The magadis was a three-cornered instrument like a harp, with twenty strings arranged in octaves. (Compare Böckl. Comment. Metr. in Pind., p. 261, seqq.) There appears to be some allusion here, indeed, to the playing by octaves, and hence Halbkart renders the clause as follows: "mit Trompeten den Takt und gleichsam die Oktave angaben" (p. 297.)

§ 33–36.

ἀνέκραγε τε πολεμικὸν, κ. τ. λ. "Both raised a warlike shout, and leaped away, as if guarding against a shot."—γελωτοποιοῖ. "Buffoons."—ἐκέλευον παραγγέλλει, ὅπως, κ. τ. λ. The construction with ὅπως is sometimes found after verbs of ordering, &c., although usually the infinitive follows. Compare Plato, Repub., 415, B.—τοὺς ᾧρχουσι παραγγέλλει ὁ θεός, ὅπως μηδένος ὦτῳ φύλακες ἤγαθοι ἔσονται, μηδ' ὦτῳ σφόδρα φυλίζοντι μηδὲν ὡς τοὺς ἐγγόνους.—οἱ τε γὰρ πολέμιοι Θράκες ἵμιν, κ. τ. λ. "For both those that are enemies to you are Thracles, and those that are friends to us," i. e., your enemies are Thracians, and you our friends are also Thracles, and there is a risk, therefore, of our confounding friend and foe in the darkness. Compare Bornemann, ad loc.—αὐτοῖς τοὺς στρατηγοῖς ἀποκαλέσας. "Having called back the generals by themselves" Ob-
serve that αὐτοὺς here has the force of μόνονς.—δοτε μὴ λησθήναι.

"So as not to be taken," i. e., to prevent being taken.—ἀναμένετε. The reading of some of the best MSS. Some editions have ἀναμενέτε, the future employed as a softened imperative.

§ 37–39.

ei ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει. "Whether the Grecian custom be not better." Compare, as regards the negative required here by our idiom, iii., 2, 22.—詟γεῖται τοῦ στρατεύματος. "That part of the army leads."—καὶ ἡμιστὰ λαυθάνοναι ἀποδιδόσκοντες ἀλλήλους. "And they least straggle away unperceived from one another."—περιπτώσεις. "Fall foul of."—σύνθεμα δὲ εἰπὼν Ἀθηναίαν, κ. τ. λ. "And they agreed upon 'Minerva' as the word, on account of their affinity (to one another)," i. e., the Grecian commanders and Seuthes agreed together upon the word, and selected for that purpose the name of the goddess Minerva, as a token of the affinity existing between them, Minerva being the tutelary deity of Athens. (Krugger, de Authent., p. 33.) Dindorf, following Schaefer (ad Greg. Cor., p. 394), reads Ἀθηναία, in the nominative, taken materially, as the grammarians term it, or as a quotation. The accusative, however, is preferable, and has the sanction of good MSS. Porson also adopts it. The form itself, whether we adopt Ἀθηναία or Ἀθηναίαν, may at first view appear somewhat too poetic, but we find Ἀθηναίαν employed by Aristophanes (Av., 829), and Ἀθηναία ought to be restored to Plato (Euthydem., p. 82, 12, ed. Oxon.), from Eustathius, ad Od., iii., p. 1456, 50. (Porson, ad loc.) The common text has in the present passage Ἀθηναίοι.

§ 40–43.

tοὺς ἡγεμόνας. "The guides."—καὶ σὺν ὀλίγοις. "Even with a few men."—ἀδρόοι πάντες ἃμα τῇ ἡμέρᾳ φαινόμεθα. "We all appear in a body at the break of day."—σκεψάμενος τι. "After having made a reconnoissance." (Luzetius, ad loc.)—πρόσω ἡγούμενα. The common reading is προῄγονυμενα.—ἵπτερη. "Untrodden."—τοὺς γὰρ ἀνθρώπους ἵψουμεν ἐπίπεσόντες. "For we shall fall upon the men unawares."—ἄγγισομαι τοῖς ἵπποις. "Will lead the way with the cavalry."—εἰς κώμας. Villages occupied by the enemy are here meant.

§ 44–46.

ἡδη τε ἦν ἐπὶ τοῖς ἀκροῖς. "He was both already upon the heights."—ἀφ' ἡδη ἦν καταθεῖν, κ. τ. λ. "I will now send off the horse to run down into the plain."—εἰς τις ὑψιστήται. "If any one withstand
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(them).”—ολῶς, ἡφι, κ. τ. λ. “I know,” replied (Xenophon), “that you do not want me only,” i. e., you want the men also whom I command, and these will follow better if I lead on foot.—παρέιναι. “To proceed in advance.”—ἐπρόχαξε. “Run quickly.” The verb τροχάξω does not seem to have been pleasing to Attic ears when used off the stage. Hence we have in Bekker, Anecd. Gr., p. 114 (Antiatt.), τροχάξειν οὗ φατι δεῖν λέγειν, ἄλλα τρέχειν. Xenophon, indeed, employs it more than once, but his authority in this does not appear to be much regarded by the Atticists. His example, however, is followed by many of the later writers; as, Theophrast., Charact., iv.; Polyb., x., 20; Plut., Symp., ii., 5, 2. (Lobeck, ad Phryn., p. 582, seq.)

§ 47, 48.

τώδε δῆ, ὅ Ξενοφόν, κ. τ. λ. “The very things now, Xenophon, which you told us, (are taking place).” Supply ἐστὶ or γίγνεται. Zeune and Larcher refer this to § 38, where Xenophon speaks of the danger of troops being separated from one another. This, however, can not be correct, for there the allusion is to a march by night, whereas here operations are carried on in open day. It is more than probable that Xenophon here refers to something not mentioned before, in order to avoid a repetition on the present occasion. (Halbkart, ad loc.)—ἐχονται οἱ ἄνθρωποι. “The inhabitants are held prisoners.”—ἄλλα γὰρ. Observe that ἄλλα belongs in thought to δέοικα.—συστάντες ἄθροι οὖν. “Having collected somewhere in a body.”—σὺν όις ἔχω. Attraction, for σὺν τοῖς οὗς ἔχω.—παρατείναι τὴν φάλαγγα. “To stretch his line.”—συνηλισθησαν. “Were collected together.”

CHAPTER IV.

§ 1–3.

οια πείσονται. “(Considering) what they will suffer.” Supply λογιζομένως, or something equivalent, before this clause, and compare i., 7, 4.—Ἡρακλείδην. The common text has Ἡρακλείδη, which is wrong, since Heraclides was still with the army.—ἀνὰ τὸ Ἐννῦν πεδίον. “Up and down the plain of the Thynians.” Compare, as regards the Thracian Thyni, chapter ii., § 22.—ἀπεκαίνοντο. “Were frozen off.” Observe that ἀποκαίω, which properly means “to burn off,” is here applied to the analogous effects of intense cold. Compare the Latin, “frigore adurere.”
§ 4-6.

οὐ ἐνεκα οἱ Ὄρδηκες, κ. τ. λ. "Why the Thracians wear their fox-skin caps," &c.—καὶ ζειράς μέχρι τῶν ποδῶν, κ. τ. λ. "And on horseback they have wide upper garments reaching down to their feet, but not cloaks." The ζειρά appears to have been a wide upper garment, girded about the loins, and hanging to the feet, used especially by the Arabians (Herod., vii., 69) and the Thracians (ib., 75). It was distinguished from the χλαμύς, as covering the feet of the rider. The ζειρά can not be understood of trowsers, as, according to Herodotus, the wearer threw it around him.— הישראלς τῶν αἰχμαλώτων. "Letting go some of the captives." Observe the genitive of part.—εἰ μὴ καταδήσουνται καὶ πείσουνται. "Unless they shall come down and obey," i. e., come down to inhabit their dwellings and acknowledge his authority.—συνεπισέβαι. "To follow along with him against them."—ὡφείδως. The common text has ἄπαντας.

§ 7-11.

'Ἐπισθένης. Hutchinson thinks that this is the same with the Episthenes mentioned in i., 10, 7, as commander of the targeteers, and also in iv., 6, 1. He is refuted, however, by Schneider.—'Ολύνθιος. Compare i., 2, 6.—τὸν τρόπον. "The character."—ἀνατείνας. "Having stretched out."—καὶ μέλλει χάριν εἰδέναι. "And is likely to esteem it a favor."—μηδέτερον. Krüger gives μηδὲ ἐτερον, as a stronger form, but without any necessity.—διαμάχεσθαι. "To fight it out."—ταῦτα μὲν εἰς. "Left this matter alone," i. e., spared the boy's life.—πρέφωντο. "Might support themselves."—ὑποκαταβάς. "Having gone down a little way." —ἐν τοῖς ὄρεινοις Ὀραξί, κ. τ. λ. "Among those called the highland Thracians."

§ 12, 13.

dιετρίβωντο; καί. The conjunction here has in our idiom the force of "when." Compare Soph., ΟEd. T., 717.—ἡδίν τ' ἄν ἔξω αὐλίζε-σθαι ἔφη, κ. τ. λ. "And he said that they would more gladly be quartered in strong (but open) situations, than in sheltered ones, so as to perish," i. e., than in the dwellings, where they ran a chance of being destroyed. Compare the explanation of Krüger: "in die Wohnungen, um darin umzukommen, d. h. die Verderben bringen konnten." We have given στεγνοῖς, with the best editions, in place of the common στεγνοῖς.—ἀνπρᾶξαι Ἀγίος τὰς σπονδάς. "To aid them in effecting the truce."—ἡγγυῖτο. "Engaged."—ἄρα. "In fact."—κατασκοτῆς ἑνεκα. "For the sake of spying," i. e., of reconnoitering the Grecian encampment.
eis òc tòv ëpiou-san vükta. Compare i, 2, 3.—úllwòs. "In any other way," i.e., than by having such guides as these.—περιεστα-ωντο. "Were palaizadoed around."—τοίς σκυτάλως ἔβαλλον. "Threw with their clubs."—ὡς ἀποκόψεσαν. "For the purpose of knocking off."—κατακαυθήσεσθαι. "Shall be burned to ashes."—Μακίστιος. "A Macistian." Macistus was an ancient town in the Triphylian district of Elis, somewhat to the northeast of Lepræum. Its site is occupied by the modern Mofkitza. We have given Μακίστιος as decidedly more correct than Μακέστιος, which latter, however, appears in all the editions. The true name of the place was Μάκεστος not Μάκεστιος, although the latter, according to Stephanus Byzantinus, also occurs. Compare Xen., Hist. Gr., iii., 2, 25; Strabo, vi., 1, p. 10, and x., 1, p. 324.—ιτών ἱδή ὡς ὑπωκαϊδεκα ὄν. Schneider thinks that Xenophon mentions the age of Silanus because it properly required a grown-up person to inflate a trumpet fully. A better reason, however, is assigned by Halbkart (though opposed on rather weak grounds by Krüger), namely, that Xenophon wished to indicate the presence of mind possessed by so mere a youth, and which proved of so much service to the Greeks on this occasion.

§ 17-19.

ἐνεχομένων τοῖς σταυροῖς. "Holding fast in the stakes."—τῶν ἐξόδων. "The outlets."—τοὺς παρατρέχοντας παρί οἰκίαιν, κ. τ. λ. "Hurled their javelins into the light, out of the dark, at those running by a house on fire." Observe that we have here a blending of two constructions, namely, ἡκόντιζον τοὺς παρατρέχοντας, and ἡκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους.—σὺν ἔπτα ἦπενθα τοῖς πρῶτοις. "With seven horse, the first (mustered)." Compare Krüger: "qui primi signo dato se expedierant, sive potius, qui primi sequebantur, cum reliqui adhuc remotiores essent."—καὶ ἦπειπηρ ἱδήτα, κ. τ. λ. "And when he perceived (the affair), as long as he was on the march to their assistance, so long also did the horn sound for him."—ἐδεξιότο τε. "He both shook hands with them."

§ 20-24.

αὐτόν ἐκάσαι. "To permit him (to march)." Supply στρατεύεσθαι. —πρεσβυτέρους ἄνδρας ἤδη. The common text omits ἤδη.—τριπλα-σίαν δύναμιν. "A three-fold force," i.e., three times as large a force as when the Greeks first came. Compare the explanation of Krüger: "drei Mal so gross als vor Ankunft der Hellenen."—στρατεύ-εσθαι. Porson's correction for the previous reading στρατεύεσθαι.—
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ικάνην δίκην. "Sufficient satisfaction." Compare Herodotus (i., 45), ἔχω παρὰ σεῦ τίσαν τὴν δίκην. Had the term δίκην meant punishment in the present passage of Xenophon, τοῦτον would have been added, or else οὗτος would have been away.—οὶ μὲν οὖν ταύτη, κ. τ. λ. "The inhabitants thereupon in this country all now submitted to him."

CHAPTER V.

§ 1-3.

ὑπερβάλλοντι. "They pass over." Krüger very strangely makes this the dative of the participle, depending on παρῆν.—τὸ Δέλτα καλούμενον. Gyllius (de Bosporo Thracio, p 153) speaks of his traveling on foot from the Bosporus to Salmydessus, and, in the middle of the route, seeing the spot which Xenophon here calls the Delta, but which other writers, according to him, denominate Delcon, or Delconis. (Pliny, iv., 18, says, "Dexelton cum stagno, quod nunc Deultum vocatur.") Gyllius makes the modern name Dercon, and speaks of the place as being a town ("id oppidum est"), and one day's journey on foot from Byzantium. He describes it, moreover, as shut in on three sides by a lake of fresh water. D'Anville also refers the Thracian Delta to the triangular point of Derkon. Rennell, on the other hand, makes it the triangular space between the Euxine, the Propontis, and the Bosporus, and which has Byzantium at the lower extremity. (p. 263.)—ἀγχαλον τινὸς. "Some ancient king."—τὴν τιμήν. "The price."—ζεύγη ημιοικία τρία. "Three pair of mules."—τὰ τε ἄλλα βοίκι. "And the rest of oxen."—καὶ αὐξὶς λαδείν. "Even to receive something the next opportunity."—δωροῦ. "Make a present."

§ 4, 5.

τῶν ζευγῶν. Krüger conjectures τῶν μὲν ημιοικίων ζευγῶν.—ἐξεληλυθότος ἥδη τοῦ μηνὸς. "Although the month was already elapsed."—ὅτι οὐ πλείον ἐμπολυάσαι. "That he had not sold any more," i. e., any more of the booty than merely sufficed for twenty days' pay. Leunclavius erroneously renders this, "pluris se manubias vendere non potuisse:" the Greek for this would have been οὐ πλείονος ἐμπολυάσαι.—κηδεοθαὶ Σεῦθου. "To care for Seuthes," i. e., to be promoting his interests. Compare Luzerne: "vous me paroissiez ne pas prendre, comme vous le devriez, les intérêts de Seuthès."—καὶ προξανεσάμενος. "Having even borrowed an additional sum," i. e., a
sum sufficient to make up the full pay of the troops.—εἰ μή ἄλλως ἐδόνω. "If you could not do otherwise."

§ 6-8.

οἱ τε ἐδόνατο. "In whatever he could."—ἐνεκάλουν. "Blamed."—ἐντόνως. "Strenuously."—καί τέως μὲν ἀεὶ ἐμέμνητο. "And until then he had continually mentioned." Literally, "had always borne in mind."—Βιοσώβην. Compare vii., 2, 38.—Γάνον. "Ganus." This was a city of Thrace, on the Propontis, to the south of Bisanthe. According to Kruse, the modern name is Kanos, or Ganos.—Νέον τεῖχος. "Neontichus," a town and harbor of Thrace, in the vicinity of Ganus, and between it and Selymbria. (Scylax, Peripl., p. 28, ed. Huds.)—καὶ τοῦτο διαβεβλήκει. "Had insinuated this also."

§ 9-11.

περὶ τοῦ ἔτι ἄνω. Weiske conjectures ἀνωτέρω, but probably without any necessity, since ἔτι may be rendered "still further."—λέγειν τε ἐκέλευν αὐτοῖς. "And both desired them to say (to him)."—φείς. "They themselves."—τὸν τε μισθὸν ύπισχεῖτο, κ. τ. λ. "And promised that the full pay of two months should be in their hands within a few days."—οὖν', ἄν μέλλῃ εἶναι. "Not even if there may be going to be."—ἄν ἄνων. For a defence of this collocation, consult Schaefer, Melet. Crit., p. 123.—ἐλοιδόρει. "Chid."—τὴν πανοργίαν. "The knavery."

§ 12, 13.

διὰ τῶν Μελινοφάγων, κ. τ. λ. "Through the Thracians called Melinophagi," i. e., millet-eaters. The Melinophagi dwelt in the eastern part of the modern Kutchück Balkán, in the Sanjak of Visa. (Ainsworth, p. 228.)—Σαλμυδησσών. Salmydessus, or, as the later Greek and Latin writers give the name, 'Αλμυδησσός (Halmydessus); was a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosporus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of Axenos, or inhospitable. The shore was rendered dangerous by shallows and marshes, and when wrecks occurred, the Thracian inhabitants poured down, plundered the vessels, and made slaves of the crews. The modern Midiyah answers to the ancient city. (Mannert, vol. vii., p. 149.)—ἐκέλουσα καὶ ἐκπέττοναι. "Strike, and are cast ashore."—τέναγος. "A shoal."—στήλας ὀρισάμενοι. "Having set up pillars for limits."—τὰ καθ' αὐτοὺς ἐκπέττοντα. "The effects cast ashore on their own ground."—
τέως δὲ ἐλέγον, πρὶν ὃρισασθαι, κ. τ. λ. “And they said that during the period before they established boundaries, they fell in great numbers,” &c., i. e., and they, the followers of Seuthes, said this to the Greeks respecting the natives near Salmydessus. Some MSS. read τέως δὲ ἐλέγοντο . . . ἀρπάζοντες πολλοί, which Bornemann and Krüger adopt.

§ 14—16.

κιβώτια. “Chests.”—βιβλίοι γεγραμμέναι. “Written books,” i. e., manuscripts, or simply books. This expression has occasioned the commentators considerable difficulty, many of them thinking that the traffic in books at this period was too limited, especially in this quarter, to warrant the language of the text. Some, therefore, omit γεγραμμέναι, and suppose that blank volumes alone are meant. (Consult Böckh, Pub. Econ. of Athens, vol. i., p. 67.) Others make βιβλίοι mean here rolls of fine bark, not volumes; Zeune and Weiske think that paper merely is referred to; and Larcher even goes so far as to conjecture βυτλία πολλά, explaining βυτλία by “cordage,” “cables,” &c. Some of the best MSS., however, give γεγραμμέναι; nor is it at all surprising that trade in books should exist even in this quarter, since the Greek cities on the Euxine and Propontis would naturally be desirous of possessing the works of their distinguished countrymen at home.—ἐν ἔξωνοις τεύχεσιν. “In wooden receptacles,” i. e., in wooden boxes. These, in case of shipwreck, would not sink, but float ashore. (Krüger, ad loc.)—ταῦτα. “These regions.”—οἱ ἵνα πειθόμενοι. “Those successively obeying,” i. e., those obeying for the time being.—παγχαλέπως εἰχον. “Were extremely angry.”—οἱκεῖως διέκειτο. “Was familiarly disposed,” i. e., treated him familiarly.—ἐσχολίαι. “Occupations.”

CHAPTER VI.

§ 1–3.

Θιβρωνος. The forms Θιβρωνος and Θιβρων are given by the better MSS. On the other hand, Θιμβρωνος and Θιμβρων are merely euphonic varieties.—ὅτι κάλλιστον γεγένηται. “That a very fine thing has happened.”—χαριεὶ αὑτοῖς. “You will be doing a favor unto them.” Observe that χαριεὶ is by Attic contraction for χαρίσει.—παράγειν. “To bring them to him,” i. e., the Lacedaemonians from Thibron.—φίλος τε καὶ σύμμαχος. Observe that τε here merely connects the present clause with what goes before, and has the
force of "and," not of "both." Compare Thucydides (ii., 4): ὁλολυγὴ χρωμένων, λίθως τε καὶ κεράμω βαλλόντων.—ἐπὶ ξενία. "On terms of hospitality." Compare vi., 1, 2.

§ 4–6.

τίς ἄνηρ. "What kind of a man."—οὗ κακός. "No bad sort of person."—χειρόν ἐστιν αὐτῷ. "It is worse for him," i. e., than it otherwise would be. Compare Krüger: "es steht für ihn schlechter als es sonst der Fall sein würde." Consult § 39.—ἀλλ' ἕ δημαγωγεῖ ὁ ἄνηρ τοὺς ἄνδρας. "Does the man then strive to curry favor with the soldiers?" Observe that ἀλλ' ἐς is not for ἀλλὰ ἐς, but for ἄλλο ἐς (though the accent seems to refer it to ἄλλα), and may be regarded as equivalent to the Latin an ergo. (Consult Elmsley, ad Eurip., Heracl., 426, p. 82.)—ἀρ' οὖν, ἐφασαν, ἢ καὶ ἡμῖν, κ. τ. λ. "Is there, then," said they, "(any risk) that he will oppose us also concerning the leading away (of the army)?" i. e., you do not think that he will oppose us also, do you! In Greek, ἀρ' οὖν is employed when we expect an affirmative answer, but ἄρα μὴ when a negative one, and when, at the same time, we are somewhat apprehensive ourselves about the result. Thus, ἄρ' οίκ ἐστιν ἀσθενής; "Is he not sick?" (nonne agruat?) The answer we expect to this is, "He is sick." But ἄρα μὴ ἐστιν ἀσθενής; on the other hand, is numquam agruat? "He is not, perhaps, sick?" or, "He is not sick, is he?" In an interrogation, the particle μὴ expresses anxiety, and hence prepares one for a negative answer, and μὴ is distinguished from ἄρα μὴ only in that the question is less pointed and emphatic. (Kühner, § 873, 4.)—τὸν μισθὸν. "The pay (you spoke of)." Compare § 1.—ὁλίγον ἱκεῖσθαι προσχόντες. "They having paid little attention to him." Supply τὸν νοῦν.—αὐτὴ μὲν ἡ ἡμέρα. Compare ii., 1, 6.

§ 7–10.

τῷ Δάκωνε. Observe the change, for variety's sake, from the plural to the dual.—ἐν ἐπηκόω. Compare ii., 5, 38.—ἔννεει δὲ καὶ αὐτῶς, κ. τ. λ. "And he himself also understood most things in Greek."—ἀλλ' ἡμεῖς μὲν. The opposition to this lies in εἰ μὴ ξένοφων.—καὶ πάλαι. "Even long ago."—πεπάμεθα. Stephens gives πεπάμεθα from some MSS., and he is followed by Schneider, Bornemann, and Krüger. Dindorf doubts the existence of the MSS. to which Stephens refers.—τοὺς ἡμετέρου πόνους ἐχει. "Has (the fruit of) our labors."—ὁστε ὦ γε πρῶτος λέγων, κ. τ. λ. "So that I, the first speaker, at least."—ἔων ἡμῖν περιέλθε. "(For the things) in which he has dragged us about." We ought probably to read here περιέλθε.
Observe that ὄν is by, attraction for ἧν. — ὄν δοκῶ ἔχειν. "Would think that I had."

§ 11-13.

πάντα προσδοκᾶν. "To expect any kind of fate." Compare Krüger: "jede Art von Schicksal," i. e., not to be surprised at any thing.— ἐν ὑμῖν. "In the very thing in which."—παρασχήματος. "Of having shown."—ἀπετραπόμην. "I turned back."—ἂς ὕφελήσων. "With the intention of aiding you."—ἥγον δὲ ὥθεν. Observe that ὥθεν is for ἤκεισε ὥθεν. As regards the fact itself here stated, consult chapter ii., § 10, seq.—διπέρ εἰκός δῆπον ὤν. This refers to what follows.

§ 14-16.

σὺν Σευθῆ ἦν. "That you were going with Seuthes," i. e., that you would go with him.—ἐπεὶ γε μὴ ἥραστο Σευθῆς. "Since, however, Seuthes has begun."—ἀδιαφόρωτας. "The most at variance."—περὶ ὃν πρὸς τοῦτον διαφέρομαι. "(Of those things) about which I differ from him," i. e., am at variance with him. Observe that περὶ ὃν is for τοῦτων περὶ ὃν, not for περὶ ἐκείνων, περὶ ὃν. (Krüger, ad loc.)—στὶ ἔξεστι καὶ τὰ ὑμετέρα ἐξοντα, κ. τ. λ. "That it is possible that I, even having your money from Seuthes, am practicing artifice." With ἐξοντα supply ἐμὲ.—στὶ, εἰπέρ ἐμοὶ ἵτελε τι Σευθῆς, κ. τ. λ. "That, if Seuthes paid any thing to me, he did not surely pay it with this view, that he might both be deprived of what he gave me, and repay other moneys to you."—ἐπὶ τοῦτω. "On this principle."

§ 17-19.

ματαιαν ταύτην τὴν πράξεων ποιήσας. "To make this transaction an unavailing one."—ἐὼν πράττετε αὐτὸν τὰ χρήματα. "If you exact from him the money."—ἀπαιτήσει με. "Will demand it back from me."—ἐὼν μὴ βεβαιώ τὴν πράξεως, κ. τ. λ. "If I do not confirm the transaction to him, on account of which I received gifts," i. e., if I do not fulfill my part of the pretended bargain.—πολλοῦ δεῖν τὰ ὑμετέρα ἔχειν. "To want much of having your money," i. e., to be far enough from having it.—λοί. "On my own account."—καί ὑκόους σύνοιδέ μοι. "And hearing, knows with me," i. e., knows as well as I do.—μὴ τοίνυν μηδὲ δοσα, κ. τ. λ. "Nay, what is more, not even as much as some of the captains." The particle τοίνυν is frequently employed in Attic prose to continue a speech, and has then the force of "moreover," "what is more," &c.

§ 20-22.

δοσὶ μᾶλλον συμφέρομι τοίνω, κ. τ. λ. "That, by how much the more I endured with this man his poverty at that time."—καί γεγυνώσκω
δή αυτοῦ τὴν γνώμην. "And know now his real sentiments," i. e., how ungrateful he is; and false to all his promises.—ὑσχυνόμην μέντοι.
"I would have been ashamed indeed."—εἰ γε πρὸς φίλους ἐστὶ φυλακή.
"If there is, at least, (such a thing as) being on our guard against friends."—οὔτε κατεδιακεύσαμεν τὰ τούτον. "Nor did we attend slothfully to his affairs."

§ 23, 24.

ἔδει τὰ ἐνέχυρα τότε λαβεῖν. "I ought to have taken pledges at that time."—ὡς μηδέ, εἰ ἔθολετο, ἐδύνατο ἐξαπατᾶν. "So that, not even if he wished, would he have been able to deceive." The Eton MS. has ἐδύνατο ἐν ταῦτα ἐξαπατᾶν, which Schneider, Bornemann, and Krüger adopt, but which Dindorf and others reject. There is no need in such constructions of the presence of ἐν, as may be seen from the examples cited by Matthiae, § 508, Obs. 2.—ἀγνώμονες.
"Devoid of ordinary intelligence."—ἐν ποιοῖς τίς πρῶγμασ. "In what kind of circumstances."—ἀνήγαγον. "Led you up the country."—πρόσητε. For προσήτε, 2 plur. imperf. ind. of πρόσεμι, "to go to," "to go," &c. The common text has εἰ προσήτε τῇ πόλει. Matthiae (§ 525, d.) conjectures εἰ προσήθητε, which Dindorf adopts. Bornemann has προσήτε τῇ πόλειν, and Poppo the same, omitting the article.—μέσος χειμών. "Mid-winter."—τὰ οὖν. "The saleable commodities."—ἐστών ἄνθρωπον. We have given ὕστων with Dindorf, a form of rare occurrence, it is true, in prose, but far better than ὕστων, which, though a manifest solecism, is defended by Porson, from Abresch. in Ἑσχ., i., p. 186.

§ 25—27.

ἐπὶ Ὀράκης. "On the borders of Thrace."—ἐφορμοῦσαι. "Lying at anchor on the coast," i. e., blockading the coast.—ἐν πολεμίῳ εἶναι. Supply ἀνάγκη ἦν from the previous clause.—διπλατικῶν. "A heavy-armed corps."—δῷ δὲ διώκοντες. Observe that δῶν refers to a τι implied in οὐκ ἦν.—ἔτι ἐγώ συνεστηκός, k. τ. λ. "Did I find any longer holding together among you?"—μὴδ' ὄντιναοίν μισθὸν προσαίτησας, k. τ. λ. "I, having not even asked any thing additional whatsoever, in the shape of pay, had acquired Seuthes as an ally for you, possessing as he did both horsemen and targeteers, of which you were in want, would I have appeared to you to have consulted ill for your interests?" i. e., would not such an alliance, even if unaccompanied by pay, have been fraught with advantage to you? Krüger, without any necessity, suspect πρὸ ψυών of being a mere interpretation of ὕστων, which last he makes to depend in construction on βεβουλεύσατε.
§ 28, 29.

τούτων κοινωνήσαντες. "Having shared in these advantages," i. e., the advantages resulting from these species of troops. Compare Krüger: "des von diesen Truppengattungen zu ziehenden Nutzens theilhaftig geworden."—κατὰ σπουδὴν μᾶλλον. "More in haste," i. e., than they would have done if such species of troops had not been brought against them.—μᾶλλον μετέχετε. "You shared more," i. e., you obtained a larger share than would otherwise have been the case.—τέως δέ. "Whereas up to that time."—κατ' ὅλιγος ἀποσκευασμένος. "By being scattered in small parties."

§ 30—32.

ὁ συμπαρέχων, κ. τ. θ. Seuthes.—μὴ πάνω πολὺν μισθὸν, κ. τ. θ.

"Did not pay you, in addition, any very great pay for your security," i. e., in addition to rendering your situation a more secure one, did not give you any very abundant pay.—τοῦτο δὴ τὸ σχέδιον πάθημα; "Is this, pray, the shocking suffering (of which you have to complain):"—ζωντα ἢμὲ ἄνειναι. "To send me away alive," i. e., to let me escape with life. One MS., of the best class, has καὶν εἶναι, no bad reading.—οὐ διαχειμῶσαντες. "(Do you) not (go away) after having passed the winter." Supply ἀπερχόσθη.—περιττόν. "Over and above."—ἐδαπανάτε. "You consumed."—ταῦτα πράπτοντες. "Faring thus."—οὐ καὶ ἔκεινο σῶν ἔχετε. "Have you not that also safe?" i. e., is not the glory thus acquired your own, and not to be taken from you by any one?—δὲ ἔμοι χαλεπαίνετε. "On account of which you are angry with me." The genitive, among its other meanings, expresses the object, and also the cause of a feeling; in which case it is to be rendered by "on account of." (Matthias, § 368.)

§ 33—35.

τὰ ἱμάτια. Compare i., 3, 9.—ἀπῆλ. We have followed here the early editions, and some of the best MSS. Others read ἀπήλα, from ἀπαίρω, "to sail away."—ἀπεσωρεύσην. "Went away."—οὐ γὰρ ἂν. The conditional proposition is suppressed, ei γὰρ οὐκ ἐπιστευον, οὐκ ἂν, κ. τ. θ.—ἀπεσωρεύσην καὶ ἔμοι καλῆν, κ. τ. θ. "That I would establish as an honorable refuge both for myself and my children, if there should be (any unto me)," i. e., if I should ever have any. The true reading here is γένοιτο, not γένοιτο, as some have it, for παῖδες is to be supplied by the mind.—πραγματευόμενος τε οὖν ἐν, κ. τ. θ. "And have not yet ceased even now striving to effect whatever good I am able for you."
§ 36.

ὅτι ἂνφρα κατακανόντες ἐσεθε. "That you will have put to death a man." In this periphrastic form of the future, it is much more usual for the participle of the perfect to be employed, than that of the aorist. (Matthiae, § 498.) And, therefore, Dindorf and others read κατακεκανόντες. But the perfect of καίνω is unknown, and, besides this, κέκανα as a perfect would violate analogy, which requires κέκαγκα, just as φαίνω makes πέφαγκα, and μιάνω makes μεμίαγκα. The reading κατακεκανόντες, therefore, can not possibly be correct. (Consult Poppo, ad loc.)—καὶ ἐν τῷ µέρει, κ. τ. λ. "Both in his share, and beside his share."—πάν δόσον ἐγὼ εὐδοκάμην, κ. τ. λ. "Having exerted myself strenuously for you in every thing as far as I was able." Observe the sudden change of person in ἐγὼ εὐδοκάμην, where we would have expected ἐδοκάμην.

§ 37, 38.

καὶ γὰρ οὖν. Compare i., 9, 8.—ἀνεπιλήπτως. "Blamelessly," v. e., without exposing yourselves to any censure.—ὑµεῖς ὑέ. The nominative here stands absolutely. The writer was going to employ after it καίρον νοµίζετε εἶναι, but as the sentence advances he changes the construction to νῦν ὅτι καίρος ὑµῖν, κ. τ. λ.—οὐ µὴν δὴ, κ. τ. λ. Supply οὕτως ἐδοκεῖ ὑµῖν after µήν—τοῦτος. "Unto these," i. e., in their eyes.

§ 39—41.

ἐξω αὐτῷ µαρτυρήσαι, κ. τ. λ. "Can bear witness unto him," i. e., in his favor.—διὸ καὶ χεῖρον αὐτῷ εἶναι, κ. τ. λ. Compare § 4.—πρὸς ἡµῶν τε τῶν Λακεδαιμονίων. "With both us the Lacedaemonians and with him." More literally, "from both the Lacedaemonians."—Δοῦσιάτης. Compare.iv., 2, 21.—τοῦτο ὑµῖν πρῶτον ἡµῶν στρατηγήσαι. "That you should be our generals first in this."—τὰ χρήµατα ὑ ὑµεῖς ἐκπονήσαµεν. "The effects which we earned by our exertions," i. e., the booty we obtained.—τὰ γιγνώµενα. "The proceeds."—ἐξόμεθα αὐτοῦ. "We will lay hold of him."

§ 42—44.

μᾶλλον ἐξεπλάγη. "Was more alarmed (than before)," i. e., than he had been by what he had previously heard. (Bornemann, ad loc.)—ἀπίµεν. Present, as before, in a future sense.—ἐκ τῆς τούτων ἕπικρατείας. "Out of the power of these men."—καὶ εὖ ἀπορρῆτη ποιήσαµενος. "And having made (the communication) as a secret."—ἐπέστελλον ταύτα. "Sent this information."—ἐφ' ὦς Σεῦθης λέγει.
“On the terms that Seuthes mentions.”—ἀναφεί δὲ αὐτῶ ἀπείναι. “The god thereupon directs him in reply to depart.” The verb ἀναφέο, which is properly employed in speaking of the answer of an oracle, is here, by a very rare usage, applied to the indications afforded by the entrails of a victim. Compare iii., 1, 6.

CHAPTER VII.

§ 1-3.

ἐσκήνησαν εἰς κώμας. “Went into quarters in villages.”—ἐμελλον “They intended.”—ἀνωθεν. “From the upper country.”—προκαλεῖται “Calls out.” The common text has προκαλεῖται.—προλέγομεν οὖν ὑμῖν. “We warn you, therefore.”—εἰ δὲ μὴ. “But if you do not,” i. e., depart. Supply ἐπίτε—οὐκ ἐπιτρέψωμεν ὑμῖν. “We will not permit you (to go on in this way).” Supply ταύτα ποιεῖν.

§ 4-6.

άλλα σοι μὲν τοιαύτα λέγοντι, κ. τ. λ. “Why, even to answer you saying such things is painful.”—καίοντες. The common text has κατακαίοντες, but the simple verb is more usual in such cases. So the Latins say, “agros urere,” not “comburer.”—ἐλθος. The common text has ἡλθες, and they who adopt this reading maintain that Medosades had only come once to the Greeks. But compare chapter i., § 5, and chapter ii., § 10.—οὐκ ἤτε. “Did not use to come.” Observe that ἤτε is for ἤετε, 2 plur. imperf. ind. of εἶμι, “to go.”—κρειττόνων. “Belonging to persons more powerful than yourselves.”

§ 7-10.

νῦν δὴ ἐξελαύνετε. We have given νῦν δῆ, the conjectural emendation of Leunclavius, instead of the common reading νῦν δὲ.—ἡν παρ’ ἡμῶν ἠχόντων, κ. τ. λ. “Which you received from us, holding it as our own by force of arms.” The common text has ἠχόντων, an inferior reading.—καὶ οὐχ ὅπως δῶρα δοὺς, κ. τ. λ. “And you think fit to send us away, not only not having bestowed gifts, and done us kindnesses, in return for the things in which you received benefits from us, but you do not even permit us,” &c. Compare, as regards the force of οὐχ ὅπως, the explanation of Krüger: “nicht nur nicht.”—τὸν βίον ἠχόντα. “(Saw you) supporting your existence.” Supply ἔωρα, from ὦρα, which precedes.—ἐφο. “Continued he.”—ὅπως, ὡστερ ἀπηχθανό- μην αὐτοῖς, κ. τ. λ. “In order that, as I was hated by them, when I brought it to you, so, also, now I might gratify them by restoring it.”
NOTES TO BOOK VII.—CHAPTER VII.

§ 11-14.

κατὰ τῆς γῆς καταδύομαι. "Feel myself sinking beneath the earth." Observe the peculiar force of the middle.—ἡ χώρα πορθομένη. "The country being ravaged," i. e., the ravaging of the country.—τῶν ἑπιτηδειούτων. "The most suitable persons."—προερῶν ἀπερ αὐτῷ. "To warn them as he had done him."—ὑμᾶς ἂν ἁπολαβίειν. "That you would obtain."—δεδέστατι ὑμῶν. "Has entreated of you."—διὰν τὰ δίκαια ἔξωαν οἱ στρατιώται. "Whenever the soldiers have their just demands."

§ 15-17.

ἐρεῖν. "That they will say it."—καὶ ἄλλα, ὅτι πάντα τῶν ἑπικαίρων. "All the proper persons." Compare the remark of Sturz on the present passage: οἱ ἑπικαίριοι sunt electi legatorum comites, ut cum Seutha agant.—πρὸς ἡμῖν λέγειν. Supply the apodosis, λέγει δή,—ἡμεῖς πρὸς σέ ἔχομεν. "We have something to say to you." After ἔχομεν supply λέγειν.—μάλα δή ὑφειμένως. "Very submissively, you may be sure." Observe the force of δή.—καὶ Σεύθης. "And Seuthes also (says)." Supply λέγει.—ἐρχομέθα μὲν καὶ νῦν. "We come even now," i. e., even after what you have said. Schneider errs in making the natural order here to be νῦν καὶ.—ἐνθένε. "From here," i. e., from you. Equivalent to ἀφ' ὑμῶν.

§ 18-20.

tούτως ἑπιτρέψατι. "To leave it to these men."—εἶτε προσῆκεν. "Whether it were so,"—καὶ οἷον οὖν Σεύθην πείσατι. "And (said) that he thought they would persuade Seuthes." Supply ἡφι, which lurks in ἔκέλεσαν.—πέμπειν. "(He desired them) to send." Supply ἔκέλεσε.—Σεύθην. This name, and Σεύθην, further on in the clause, have the article in the common text.

§ 21-23.

οὐδὲν ἄπαιτήσων. "Not with the intention of demanding any thing of you."—μετὰ τοῖς θεοῖς. "After the gods."—ὑπὲρ οὗ ὄλον τέ σοι λανθάνειν. "So that it is not possible (for you) to escape notice."—μέγα μὲν ελει. "To be a thing of great importance."—εὖ ἄκούειν. "To be well spoken of."—ἀπιστο. "Unworthy of belief."

§ 24, 25.

ὁρῶ γὰρ τῶν μὲν ἀπίστων, κ. τ. λ. "For I see the words of those
that are unworthy of belief wandering about vain, and powerless, and dishonored." Observe that πλανωμένους is here, in fact, the same as "missing their way," "not reaching their proper point of destination."—τινὰς σωφρονίζειν. "To bring any persons to reason."—οὐχ ἦτον σωφρονίσοντας. "Are no less corrective."—τὰς ἥδη κολάσεις. "The ready chastisements."—ἡν τέ τω. Observe that τῶ is here for των.—οὐδὲν μείον διαπράττοντας, κ. τ. λ. "They accomplish no less (by their promises) than others do by giving at the instant."—το προ- τελέσας ἣμιν. "What having previously paid us."—πιστευθεῖσι ὄλη- θεύσων, ἢ ἔλεγες. "Having been trusted that you would prove true in what you said."—συγκατεργύσασθαί σοι. "To aid you in conquering."—τριάκοντα. The common text has πεντήκοντα, but the true reading is τριάκοντα, as appears very clearly from the calculation made by Krüger (de Authent., p. 49).

§ 26-28.

τὸ πιστεύσασθάι σε, τὸ καὶ τὴν βασιλείαν, κ. τ. λ. "(Namely), your being credited, the thing which even achieved for you your kingdom."—τούτων τῶν χρημάτων. The genitive of price.—πῶς μέγα ἡγοῦ τότε, κ. τ. λ. "How important you then deemed it to accomplish those things, which having subdued you now possess."—οἱ καταπρα- θήμει. "Should be accomplished for you."—τὸ ταῦτα νῦν μὴ κατασχεῖν. "The not maintaining these things at present."—ἡ ἄρχην μὴ πλουτι- σάι. "Than not to have been rich at all." Observe here the force of ἄρχην, literally, "at first," i. e., from the first throughout, or simply "at all."

§ 29, 30.

ἐπιστασαι μὲν. This is here expressed as if we had following it, ἐπιστασαι δὲ δι᾽ ἐπιστευτεῖν ἃν. A similar construction occurs in Sophocles, Philoct., 1056, πάρεστι μὲν Τεῦκρος . . . ἐγὼ τε.—φιλία τῇ ἁγ. "Through friendship toward thee." Observe here the employ- ment of the possessive pronoun in an objective sense, and compare Matthia, § 466, 2.—καὶ σωφρονεῖν τὰ πρὸς σέ. "And would conduct themselves (more) obediently in the things that concern your interests," i. e., would pay more attention to your interests. Supply μᾶλλον from the previous clause.—διακειμένους. "Disposed."—μένοντας ἃν. "Likely to remain."—αἰθιὸς τ᾽ ἃν τοιχὸν ἔλθοντας. "And likely to come quickly again."—τοῦτων. "From these."—ἡ εἰ καταδοξοῦσαι, κ. τ. λ. "Than if they should form this opinion against you, namely, both that others would not come to you, through distrust, in consequence of the things which have now happened, and that these are better affected to-
ward them than toward you?” By τούτους are meant the Greeks, and by αὐτοῖς the subjects of Seuthes, recently acquired by conquest.

§ 31, 32.

ὑπειάν σοι. “They have submitted to you.”—προστατῶν. “Of leaders.”—καὶ τουτο κίνδυνος. “This also is a danger.”—μή λάβωι προστάτας αὐτῶν. “Lest they take as their leaders.”—ἀδικεῖσθαι. By having their just dues withheld.—ἀν τὰ παρὰ σοι νῦν ἁναπράξωσιν. “If they now exact the money (due to them) from you.”—συνανέσωσιν αὐτοῖς ταύτα. “Shall agree with them as to these things.”—οἱ νῦν ὑπὸ σοι Θρακίδες γενόμενοι. “The Thracians who are now come under you.”

§ 33.

προνοεῖσθαι. “To provide for.”—ἀπολαβόντες ἐγκαλοῦσιν. “Having received from you what they claim.”—σὺ τε ἄλλον πειράζο, κ. τ. λ. “And you should endeavor, having other soldiers more numerous than these, to encamp over against them when in want of provisions,” i. e., to march against them when rendered desperate by the pressure of want.—ἡ εἰ ταῦτα τε φιλίουτα, κ. τ. λ. “Or if both this money were due, and it were necessary to hire others stronger in force than they.”

§ 35, 36.

ἀλλὰ γὰρ Ἡρακλείδη, κ. τ. λ. “But (on the other side of the question it may be alleged as follows) unto Heraclides, namely, as he declared to me, this money appears to be very much.” Observe that γὰρ is here explanatory, and answers to the Latin nempe.—πολὺ γέ ἔστιν ἔλαττον νῦν σοι. “It is a much lighter thing now, at least, for you,” i. e., since we have strengthened your hands and increased your resources by conquest.—οὐ γὰρ ὑπημός ἔστιν ὁ ὑπίζων, κ. τ. λ. “For it is not number that defines the much and the little, but the ability of both him that pays and him that receives.”—οἱ δὲ νῦν ἦ κατ’ ἐναυτόν πρόσωπος, κ. τ. λ. In modern parlance this would be the same as saying that his present income was larger than his former capital.

§ 37-40.

ταῦτα ὡς φίλον δυντος σον προεννοούμην. “Have been considering these things for your interest as being a friend.”—μή διαφαβατέην ἐν τῇ στρατιᾷ. “ Might not be ruined in (the eyes of) the army,” i. e., might not lose all claim to honor and distinction in their eyes. —βουλόμενος. “If wishing (so to do).”—οὐν θεοῖς. More commonly written with the article.—ἐπὶ τοῖς στρατιώταις. “On account
of the soldiers," i. e., that I might induce them to aid you.—έις το ἱδόν. "For my private benefit."—ἀποδοῦντος. "Though offering to pay."—άισχρον γὰρ ἦν. "For it were disgraceful," i. e., would be. Observe here the omission of ἄν, and consult Kühner, § 858, 1. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened.—τὰ δ' ἐκείνων περιεδείν, κ. τ. λ. "And that I should overlook theirs, being in a bad situation."

§ 41-43.

πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου. "Compared with the having money by whatever means."—ὅτων φίλων πολλῶν. "There being many who are his friends," i. e., he is rich in the numerous friends that he has.—καὶ εὖ μὲν πράττων, κ. τ. λ. "And when doing well, he has those who will rejoice with him."—εἰ δὲ τι σφαλῇ. "While, if he stumble in aught," i. e., experience any reverse of fortune.—ἄλλα γὰρ. "But (I have said enough) for."—ἄλλα πάντως κατανόησον. "Yet at least consider by all means." Some MSS. give πάντας, others πάντων. Schaefer, however (Melet. Crit., p. 130), conjectures πάντως, which is now adopted in the best editions.

§ 44-47.

ὡς σὲ περὶ πλείονος ποιομήν. "That I esteemed you of more value." Compare i, 9, 7.—ὡς μᾶλλον μέλοι μοι. "That it was more a care unto me," i. e., that I cared more.—τὰ δῶρα ταῦτα. Depending in construction on ἔχειν.—γνώδοντας μοι. "Having seen in me," δεῖν ἑποκείσατο τούτῳ. "Ought to be laid up for that one."—πρὶν μὲν ὑπηρετήσαι τί σοι ἐμε. "Before I had done you any service."—ζενίως. "Gifts of hospitality." Compare Suidas : ξένου·δῶρον παρὰ ξένων διδόμενον.—καὶ δόσα ἐσοιτο ὑπισχύομενος, κ. τ. λ. "And did not satisfy yourself with promising how many (rewards) should be mine." Literally, "were not filled up." Compare Weiske : "Ne satisatus es pollicendo (et demonstrando) quot (praemia) mihi futura essent."—νῦν οὖν με ἀτιμὸν δύτα, κ. τ. λ. "Have you now the heart to overlook me, being thus disgraced among the soldiers?"—οὗτοι σοι δῷξαι. We would expect here ὅτι χρῆ. The writer commences, however, as if ὣτο τοῦ χρόνου διαχεῖνατα were to follow in the course of the sentence.—καὶ αὐτὸν γέ σε οἰχὶ ἀνέξεσθαι, κ. τ. λ. "And that you, of yourself, will not endure to see those who freely bestowed their good offices upon you, loading you with reproaches." The phrase προείσθαι εὐεργεσίαν τείνι means, properly, to bestow kind offices upon another
without stopping to inquire whether there be any prospect of a return or not. Compare Stallbaum (ad Plat., Gorg., 520, c) : "Utro beneficium deferre, non pacta mercede." In using the phrase, however, on the present occasion, Xenophon indulges somewhat in oratorical exaggeration. The Greeks had actually stipulated for pay (chap. ii., § 36), and could only be said ενεργεσιαν προσθαι so far forth as, after receiving part of their pay, they did not appropriate any portion of the plunder immediately unto themselves, trusting that Seuthes would pay the remainder on the close of the expedition. (Krüger, ad loc.)

§ 48–50.

κατηρύσατο τῷ αἰτίῳ, κ. τ. λ. "Uttered imprecations against the author of the pay's not having been discharged long before." Observe the dative after a verb of swearing, and consult Kühner, § 589, 1.—διενόθην. "Intended."—δι' ἐμοῦ. "Through me."—καί μὴ περιεῖλεν μὲ διὰ σὲ ἀνωριῶς ἔχοντα, κ. τ. λ. "And not to neglect me, on your account, differently situated in the army at present, from what I was when we came to you." Literally, "having myself differently in the army both now and when we came to you."—ἀν τε μὲν ἤς. "Ana if you remain."—τὰ χωρία. Compare chapter ii., § 38.

§ 51–54.

ταῦτα μὲν ἔχειν οὖντως. "That these should be so," i. e., that I should agree to this arrangement. Compare Krüger: "darauf kann ich nicht eingehen."—καί μὴν. "And yet in very truth."—ἀλλὰ τῷ μὲν σὺν πρόνοιαν ἐπαίνῳ. "Well, I praise your foresight."—ἀλλὰ ἦ. "Except." Literally, "other than." Observe that ἀλλὰ ἦ, as before remarked, is for ἀλλο ἦ.—τάλαντον. Compare note on ὁκα τάλαντα, i., 7, 18.—ὁμήρους. Compare chap. iv., § 14 and 21.—μὴ ἐξικνηται. "Do not come up to," i. e., do not amount to.—τίνος τάλαντον φόσαν ἔχειν; "Whose talent shall I say that I have?" i. e., for whom shall I say that I received it? Xenophon pleasantly alludes to the very limited amount of money, a single talent, namely, which Seuthes promises to give, and he asks how he is to divide this among so large a number. Compare Halbkart: "unter welche Griechen soll ich es (das Talent) vertheilen, da ihrer so viele sind?"—ἀρ' οὐκ, κτεινὴ καὶ κτικινυνόν ἐστιν, κ. τ. λ. "Is it not better, since danger even threatens me, to guard against stones by departing at least (for my home)!" i. e., since, as you say, danger threatens me. Compare § 51. In the expression φυλάττεσθαι πέτρων, Xenophon alludes to the threat contained in chapter vi., § 10. We have given
NOTES TO BOOK VII.—CHAPTER VIII.  

here the reading of the best editions, and which alone appears to make good sense. The common text has ἐπειδὴ μοι καὶ ἐπικινδύνων ἔστιν ὑπόντι, ὑμεῖνον, κ. τ. λ.

§ 55-57.

ἀὐτόσχητο. "(The animals) which he had promised." Literally, "what things he had promised."—τέως μὲν ἔλεγον. "Up to this time were accustomed to say."—δι' ὑμᾶς. "Through your means."—διάδοτε. "Distribute (the proceeds)."—λαφυροπώλας. "Booty-sellers."—καὶ πολλὴν ἔθον αἰσθ. "And got much blame."—οὗ προσήει. "Did not go near them," i. e., did not go near to Charminus and Polynicus, in order to avoid sharing with them the suspicion of mis-management. Consult Krüger, ad loc.—οὐ γὰρ πα ψήφος αὐτῷ, κ. τ. λ. "For sentence of banishment had not yet been proposed against him at Athens." Observe here the peculiar form of expression ἐπίγειν ψήφον τινι, "to propose a vote or decree against any one," and, in the passive, ψήφος ἐπήκτυτο τινι, "a vote or decree against a man had been proposed." (Schömann, de Comit. Athen., p. 121.) The literal meaning of the verb is "to bring on," which Hobbes explains by referring it to the bringing in of the balloting urn and ballots. (Consult Poppo, ad Thucyd., i., 125.) As regards the sentence of banishment in Xenophon's case, consult the Life at the commencement of the volume.

CHAPTER VIII.

§ 1.

Λάμψακων. Lampsacus was a city of Mysia, in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. It was founded by the Phocaeans. The modern Lamsaki answers to the ancient site.—Φλιάσιος. "A Phliasian," i. e., native of Phlius, a city of Sicyonia in the Peloponnese.—τοῦ τὰ ἐνυπνια ἐν Δυκεῖῳ γεγραφότος. "Who wrote the (work entitled) dreams in the Lyceum." There is great doubt here about the true reading, some of the MSS. giving ἐνοίκια ἐν οἰκίᾳ, and one ἐν οἰκίᾳ ἐν οἰκίᾳ, while Toup (Epist. Crit., p. 48) conjectures ἐνώπια. Zeune adopts Toup's emendation, by which the latter understands "partes adium antiores," and Larcher "la façade du Ly- cée," all of these scholars giving γεγραφότος, of course, the meaning "who painted." Hutchinson again, who gives the reading which we have followed, explains it, nevertheless, in a similar way with C c 2
Toup, Zeune, and Larcher, by a reference to painting: "qui pinxit somnia in Lyceo." Compare, also, Letronne, sur la peinture murale, p. 349. We have deemed it safer, however, to follow the common reading, and have therefore adopted the explanation of Brodaus, "qui scripsit libros de somniis in Lyceo." The Lyceum was a sacred enclosure at Athens, dedicated to Apollo, where the pole-march originally kept his court. It was decorated with fountains, plantations, and buildings, and became the usual place of exercise for the Athenian youth who devoted themselves to military pursuits. Nor was it less frequented by philosophers, and it was especially the favorite resort of Aristotle and his followers. (Cramer's Anc. Greece, ii., p. 340.)

§ 2-4.

ἐφόδιον. "Traveling expenses."—παρεστήσατο τὸν Ἐνκλείδην. "He placed beside him this Euclides," i. e., during the celebration of the sacrifice.—κἂν μέλη ποτὲ ἐσεθαυ. "Even though (money) be about to be (yours) at some time or other."—σῦ σαὺτῷ. Alluding to Xenophon's disinterestedness.—Ζεὺς ὁ Μειλίχιος. "Meilichian Jove," i. e., Propitiatory Jove, or Jove the protector of those who invoked him with propitiatory offerings. This deity, in the cultus of the Attic gens Phytalidae, stood in combination with Demeter, or Ceres; which circumstance of itself carries one, according to Müller, to a Jupiter Chthonius, or Hades. With this accords the circumstance, that in the Attic cultus of Meilichian Jove the victims sacrificed were swine, the animals devoted to the Earth-mother Demeter, and, moreover, as holocausts, just as was the practice in the service of infernal Jove. Hence we find Xenophon, in § 5, propitiating the god according to the rites of his country. (Müller, Eumenides, § 55, p. 147, Eng. transl.)—δισπέρ οἶκοι, ἐφη, εἰδόθειν, κ. τ. λ. From this it would appear that Euclides was residing at Athens at the same time with Xenophon, and was accustomed to officiate in his sacrifices. Hence the intimacy between them. (Schneider, ad loc.) Krüger conjectures that he may have been also a disciple of Socrates, and refers to the Phaedon of Plato, near the commencement, where allusion is made to citizens of Phlius.—τῇ ὅτου ἀποθῆκης. "Since he left home."—συνολεῖν ἐπὶ τὸ βέλτιον. "That it will contribute for the better."

§ 5-8.

'Ὀφρύνιον. Ophrynium was a place near Dardanus, which last was 70 stadia from Abydus.—κοίρων. Larcher thinks that these
were cakes made to resemble swine, not the actual creatures themselves. Halbkart is of the same opinion, and thinks that Xenophon was too poor to be able to offer up real swine.—ικαλλιέρει. "He found the entrails favorable."—καί ξενονταί τε τῷ ξενοφώντι. "And they are both hospitably entertained by Xenophon." The expression ξενονταί τινι properly means, "to enter into a compact of hospitality with another," or "to become a guest friend to another." As, however, this relation already existed between the parties, we must give the verb here a more general meaning. (Krüger, ad loc.) Compare § 8.—μασύμενοι. "Having redeemed."—τὴν τεμήν. "The price."—Ἀυτανδρόν. Antandrus was a city of Troas, on the northern side of the Gulf of Adramyttium.—τῆς Ἀνδρίας εἰς Ὄβδης πεδίον. "To the plain of Thebe in Lydia." There is probably some corruption here in the text, and for Ἀνδρίας we ought to read Μυσίας. Thebe, surname Hypoplacia, was in Mysia, and was situate at the foot of Mount Placos, whence the epithet commonly given to it. After been destroyed by Achilles, it did not rise from its ruins, but the name remained throughout antiquity attached to the surrounding plains, famed for their fertility. (Cramer's Asia Minor, i, p. 129.) Zeune endeavors to defend the ordinary reading by referring to Strabo (xiii., p. 586), who states, that after the Trojan war the plain of Thebe was occupied by Lydians. Strabo, however, refers to more remote times, and his authority, therefore, in the present case, is of little, if any value.—ΑἈρμαύττιον. Adramyttium was situate on the coast of Mysia, at the head of an extensive bay facing the island of Lesbos. The modern name is Adramyt.—Κερτονοῦ. The reading here is very doubtful. The best MSS. have Κερτονοῦ, others, however, Κερτονίου. What place is meant is hard to say. Stephanus Byzantinus speaks of a Mysian town named Κυτώνιον, between Lydia and Mysia (πόλιν μεταξὺ Λυδίας καὶ Μυσίας). Some conjecture Καρίνης in our text, since the position of Kertonum or Kertonium agrees very well with that of Carine. But the MSS. do not favor such an alteration. (Cramer, Asia Minor, i, p. 132.)

Ἀταρνέα. Atarneus was a town of Mysia, opposite Lesbos.—Καῖκου πεδίου. This was the plain watered by the River Caicus, the most considerable of the Mysian streams, and which discharged its waters into a bay, taking its name from the port of Elaea, about 30 stadia to the southeast of the town of Pitane. (Cramer, Asia Minor, i., p. 135.)—Πέργαμον καταλαμβάνομεν. "They reach Pergamus." Pergamus was the most important city in Mysia, and the capital afterward of the kingdom of Pergamus. It was situate in the southern part of the country, in a plain watered by two small
rivers, the Selinus and Cetius, which afterward joined the Caicus. The modern name is Bergamah, or Bergmá.

§ 9-11.

τούτων ἐφή αὐτῶν. Observe that αὐτῶν here refers to Xenophon, but that κεῖ αὐτῶν, further on, applies to Asidates.—καθηγησόμενος. “To point out the way.”—Βασίας. The reading of some of the best MSS. The common text has 'Αγασίας.—δυνώς εὐ ποίσαμ αὐτοῖς. By giving them, namely, a share of the expected plunder.—βιασάμενοι. “Having forced themselves upon him.”—αὐτάλαινον. “Drove them back.” Observe the force of the imperfect: they drove them back as often as they attempted to follow.—ίνα μή μεταδοῖν τὸ μέρος, κ. τ. λ. “That they might not (have to) give them their share as of plunder, that was, of course, ready (to be seized).” Observe the force of δὴ in connection with ἐτολμῶν.

§ 12-15.

τὰ μὲν πέριξ. Observe that πέριξ, especially with the genitive, is of rare occurrence in Attic prose.—ἀπέδρα αὐτοῦς, κ. τ. λ. “Escaped them, since they neglected (them) in order that they might take,” &c.—προμαχεώνας. “Battlements.”—ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλίνθων, κ. τ. λ. “And the wall was eight earthen bricks in breadth.” (Consult Schneider, ad loc.)—ὑπάταξεν ἐνδοθεν, κ. τ. λ. “Some one from within struck the thigh of the nearest man with a very large spit, so as to pierce it through and through.” Literally, “with an ox-piercing
spit," i. e., a spit large enough to spit a whole ox.—πυρσενώτων. "Making signals by torches."—Κομανίας. Comania appears to have been either a castle, or an obscure town not far from Pergamus. This is the only passage of an ancient writer in which it is mentioned.—Ἀσσωρίων καὶ 'Υρκάνων ἵππεῖς. Zeune thinks that the Hyrcanian horse here mentioned came from the Hyrcanius Campus in Lydia, a plain watered by the Hyllus or Phrygius. The mention, however, of Assyrian forces also disproves this opinion very effectually. The Hyrcanians here meant were natives of Hyrcania in Upper Asia, to the south of the eastern part of the Caspian Sea.—Παρθενίου. Parthenium was a town of Mysia near Pergamus.—Ἀπόλλωνιας. Apollonia, also a town of Mysia, was to the east of Pergamus, on the way to Sardes. (Strabo, xiii., p. 625.)

§ 16-19.

ὡρα ἦν σκοπεῖν. "It was time to consider."—ἵνα διαδοθῇ πολεμικόν πολιού-μενοι. This probably refers to the ἄνδράποδα merely.—οὐ οὖνω. "Not so much."—φυγῇ εἰπ. "Might be (in appearance) a flight."—ὡς μαχόμενοι. "As if resolved to fight."—βίω τῆς μητρός. "In de- spite of his mother." Though well disposed toward the Greeks, she was probably afraid lest the Persians might retaliate for this.—Ἀλισάρνης. Alisarne was also a town near Pergamus. Pliny writes the name Haliserne. (v. 32)—Τευθρανίας. Consult ii., 1, 3.—διας τὰ δίπλα ἐξων πρὸ τῶν τοσεμμάτων. "That they might have their shields as a defense against the arrows." Consult, as regards the peculiar force of πρὸ in this passage, Kühner, § 619, 3.—διασώ-ζονται. "They get safe through."—δοσον θύματα. "(In such quantity) as to supply the sacrifices." Weiske thinks that the allusion is to sacrifices for their safe return. Bornemann, however, refers it to § 21.

§ 20-24.

διος ὁ τι μακροτάτην ἐλθοί τῆς Λυδίας. "That he might go the longest way possible through Lydia." Supply ὅδον.—εἰς τὸ μὴ διὰ τῷ ἀγγέλῳ, κ. τ. ἐ. "So that (the Persian) may not be alarmed by his being near, but be off his guard." Supply τὸν Πέρσην as the subject of φοβεῖσθαι. Some conjecture here ὡς in place of εἰς τό, but compare Xen., Mem., iii., 6, 2: εἰς τὸ ἀνθρωπόν ἰκονόμη των ἄνδρες,—ἐκ' αὐτῶν. "On the subject of marching against him." The full expression would be ἐκ' τῶν ἱερῶν (οὐ περὶ τοῦ ἱεροῦ) ἐκ' αὐτῶν.—ἐκάλι-ζεται εἰς κώμας, κ. τ. ἐ. "Goes out to lodge in villages lying close under the town of Parthenium." Literally, "having themselves."—
NOTES TO BOOK VII.—CHAPTER VIII.

αὐτῶν. Krüger thinks that τέ has here been dropped from the text.

—τὸν ἡεόν. Either Jupiter Melichius, or else the deity generally. The latter is the more probable. (Weiske, ad loc.)—ἐξαιρετα. "Selected portions."

§ 25, 26.

ἀρχοντές δὲ οἶδε, κ. τ. λ. Krüger has very satisfactorily shown that this entire section is a mere interpolation. (De Authent., p. 7, seqq.) The same opinion must be formed of the succeeding one. (Poppo, ad loc.)—ἐπίλθομεν. In the narrative, this is the only instance, throughout the entire work, where Xenophon employs the first person. This, of course, furnishes no weak argument against the authenticity of the whole section.—Δύσας . . . . Φρυγίας. But Cyrus was satrap of these provinces before marching against his brother (i., 9. 7), and after his death Tissaphernes received them. We have here another argument against the authenticity of the text.—Δραβίας. As regards the Arabia here meant, consult i., 5, 1. It is utterly improbable, however, that this Arabia could form one satrapy with Phœnicia.—Βέλεσις. Syria and Assyria never were governed by the same satrap. Another argument against the text. —Εσπερινῶν. Weiske thinks that the western Armenians are meant. Teribazus certainly commanded the latter. (iv., 4, 4.)—Χάλινδες καὶ Χαλδαιοὶ. Consult v., 5, 17.—καὶ Τιβαρηνοὶ αὐτόνομοι. The common text has, before these words, καὶ Κοῖται, but as such a people are neither named in the present work, nor by any other ancient writer, we have rejected these words as spurious. Dindorf conjectures Ταῦχοι.—τῶν ἐν Εὐρώπῃ Θρακῶν Σεῦθης. It is ridiculous to name Seuthes here among the ἄρχοντές τῆς βασιλέως χώρας.—Ἀμυδὼς. Consult ii., 2, 6, and with regard to the distance traveled by the Greeks both in going and returning, consult Life of Xenophon at the beginning of the present volume.
APPENDICES.
APPENDICES.

No. I.

ON A FEW ASTRONOMICAL POINTS CONNECTED WITH THE EXPE- DITION OF CYRUS.

The discrepancy which existed between the Arabian and Alexandrian geographers, in regard to the latitude of the northern parts of Asia Minor, led to long discussions among former commentators upon the Expedition of Cyrus, for which there is, happily, no longer occasion. The Arabians, it is well known, laid down Byzantium, and the northern parts of Asia Minor, in about 45° of north latitude, while Ptolemy placed them in about 43°. The Mosque of St. Sophia at Constantinople has been astronomically fixed in modern times by Gauttier, as being in north latitude 41° 0' 12'', and 28° 59' 2'' of east longitude. The whole coast of the Euxine is north of this parallel, but only at one point (Injeh Bûrnû), "narrow cape," extends beyond the parallel of 42°; Sinope being, according to Gauttier, in 42° 2' 30'' north latitude. We have also the following further data upon this subject:

<table>
<thead>
<tr>
<th>Location</th>
<th>Latitude</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haraklí</td>
<td>41° 15' 30''</td>
<td>N. Lat. Ainsw. and Russell.</td>
</tr>
<tr>
<td>Sinope</td>
<td>42° 2 30</td>
<td>Gauttier.</td>
</tr>
<tr>
<td>Kûmjas</td>
<td>42° 1 45</td>
<td>W. J. Hamilton.</td>
</tr>
<tr>
<td>Cape Yasûn</td>
<td>41° 7 35</td>
<td>do.</td>
</tr>
<tr>
<td>Kérasûn</td>
<td>40° 52 40</td>
<td>do.</td>
</tr>
<tr>
<td>Elehú</td>
<td>41° 0 40</td>
<td>do.</td>
</tr>
<tr>
<td>Trebizond</td>
<td>41° 1 0</td>
<td>Gauttier.</td>
</tr>
</tbody>
</table>
<pre><code>                  | 40° 59 0   | W. J. Hamilton.     |
</code></pre>

The positive width of the Asiatic peninsula can thus be easily determined, as we have for the southern coast the accurate observations of the hydrographer, Captain Beaufort, and of Lieutenant Murphy, the astronomer of the Euphrates expedition; and which show, that at its most southerly point of Cape Anamûr the coast does not reach the parallel of 36°, although within a little more than a minute of it.

The questions as to whether the position of Massalia (Messina), given by Hipparchus, after Pytheas, in lat. 43°, and stated by
Strabo in a general manner to lie under the same parallel as Byzantium, was the cause of misleading the Alexandrian geographer; and whether the Arabians on their side increased the amount of error by mistaking 43° for 45°, remain in the present day simply as curiosities in the progress of historical geography. The result was, that Ptolemy, and a great number of geographers after him, made the Asiatic peninsula two degrees and a half broader than it is, and the Arabians extended this to four degrees and a half.

The reason for Strabo’s placing Byzantium too far to the north has also been found in his allowing 4900 stadia due north, from Rhodes to Byzantium, the first of these two places being upon the celebrated imaginary parallel, called the Diaphragm of Rhodes, on which Eratosthenes proposed to mark off the longitudinal measurements of the known world, and which corresponded to the parallel of 26° 21'. It is obvious that this distance, which applies itself only to a devi-ous navigation of 490 G. miles, would carry Byzantium three de-grees more to the northward than it really is.

The subject of the Diaphragm of Rhodes permits me to make here an interesting remark regarding the positioning of Thapsacus. It is well known that the Pillars of Hercules, the City of Rhodes, the Gulf of Issus, Thapsacus on the Euphrates, the passage of the Tigris at Nineveh, the Mespila of Xenophon, and the Atropatene-An Ecbatana, were among the chief points upon this arbitrary parallel; and Major Rawlinson has lately expressed his belief, relying on the judgment of antiquity, that they would not be found to vary many minutes from the said parallel. Although actual observation has not coincided within so small an amount of error, still the approxi-mation has been sufficiently close to lend an interest to the inquiry, and in an indirect manner even to throw additional light upon a question of comparative geography.

<table>
<thead>
<tr>
<th>Place</th>
<th>Latitude</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gibraltar</td>
<td>36° 6’ 30”</td>
<td>N. Lat. Smith</td>
</tr>
<tr>
<td>Rhodes (mole)</td>
<td>36 26 15</td>
<td>Beaufort</td>
</tr>
<tr>
<td>Iskenderún (Gulf of Issus)</td>
<td>36 35 19</td>
<td>Murphy</td>
</tr>
<tr>
<td>Rakkah (near Thapsacus)</td>
<td>35 55 35</td>
<td>do</td>
</tr>
<tr>
<td>Mósul (near Nineveh)</td>
<td>36 21 0</td>
<td>Ainsworth</td>
</tr>
<tr>
<td>Takhti Šuleimán (Ecbatana)</td>
<td>36 27 0</td>
<td>Rawlinson</td>
</tr>
</tbody>
</table>

The assumed Thapsacus, the ford of the Bedwins, is the point most removed from the parallel of Eratosthenes, but Deir, previous-ly generally admitted as the Thapsacus of the ancients, is by Lieu-tenant Murphy’s observations in north latitude 35° 20’ 7”.

So late as in Spelman’s time (note f., p. 167), we find Armenia
spoken of as lying between the parallels of 40° and 43° of north latitude, but it must be at once self-evident that no direct distances can ever be made to account for the distances traveled over by the Greeks in that country, and the adjacent country of the Taochians or Georgians.

The following are the chief points which have been used in the construction of the map, for the most important of which, the observations of the astronomer Murphy, I am, as before stated, obliged to the liberality of Colonel Chesney.

<table>
<thead>
<tr>
<th>City</th>
<th>N. Lat.</th>
<th>E. Long.</th>
<th>Observers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chonos</td>
<td>37° 48' 0&quot;</td>
<td></td>
<td>W. J. Hamilton</td>
</tr>
<tr>
<td>Deenaïr</td>
<td>38</td>
<td>3 0</td>
<td>do.</td>
</tr>
<tr>
<td>'Isháklf.</td>
<td>38 17 45</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Könïyah</td>
<td>37 50 30</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tarsus</td>
<td>36 54 5</td>
<td></td>
<td>Murphy.</td>
</tr>
<tr>
<td></td>
<td>36 46 30</td>
<td>34° 46' 45&quot;</td>
<td>Gauttier.</td>
</tr>
<tr>
<td>Iskenderûn</td>
<td>36 35 19</td>
<td>36 7 45</td>
<td>Murphy.</td>
</tr>
<tr>
<td></td>
<td>36 35 27</td>
<td>36 10 0</td>
<td>Conn. des Tems</td>
</tr>
<tr>
<td>Port William</td>
<td>37 0 38</td>
<td>37 58 15</td>
<td>Murphy.</td>
</tr>
<tr>
<td>(near Bîreh jîk)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bablis</td>
<td>36 1 21</td>
<td>38 7 10</td>
<td>do.</td>
</tr>
<tr>
<td>Rakkah</td>
<td>35 55 35</td>
<td>39 3 58</td>
<td>do.</td>
</tr>
<tr>
<td>Deir.</td>
<td>35 20 7</td>
<td>40 11 30</td>
<td>do.</td>
</tr>
<tr>
<td>Werdi or Irzah</td>
<td>34 29 4</td>
<td>40 59 15</td>
<td>do.</td>
</tr>
<tr>
<td>'Anáh</td>
<td>34 27 27</td>
<td>41 58 46</td>
<td>do.</td>
</tr>
<tr>
<td>Ḥaddisa</td>
<td>34 7 40</td>
<td>42 26 28</td>
<td>do.</td>
</tr>
<tr>
<td>Jubbah</td>
<td>33 54 37</td>
<td>42 34 18</td>
<td>do.</td>
</tr>
<tr>
<td>Hit</td>
<td>33 33 8</td>
<td>42 52 15</td>
<td>do.</td>
</tr>
<tr>
<td>菲尔垢ah</td>
<td>33 21 9</td>
<td>43 48 22</td>
<td>do.</td>
</tr>
<tr>
<td>Ḥillaah</td>
<td>32 28 35</td>
<td>44 48 40</td>
<td>do.</td>
</tr>
<tr>
<td>Baghdád</td>
<td>33 19 40</td>
<td>44 45 45</td>
<td>Rich.</td>
</tr>
<tr>
<td>'Adhem</td>
<td>34 0 38</td>
<td></td>
<td>Lynch.</td>
</tr>
<tr>
<td>Sidd Nimrúd</td>
<td>34 3 30</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Mósul</td>
<td>36 19 30</td>
<td>43 10 0</td>
<td>do.</td>
</tr>
<tr>
<td></td>
<td>36 21 0</td>
<td>43 12 45</td>
<td>Jaubert.</td>
</tr>
<tr>
<td></td>
<td>36 21 0</td>
<td></td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Súlab</td>
<td>36 52 5</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tel Kóbbîn</td>
<td>37 14 10</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Fénik</td>
<td>37 27 35</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Chelék</td>
<td>37 41 5</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Se'rt</td>
<td>38 2 40</td>
<td>41 34 7</td>
<td>do.</td>
</tr>
<tr>
<td>Betlís</td>
<td>38 23 54</td>
<td>42 4 45</td>
<td>Glascott.</td>
</tr>
<tr>
<td>Location</td>
<td>N. Lat.</td>
<td>E. Long.</td>
<td>Observers.</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------</td>
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<td>-------------</td>
</tr>
<tr>
<td>Betlis</td>
<td>38° 24' 5&quot;</td>
<td></td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Mūsh</td>
<td>38 46 30</td>
<td>41° 29' 30&quot;</td>
<td>Glascott.</td>
</tr>
<tr>
<td>'Arúz (Khanús district)</td>
<td>39 17 40</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Khanús</td>
<td>39 21 42</td>
<td></td>
<td>Glascott.</td>
</tr>
<tr>
<td>Bīngol-sú</td>
<td>39 37 30</td>
<td></td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Upland</td>
<td>39 44 50</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tsarskie (Taochir)</td>
<td>41 27 57.7</td>
<td></td>
<td>Struve.</td>
</tr>
<tr>
<td>Tiflis</td>
<td>41 41 4.0</td>
<td>44 50 39</td>
<td>do.</td>
</tr>
<tr>
<td>Gumri</td>
<td>40 46 57.6</td>
<td>43 46 54</td>
<td>do.</td>
</tr>
<tr>
<td>Kars</td>
<td>40 37 1.7</td>
<td>43 9 2</td>
<td>do.</td>
</tr>
<tr>
<td>Ḥasan Kal’eh</td>
<td>39 58 47.4</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Erž-Rúm</td>
<td>39 55 16.1</td>
<td>41 18 31</td>
<td>do.</td>
</tr>
<tr>
<td>(Vice-consulate)</td>
<td>39 55 20</td>
<td>41 18 30</td>
<td>Glascott.</td>
</tr>
<tr>
<td>Baibúrt</td>
<td>40 15 36.5</td>
<td>40 8 48</td>
<td>Struve.</td>
</tr>
<tr>
<td>Gümish Kháná</td>
<td>40 25 30</td>
<td></td>
<td>W. J. Hamilton</td>
</tr>
</tbody>
</table>

Strabo makes the distance between Thapsacus and Babylon, following the course of the River Euphrates, 4800 stadia, or 480 G. miles. The distance, according to Xenophon, is equal to 633 G. miles, and it is by the river itself, as ascertained by the course of the steamer *Euphrates*, 657 G. miles. There is a considerable discrepancy here, which Forster has endeavored to do away with, by supposing that the distances on this part of the route, as given by Xenophon, were marked out by fancy, and impressed by fatigue and suffering; but as in other cases, the historian's statements are borne out by the experience of actual exploration, and the difference between his statement and that of the Amasean geographer depends upon the travelers in Strabo's time shortening the distance by following in part the great Palmyrean road, and the right bank of the river, by which they were enabled to make many abbreviations. The relations of the distances given by Xenophon, and those obtained by the *Euphrates* Expedition, are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ford of 'Anézeh to the Khábúr</td>
<td>174</td>
<td>Thapsacus to Araxes . 150</td>
</tr>
<tr>
<td>Khábúr to Irzah</td>
<td>110</td>
<td>Araxes to Corsote . 105</td>
</tr>
<tr>
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making a difference of about 24 G. miles in favor of the land-route over the river-route. And the comparisons thus instituted would produce results slightly different from what we have admitted; but we have endeavored to appreciate the amount of error in each portion of the journey, in obtaining our comparisons, and not in the gross amount, which would bring all the errors to culminate upon one point, when it is evident that they must be distributed throughout the whole. The coincidence of distance between the Araxes and Corsote, and the Khábúr and Irzah, is remarkable; and if we take the distances given from Corsote to Pylæ, they would place the gates at 8 miles north of Felújah, leaving 102 miles (8 to Felújah + 94 to Babylon) to Babylon, while, according to the distances given by Xenophon, it would be 108 miles from the Pylæ to Babylon, a difference of only 6 miles upon upward of 100, but which we have entirely done away with by putting the error to the account of the journey from Corsote to Pylæ, which at fourteen miles north of Felújah would be by river 264 miles from Corsote, instead of 270, as given by Xenophon.
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<td>8.</td>
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<td>30.</td>
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References and Authorities:

Ainsworth, Researches, p. 265; Travels, &c., ii., 339. Travels in the Track, &c., p. 143, 144.


D'Anville, p. 84. Rennell, p. 201. Bell's Geogr. iv., 160. Col. Sheil,
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