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

EDITED WITH INTRODUCTION
AND COMMENTARY

BY
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PREFACE

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

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

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

Military matters occupy much less space in Introduction and Commentary than is the case in many editions, although enough information is given to enable the student to understand Xenophon’s narrative; and as regards the grammatical element, which may seem to have been unduly emphasized, the editor has been guided by the desire to meet the needs both of those who teach syntax from the grammars, and of those who, like himself, prefer to teach it by illustration.
Hence references to the standard grammars are given (G for Goodwin, H for Hadley-Allen, B for Babbitt), while at the same time much syntactical information is included in the Commentary itself. Cross-references naturally abound, and these have been repeatedly checked off to ensure accuracy. References to the text are to chapter and line, unless the section mark ($§$) is given. In the Vocabulary, however, references are uniformly to sections.

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

A. T. Murray.

Chappaqua, New York.
October, 1913.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>iii</td>
</tr>
<tr>
<td>List of Maps and Illustrations</td>
<td>vi</td>
</tr>
<tr>
<td>Introduction—</td>
<td></td>
</tr>
<tr>
<td>I. Xenophon, His Life, Character, and Writings</td>
<td>vii</td>
</tr>
<tr>
<td>II. Persia to the Time of Cyrus the Younger</td>
<td>xvii</td>
</tr>
<tr>
<td>III. Cyrus and His Expedition</td>
<td>xiii</td>
</tr>
<tr>
<td>IV. Miscellaneous</td>
<td>xliv</td>
</tr>
<tr>
<td>Text and Commentary</td>
<td>1</td>
</tr>
<tr>
<td>Vocabulary</td>
<td></td>
</tr>
</tbody>
</table>
LIST OF MAPS AND ILLUSTRATIONS

FACEING

GREEK HOPLITE, from Gemoll’s Wörterbuch
zu Xenophon ........................................Frontispiece

MAP OF GREECE .............................................................. vii
MARSYS, from Baumeister’s Denkmäler .................. 17
PLANS, ILLUSTRATING THE BATTLE OF CUNAXA .......... 76
MAP, SHOWING RUINS OF MEDIAN WALL, from
Dakyns’ Xenophon ......................................................... 127
DELPHI, from Baumgarten-Poland-Wagner’s
Die Hellenische Kultur .................................................. 153
PLANS, ILLUSTRATING III, 4, §§ 19-23 ....................... 187
PLAN, ILLUSTRATING IV, 1, § 24—IV, 2, § 22 ............. 205
PLAN, ILLUSTRATING IV, 3, §§ 3-34 ........................... 216
THE WRESTLERS, FROM A COPY OF A GREEK WORK
of the fourth century B. C. The original
is now in the Uffizi Gallery, Florence, Italy ............ 252
MAP, SHOWING THE MARCH OF THE TEN
THOUSAND ............................................................... Vocabulary

vi
INTRODUCTION

I

XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

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

2. BOYHOOD AND TRAINING.—Of Xenophon's boyhood and youth no record has come down to us, but certain things may safely be assumed. His fondness for out-of-door sports is attested by the fact that among his writings are tracts on horsemanship and on hunting, and this fondness dates presumably from his boyhood. He must also be assumed to have had the training in music, letters, and gymnastics, which a well-to-do Athenian, such as Gryllus undoubtedly was, would naturally give his son; and it must be remembered not only that the Athens of Xenophon’s boyhood days was the mistress of an empire, and a city of wealth and power, but that the vii
crowning manifestations of the Attic spirit in Art and Literature would be among the most potent formative influences surrounding his early years. Moreover it was a time when his country was at war, and by the time Xenophon had reached his eighteenth year the Spartans had occupied Decelēa, in Attic territory, and Xenophon must have been among those who served in arms against the invaders. To these facts we must add that Xenophon was a man of deeply religious nature, and we note further that service in arms and in the popular assembly must have done much to develop in him that versatility which enabled him later on to deal so ably with the most baffling and disheartening situations.

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

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

4. JOINS THE EXPEDITION OF CYRUS.—In the Anabasis III, 1, Xenophon tells us how he came to join the expedition of Cyrus, which the Anabasis has made famous. In the spring of 401, having seen the downfall of Athens after a protracted struggle, marked not only by disasters to her arms, but by greed and party-strife within her walls, Xenophon was invited by a friend, Proxenus of Boeotia, to join an expedition under the young Persian prince, Cyrus. Various motives
may have prompted him to accept the invitation, love of adventure, ambition (for the wealth and munificence of Cyrus were well known), and, it may be, a feeling of discontent with conditions at Athens. He tells us, however, that he asked the advice of Socrates, who bade him consult the oracle at Delphi. This Xenophon did, but, having already decided to go, merely asked the oracle to what gods he should sacrifice, in order to ensure success in his project. Having followed the oracle's instructions in this regard, he set sail, and joined Proxenus in Sardis. The latter introduced him to Cyrus, and Xenophon joined the expedition unofficially, as it were, and without rank in the army.

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

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

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

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

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

9. Removal from Scillus.—After some sixteen or seventeen years of this quiet life, the defeat of the Spartans at Leuctra (371) led to the recovery by the Elēans of the lands taken from them by the Spartans, and Xenophon was driven
out of Scillus. He appears then to have removed to Corinth, and to have made this city his home until his death, although the decree of banishment against him was revoked at Athens. Just when this action was taken we cannot say, but one of his sons was killed while fighting on the Athenian side at the battle of Mantinēa (362).

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

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

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

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* See the interesting remark of Cicero (Ep. ad Q. Fratrem, 1, 1, 8, 23), "Quae quidem libros (i. e. the Cyropædia) non sine causa noster ille Africanus de manibus ponere non solebat: nulnum est enim praeternissum in his officium diligentis et moderati imperii."
his satisfaction when the supreme command was offered him (VI, 1, § 20), and others.

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

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

In connection with these traits of character it is interesting to note the moral tone of the narrative. Reference need be made only to the stress laid upon the solemnity of the com-
pact with Ariæus, which so strikingly enhances our sense of moral indignation at the Persian's subsequent treachery (II, 2, §§ 8f.), and to Cleänor's vehement arraignment of both Ariæus and Tissaphernes as godless breakers of faith (II, 5, § 39), a passage with which one inevitably contrasts the praise meted out to Cyrus in this regard (I, 9, § 7).

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

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

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

The list includes the following works:

1. Ἐλληνικά: a continuation of the history of Thucydides in seven books.

2. Κύρον ἀνάβασις: the present work; see the next section.

3. Κύρον παιδέα: a work in eight books, professedly an account of the training and career of Cyrus the Great, the founder of the Persian Empire, but really not so much a history as an historical romance, giving a sketch of an ideal ruler and of the writer's own political views.
4. Ὄγείλαος: a eulogistic sketch of the Spartan king, under whom Χενοφόν served in Asia Minor, and with whom he contracted a warm friendship.

5. Ἀπομνημονεύματα Σωκράτους: a collection in four books of the sayings of Socrates and of anecdotes regarding him, constituting a defence of the writer's beloved master and of his teachings regarded from their practical, rather than from their philosophical side.

6. Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς: a treatise, similar in scope to Plato's Apology, but of very dubious authenticity.

7. Συμπόσιον: a description of a symposium (drinking-party), with its accompaniment of music, dance, and philosophic discussion.

8. Οἰκονομικός: a Socratic dialogue, giving the author's views on the proper management of the household and farm.

9. Πέρον ἱ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.

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

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

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

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

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

15. Ἡππαρχικός: a tract on the duties of a cavalry commander.

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

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

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

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

These are matters in which unity of opinion is hardly to be looked for. It should be said, however, that if they predispose one to take an unfavorable view of Xenophon, it is
none the less true that his work does not lack counter evidences of fairness of mind even when the matters reported do not tend to represent him in a particularly favorable light. For example, he attributes to himself the suggestion that the hollow square should be adopted as the formation in beginning the retreat (III, 2, § 36); yet he frankly states that they found the formation a bad one, which had to be altered (III, 4, § 19). It is noteworthy, too, that the ingenious plan for meeting the difficulties due to this formation is attributed to "the generals," not to Xenophon himself (III, 4, § 21). So, too, he tells us frankly that his inability properly to deal with the problems of guarding the rear called down upon him the censure of Chrisophas and the older generals (III, 3, § 11). The whole portrayal of the relations between Chrisophas and Xenophon seems marked by a spirit of fair-mindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chrisophas, as a Lacedaemonian (III, 2, § 37), their playful banter (IV, 6, §§ 14ff.), their single misunderstanding (IV, 6, § 3). It is of interest, too, to note that the writer is at pains to account for Chrisophas' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chrisophas who takes Clearchus' place as virtual commander in chief, and speaks for the whole body in the colloquy with Mithradates. We may also refer to the words of praise meted out to subordinates, to the group of brave Arcadian captains whose rivalry in valor adds so much to the interest of the account of the assault on the Tauchian fort (IV, 7, §§ 8ff.; see especially § 12); to Episthenes, who with his peltasts bore the brunt of Tissaphernes' charge (I, 10, § 7); and to the scout Democrats (IV, 4, § 15). Contrast, too, the comment upon Polycrates' faithfulness in the matter of procuring ships with the judgment passed upon the renegade Dexippus (V, 1, § 15f.). Again it is plain that Xenophon's sympathies were wholly with Clearchus in his rivalry with Menon; but at the same time he tells us that Clearchus, too, wished to win for himself the supreme command, and to brush aside all rivals
(II, 5, § 29), and despite appearances he abstains from accusing Menon of treachery (II, 6, § 28).

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

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

II

PERSIA TO THE TIME OF CYRUS THE YOUNGER

14. THE PERSIAN EMPIRE; CYRUS THE GREAT.—The Persian Empire was founded in the sixth century B. c. by Cyrus the Great (died 529 B. c.). From earliest times the fertile region watered by the Tigris and the Euphrates has been the seat of great empires, Chaldaeans, Assyrians, Babylonians, Medes, and Persians succeeding one another. At the time of the accession of Cyrus to the throne the Persians were subject to the Medes, while in the west lay the great kingdom of Lydia, and to the south that of Babylon. Under Cyrus the Persians, a tribe of hardy mountaineers, were freed from
Median control, and began an irresistible series of conquests. The Lydian monarchy was overthrown and its capital, Sardis, taken in 546. By this the domain of Persia was extended to the coasts of Asia Minor, and the Greek cities dotting these coasts fell under its sway. In 538 Babylon was overthrown. Thus the empire founded by the great monarch extended over virtually all the region from the Ægæan to the Indus and from the Caspian Sea to the Persian Gulf. Within this vast area there were naturally many peoples whose subjugation was incomplete. Even in Xenophon’s day the Cilicians were governed by their own rulers (*Anabasis*, I, 2, § 12), and the Pisidians (I, 1, § 11; I, 2, § 1; II, 5, § 13; III, 2, § 23), the Mysians (II, 5, § 13; III, 2, § 23), and the Lycaonians (III, 2, § 23) were at least rebellious, while the Cardūchi were practically independent.

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

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

16. Darīus the Great.—Darīus (521-485) during the first six years of his reign had to contend against opposition from
those who denied his right to rule, and to face rebellion in
many parts of the empire, but by his energy, courage, and
resourcefulness he finally triumphed over all his foes and
established himself securely on the throne. He also extended
the bounds of the empire by further conquests, and set him-
self to the colossal task of organizing and unifying his vast
domain, which, it is estimated, included possibly as many as
eighty millions of inhabitants, differing widely from one an-
other in civilization, in government, in language, and in all the
habits of life.

17. Organization of the Empire.—Darius divided the
empire into twenty-three satrapies, or provinces, each gov-
erned by a viceroy (satrap) appointed by the king and sub-
ject to removal at his will. Save for this fact the satraps
were largely independent. They maintained their own courts,
with palaces and game preserves (παράδεισοι), and lived in
regal state. They had supreme authority in all civil matters,
levied and collected taxes, and controlled the local military
forces, though the imperial troops and garrisons were under
command of officers appointed by the king and responsible to
him. Even these, however, were dependent upon the satrap
for pay for their troops; but they formed a substantial check
upon the satraps, and kept them from assuming real as well
as virtual independence. So did likewise the royal secretary
sent down to each province. This officer was the king’s agent,
and served as an independent channel through which the
king could inform himself of what was going on. Moreover,
inspectors (I, 1, § 5) were from time to time sent out by the
king to the different provinces. Despite these checks upon
their power, however, the satraps had by the time of Xen-
ophon become practically independent sovereigns, and the
king cared little about their doings, provided the tribute was
regularly sent to him (I, 1, § 8). It was in this matter of
collecting tribute that the system organized by Darius proved
most successful. The tribute was paid in kind (IV, 5, § 24),
and was levied upon all the subjects of the empire except the
Persians. The total revenue must have been enormous.
Another means of solidifying the empire was the maintenance of royal roads connecting the provinces with the capital, and the establishment along these of stations where couriers with relays of horses were posted. By this means it was possible to despatch messengers to or from the capital with surprising speed. These roads must not be assumed to have been anything like the great military roads of the Romans, yet by facilitating rapid communication they did much to unify the empire. The most famous of these roads, following probably an old trade route, ran from Nineveh to Susa and thence westward to Ephesus. On his upward march Cyrus availed himself of this royal road for a part of the distance.

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

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

19. THE IONIC REVOLT.—In 499 B. C. the Ionian cities
under the leadership of Aristagoras of Milētus expelled the tyrants whom the power of Persia had imposed upon them, and resolved to free themselves from Persian rule. Aristagoras went to Greece to seek help. He failed utterly at Sparta, but Athens and the little town of Eretria on the island of Euboea sent ships and men. Thanks to this assistance the Ionians were able to capture and burn Sardis, the capital of Lydia; but their success was short-lived. The Greeks were not united, nor was their leader a man of spirit. Milētus fell after a siege, and the revolt was crushed.

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

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

He was succeeded by his son Xerxes (485-465), who after a delay caused by the necessity of subjugating Egypt, which had revolted, led a vast host by land and sea against Greece. After he had triumphantly passed through Thrace, Macedonia, and Thessaly, and, aided by treachery, had forced the pass at Thermopylae, his fleet was crushed in the battle of Salamis (480), and the next year his army was defeated at
Plataea. Thus ended Persian attempts to subjugate European Greece, and Europe was not again to be menaced by an Oriental invasion for a full thousand years.

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

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

23. TISSAPHERNES.—Tissaphernes, as the story of the Anabasis makes all too clear, was a wily, unscrupulous Oriental. Instructed by the king to seek to regain control over the Greek cities, which had enjoyed virtual independence since
the failure of the Persian expeditions against Greece, he
endeavored to carry out this purpose by aiding now Athens
and now Sparta in their war against each other. By this
means he hoped to weaken both, and thus secure for Persia
a free hand. This policy was shrewdly planned, but was
after a time interrupted by the energetic action of Cyrus,
whose support of the cause of Sparta did much to secure her
triumph, and to make the downfall of Athens inevitable.

III

CYRUS AND HIS EXPEDITION

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

Cyrus was the younger son (the family was large, but we
are concerned merely with the two brothers, Cyrus and Arta-
xerxes), but was not without grounds for hoping that he
would be designated his father’s successor. Artaxerxes had been born before Darius became king, and Cyrus was the eldest son “born in the purple.” Moreover, he could count upon the support of the all-powerful queen mother, Parysatis. So strong was Cyrus’ belief that he would succeed his father that he had already assumed the attitude of royalty, and had even, we are told, put to death two of his own first cousins, who had dared to come before him without assuming the posture which etiquette prescribed for those coming into the presence of the king.

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

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

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

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

In this way the nucleus of a strong Greek force was mustered, but Cyrus was not blind to the magnitude of the task before him, and did not stop here. He furnished funds to Clearchus (§ 38), who collected and maintained a strong army in the Chersonēsus; to Aristippus, who was struggling to hold his ground against rivals in Thessaly; and sent word to other Greek officers to come and take service under him, alleging as his reason his war against Tissaphernes and, fur-
ther, a desire to punish the Pisidians, a hardy tribe of mountain
aineers living to the south of his province, for their depreda-
tions committed on his territory. Furthermore, he entered
into negotiations with Sparta, to which state he had rendered
such signal service in the latter years of the Peloponnesian
war; and although loath to enter openly upon war with the
Great King the government acceded to his request, at least
to the extent of sending a fleet with seven hundred hoplites
under Chirisophus to the coast of Cilicia, where they joined
the army of Cyrus on its upward march. Cyrus himself had,
of course, in his official capacity control of the imperial troops
in western Asia; but on these, as the sequel proved, little
reliance could be placed.

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

Xenias, an Arcadian (I, 2, § 3), with 4000 hoplites.
Proxenus, a Boeotian (ibid.), with 1500 hoplites and 500
light-armed.

Sophaenetus, an Arcadian (ibid.), with 1000 hoplites.
Socrates, an Achaean (ibid.), with 500 hoplites.
Pasion, a Megarian (ibid.), with 300 hoplites and 300 peltasts.
Menon, a Thessalian (I, 2, § 6), with 1000 hoplites and 500
peltasts.

Clearchus, a Lacedaemonian (I, 2, § 9), with 1000 hoplites.
800 peltasts, 200 bowmen, and 40 horse.

Sosis, a Syracusan (ibid.), with 300 hoplites.
Agias (†), an Arcadian (ibid.), with 1000 hoplites.*

* See the note on I, 2, 56.
Chrisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites.

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

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

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

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

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

* For information as to the ancient javelin and the method of hurling it with a thong (δρακονή), see Gardiner, Greek Athletic Sports and Festivals, pp. 338ff., with the cuts on pp. 341 and 344.
each commander regarded himself as in large measure independent. All the more striking, however, is the unity and good discipline which were manifested during the retreat, at least up to the time when safety seemed assured. Then bickerings and mutual distrust showed themselves, and make the story told in the last two books of the Anabasis, in particular, one of petty jealousies, of strife, and disunion.

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

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

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

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

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

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

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

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

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

Thus the army reached Tarsus. Here, as it was plain that Cyrus had some other design than an expedition against the Pisidians, whose territory they had long since left behind them, the soldiers mutinied and refused to go further. They
suspected by this time that they were being led against the
king, and such an expedition seemed to them a far more
serious and dangerous undertaking than that for which they
had been hired. The story of the clever stratagem by which
Clearchus, who was in the confidence of Cyrus, won them
back to their allegiance forms one of Xenophon’s most inter-
esting chapters. Finally, having become convinced that they
were virtually in the power of Cyrus, and allured by the
promise of a fifty per cent increase in pay, they were induced
to accompany him at least as far as the Euphrates, where,
his said, he wished to attack his foe Abrocomes. At that point
he knew that they would find it impossible to desert.

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

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

From Thapsacus they proceeded along the left bank of the
river until they reached the neighborhood of Babylonia (about
September 1). The only events of importance, apart from the
hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (I, 5, §§ 11ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

30. The Battle of Cunaxa.—At length, on the third (?) of September, while the army was proceeding in this disorderly fashion, word was suddenly brought that the king was approaching with a large army. In the midst of great confusion the battle line was formed, the Greeks holding a position on the right wing next to the river. Of the battle itself Xenophon gives a graphic and picturesque account. After sacrifice and the singing of the psæan, the Greeks charged the enemy who at once turned and fled, while the Greeks followed in pursuit. Tissaphernes alone with a body of horse rode through the Greek peltasts and advanced against the camp of Cyrus. On the other hand the barbarian troops of Cyrus, under Ariaeus, seem to have offered no real resistance to the king’s army, but fled at the first attack, or at least when the fall of Cyrus became known. Cyrus himself, with a body-guard of six hundred picked men, charged the king’s center, where he knew his brother would be stationed. He had previously bidden Clearchus to lead the Greek hoplites against the Persian center, but the cautious Spartan had refused to expose his right flank to the enemy, and had advanced straight on with his flank guarded by the river. Cyrus and his men routed the body-guard of the king, six thousand strong, and their cause seemed to be won; but, carried away by passion as he caught sight of his brother, Cyrus rushed upon him to slay
him, and was himself struck down by a blow from a javelin. His faithful followers were slain one after another, fighting desperately over his dead body. After this the king marched upon Cyrus’ camp, where he joined Tissaphernes and his detachment, and then turned back in order to attack the Greeks. These were still advancing in pursuit of the Persians who had given way at their first attack; but when they learned that their camp was being pillaged and presently saw the king’s army approaching, they wheeled about to offer battle. The barbarians, however, did not venture to engage the Greeks, but fled; and the Greeks marched back to their devastated camp.

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

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

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

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

The king's envoys then departed, and those sent to Ariaeus returned, bringing his answer declining their offer to set him on the throne, and declaring his intention to set out next morning for Ionia. At this the Greeks determined to throw
in their lot with his. Reaching his camp about midnight they entered into a solemn compact and alliance with him, while he swore that he would guide them in all good faith.

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

32. TREACHERY.—At length Tissaphernes returned, after having received high honors at court, and the march began, during which Ariaeus and his men marched and encamped with the troops of Tissaphernes, and held aloof from the Greeks. Their course led them eastward to the Tigris, across which the Persians had resolved to lead them, presumably in the fear that the Greeks might conceivably seize a district in the fertile area between the rivers and establish themselves there. The Greeks, however, had no thought of violating their oaths, and no wish save to return to their own land with what speed they could. They crossed the river, therefore, trusting in the good faith of the Persians, and proceeded with Tissaphernes and his army to the point where the Greater Zab (Zapatas) joins the Tigris.
Here they halted for three days, and Clearchus, hoping that the feelings of mutual distrust which had become more and more apparent, might be dispelled by a frank discussion, sought an interview with Tissaphernes. The latter met his overtures with a great show of friendliness, and promised that, if Clearchus would bring his generals and captains to a conference, he would disclose the names of those who were acting treasonably toward the Greeks, and seeking to promote ill-feeling.

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

They went, therefore, and about two hundred of the men followed out of curiosity and to visit the Persian market. The generals were at once invited within, where at a given signal they were seized, while those without were cut down. The prisoners were taken in chains to Babylon, and after a short imprisonment were beheaded,—all, that is, save Menon, who is believed to have sought to win favor for himself by claiming that it was due to him that the plan of entrapping the Greek generals had succeeded. Xenophon is silent as to this, though he tells us that Menon was not beheaded as the others were, but was kept alive for a miserable year and then died in disgrace and torture. Apparently his attempt to win favor succeeded only in winning for him the fierce hatred of Parysatis.
34. Reorganization.—The plight of the Greeks after the seizure of their generals was desperate indeed. All the difficulties that had menaced them after the death of Cyrus menaced them now, magnified and intensified a thousand fold. It was plain by this time that no further dependence could be placed either on Ariaeus or on Tissaphernes, who had broken their most solemn oaths; and left to themselves, as they were, the Greeks had now not even leaders to whom they could look for direction and guidance.

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

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

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

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

After fourteen days of marching, in the course of which they at times suffered severely and were compelled to halt frequently in order to procure supplies and to care for the wounded, the Greeks reached a point where farther progress seemed to be completely blocked. On the left was the Tigris, so deep that the soldiers could find no bottom with their
spear, while high mountains shut them in on the right, and in front lay the rugged and mountainous country of the Cardūchi, a race of bold mountaineers who defied the Great King. Nevertheless the Greeks resolved to fight their way through this inhospitable region, knowing that thus they would reach Armenia, whence, they were told, it would be easy for them to make their way whithersoever they wished.

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

Here again, however, Greek readiness in device, aided, as Xenophon devoutly believed, by the favor of heaven, found a means of coping with their difficulties, and the river was crossed by a clever stratagem. Thus they reached the high and undulating table-land of Armenia, a region of bitter cold—for it was now December. Over this they marched without any serious fighting, although the satrap Tiribazus, despite the
fact that he had made an agreement with them that they would be allowed to pass through the country unmolested, if they did not burn the villages, followed closely after them, waiting for an opportunity for a treacherous attack. If, however, they had little fighting to do, they had to endure and many suffered from frozen extremities and from snow and the severity of the weather. Not only slaves and beasts of burden, but some also of the soldiers perished from cold, and many suffered from frozen extremities and from snow blindness; while at times the scarcity of provisions led to terrible sufferings and exhaustion. After all these hardships Xenophon records a week of feasting amid abundant supplies in Armenian villages, built half underground as at the present day.

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

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

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

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

Shortly after this, sufficient transports having been assembled from Sinôpe and from Heraclēa, a Greek city lying further to the west, the army set sail, and after a voyage of a day and a night reached Sinôpe. Here Chrisophus joined them, having failed utterly in his quest for ships; and here the army resolved to choose a single general in the place of those now in command. The supreme command was offered to Xenophon, but he declined out of deference to Chrisophus
as a Lacedaemonian, and because the omens were unfavorable. Chrisophus was then chosen leader and the army sailed under his command to Heraclêa.

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

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

37. CONCLUSION.—Here, when they seemed to have passed through all the dangers and hardships that were to befall
them, they were destined to meet again with treachery, this
time at the hands of an unworthy Greek.

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

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

Thwarted thus again, the army took service under the
Thracian prince Seuthes, who promised them liberal pay and
in addition special grants to the generals. For two months
the army served under him, only to be defrauded of the prom-
ised pay, and left once more destitute. At this crisis, how-
ever, fortunately for them, Sparta determined upon war with
Persia, and had need of troops. The army was led across
into Asia and handed over to the Spartan general Thibron,
and Xenophon's story ends with the account of a successful raid upon the estates of a wealthy Persian, whereby much booty was obtained.

IV

MISCELLANEOUS

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

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

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

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

(b) Menon: Of Menon, too, Xenophon gives a sketch (II, 6, §§ 21-29), and one that is by no means flattering. He seems to have been an unprincipled adventurer, and we may well believe that after Cyrus' death he was ready to secure
advantage for himself by betraying his comrades, although Xenophon is careful not to make direct charges. After the generals were seized there is ground for thinking that he sought to win favor for himself by claiming to have been instrumental in bringing about the success of Tissaphernes’ plan, but the result was merely that he was kept alive for a year, and died under torture instead of being beheaded at once as the other generals were (II, 6, §29). In this scholars generally see the work of Parysatis, whose wrath Menon incurred as being a traitor to Cyrus’ cause.

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

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

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

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

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

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

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

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

A history of Cyrus’ expedition is attributed to Sophaenetus
(see § 13).

(g) CLEĀNOR: Cleānor of Orchomenus in Arcadia was
chosen general in the place of Agias after the latter had been
seized. He is mentioned as the “eldest” in II, 1, § 10 (see
the note), and the speeches put into his mouth are marked by
a distinct character. It is he who expostulates with Ariaeus and the other Persians after the seizure of the generals, and expresses the utmost moral indignation (II, 5, § 39), and he enlarges similarly upon the enormity of the Persian treachery in III, 2, §§ 4ff.

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

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

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

39. **Style of the Anabasis.**—"The Anabasis," says Dionysius of Halicarnassus, "what is it but a splendid hymn of praise in honor of the Hellenes who shared in the campaign."

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

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

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

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

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

Very striking is his fondness for what is called ποικιλία, or variation of phrase. This is scarcely to be noticed in early
Greek, but in Xenophon it is common. We have ἐ. ὁ βόηλεν, ἐθέλω, and χρήζω in immediate succession in III, 4, § 41 (cf. II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἀχρε, μέχρι, and ἡστε; in I, 9, § 19, ἐκτόντω is immediately followed by ἐπέτατο, and in II, 6, § 21, λαμβάνει by κερδάνου. Sometimes the variation is simply one of form, as when ἔξω is immediately followed by ἀργὸς in III, 5, § 11, in II, 6, § 9, ἔνως by ἐστ' ὅτε, and in III, 1, § 20, ἔδειν by ἔδη; or of syntax, as when ἀγάλλωμαι is used first with ἐπὶ and the dat., and then with the simple dat. (II, 6, § 26).

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

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

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

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, e. g. μὲν is omitted after ἔχομεν, because its use would have given
an ill-sounding phrase; and the same grounds may have led to the omission of ἄν before ἀναστρέφω in II, 5, § 14; similarly we have the infrequent τὸ ποιοῦμενον in I, 10, § 12, because the normal τὸ γιγνόμενον would have given an unpleasant assonance with the following γιγνώσκειν. Possibly the choice of the infrequent infinitive construction after λέγει in III, 1, § 26, is similarly to be accounted for.

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

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

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

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

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

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

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

Of especial interest are the speeches put in the mouth of Xenophon himself, as they so admirably illustrate the influ-
ence of his Athenian training and his masterly power in dealing with men. We may refer not only to the speeches in III, 1 and 2, but in particular to that by which Xenophon restrained the angry soldiers in Byzantium (VII, 1, §§ 25-31), and to his striking address to Seuthes (VII, 7, §§ 21-47).
CHAPTER I

1 Αρθρον καλ Παρσατίδος γενεότερα ταῖς δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος· ἔπει δὲ ἤσθενει Δαρείος καὶ ἐπώπτευεν τελευτήν τοῦ βίου, ἐβούλετο τῷ παιδε 2 ἀμφοτέρω παρεῖναι. ὥμων οὖν πρεσβύτερος παρὼν ἐτύγχανε.

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

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

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

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

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

μὲν οὖν, now. μὲν simply paves the way for the following ὅ.

παρὼν ἐτύγχαν, happened to be
there. The supplementary partic. contains the main idea (G. 1583; H. 984; B. 660 n.).

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

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

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

σατράπην, satrap, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses ἥραχος as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. παράδειγμα and παράδειγγη, also Persian words.) For the pred. acc., see G. 1077; H. 926; B. 341.

έπολεῖ... ἐπιτήθη: translate as if plpts. (H. 837; B. 519, note 1; 523, 1; G. M. T. 59). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

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

nence by the abandonment of the relative construction:

πάντων δος: δος is the normal form of the relative when the antecedent is ἡ.

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

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

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

8 ὃς φίλον: Cyrus' rapid advance-
τὸν Ἐλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the Introd., § 28. The gen. τῶν Ἐλλήνων is partitive (G. 1088; H. 729e; B. 355).

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

10 κατέστη: with ἕσ, because motion is implied.

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

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

13 § 84: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 651e; B. 443, 1). In such cases it is best written with the accent.

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

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

15 συνησαμένη . . . σήμερυμεν, begged him off (as a favor to herself, mid.) and sent him back. Greek often uses a partic. and vb., instead of two vbs. coupled by κατ. It is rich in parts., while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Purythias, see the Introd., § 26.
its negative μη, not ω; see G. 1610; H. 1021; B. 431, 1 and 4.
15 ἢν δὴν τηρηται, strictly, if he should be able, a fut. condition (G. 1403; H. 898; B. 604). The subj. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).
16 μὲν: balanced by δέ, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δέ, as here, μὲν often marks the dismissal of one topic and the passing on to another.
πάντας: legitimately follows δόται, which implies a plural. The relative, after πάς, is usually δόται. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.
19 δόται ... εἰσι: G. 1449, 1450; H. 953; B. 595. With the infinitive (tendency) contrast the indic., ἴδοντο, below, l. 39 (actual result). ὅταν often leads up to δόται.
αὐτῷ: for the case, see G. 1174; H. 765; B. 376.
μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φιλατέρου, I, 9, § 29; cf. μᾶλιστα φίλος, VII, 6, § 15.
20 καὶ ... δέ: see above, l. 6. δέ is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks
the contrast, τῶν παρὰ βασιλέως ...
... τῶν παρ' εαυτῷ.

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

ός ... εἶπον ... ἔχοι: for the ordinary syntax of such an obj. clause, cf. δοξᾶ ... ἔσται, l. 15, and the note. The subj. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 885b; B. 593, 1). Xenophon allows the use of ὃς, instead of δοξᾶ (G. M. T. 351, 1 and App. IV); for this there are but few parallels in other Attic authors. He stands alone also (among prose writers) in making free use of ὃς, instead of ἐστα or δοξᾶ, in final clauses.

τολμᾶτω: dependent on ἵκανοι (G. 1526; H. 952; B. 641).

21 εἰναικὸς ἔχοι: ἔχω, with adv., expresses a state or condition, and is best rendered by our vb. to be, with an adj.

τὴν ἦτ' Ἰλληνικήν δύναμιν: note again the emphatic position.

22 ἤθοπελέαν: he set about collecting.

Note the tense.

ός μᾶλλον ἐδύνατο ἐπικρυπτόμενος, with all possible secrecy. How lit.?

δοξᾶ λάβοι: G. 1365; H. 881; B. 590. δοξᾶ is Xenophon's favorite final particle, although ἐστι is freely used, and also ὃς (c. 3. 69). See G. M. T. 312, 3 and App. III.

διὰ ἀπαρασκευάτων: διὰ and ὃς are frequently used to intensify the meaning of a superlative (cf., below, διὰ πλεῖστον). With ὃς, not διὰ, the vb. of ability is often expressed (above, l. 22).

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

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

όπως εἴχε ... λαμβάνων, to the commanders of all the garrison which he had in the cities he gave orders that they should severally enlist. More regularly the Greek would be, φυλακῶν ὁπῶς εἴχε (by attraction for ὁπῶς εἴχε, G. 1031; H. 994; B.
25 ταῖς πόλεσι παρήγγειλε τοῖς φρονούρχοις ἐκάστους λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλεῖστον καὶ βελτίστον, ὡς ἐπι-βουλευόντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰω-νικαὶ πόλεις Τισσαφέρνους τὸ ἄρχαῖον ἐκ βασιλείων δεδομέναι, τότε δὲ ἀφειστήκασαν πρὸς Κύρον πᾶσα πλῆν Μιλήτου. ἐν Μι-λήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ ἀυτὰ ταύτα βουλευομέ-νους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δὲ.

484. As it is, the antecedent is incorporated in the rel. clause (G. 1037; H. 995; B. 485). ἐκάστος implies the antecedent all; see the note on πᾶνα, l. 18. Distinguish between φυλάκας (from φυλάκη) and φύλακας (from φύλαξ).

25 ἐκάστοις: pred. posit.; see on ἀμφότερον, l. 4. When it designates individuals, not groups, ἐκάστος is regularly in the sing. Here its close association with φρονούρχοι justifies the pl.

28 Πελοποννησίου: confessedly the best soldiers among the Greeks; cf. the note on Zerlax, l. 9.

ός ἐπιβουλευόντος ἦν ἵτου to δι, alleging that T. was plotting against their cities. See the note on ἐπι-κτενῶν, l. 12. For the gen. abs. see G. 1568; H. 970; B. 657.

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

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

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

28 τὸ ἄρχαῖον: G. 1000; H. 719; B. 336.

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

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

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

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

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

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

31 ἀποστήνας: in appos. with τὰ αὕτα τὰ αὕτα.

τοὺς μὲν... τοὺς δὲ, some...
others. For the art. as a demonstr. see on δ δ', l. 12.

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

32 ὑπολαβὼν... συλλέξας... ἑπολώρα, having taken the exile under his protection (viz.), collected an army and laid siege to. Observe that ἐφέγη supplies a passive to ἐκβάλλω; cf. ἐκπεπτωκότας, below.

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

ἐκπεπτωκότας: ἐκπέπτω is the normal passive of ἐκβάλλω.

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

35 αὐτῷ: dat. of possess. (G. 1173; H. 788; B. 379).

τοῦ ἀδρολίων, for collecting. The infin. stands as a noun in the gen. (G. 1547; H. 959; B. 639).

Xen. is fond of the articular infin.

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

ὀς, inasmuch as he was.

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

37 ἀρχεῖν, continue to rule.

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

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

38 οὕτω: see the note on οὕτω εἰσάγοντι, l. 19.

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

39 Τισσαφερέν: emphatic, thought it was against T. that he was warring, etc. For the dat., see
40 στρατεύματα δαπανών· ἄστε οὖν ἥχετο αὐτῶν πολεμοῦντων. καὶ γὰρ οἱ Κύρους ἀπένεμπτε τοὺς γυμνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, διὸν Τισαφέρνους ἐτύγχανεν ἔχων. Ἄλλο δὲ στρατευμά αὐτῷ συνελήγετο ἐν Χερρονήσῳ τῇ 9 κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαι-

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

ἀμφι: more commonly ἂ is used in this phrase; e.g. c. 3. 15.

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

ἐστι... πολεμοῦνταν, so that he did not at all (οὖν) object to their being at war. οὖν is the acc. of the inner obj., here, as often, scarcely differing in force from an adv. See the references cited in the note on τὰ αὖρα ταῦτα, 1. 30.

αὐτῶν πολεμοῦντων: causal gen. abs.; see on ὡς ἐπισυνεδροῦσος, ll. 26 f.

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

ἀνενέμητι, continued to remit; observe the tense. ἄρo- does not merely indicate separation; the revenues belonged to the king; so ἀνιδίσωμ, give back what is due, ἀναρω, ask what is due, etc. Cf. Lat. re-

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

42 ἐν τῶν πόλεων... ἔχων, from the cities belonging to T., which he (Cyrus) happened to hold. The possessa. gen. Τισαφέρνους is incorporated in the rel. clause; see the notes on Τισαφέρνους ἁμα, ll. 27 f., and on ἐστις εἰς φυλακάς, 1. 24. ἐν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἐτύγχανεν, see l. 4 and the note.

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

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

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

Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; C67; 668; E. 452.

44 τοῦς τὸν τρόπον, in the following manner. See the note on οἰκ., l. 24. For the acc. as an adv., cf. τὸ ἄρχων, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.
μόνοις φυγάς ἂν· τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν 45 καὶ διδάσκων αὐτῷ μυρίους δαρεικοὺς. ὥς δὲ λαβὼν τὸ χρυσόν στράτευμα συνελέξεν ἀπὸ τοῦτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερονήσου ὁμοίωμενος τοῖς Ὄραξι τοῖς ὑπὲρ Ἐλλησποντον οἰκούσι καὶ ὥφελε τοὺς Ἐλλήνας. ὡστε καὶ χρῆμα συνεβάλ- 
λοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἐλλησποντικαὶ 50 πόλεις ἐκούσαι. τούτῳ δὲ αὐτὸν τρεφόμενον ἐλάνθαναν αὐτῷ 
tὸ στράτευμα.

10 Ἀριστοππος δὲ ὁ Θεταλὸς ξένος ὁ ἐτύγχανεν αὐτῷ, καὶ 
pιεζόμενος ὑπὸ τῶν οἰκοι ἀντιστασίων ἔρχεται πρὸς τὸν Κῦρον

Κλαρχῆς: see the Introd., §38, and 
II, 6, §§ 1–16. Asyndeton (omis-
sion of the connective) is not felt 
when the sentence but explains 
a preceding phrase, as here, or 
when the clause begins with a 
rel. pron. Often, too, although 
not always, a demonstr. serves 
as a connective (cf. the next 
clause in the text). Elsewhere 
asyndeton is rare in Greek, 
which abounds in connecting 
particles, and is generally a 
mark of haste or passion; see 
H. 1059; B. 717, 3.

45 τοῦτῳ: the pron. regularly re-
fers back (see on ὅπως, l. 24).

ἡγάσθη, took a liking to him, 
ingressive aor. (G. 1280; H. 841; 
B. 523).

46 μετέλυσεν δαρεικός: a large sum, 
about $54,000.00; but Cyrus 
nEEDED men and was willing to 
pay for them. The word δαρεικός 
suggests the French Napoléon 
and Louis d'or as names of coins; 
cf., also, Eng. sovereign, so used.

47 συνελέξεν ... ἐκούσαι: note the 
change of tense.

ἀπό: of the means; cf. ἃν of the 
agent, l. 28.

ἐκ Χερονήσου: the natural base 
for operations against Thrace.

τοῖς Ὄραξι τοῖς ὑπὲρ: the formal 
attrib. posit.; see on τῇ κατ' ἀντι-


tέρας, π. 43 f.

ὑπὲρ Ἐλλησποντον: the acc. is 
freely used in phrases where 
motion is implied, not ex-
pressed.

δοτε καὶ: καὶ is intensive, not 
connective.

εἰς: when not of motion, com-
monly, as here, of direction or 
purpose.

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

tοῦτο: with τὸ στράτευμα, despite 
the separation.

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

58 Ἀριστοππος: an aristocratic 
name.

Θεταλὸς: consult the map, when-
ever geographical names occur.

ξένος, guest-friend; but below, 
l. 55, ξένου, mercenaries; see 
the vocab.

54 οἰκος: an attrib.; see on τῇ ... 
ἐπίβουλης, l. 38.

Ἀντιστασίων: Thessaly was con-
55 καὶ αἰτεῖ τοὺς εἰς δισεκαχίλιον ξένους καὶ τριῶν μηνῶν μισθὸν, ὥς
οὕτως περιγενόμενος ἀν τῶν ἀντιστασίων. ὁ δὲ Κῦρος δίδω-
σιν αὐτῷ εἰς τετρακισεκαχίλιον καὶ ἕξ μηνῶν μισθὸν, καὶ δεῖται
αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασίων τρίν ἀν
αὐτῷ συμβουλεύσῃτα. οὕτως δὲ αὐτὸ τὸ ἔν Θεσσαλίᾳ ἐλάνθανεν
60 αὐτῷ τρέφομενον στράτευμα.

Πρόξενον δὲ τὸν Βοιωτίων ξένον ὁτα ἐκέλευσε λαβόντα ἂν-
δρας διὶ πλείστους παραγενέσθαι, ὡς ἐς Πισίδας βουλόμενος

stantly disturbed by strife
among the nobles.

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

εἰς δισεκαχίλιον ... μισθὸν, pay for
two thousand mercenaries and
for three months. Both phrases
quality μισθὸν. For the gen.
μηνῶν, see G. 1056; 5; H. 729d;
B. 352.

δὲ οὕτως περιγενόμενον ἂν, stating
that (ὁ) he should thus get the
better of. See G. 1308, 1; H.
987a; B. 682 (direct, οὕτως περι-
γενόμενον ἂν).

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

57 δεῖται ἄντρο μὴ, begged him not
to. δεῖται, taking the gen. (as a vb.
expressing want, G. 1112; H. 743;
B. 356), may take also an acc. of
the inner obj. (here the infinit.
katalύσαι, G. 1114; H. 743a). Ob-
serve that the infinit., unless in
indir. disc., if negatived, takes
μὴ, not ὅ (G. 1611; H. 1023; B.
633).

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

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

both with τόλμου and εὕρετηρ;
here the context makes clear
which is to be supplied.

πρίν ἂν ... συμβουλεύσῃτα, un-
til he should have consulted
with him (Cyrus). πρίν (until)
normally takes a finite mood;
πρίν (before) the infin. (G. 1470).
For the subjv. with ἄντρο, see G.
1471, 2; H. 924, 921; B. 627, 623.
Cf. ἦν δύναται, l. 15, and the
note.

61 Πρόξενον: see the Introd., § 38,
and II, 6, §§ 16–21. It was Proxe-
nos who induced Xenophon to
join the expedition (III, 1, § 4).

λαβόντα ... παραγενέσθαι, to enlist
and come; see on ἡμιγεμένη
ἀντέταξε, l. 13.

62 διὶ πλείστους: see on διὶ ἀπαρα-
κευτῶν, ll. 22 f.

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

δὲ ... βουλόμενος ... δὲ ... παρχόντων: in both cases ὅ is
gives the reason alleged by
Cyrus; see on ὅ ἄποκρεῖνον, l. 12.

63 Πισίδας, into the country of
the Pisidians, a common use;
the name of the people is more
often expressed than the name
of the country. Because of its
meaning, ὡς, expressing the limit of motion, is not used with the sing. of persons. The Pisidians were a hardy tribe, inhabiting the mountainous district south of Cyrus' satrapy (see the map), and enjoyed virtual independence.

65 Στυμφάλιον... Ἀχαιών: find Stymphalus and Achaea on the map, and consult the note on Zev: 1. 9.

66 ξένους ἄντας καὶ τούτος, who were also guest-friends of his.

CHAPTER II

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

τὴν μὲν πρόφασιν... ὡς... βουλόμενος, he gave out that he wished. Consult the notes on ὡς βουλόμενος, c. 1. 62, and on ἐν τῷ τὴν συλλογήν, c. 1. 24. Observe that the use of μὲν, in this clause, leads one to expect a following clause with δὲ, giving the real ground. This was, however, unnecessary. Well knowing that the Greeks would shrink from the undertaking, if they knew he intended to lead them on so long and so dangerous a journey, Cyrus hides his purpose; but even so starts inland. To the Greeks long journeys by land were always distasteful; they ordinarily traveled by water. Cyrus did not disclose his real purpose until they reached the Euphrates (I, 4, §11), when to turn back was a virtual impossibility. Even as it was they suspected that Cyrus was deceiving them, and mutinied (I, 3, §1), but were induced to proceed by promises of higher pay. The course of the march should be carefully followed on the map.

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

4 ἔντασθα: i.e. to Sardis.

καί, also, not and.

παραγγέλλω: common in military writers; cf. pass the word.
λαβόντα ἦκαν, to come bringing. The partic. is in agreement with Κλείσει (cf. συναλλαγέετι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infin. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is often acc., especially when it stands at a distance from the noun and in close proximity to the infin. See G. 928, 1; H. 941; B. 631, 1, and cf. λαβόντα, below, l. 8, after Ἐνίλα.
5 δὲνον ... στρατεύμα: the noun is incorporated in the rel. clause; see on ὀνόμασι σικέ, c. 1. 24.
'Aριστίππη: Aristippus appears to have sent Menon in his place; see l. 34.
συναλλαγέετι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.
6 τῶν ὥσοιν: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.
7 Ἐνίλα: he afterward proved a deserter (I, 4, § 7).
aὐτῷ, under him (Cyrus). This dat. is often best rendered by the Eng. possess., was in command of his mercenaries.
τοῦ ξίνικον: see on τὸ βαρβαρικὸν, 1. 3.
8 πλὴν ὄσοιοι ... φυλάττεν, save as many as would suffice to defend the citadels. The antecedent of the rel. is unexpressed, as often; if expressed, it would be τοσοῦτον. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., e.g. 'Αθήναι.
9 φυλάττεν: cf. τολμοῦν, c. 1. 20, and the note.
δὲ ς καὶ, see on καὶ δὲ, c. 1. 6.
ἐκάλεσ ... ἐκάλεσ: note the chiasic order; see on λαβῶν ... ἠχώ, c. 1. 7.
τοὺς Μηλητοὺς πολιορκοῦντας: the partic., with the art., is often best rendered by a rel. clause.
11 ὑποσχόμενοι ... οἰκαὶ: direct, ἐὰν καλῶς κατατράξω ἐφ᾽ ἄστρατον, oμ πρὸςθεν παῦομαι πρὶν ἄν ὑμῖν καταγάων. For ἐὰν κατατράξω, see on ὅν δύνασται, c. 1. 15; for πρὶν ἄν καταγάων, on πρὶν ἄν συμβούλισθαι, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, στρατεύομαι might have been changed to στρατεύων; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the
μη πρόσθεν παύσασθαι πρὶν αὐτοῦ καταγάγοι. οἱ δὲ ἡδέως ἐπείθοντο· ἐπιστευοῦν γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. Ἐξελεῖς μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβοῦν παρεγένετο εἰς Σάρδεις ὁπλίτας εἰς τετρακοσὶχίλιοις, Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χίλιους, γυμνῆτας δὲ πεντακοσίους, Σοφαίνετος δὲ τὸ Στυμφάλιος ὁπλίτας ἔχων χίλιους, Σωκράτης δὲ ὁ Ἀχαῖος ὁπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεύς τριακοσίους μὲν ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἢν δὲ καὶ οὕτως καὶ 20 ὁ Σωκράτης τῶν ἄμφω Μίλητον στρατευόμενον. οὕτω μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο.
Τίσσαφερνης δὲ κατανόησας ταύτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα. 25 γὰς ἐδύνατο τάχιστα ἵππεα ἔχων ὡς πεντακοσίους. καὶ βασιλέας μὲν δὴ ἐπεί ἥκουσε Τίσσαφερνος τὸν Κύρον στόλον, ἀντιπαρε-κενάζετο.

Κύρος δὲ ἔχων ὄδος εἰρήκα ὁμάτω ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἶκοσι 30 καὶ δύο ἐπὶ τὸν Μαλανδρον ποταμὸν. τούτου τὸ εὗρος δύο πλέθρα· γέφυρα δὲ ἐπὶ τὴν ἐπιτὰ ἐξενιμένη πλοῖοι. τούτου ἐ

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.
24 ἥν: see the note on διαφανέ, c. 1. 40.
ἡ ὡς εἰς, freely, than would be needed against.
25 ὡς βασιλέα: ὡς, as a prep., denoting the limit, is used only with the acc. of words denoting persons; ὡς may not be used in such cases; see on ἡ Πισίδας, c. 1. 62.
26 ἡ δύνατο τάχιστα, with all possible speed; cf. ὡς μάλιστα δύνατο, c. 1. 22, a.d Tissaphernes’ own statement, II, 3, §19.
28 μὲν δὴ: see on c. 1. 16.
29 μείζονα, with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.
30 εὐς εἰρήκα, the forces I have mentioned.
δύνατο: the date, according to accepted chronology, was Mar. Gih. 401 b.c.
30 σταθμοὺς: acc. of extent (G. 1062; H. 720; B. 338, with the note); so παρασάγγας, also.
παρασάγγας: a Persian word, made to look like Greek; see on σαράνη, c. 1. 5. For the length of the parasang, see the Introd., § 29.
30 οἰκος καὶ δῶρ: the ἐκ might have been omitted; see G. 382, 1; H. 291b; B. 153.
31 Πάναλδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word meander.
30 πλέθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (e. g. 1. 47); or, less frequently, the adj. (e. g. πλέθραν I. 5, §4); again ἐφορει may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718, B. 337). ἔτοι, when a mere copula, is often omitted.
31 οἵτινες ἑξακόννα πλοῖοι, made of (lit. joined by) seven boats. For the dat., see G. 1181; H. 776; B. 387. ἑξακόνναι γέφυρα and ἑξακόνναι ποταμόν are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.
διαβάς ἐξελαύνει διὰ Ἰρύγας σταθμὸν ἕνα παρασάγγας ὅκτῳ εἰς Κολοσσας, τόλιν οἰκουμένην καὶ ἑυδαίμονα καὶ μεγάλην. ἐνταῦθα ἐμείνεν ἡμέρας έπτά· καὶ ἦκε Μένων Θεσσαλὸς ὅπλας ἕχων χιλίους καὶ πελαστὰς πεντακοσίους, Δόλωπας καὶ Λιμνί 35 ἄνας καὶ Ὀλυμποὺς. ἐντεῦθεν ἐξελαύνει σταθμὸς τρεῖς παρα-

σάγγας εἰκόσι εἰς Κελαίας, τῆς Φιλερρᾶς πόλιν οἰκουμένην, μεγάλην καὶ ἑυδαίμονα. ἐνταῦθα Κύρος βασιλεία ἦν καὶ παρα-

deioi mεγας ἀγρίων ἡμιῶν πλήρης, ἡ ἐκεῖνος ἐθήρευεν ἀπὸ

33 διαβάς: for the tense, see on ἔχαταιμένη, c. 1.13; for the form, G. 798; 799; H. 489; B. 206; 211.
33 Κολοσσας: see the map; in Xenophon's time a place of some importance, and even in Chris-
tian times the seat of one of the churches of Asia (cf. Paul's epistle). In common with al-
most all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

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

ἐυδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon's.
34 ἡμέρας: acc. of duration; cf. the note on σταθμός, l. 29.
Μένων: apparently sent by Aristippus; see on I. 5. For a sketch of his character, see II, 6, §§ 21–
30, and the Introd., § 38.
35 ἕχων: see on c. 1.7. Cyrus' stay here was probably due to the fact that he was waiting for these troops.

36 ἐντεῦθεν: note the constant omission of the connective with

these demonstr. advs., and consult the note on τὸδή, c. 1. 45.
Regarding the style of this pas-
sage, see the Introd., § 39.
38 Κύρος: see on αὐτός, c. 1. 35.

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

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

παράδεισος: another Persian word; see on παράδεισος, c. 1.5. Hunting has always been a favorite past-time with royalty (cf. I, 9, § 6, of Cyrus himself), and the Persian nobles often had game preserves, or parks; cf. I, 4, § 10.

39 ἄγριών ἡμίων: gen. with an adj. expressing fullness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

ἀντὶ ἰπτῶν, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ' ἰπτῶν, also a common phrase, merely de-
notes the position of the rider on his horse.
40 ἵππων, ὅποτε γυμνάσαι βούλειτο ἕαυτόν τε καὶ τοὺς ἵππους. διὰ μέσον δὲ τού παραδείσου πεί ὁ Μαλανδρὸς ποταμὸς. αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν έκ τῶν βασιλείων. πεί δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλείως βασίλεια εἰς τῆς Κελαιναίς ἐρυμμα ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὅπο τῇ ἀκρόπολεί. πεί δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαλανδρὸν. τοῦ δὲ Μαρσύον τὸ εὐρός ἐστιν εἰκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἱππόλαυν ἐκδειραί Μαρσύαν

40 whenever he wished; a general temporal sentence. See the note on ἄφιεντο, c. 1.18. Observe that here and in the indir. disc. use, the Greek opt. is regularly to be translated by the Eng. past indic., not by a form with could or would.

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

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

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

eἰ, are (in and flow) out from. With this condensed phrase cf. δὴν (= ἐκ οὗ) αἱ πηγαὶ, below, l. 49. See also the note on τῶν παρὰ βασιλέως, c. 1.18.

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

μιμήλον βασιλείως: no art.; see on c. 1.18.

45 καὶ οὗτος, this too (as well as the Meander).
being judges, and, in punishment for his presumption, Apollo tied him to a tree and flayed him alive. Ovid, *Metamorphoses*, VI, 322-97, gives the story in brief. In Eng., see Matthew Arnold’s *Empedocles on Etna* (the song of Charicles) and L. Morris’s *Epic of Hades*. The legend furnished a favorite theme to ancient artists; the cut reproduces a statue in the Uffizi at Florence.

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

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

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

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

50 Ἐφέξει: see the Introd., § 20.

τής Ἑλλάδος: *Ellas*, properly an adj., regularly has the art.

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

51 λέγεται οἰκοδομήσα: the pers. construction again; see on λέγεται ἐκδειρὰ, above, l. 47.

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

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

54 Ὠράκας ... Κρήτης: both words are nouns, not adj.s; they are in appos. with τελαστάς and τοῦτος respectively. The Cretans were famous bowmen.

55 Σώσις: utterly unknown, and not again mentioned.

56 Σοφαίνετος: doubtless an error. A Sophaenetus had joined the army at Sardis with a thousand hoplites (above, l. 17). It has been suggested that we should read Ἀγίας, who is mentioned among the generals treacherously seized (II, 5, § 31), and who was also an Arcadian. Others would read Κλάσσωρ, who is prominent in Book II, and who
took the place of Agias, after the latter was murdered (III, 1, §47). A third suggestion is that the name Σοφαλντεος is in its proper place here, and should be omitted from the text in the previous passage, where it might easily have been interpolated.

57 ἑξέτασεν: other reviews are mentioned in §14 of this chapter, in I, 7, §1, and in V, 3, §3. For the use of ποιω with a verbal noun, cf. ἐπουείτο την συλλογήν, c. 1. 24.

58 ἔγενσαν οἱ σύμπαντες, the whole number amounted to.

μόριον χλωρ: note the Greek method of counting, not ἔδεκα χλωρ.

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

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

60 ἐντεύθεν: i.e. from Celaenae.

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

63 τὰ Λύκαια ἔθνη, celebrated (with sacrifice) the Lycaeia, i.e. the festival of Zeus Λύκαιος; see the vocab. Find Mt. Lycaeus on the map. Xonias, though absent, remembers the annual rite. Primitive worship often centers about mountain-topes; cf. the “high places” of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ αὔρα ταῦτα, c. 1. 30.

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

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

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

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

64 Κεράμων ἄγορας: cf. Newmarket, as the name of a town.
μου ἀγαράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χάρι. ἂς ἐνεδέθαν ἐξελεινε σταθμοῖς τρεῖς παρασάγγας τρίακοντα εἰς Καστροπι πεδίον, πόλιν οἰκουμένην. ἐνταύθα ἐμειν ἡμέρας πέντε καὶ τόσο στρατιώταις ὁφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ὀντες ἐπὶ τὰς θύρας ἀπήτουν. ὦ δὲ ἐλπίδας λέγον διήγε καὶ δήλος ἢν ἀνώμανος· ὦ γὰρ ἢν πρὸς τὸ τοῦ Κύρου τρόπον ἐχοντα μὴ ἀποδιδόναι. ἐνταύθα ἀφικνεῖται Ὑπάρχα ἡ Συνενέσεως γυνὴ τοῦ Κιλκίων βασιλέως παρὰ Κύρου.

65 ἐσχάτην πρὸς, the last in the direction of.
67 Καστροπι πεδίον: practically one word; cf. Eng. names of towns ending in -field.
68 πλοῦν: here indeclinable, as often.
70 τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, § 21) would amount to nearly $200,000, without allowing for the higher pay of the officers; see the Introd., § 28.
69 ἐν τὰς θύρας: more than to the door of his tent. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, at basileus thea, therefore, often denotes the king's court (I, 9, § 3; II, 1, § 8); cf. II Sam. XV:2-6; Esther II:19; and our modern phrase, The Sublime Porte, referring to the Turkish government.
70 λέγων διήγε, kept talking of. For the suppl. partic., see on ταὐτὸς ἐκθεστ, c. 1. 4.
80 ἢν ἀνώμανος, was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἔλγετο, below, l. 73.
71 ἐχοντα, if able; the acc., despite the preceding gen., Κύρου; see on λαβόντες, l. 4, adding to the references there given G. 928, 2; B. 631, 1.
84: for the neg., see c. 1. 57, and the note.
72 Συνενέσεως: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (cf. Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (cf. below, § 21).
70 τοῦ ... βασιλέως: in appos. with
καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δὲ οὖν στρατιᾷ 12
tότε ἀπέδωκε Κύρος μισθὸν τετάρτον μηνῶν. εἰχε δὲ ἡ Κιλίσσα
75 φυλακὴν περὶ αὐτὴν Κιλίκας καὶ Λασπενίζου ἐλέγετο δὲ καὶ
συγγενεύτω Κύρου τῇ Κιλίσσῃ.

Ἐνετεύθεν δὲ ἐξελαύνει σταθμὸς δύο παρασάγγας δέκα εἰς 13
Θύμβοιον, τόλην οἰκουμένην. ἐνταῦθα ἦν παρὰ τήν ὄδον κρήνη
η Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ᾽ ᾗ λέγεται Μίδας
80 τὸν Σάτυρον, θρεῦσαι οὗρο κέρασας αὐτήν. ἐνετεύθεν ἐξελαύνει 14
σταθμὸς δύο παρασάγγας δέκα εἰς Τυριάεων, πόλιν οἰκουμένην.
ἐνταῦθα ἐμείνεν ἡμέρας τρεῖς. καὶ λέγεται δειηθῆναι ἡ Κιλίσσα
Κύρου ἐπιδείξα τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδείξαι

Συνενθέσω. It is only when
designating the king of Persia
that βασιλεὺς omits the art.
73 ἔλεγεν ... δοῦναι, it was
rumored that she gave; but in
the Greek the construction is
personal; see on λέγεται, l. 47.
Below, l. 75, we have ἔλεγεν,
with the acc. and infin., a much
rarer use.
8' οὖν, be that as it may, a regular
formula in passing from rumor
to fact; cf. below, § 22.
75 'Ασπενίζους: consult the map.
78 Θέμπρον: Cyrus has resumed
his eastern march; see the map.
80 τὸν Σάτυρον: i. e. Silenus.
οὗρο κέρασας αὐτήν: οὗρο is dat. of
association, rather than dat. of
means; see G. 1175; H. 772; B.
392. For the formation of the
present, κεράσω, see G. 608; 797,
1; H. 402e; B. 196, 5. Having
thus caught Silenus, Midas did
him no harm, but restored him
to Dionysus, who, in return,
allowed him to choose his own
reward. Midas foolishly chose
that whatever he touched might
become gold. Of this plague
he was finally healed by bathing
in the river Pactolus, the sands
of which were thereafter rich
in gold. See Ovid, Met. XI, 90–
145, and Saxe's poetical travesty,
The Choice of King Midas.
81 Τυριάεων: of uncertain situa-
tion.
82 δειηθῆναι: with gen. and infin.;
see on δεῖναι, c. 1. 57 f.
83 ἐπιδείξα: Cyrus' object was not
only to please the queen, but
also to impress her with the
splendor and strength of his
Greek troops.
eγέτασιν ποιήται εύ τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.

ἐκελεύη δὲ τοῦς Ἑλλήνας ὡς νόμος αὐτοῖς εἰς μάχην ὅτῳ 85 ταξιθναι καὶ στῆναι, συντάξας δὲ ἔκαστον τοὺς ἑαυτοὺς. ἐτάχθησαν οὖν ἐπὶ τεττάρων ἐξε ὁ δὲ μὴν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐόνυμον Κλέαρχος καὶ οἱ ἐκεῖνοι, τὸ 18 δὲ μέσον οἱ ἄλλοι στρατηγοὶ ἐθεώρησαν οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους; οἱ δὲ παρὰ μανυ πεταγμένοι κατὰ 90 ἱλας καὶ κατὰ τάξεις ἐίτα δὲ τοὺς Ἑλλήνας, παρελαύνων ἑφ' ἔτην: the repeated art. marks the two divisions as separate. How many barbarians Cyrus had at this time is not stated; in I, 7, § 10 they are said to number 100,000. Xenophon's interest, and ours, centers in the Greek troops.

στῆναι: the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aor. ἐστίν and ἐσχόν.

ἐκαστον: sc. στρατηγοῦ.

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

ἐπὶ τεττάρων, four deep. Cyrus wishes the army to present as impressive an appearance as possible. Arranged in line of battle, four deep, 12,000 men (including the light-armed) would present a front nearly two miles long. Observe, also, that the barbarians march by Cyrus and the queen, but that the Greeks remain in battle array, while Cyrus and the queen drive past their front. On another occasion, when it was desirable that the Greeks should make an impression by their numbers, Clearchus has them march by, two abreast and with frequent halts, ὥστε τὸ στράτευμα καὶ (εὔει) αὐτοὶ τοῦ Ἑλληνοί δέχαι τάμπουλ ἐκαί (seemed to be of vast extent), καὶ τὸν Πέρσην ἑκτελήχθαι (was filled with amazement) ἑθεωρῆτα.

ἐξε: for the agreement of the vb. with the nearer subj., see eu ήv, l. 20.

τὸ . . . δεξιῶν: no noun need be supplied; see the note on τὸ . . . βαρβάρων, l. 3.

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

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

πρῶτον μὲν: balanced by ἐκαί δέ, below, l. 91.

τοὺς Ἑλλήνας: sc. ἑθεωρῆτ.
άρματος καὶ ἡ Κίλισσα ἐφ' ἀρμαμάξης. εἰχον δὲ πάντες κράνη χαλκᾶ καὶ χιτώνας φοινικοῦ καὶ κυμάδας καὶ τὰς ἀσπίδας ἐκεκαλυμμένας. ἔπειδη δὲ πάντας παρῆλασε, στήσες 17 τὸ ἄρμα πρὸ τῆς φαλάγγας μέσης, πέμψας Πίγρητα τὸν ἔρ- μυνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων. ἐκέλευσε προ- βαλέσθαι τὰ ὑπλα καὶ ἐπιχωρήσαι δὴν τὴν φαλάγγα. οὐ δὲ ταῦτα προείπον τοῖς στρατιώταις καὶ ἕτελ ἐσάλπηγξε, προ- βαλόμενοι τὰ ὑπλα ἐπῆσαν. ἐκ δὲ τούτου θάττων προϊόντων 100 σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνὰς, τῶν δὲ βαρβάρων φόβος πολύς, καὶ ἦ τε 18

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

φοινικοῦ: the color of the Spartan uniform, according to Xen., Rep. Lact., 11. 3.

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

παρῆλασε: for the aor., where the English requires the plp., see on ἐκεῖνος, c. 1. 10.

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

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

96 προβάλεσθαι τὰ ὑπλα, to advance arms (in readiness for a charge).

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

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

98 ἐσάλπηγξε: so-called impers. vbs. really contain their own subj.ектs, here ἐσάλπηγξε, which is expressed with the vb. σημαίνω, IV, 3. §§ 29 and 32. See G. 897, 4; H. 602c; B. 305.

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

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

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

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 02.

δρόμος ἐγένετο: see on ἐκεῖνος τὴν συλλογή, c. 1. 24.

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

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

φόβος: forms of eἰμι, when it is a mere copula, may at any time be
Kíllosa ἐφυγεν ἐπὶ τῆς ἀρμαμάξεις καὶ οἱ ἐκ τῆς ἁγορᾶς κατα-
λύστες τὰ ὦνα ἐφυγον. οἱ δὲ Ἑλληνες σὺν γέλαστο ἐπὶ τὰς
σκηνὰς ἥλθον. ἡ δὲ Κίλλοσα ἰδοὺς σὺν ἱαμπρότητα καὶ
τὴν τάξιν τῷ στρατεύματος ἑθαύμασε. Κύρος δὲ ἤσθη τὸν ἐκ 105
τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἠδόν.
19 Ἕντευθεν ἐξελαύνει σταθμὸς τρεῖς παρασάγγας εἰκοσις εἰς
Ἰκάνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς
ἡμέρας. Ἕντευθεν ἐξελαύνει διὰ τῆς Δυκαονίας σταθμὸς πέντε
παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρτά-
20 σαι τόσο Ἑλληνων ὡς πολεμοῦν σύναν. Ἕντευθεν Κύρος τῇ
Κίλλου τοῖς τὴν Κιλκίαν ἀποπέμπει τὴν ταχιστήν ὅδον· καὶ
συνέπεμψεν αὐτῷ στρατιώτατος ὁδὸς Μένου εἰχὲ καὶ αὐτόν. Κύρος
dέ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτ-

omitted, but such omissions are
common only in the third per-
son and are rare in other moods
than the indic.
102 οἱ ἐκ τῆς ἁγορᾶς: see on τῶν
παρὰ βασιλέως, c. 1. 18.
kataluptontes, abandoning, not
simply leaving; the prep. is
intensive.
103 ἐφυγον: the repetition of the
vb. adds to the effect.
ἐπὶ τὰς σκηνὰς, to their tents; not,
as above, to the camp.
105 τάξιν: even in their charge the
Greeks had not broken ranks.
θαλάσσι, was seized with wonder.
Observe the tense, and see the
note on ἕγασθι, c. 1. 45. So, too,
ἦσθι, below.
τὸν . . . φόβον: all that inter-
venes between the art. and the
nouns serves as an attrib. of the
noun: the terror literally pro-
cceeds from the Greeks into the
hearts of the barbarians.
108 Ἰκάνιον: familiar from the
Book of Acts, e.g. XIII:51.

ἐσχάτην: cf. 1. 65, and see the
map.
110 διαρτάσμα: infin. of purpose; G.
1532; H. 961; B. 592. Cyrus has
now left his own province, and,
furthermore, the Lycoanians
were rebellious (III, 2, § 23).
111 ὃς: with ὁδὸν; see on ὃς
ἀντικείμενος, c. 1. 12.
112 τῇ . . . ὅδον, by the shortest
road; a so-called adv. acc., here
plainly a development from the
inner obj. (cognate acc.).
113 καὶ αὐτῷ, and (Menon)himself.
This manoeuvre, by which a
considerable force (Menon had
1,500 men, II. 34 f.) was unexpect-
edly sent into Cilicia, made
Syennes' preparations for de-
defense futile (assuming that they
were seriously meant); see, be-
low, § 21, end. Cyrus himself,
with the main army, made a
wide detour; see the map. This
short road was, presumably,
impassable for the baggage
train.
115 ταρας παρασάγγας εἰκοσι καὶ πέντε πρὸς Δάνα, τὸ λιν ωικουμένης μηγάλης καὶ εὐδαίμων. ένταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν φ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγιθερόν, φοινικοτήν Μασίλεων, καὶ ἔστερον τινά τῶν ὑπάρχων δυνάμεων, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

120 ἦν ἔντευθεν ἐνεπὶ ἐνσβάλλειν εἰς τὴν Κιλικίαν. ἦ δὲ εἰς βόλη ἤν ὅσος ἀμαζίτος ὀρθά ἰσχυρὸς καὶ ἀμήχανος εἰσελθείν στρατεύματι, εἰ τις ἐκώλυεν. ἔλεγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν ἐπτόπολήν· διό έμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δὲ ὑστεραλῇ ἤκεν ἀγγελος λέγον ὅτι κελοῦτος

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

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

118 ἔτερον . . . δυνάστην, another man of rank among his subordinates.

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

120 ἐπεράντω: durative tense of effort.

εἰσβάλλων: intrans., as ἐμβάλλω, above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass between lofty mountains (7,000 to 8,000 feet in elevation) of the Taurus range, so completely commanding the approach to Asia Minor (Cilicia) from the S. E. that it was called Κιλικία πόλα.

121 ἀμαζίτος: the army was, of course, accompanied by an extensive baggage train; see the Introd., §28.

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

ἀμήχανος εἰσελθεῖν στρατεύματι, difficult for an army to enter. The adj. governs the dat. and the infin. as well, G. 1165; 1528; H. 767; 962; B. 378, 641.

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

ἀλέγετο: again the personal construction; see on λέγετα . . . ἐπείραι, l. 47.

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

124 τῇ δὲ ὑστεραλῇ: ἡμέρα is regular-
εἰς Συνεννεσίν τὰ ἄκρα, ἐπεὶ ἤσθετο ὅτι τὸ Μένωνος στράτευμα ἢδη ἐν Κιλικίᾳ ἢν εἰσώ τῶν ὑρέων, καὶ ὅτι τριψίες ἠκούει περιπλεύσας ἀπὸ Ἰωνίας εἰς Κιλικίαν Ταμών ἔχοντα τὰς Δα-κεδαίμονιν καὶ αὐτοῦ Κύρου. Κύρος δὲ οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κοιλύντως, καὶ εἰς τὴν σκηνὰς οὐ οἱ Κιλικεῖς ἑφύλαττον. ἑπεδέθην δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, 130 καὶ δενδρῶν παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καλ

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

ἡκατο... Λίγων: the remainder of the section is in indir. disc. after this secondary tense.

λογίως ἂν; direct λογίως. For the opt., see on ἐπιβουλέων, c. 1. 11; for the form, see G. 733; II. 457; B. 221, 1.

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

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

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

127 τὰς Δακ... καὶ αὐτοῦ Κύρου: for the order, see on τῇ κατ᾿ ἄρτι-νέας, c. 1. 44. For Cyrus' relations with the Lacedaemonians, see the Introd., § 26.

128 καὶ οὖν: cf. l. 73, and the note.

129 οὐδενὸς κοιλύντως, without opposition. See the note on ἐπι-μουλεῖνος Τισσαῖφρως, c. 1. 26 f.

τὸς σκηνὰς: cf. l. 101, and the note.

οὐ, where.

ἱφύλαττον, had been keeping guard.

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

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

131 δενδρῶν... ἄμπελων: gen. with an adj. of fulness; see on δηλων, l. 39. στέμπελων itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

τολῶ: agreeing only with the nearest noun, but to be taken also, with the others, G. 923; H. 620a; B. 421.
σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροῦς καὶ κριθάς φέρει. ὥρος δ' αὐτῷ περιέχειν όρυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θᾶλατταν. καταβάς δὲ διὰ τοῦτο τοῦ πεδίου ἤλασε σταβ-23
135 μούς τέταρτας παρασάφγας πέντε καὶ ἐκκοσὺν εἰς Ταρσοὺς, τῆς Κιλκίλιας πόλιν μεγάλην καὶ εὐδαίμονα, οὐ ἦν τὰ Συννεφείων βασιλεία τοῦ Κιλκίλιος βασιλέως· διὰ μέσου δὲ τῆς πόλεως ἐπὶ ποταμὸς Κύδνος ὄνομα, εὑρὼ δύο πλάθρων. ταύτην τὴν πόλιν 24 ἐξελέπτων οἱ ἐνοικοῦντες μετὰ Συννεφείων εἰς χωρίων όρυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ κατηλέεια ἔχοντες· ἐμείναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοι καὶ ἐν Ἰσσοῖς.

'Ἐπύαξα δὲ ἡ Συννεφείων γυνὴ προτέρα Κύρου πέντε ἤμε-25
25 χρόνος εἰς Ταρσοὺς ἄφικεν· ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρων τῇ εἰς τὸ

133 ἕλιμπον: prea. of lasting truth; cf. ἔχοις ἐτερα, of habitual action,
c. 1. 7.
πυροῦς καὶ κριθάς: both words are regularly used in the pl.
133 αὖτο: ἐν τῷ πεδίῳ.
ἐκ θαλάττης εἰς θᾶλατταν: see the map.
134 ἤλασε: Xen. prefers the compound, ἤλαθεν, as a rule.
135 Ταρσοὺς: familiar as the birthplace of St. Paul. Ancient cities often had plural names ('Ἀθήναι, Σαρδῖνας, and, below, Σῶλοι and Ἰσσοί), but, in this case, the sing., Ταρσος, is also found. Plural names may be due to the upper and lower city; cf. the note on ἀργοῖς, l. 9.
137 μέσου: used as a noun (G. 932.1; H. 621b; B. 424) with τῆς πόλεως depending on it, as a partic. gen. (gen. of the whole) (G. 1088; H. 729c; B. 354, 355, last example).
138 ὄνομα... ἐδρῶν: accs. of specification (G. 1058; H. 718; B. 337).
ἐδρῶν δύο πλάθρων: see the note on δύο πλάθρα, ll. 30 f. δύο is frequently treated as indeclinable.
139 ἐξελέπτων εἰς, had abandoned (and fled) to, a condensed phrase; cf. εἰσε ἔκ, l. 42.
οἱ ἐνοικοῦντες, the inhabitants. A partic. with the art. is often equivalent to a noun, G. 1500; H 966; B. 650, 1.
140 πλὴν: here a conjunc. οὐκ ἐξελέπτων is, therefore, to be understood. As a prep. πλὴν governs the gen. (see c. 1. 29) although there the gen. (antecedent to a rel.) is omitted.
οἱ τὰ κατηλέεια ἔχοντες: these men were willing to take chances, hoping for business.

παρὰ τὴν θάλατταν: for the acc. cf. ὑπὲρ Ἑλλάσσοντα, c. 1. 48. Find Soli and Issi on the map.
142 προτέρα... ἡμέρας, five days before Cyrus. For the adj., where Eng. uses the adv., see G. 926; H. 619; B. 425; for the gen. Κύρου G. 1153; H. 755; B. 363; and for the dat., ἡμέρας, G. 1184; H. 781; B. 388.
143 τῇ ὑπερβολῇ... τῇ εἰς τὸ πεδίον: the formal attrib. position; see on τῇ κατ' ἀντιπέρας, c. 1. 43 f. For
the use of a prep. with its case as an attrib., see on ἐν τοῖς εὐαυτῶν, c. 1. 38.

144 οί μὲν ... οὗ δὲ: see on τοις μὲν ... τοῖς δὲ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλεάρχος, c. 1. 44.

145 ἀρφάζοντος τι κατακρήναι, that, while engaged in some act of plunder, they had been cut to pieces. τι is the inner obj. of ἀρφάζοντος; see on τά ἄρδα ταύτα, c. 1. 30. αὐτοῖς, subj. of κατακρήναι, supplies itself; see on 1. 119.

οὗ δὲ: see ἐφασαν αὐτοῖς.

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

τὸ ἄλλο στράτωμα, the rest of the army: see the vocab. So, below, οὗτος, the rest, i.e., of Menon’s force.

147 οὗτος, then, resuming the particulars; cf. ὅσω, resuming ὅσω, l. 85.

151 μετεπέμπτον: note the durative tense. For the voice, see on c. 1. 5. Here the force of the vb. is strengthened by the addition of ἐν τοῖς εὐαυτῶν.

152 δὲ σὺ ... ἥθελε, but he declared that he had never before come into the power of anyone mightier than himself, and now he refused to come into Cyrus’ power. Syennesis said ὃδε ἥθελον, which is thrown into the infin. after ἔθη (cf. ἔπεισεν ἔθεσθαι, 1. 119, and the note). In such cases the neg., which belongs properly with the principal vb., is expressed with the vb. of saying (οὗ ἔθη ἤθελεν, instead of ἔθη ὅδε ἤθελεν: cf. Lat. nego). The neg. here is οὗτος, not οὗτος, because ἔθη is made parallel with ἥθελε, although the parallelism (neither ... nor) should not be kept in translating. ἤθελεν is used, not τινι, because it follows a neg.; see G. 1619; H. 1030; B. 433. For the dat., see G. 1175; 1177; H. 772a; B. 392; and cf. εἰς ἄκοντοι σοι ἤθελεν, II, 5, § 4. ἤθελεν, with the neg., often means refuse.

For the case of εὐαυτῶν, see Κύρος, l. 142, and the note. With Κύρος, εἰς χεῖρας is to be supplied.
χεῖρας ἐλθεῖν ἐφη οὔτε τότε Κύρῳ ἴναι ᾑθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πλοῖοι ἔλαβε. μετὰ δὲ ταῦτα ἔπεισε συνε- 27 155 γένοντο ἀλλήλοις, Συνένεσις μὲν ἔδωκε Κύρῳ χρήματα πολλά εἰς τὴν στρατιάν, Κύρος δὲ ἔκειν ὅρα ἄ νοικείαν παρὰ βασιλεῖ τίμα, Ἰππον χρυσοχάλινον καὶ στρεπτῶν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, 160 ἦν ποὺ ἐνυγχάνωσαν ἄπολαμβάνειν.

III. 'Ἐνταῦθα ἐμείνειν ὁ Κύρος καὶ ἡ στρατιὰ ἡ μέρας εἰκοσιν· 1 οἴ γὰρ στρατιῶται οὐκ ἐφασαν ἴναι τοῦ πρώσῳ· ὑπόπτευον γὰρ

153 πρὶν: see c. 1. 58, and the note. All temporal particles, when referring to definite past time, take, of course, the indic. For the subjv., with πρὶν, see συμβουλεύσας, c. 1. 59, and the note; for the opt., καταγάσω, l. 12. Observe that πρὶν, until, regularly follows a neg.

154 ἔστειλα: a rapid shift of subjv., common in Greek.

155 χρήματα πολλά: cf. l. 73.

156 εἰς: cf. c. 1. 50.

Κύρος δὲ: sc. ἔδωκε.

παρὰ βασιλῆ, at court. παρά, with the dat. of persons, regularly denotes, not nearness only, but characteristic locality—the place where the person in question properly is. Cyrus here usurps royal prerogatives; his gifts are such as the king alone could rightly bestow (Xen. Cyropaedia, VIII, 2, 8).

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

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

159 τὴν χώραν... διαρπάζεσθαι, that his country should no longer be pillaged (ἐφίππασαν, above, l 149). The clause supplies another obj. to ἔδωκε, as does also the following infin. clause, τὰ δὲ... ἄπολαμβάνειν. For the neg. μῆκείν, see on μὴ... καταλῦσαι, c. 1. 58.

160 ἦν ποὺ ἐνυγχάνωσαν, wherever they should find them. For the subjv., cf. ἦν δούσαι, c. 1. 15, and the note. The conditional with an indef. adv. is often tantamount to a rel.

ἄπολαμβάνειν: force of the prep.? See on ἀπέστειλε, c. 1. 41.

Chapter III

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

2 οὐκ ἐφασαν ἶναι, declared they would not go. They said, οὐκ ἴναι (εἰμι is a fut., G. 1257; H. 477a; B. 524 note), but, in the infin. phrase, the neg. is expressed with the vb of saying, see on ὠβεῖος ζητήν, c. 2. 152. The pron. subj. of the infin., is regularly omitted when it is the same as the subj. of the vb. upon which the infin. depends (G. 895, 2; H. 940; B. 630); cf. μαζωθήραι, below. τοῦ πρῶτον, forward, a local gen. (partit.); see G. 1138; H. 760a; B. 358.
Book I, Chap. III

ηδη ἐπὶ βασιλέα ἴηναι· μυσθωθήναι δὲ οὐκ ἐπὶ τούτῳ ἐφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἴηναι· οἶ δ' αὐτὸν τε ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἐκεῖνον, ἐπεὶ ἄρξαν· 2 το προαίμα. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθήναι, ὑστερον δὲ ἐπεὶ ἐγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκελησίαν τῶν αὐτοῦ στρατιώτων. καὶ πρῶτον μὲν ἐδάκρυν πολὺν χρόνον ἐστῶ· οἶ δὲ ὀρῶντες ἑθαύμαζον καὶ ἐσω- ὄπων. εἶτα δὲ ἐλέεξε τοιάδε.

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

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

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

ἐδάκρυν: cf. ὑστερεῖ βλέπεται, c. 2. 40, and the note.

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

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

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

οὐ ὁποτέστατα, that he would not be able. Eng. requires would, although in the Greek the direct form is retained (save for the necessary change of person; direct, οὐ δυνήσομαι). The change to the opt., after a secondary tense (see on ἐὰν σηκουσθοῦ, c. 1. 11), is never obligatory and is less common in the fut. than in other tenses.

ἐπεὶ ἐτρήσατο: for the form, see G. 536; H. 436; B. 208, 1.

πρῶτον μὲν ... ἑτα 84; cf. c. 2. 89–91.

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

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

ἰστέοι: a perfect (G. 508; H. 336; B. 253). For its force, see on ἐνεπιγένετα, c. 2. 31. For the accent, see G. 117; H. 105; B. 65, 2. Trans., stood and wept. [tense, ὑστερεῖ, as they looked; note the 10 ἐλέες: somewhat more formal than the commoner ἔγερε.

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

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

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

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

ξίνος: cf. c. 1. 53, and the note.

ἐγένετο, became, not was.

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

13 τά τι ἄλλα ... καί, honored me in other things and (in particular). Very commonly, after a form of ἄλλοι with τε, καί introduces some fact singled out for special mention. τά ... ἄλλα is, of course, the inner obj. διόκα: cf. c. 1. 46.

14 οὐκ εἶς τὸ διὸν ... ἔμοι, did not store up for my own personal use.

οὖν, nor, when a neg. precedes; elsewhere not even.

15 καθηκουσία: the prep. implies waste.

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

16 ἐτμωρούμην: sc. αὐτοῖς.

17 ἔξελαίνων, here lit., driving out.

βουλομένους (with αὐτοῖς), because they wished.

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

19 ἵνα ... οὕτω διελέο, in order that, should he any need of me, I might help him, in return for the good I had received at
τον ἀνθρώπον ἐν αὐτῇ ἐπιθαυμάζων ἐπειδή δὴ οὕτως ὑμῶν εἶναι. ἐπειδή δὲ ὑμεῖς οὖ ὑμῖν 20 ἐπέπεμψαν τῇ ἴδιᾳ αὐτῇ, ἀνάγκη δὴ μοι ὑμᾶς προδότα τῷ Κύρῳ
φιλία χρησάμενος ἥ πρὸς ἐκείνου χειροπεσόν μεθ' ὑμῶν εἶναι. εἰ
μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δὲ ὑμᾶς καὶ σὺν
ὕμιν δὲ τοῦ δεν πελάγος. καὶ οὕτως ἔπει δοῦλεις ὡς ἔγω Ἑλ-
ληνας ἀγαγόν εἰς τοὺς βαρβάρους, προδότι τοὺς Ἑλλήνας 25
εἰς τῶν βαρβάρων φιλάν εἰλόμεν, ἀλλ' ἐπεί ὑμεῖς ἐμοὶ οὐ Θέ-
λετε πείθεσθαι, ἡγετὶ σὺν ὑμῖν ἐγὼ ἐγένομαι καὶ δὶς ἂν ἰδον
νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμα-
χόντας, καὶ σὺν ὑμῖν μὲν ἄν ὁμαί εἰναι τίμως ὀποῦ ἀν δὲ ὑμῶν δὲ

11. is hands. For the final clause, see on δυναμικόν, τι. 22 f.; for εἰ
ti δέονται, representing εἰν δεῖ δεῖλον, after the opt. final clause, as
though quoted after a secondary tense, see G. 1503; H. 937; B. 677;
and, for the form ὅφελοις, G. 737; H. 374a, end; B. 199, 1. ἀνθρώπος οὖν
stands for ἀνθρώπων οὖν, the antecedent being omitted and the rel. attracted to the case it
would have had, if expressed; see the note on ἕφη δὲ, c. 2. 11,
and on ὅπως ἐλέες φυλάσσε, c. 1. 24. ὅπως εἰδεινος is used because ἐν
ἐπιθαυμάζω is a virtual passive; see G. 1241; H. 820; B. 513. ἐπιθαυμάζω
is more emphatic than ἀποχρα. 22 δὲ, whether, introducing an
indir. queae.; see G. 1085; H. 1016; B. 578.
23 δὲ οὖν: cf. c. 2. 73.
ἀνδος: cf. c. 2. 88, and the note.
24 ἀνθρώπος, whatever may be
necessary. The rel. is conditional; hence the subj. with ἀν;
see G. 1434; H. 916; B. 620; 623;
cf. the note on ἄνθρωπος, ἐφικεύτα, c. 1. 18.
ὅπως . . . οὖν, never shall any-
one say. For the repeated n. g.,
see on ὅπως, c. 2. 152. In a neg.
sentence indef. words regularly
become neg.
ὡς . . . ἐλέος: quoted, but, after
the primary tense, there is no
change of mood.
25 ἐν, into the country of; see
the note on c. 1. 62.
26 ὅπως: indir. obj. (G. 1159; 1160;
H. 764. 2; B. 376).
27 σὺν ὑμῖν ἐγένομαι ἐγένομαι usually
takes the simple dat.
δὲ τοῦ δὲν: see above, l. 24.
28 νομίζω: with acc. and infin., in
indir. disc.
29 σὺν ὑμῖν . . . τίμω, with you,
I think I should be held in
honor. ομαί resumes νομίζω, and
is expressed again in the next
30 ἔρημος δὲν οὐκ ἂν ἰκανός οἶμαι εἶναι οὐτ᾿ ἂν φίλον ὑφελήσαι οὐτ᾿ ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοὶ οὐν ἰόντος ὅπῃ ἂν καὶ οὕμεις οὔτω τὴν γνώμην ἔχετε.

line. The direct form was σὺν ὑμῖν τέμος ἂν εἴη (potential opt., for which see G. 1327 ff.; H. 872; B. 568). Here σὺν ὑμῖν supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with ἂν, see G. 1494; H. 964; B. 671. Observe that ἂν, like ὅ (see the note on ὅτε ἐξῆς, c. 2. 152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes ἂν to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. ἂν may then be repeated later on in the sentence (see below). By remembering that ἂν may not be used with the pres. indic. the student will be prevented from construing it with the vb. of saying.

διὸν ἂν ὅ, wherever I may be, another condit. rel. clause; see on διὸτι ἂν δένῃ, l. 24. The subjv. is retained, although the opt. (by assimilation to ἂν . . . εἴη, implied in ἂν ἔδω) would be more regular. See the note on ἂ δολῇ, below, § 17, and compare the retention of the subjv. after a secondary tense (see on ἂν δοθήσαται, c. 1. 15).

ὑμῶν Σι ἔρημος, but bereft of you (G. 1140; H. 753c; B. 382, 2). This like σὺν ὑμῖν, above, supplies a protasis for the following potential clause.
7 Ταύτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκεῖνων καὶ οἱ ἄλλοι ταύτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι ἐπήμεσαν· παρὰ δὲ Ἐξενίω καὶ Πασίωνος πλείους ἡ δισχίλιοι 35 λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχη. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυποῦμενος μετεπέμπτε τὸν Κλεάρχη· δὲ δὲ ἔναι μὲν οὐκ ἦθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπτων αὐτῷ ἔγγελον ἔλεγε θαρρεῖν ὡς καταπτη- σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ’ ἐκέλευεν αὐτοὺ· 40 αὐτὸς δ’ οὐκ ἔφη ἐναι.

33 ταύτα εἶπεν: normal asyn.; see on Κλεάρχης, c. 1. 44.
34 ταύτα: despite the principle stated in the note on ἓν, c. 1. 24, τοῦτο and ταύτα often look forward to an explanatory clause. The words οὗ τὸν δὲ πορεύεσθαι are omitted by some editors, as a needless gloss.
35 ταύτα: for the position of the neg., see on ὅστε ἔφη, c. 2. 152.
36 ταύτα: for the force of ταύτα, see c. 2. 156, and the note.
37 τούτοις ἀπορῶν: see 1. 12, and the note.
39 οὐκ ἦθελε: cf. c. 2. 152, and the note.
40 μεταπέμπεσθαι: note the dura- tive tense.
41 αὐτὸς: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, αὐτὸς ἔστη, for my part I will not come (cf. ὅστε ἔφη, c. 2. 152, and the note).
Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ’ ἐαυτοῦ στρατιῶτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε. Ἀνδρεὶς στρατιῶται, τὰ μὲν δὴ Κύρον δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ἄστερ πρὸς ἐκεῖνον· οὕτε γὰρ ἡμεῖς ἐκεῖνον ἔτι στρατιῶτα, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὕτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖται νομίζει τις ἡμῶν οἶδα· διότι καὶ μεταπεμπομένου αὐτοῦ οὐκ ἔθελον ἐλθεῖν, τὸ 10 μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἐμαυτῷ πάντα ἐγενεμέ·
νος αὐτόν, ἐπείτα καὶ δεδιώκης μὴ λαβῶν με δίκην ἐπιθη διν νομί·

43 θ’: i.e. te.
44 τῶν προσελθόντας: i.e. the men of Xenias and Pasion; see l. 35.
45 τῶν ἄλλων: for the gen., see τῶν Ἔλληνων, c. 1. 8, and the note.
46 τὸν βουλόμενον, whoever wished (to come).
47 άνδρεὶς στρατιῶται: cf. l. 11, and the note.
48 μᾶν ... πρὸς ἐκεῖνον, Cyrrus’ affairs, you see (ὅ) evidently stand in the same relation to us, as ours to him. τὰ Κύρον needs no noun; πράγματα comes easily to the mind.
49 δῆλον δὲ: ὅστις is regularly omitted, and the phrase (often written as one word, δηλοῦσθ) becomes a virtual adv. For ἐκῳ with an adv., see on εὑρίσκεις ἐκοιν, c. 1. 21; for ἐκινων, instead of αὑτῶν, cf. c. 2. 88, and the note.

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

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

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

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

49 αἰσχυνόμενος, from shame. As Greek is far richer in parts. than Eng. (see the note on ἐξαιρεθηκέν, c. 1. 13), the translation should vary with the context.

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

πάντα, utterly, inner obj. of ἐγενεμένος.

45 ὅστι: equivalent to ὅστι, but serving to mark the parallelism of the two neg. clauses. Note the omission of ἐσμὲν and ἐστὶν.

46 στρατιῶται: no art., soldiers of his.

ἐπεὶ γε: γε regularly emphasizes the preceding word.

H. 385; B. 178, 1. The partic. is quoted after σύνοιδα (see the note on ἐκοιν, c. 2. 127). For the case, see on αὐτῶν, l. 41; although here we might have had the dat., in agreement with ἐμαυτῷ (G. 1590; H. 982a; B. 661 note 2).

50 δεδιώκεις, from fear, parallel with αἰσχυνόμενος, above.
11 ζει ὑπ᾽ ἐμοῦ ἡδικήσαςαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύσασθαι ὃ,τι χρή τοιεῖν ἐκ τοῦτων. καὶ ἔσω γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὅσ ἀσφαλέστατα μενοῦμεν, εἰ τε ἡδὴ δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἀπιεῖμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔσωμεν. 55 ἄνευ γὰρ τοῦτων οὕτω στρατηγοῦ οὕτω ἱδιώτων ὀφέλος οὐδέν. ο 12 δ' ἀνήρ πολλοῦ μεν ἄξιος ὅ ἀν φίλος ὃ, χαλεπώτατος δ' ἐχθρὸς ὃ ἀν πολέμος ὃ, ἔχει δὲ δύναμιν καὶ πεζῆν καὶ ἵππικην καὶ... 

μὴ... ἐπιθῆ: see G. 1378; II. 887; B. 594.
δὲ... ἡδικήσασαι, lit., for the things in which he thinks he has been wronged by me. δὲ stands for τοῦτων & (cf. l. 20, and the note), & representing the inner obj. of ἡδικήσασαι, retained in the pass. (G. 1239; H. 725c; B. 512).
51 ἐστι: emphatic by position; retain the Greek order.
50 κατά, it seems, with depend. infin.; but in the Greek the construction is personal, with ὥρα as subj. This is regular in Greek (see the note on λέγειν, c. 2.47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2.1.
καθεύδειν: with ὥρα; see G. 1521; H. 952; B. 641.
52 ἡμῶν ἀτένων, ourselves (G. 401; H. 206; B. 141). For the case, see G. 1102; II. 742; B. 376.
δ' χρή ποιεῖν, sc. ἡμᾶς, what we are to do. δ',τι is the indir. interrog. (G. 1800; H. 1011; B. 580).
53 ἐκ τοῦτων, in view of this, not more sequence.
ναυτικὴν ἥν πάντες ὁμοίως ὀρὼμέν τε καὶ ἑπιστάμεθα. καὶ γὰρ
60 οὖν Ἔπωρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὡστε ὡρα λέγειν ὅ,τι τις γυνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

'Εκ δὲ τούτου ἀνώτατον οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγον- 13
tes ἀ ἐγνώσκον, οἱ δὲ καὶ ὑπ' ἐκεῖνου ἐγκέλευστοι, ἐπιδει-
κυνοῦντες οία εἰς ἥ ἀπορία ἀνευ τῆς Κύρου γνώμης καὶ μένειν καλ
65 ἀπεύθυνε. εἰς δὲ δὴ εἰπεῖ προποιούμενοι στεινέων ὡς τάχιστα 14
πορεύσαται εἰς τὴν Ἑλλάδα στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς
tάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν. τὰ δ' ἐπιτήδει
ἀγοράζεσθαι.— ἡ δ' ἀγόρα ἥν ἐν τῷ βαρβαρικῷ στρατεύματι—

syndeton marks the gravity of the situation.
59 ὁμοίως : intensifies πάντες.
60 δοκοῦμεν : the construction with
δοκῶ is nearly always personal.
αὐτοῦ : with ἐπορρῳ, far from him.
See G. 1149; H. 757; B. 362, 3.
61 ὥρα : see above, l. 51. Note how
cleverly Clearchus, who, at the
outset, had won the good will
of his listeners by his promise
to stand by them, now leads
them to realize the dangers that
threaten them if they break
with Cyrus.
62 ἐκ τοῦ αὐτομάτου : cf. c. 2. 100.
63 ἐπετεινότες : fut. partic. of purpose;
see on ὡς ἐπετεινῶν, c.1.12. With
ἐπετεινότες, below, l. 63, the
idea of purpose is less apparent,
and the partic. is rather circum-
stantial.
63 of δὲ καὶ, and others too.
ἐγκέλευστοι : the verbal adj. in -τος
is often equivalent to a perf.
pass. partic. (cf. the Lat. partic.
in tus); see G. 776, 2; H. 475, 1;
B. 667; hence we have ὡρα, with
the gen.
64 οἷα, how utter. οἷος is quali-
tative, οἷος quantitative.
65 εἰς δὲ δὴ εἰπεῖ, and one man, in
particular (ἡ), moved.
66 προποιούμενοι : we are to think of
him as really a tool of Clearchus'.
67 ἐλέσθαι : this, with all the fol-
lowing infinitives, as far as the end of
the section (save ἀπάγειν, l. 67),
is governed by ἔσθε, moved. In
this sense ἔσθεv always takes the
infin.
68 εἰ μὴ βούλεται : the direct form
is retained. The opt. would have
been ambiguous, since it would
suggest ἐὰν μὴ βούληται, as the
direct form. The speaker means,
if he doesn't want to, not, if he
shall prove unwilling. Cf. the
retention of past indic. in sub-
ordinate clauses (see the note on
ἡσθερο, c. 2. 125), and consult G.
1499; H. 933a; B. 673.
68 η δ' ἀγόρα . . . στρατεύματι : a
parenthetical statement by the
narrator (Xen.) to show how
kaí synekevāgevthai. ελθόντας δὲ Κύρον αἰτεῖν πλοία, ὡς ἀποπλέονε. ἦν δὲ μὴ διδῷ ταῦτα, ἤγεμόνα αἰτεῖν Κύρον δοτις διὰ τὸ φιλίας τῆς χώρας ἀπάξει. ἦν δὲ μηδὲ ἤγεμόνα διδῶ, συντάττεσθαι τὴν ταχιστήν, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μὴτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, δὸν πολλοὶ καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὕτως μὲν τοιαῦτα εἶπε.

25 Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατη-

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

69 ἀλλίτικα: in agreement with the unexpressed subj. of αἰτεῖν. One readily supplies τῶν.

αἰτεῖν: with two accs.; see c. 1. 56, and the note.

ἐν ἀποτλεόμεν: purpose; see c. 1. 22, and the note.

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

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

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

72 τὴν ταχυτην, with all speed, an adv. acc.; see the note on τὰ ἄρχαῖων, c. 1. 28. Cf. τὴν ταχυτην ἰδὼν, c. 2. 112.

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

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

74 ἦν: the antecedent is of Κίλικη. The gen. goes both with τολλοῖς and with πολλα χρήματα) many men and much property); with the former it is partitive, with the latter it is a gen. of possession.

ἔχομεν ἀνηρπακότες, have seized and hold; not a mere periphrastic vb. form; see G. 1262; H. 961 a; B. 536, 2. With the use of the the first person, the speaker falls into dir. disc.; cf. the note on ἦν δὲ μὴ διδῶ, above, l. 70.

75 τοιαῦτα, to this effect.

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

ὡς μὴ . . . λέγετο, let no one speak of me us intending to assume
γήσοντα ἐμὲ ταῦτην τὴν στρατηγιὰν μηδεὶς ὑμῶν λεγέτω· πολ-
λὰ γὰρ ἐνορῶ δι’ ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ως δὲ τῷ ἀνδρὶ ὅν ἄν ἔλθῃς πείσομαι ἵ ἄνωτα ἡμῖν, ἦν εἶδῆτε ὅτι καὶ ἄρ-
θο κεχθαί ἐπισταμαι ὅς τις καὶ ἄλλος ἡμῖν ἄνθρωπων. μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐθείαν τοῦ τὰ πλοῖα αἰτεῖν κελεύνοντος, ὅπερ πάλιν τὸν στόλον Κύρου ποιομένου, ἐπιδεικνύς δὲ ὅς εὐθεῖς εἶ ἴημένα αἰτεῖν παρὰ τούτον ὃ λυ-

this command. This, like ὃ ἐμὸν . . . ὅντος, l. 31 (where see the note), amounts to indir. disc., although λέγω does not take the partic. construction; see G. 1583; B. 661, note 4; and G. M. T. 919. On the analogy of the preceding passage, this may be construed as acc. abs. (G. 1569; 1570; H. 973; 974; B. 668, with the note).

77 στρατηγιὰν: cogn. acc. (inner obj.); see the note on ῥὰ αἰτὰ ταῦτα, c. 1. 30.

πολλὰ . . . δι’ ἃ, many reasons why.

78 ποιητέον: sc. ἐρτὶ; cf. σκεπτόν l. 53, and the note. Here it may be taken either as personal or impersonal.

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

ἐν ἐν ἲδη: cf. δ’ τι ἐν δέη, l. 24, and the note. Observe that here the rel. is not attracted to the case of the antecedent.

79 ἵ δυνατὸν ἡμῖν (sc. ἵνα), to the full extent of my power. Cf. δι’ ἀπαρακτοῦ, c. 1. 22 f., and the note.

καὶ ἀρχαῖοι: i.e. be ruled as well as rule.

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

81 ἐπιδεικνύς μὲν . . . ἐπιδεικνύς δὲ: a good example of the figure anaphora; see the Introd., § 39. Similar is ἰδοῖν μὲν ἄν . . . φιλοίν δ’ ἄν, although there the vb. first used gives place to a stronger synonym.

82 ὅσπερ . . . ποιομένου, (lit.) as though it were backward that Cyrus was making his march. The stress falls on παλι. The text is, however, uncertain. Some insert ἄν, and the corrector of the Paris MS. inserts μῇ Note the shift of construction with αἰτεῖ; above we had two accs.

83 ὃς . . . ἡ, how foolish it was. ἦν is how, rather than that, and should generally be translated how in this use.

φ. . . πρᾶξιν, whose undertaking we are ruining—another shift to direct speech, always easy for the Greek. For the dat. φ., cf. αὐτῷ, c 2. 7, and the note.
μανώμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσωμεν δὲν ἄν Κύρος διδῷ, τι κωλύει καὶ τὰ ἀκρα ἡμῖν κελεύειν Κύρον προκα- 85 ταλαβεῖν; ἐγὼ γὰρ ὑκοῦν οἷν δὲν ἄν εἰς τὰ πλοῖα ἐμβαίνειν ἄ 86 ἡμῖν δοή, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοῦμην δὲν ἄ 87 τῷ ἡγεμόνι δὲν δοή ἐπεσθαί, μὴ ἡμᾶς ἀγάγῃ οὖν οὐκ έσται εξελθεῖν. βουλομην δὲν ἄν ἄκοιτος ἀπιῶν Κύρον λαθεῖν 90 αὐτὸν ἀπελθὼν. δὲ οὐ δυνατὸν ἔστιν. ἀλλ’ ἐγὼ φημι ταῦτα, ἄλλα μὲν φλυαρίς εἶναι. δοκεῖ δὲ μοι ἄνδρας ἐλθόντας πρὸς Κύρον

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

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

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

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

88 δὲ δοῆ: the mood exactly as in ἄ δοῆ, above. Again the rel. is not attracted to the case of its antecedent.

89 βουλομην ... ἀπελθὼν, and I should wish, were I to try to go away (ἀπιῶ) without Cyrus’ consent, to get off without his knowledge—another potent. op’, for which ἀπιῶ supplies a protasis. ἄκοιτος Κύρος is gen. abs. In this construction the partic. ἄντιος is almost never omitted, save with words which can, of themselves, be felt as partics. (ἐκών, ἐκων, etc.); see G. 1571; H. 972. For the phrase, λαθεῖν ... ἀπελθὼν, cf. τρεφόμενον ἡλάθανεν, c. 1.51. Note the shift of tense, ἀπιῶ ... ἀπελθὼν; and see G. 1586; 1290; H. 856b; B. 543.

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

91 δοκεῖ δὲ μοι, freely, I recommend. Five following infs. stand as subs. to δοκεῖ.
suitable men go... and ask. The student should distinguish between αἰτεῖν and ἐρωτᾶν.

92 οὗτοις ἐπιθέσεις: sc. εἰσι. ἐτίτις often serves to characterize.

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

93 ἃ: subj. of εμι.

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

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

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

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

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

τοῦτο: i.e. Κύρος. The dat. is due to the compound vb.; cf. αὐτῷ, c. 1. 37.

τῶν συναναβαντων: for the gen., see the note on Κύρος, c. 2. 142.

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

96 τόσον: πράξεως supplies itself. For the case, cf. τῶν συναναβαντων, above.

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

97 ἄποιν: another subj. of δοκεῖ. Upon it, in turn, ἄγειν and ἀφίνασι depend. As its subj. we may supply ἄνδρας (i.e. the envoys; cf. l. 91), or ἡμᾶς (that we demand, acting through the envoys).

πισταντα: in agreement with αὐτῶν, i.e. Κύρος, to be supplied as subj. of ἐγείαν. The “persuasion” meant is, of course, increase of pay.

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

98 ἀπόμενοι... ἀπλέουσ: equivalent to εἰ ἐποιμεθα... εἰ ἐποιμεν. φλοιο... πρόθυμοι: pred. adjas.

100 ἀπαγγέλαι: sc. the envoys. This infin. and, finally, βουλεύεσθαι, are still subj. of δοκεῖ.

101 πρὸς ταῦτα, in view of this.

102 ἐδοξεῖ ταῦτα, this was determined on, a stock legal phrase.
No connective is, of course, needed; cf. ταύτα εἰπεν, l. 33, and the note.

103 οί ἄρατοι . . . τῇ στρατείᾳ, who asked Cyrus the questions decided on by the army. The vb. has both outer and inner obj.

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

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

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

ἀπέχεντα: with Ἀβραχμάν.

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

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

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

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

107 πρὸς ταύτα: cf. above, l. 100.

108 αἱρετι: for the force of the suffix -τοις, see the note on ἐγκλειστοι, l. 63.

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

109 δὲι ἂν: pres. indics., as well as opta., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng. ἔδεικτα (sc. αὕτωι), they concluded. The tense implies deliberation.

110 προσαμετοι: note the force of the prep.

111 δόσειν: indir. disc. after ἔχθρα-χείται; for the other construction, see c. 2. 11, and the note.

οὗ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμᾶς
IV. ’Εντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα 1 ἐπὶ τὸν Ὑάρον ποταμὸν, οὗ ἦν τὸ εὐρὸς τρία πλέθρα. Ἐντεύθεν ἐξελαύνει σταθμοὺς ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, ὃς ἦν τὸ εὐρὸς στάδιον. Ἐντεύθεν ἐξελαύνει σταθμοὺς ἐ δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ Κύρων παρήσαν αἱ ἑκ Πελοποννήσου νῆσες τριάκοντα καὶ πέντε καὶ ἐπὶ αὐταῖς ναύαρχος Πυθαγόρας Δακεδαιμόνιος. Ἡγεῖτο δ' αὐταῖς Ταμώς Αἰγύπτιος

10 ἐξ Ἐφέσου, ἑχων ναυς ἑτέρας Κύρον πέντε καὶ εἰκοσιν, αἷς ἐπολιόρκει Μιλητον ὅτε Τισσαφέρει φίλη ἦν, καὶ συνεπολέμει

is felt as a comparative; cf. Κύρων, c. 2. 142, and the note, and G. 1151.

Ἰφερον: had been receiving. Cf. ἐφολαττόν, c. 2. 129, and the note.

With this use of φέρω, cf. μυσθο-φέροι, I, 4. § 3.

Δαμεσκός: cf. c. 1. 46, and the note.

112 τοῦ μηνὸς τῷ στρατιώτη, per month per man. The art. is distributive. G. 961; H. 857c. For the gen. μηνὸς, see G. 1136; H. 759; B. 359.

στάδιον: cf. c. 2. 146, and the note.

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

CHAPTER IV

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

4 στάδιον: the commonest Greek measure of length (the length of the standard course for the foot race). roughly two hundred yards. The word makes its plural either regularly (στάδια, I, 8, § 17), or irregularly (στάδιω, I, 4, § 4).

6 οἰκουμένης, situated.

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

παρῆσαν: cf. c. 2. 14, and the note.

For the mention of the fleet, cf. c. 2. 127.

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

8 ἐν' αὐταῖς, in command of them. Contrast ἐπὶ τῶν ναῶν (below, 1. 12), on board of.

9 Ἡγεῖτο δ' αὐταῖς, they were conducted by. The dat. (as contrasted with the gen.) shows that he was not their regular commander.

10 ἐπολιόρκει... συνεπολέμη: cf. Ἰφερον, above, c. 3. 111, and the
3 Κύρῳ πρὸς αὐτὸν. παρῆν δὲ καὶ Χειρίσσωφος Λακεδαιμόνιος εἰπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἐχον ὀπλίτας, δὲν ἐστρατήγη παρὰ Κύρῳ. αἱ δὲ νῆες ὑμῖν παρὰ τὴν Κύρου σκῆνην. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι. Ἐλληνες 15 ἀποστάντες ἤλθον παρὰ Κύρου τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλεία.

4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλίκίας καὶ τῆς Συρίας. ἤσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἐσωθὲν τὸ πρὸ τῆς Κιλίκίας Συνέννεσις ἐλέξε καὶ Κιλλί 20 κων φυλακῇ, τὸ δὲ ἕξω τὸ πρὸ τῆς Συρίας βασιλέως ἐδέχετο φυλακῇ φυλάττειν. διὰ μέσου δὲ ἤρε τούτων ποταμὸς Κάρσος

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note. For the facts, see c. 32, and the Introd., § 26. The words ἄστρον ἤτοι are by many considered an interpolation.

12 Χειρίσσωφος: see the Introd., §§ 27 and 38.

13 μετάπεμπτος: see the note on ἐγκελεστον, above, c. 3. 63. Here too we have ἄστρον with the gen., a construction proper only with passives.

14 οὐ: the gen. is normal with vbs. meaning command, be at the head of, etc. (cf. c. 1. 37, and the note), but here the denuminative force is so strong that the phrase is practically the same as ὄν στρατηγὸς ἦν; see G. 1100; 1110.

παρὰ Κόρῳ, under Cyrus.

ἐρμόν, lay at anchor.

15 σκῆνην: for the case, see Ἐλλησ-

ποτορν, c. 1. 48, and the note.

'Αβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. Συνεννεσις (Ionic), c. 2. 72, and the note.

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

ἤσαν: pl., although the subj. is neut. ταῦτα stands, however, for ἄστρον (attracted to the gender of the pred. noun; see on ἄστρον, c. 1. 34), so this is hardly to be included among Xen.'s exceptions to the rule (see the note on ἦν, c. 2. 38).

20 τὸ μὲν ἐσωθὲν: sc. τεῖχος. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κιλίκίας, as, below, τὸ δὲ ἕξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrib. posit. lends itself to explicitness. With the use of the adv. in -θερ, cf. the use of ἐκ in, e. g., ἐκ δεξιᾶς, on the right, where the Greek point of view differs from ours.

ἐλέξε: for the agreement, cf. ἦν, c. 2. 20, and the note. Syennesis was of course not there in person.

21 βασιλείας: emphatic position.

22 μέσου: a noun, as above, c. 2. 137. Upon this word the gen τούτων depends; cf. below, τὸ μέσον τῶν τεῖχων.
όνομα, εὗρος πλέθρου. ἂπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς; καὶ παρελθεῖν οὐκ ἦν βία. ἢν γὰρ ἡ πάροδος 25 στενή καὶ τὰ τείχη εἰς τὴν βάλλαταν καθῆκοντα, ὑπερθεῖ δὲ ἦσαν πέτραι ἡλίβατοι. ἔπε δὲ τοὺς τείχους ἀμφοτέρους ἑφεστήκεσαν πύλαι. ταύτης ἔνεκα τῆς παρόδου Κύρος τὰς ναῖς 5 μετεπέμψατο, ὅπως ὁπλίται ἀποβιβάσειν εἰςω καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς 30 Συρίαις πύλαις, ὅπερ φέροντες ἵνα Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τούτο ἐποίησεν, ἀλλ' ἐπεὶ ἥκουσε Κύρον ἐν Κιλικίᾳ οὕτα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπῆλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιάς.

23 εὗρος πλέθρου: see the note on δῶον πλέθρα, c. 2. 30. ἂπαν τὸ μέσον, the whole space between.

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

25 καθῆκοντα: with ἢ, but not quite equivalent to καθῆκε. The partic. has the force of an adj. (like στενῆς); cf. φυλάττων, c. 2. 123, and the note.

26 ἡλίβατοι: a poetical word of uncertain etymology; see the Introd., § 39.

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

ἀφεστήκεσαν, had been set (and so were) on.

27 ταύτης: retain the Greek order, it was because of this pass that. Cyrus' preparations had been shrewdly planned.

28 ἔσω καὶ ἔξω: Cyrus himself is on the Cilician side; he means to land troops between the two walls (ἔσω), and also on the Syrian side (ἔξω), so as to be in a position to attack Abrocomes both in front and in the rear. For the gen. πυλῶν, see G. 1148; H. 757; B. 360.

29 βιασομένους: fut. partic. of purpose.

30 όπερ: -οπερ makes the reference of the rel. more explicit.

31 ἥκουσα, since he had.

32 ἥκουσα . . . ἄντα: cf. c. 2. 126, and the note.

ἀναστρέψας, turning back.

33 ἄλεγετο: it was doubtless impossible for Xen. to get at the truth in matters like this, but it was easy for the Greek to believe in the vast size of the Persian armies; cf. I. 7, §§ 11 and 12. Probably Abrocomes, like Syennesis, was waiting to see which side was to win before openly antagonizing either Cyrus or the king.

τριάκοντα . . . στρατιάς: cf. I. 10, § 1, τέταρτος δ' ἄλεγετο παρασάγγας εἶναι τῆς ὀδοῦ. With this inversion of the usual case relation-
ship, contrast the normal gen. of measure (e.g., c. 2. 47).

36 όκτοιχος: here the two meanings inhabited and situated are blended.

37 το χωρίον: the subj., not the pred. noun, has the art.; see G. 956; H. 669; B. 449.

αὐτῷ: an older form of αὐτῷ, there.

όλκαδες: cf. πλοῖον, as contrasted with όπος (c. 3. 87, and the note).

39 ἐμβάντες εἰς: note the prep., and cf. ἐμβάλλει εἰς, c. 2. 45.

τὰ πλείστον ἄξια, their most valuable effects. Cf. c. 3. 57, and the note.

40 ὡς μὲν τοῖς πλείστους: note μὲν; others thought differently.

δεόντων: personal, in a case where Eng. requires the impersonal use; cf. c. 2. 47, and the note.

ϕιλοτιμησίντες δὲ... ἦσαν, jealous because Cyrus had permitted Clearchus to keep, etc. For the form εἰς, see G. 537; H. 359; B. 172, 2.

41 τοὺς... ἀπελθοῦσας, who had gone over. For the facts, see c. 3. 35.

42 ὡς ἀπιόντας: cf. ὡς ἀποκτεῖνον, c. 1. 12, and the note. For ἔμω, as a fut., see c. 3. 2, and the note.

44 διόκων, was pursuing; not would pursue; direct, διόκα.

45 ἤχοντο... ληφθήναι, prayed that they might be captured.

46 ἀλώσωντο, if they were to be captured. For the fut., cf. τυ-ρτεώμερος, c. 3. 84, and the note, and, for the implied indir. disc., the note on εἰ τε δέω, c. 3. 19. Cyrus' severity had already been shown (1, 2, § 20); cf., also, the Orontas episode in chap. vi, and Xenophon's own words in 1, 9, § 13.

47 γε μέντοι: γε emphasizes the preceding word and μέντοι is adversative, however.

48 ἀποδεδράκασιν: the word im-
plies stealth; it is regularly used of runaway slaves. ἀποφεύγω, on the other hand, implies speed.

The two vbs. again occur side by side in II, 2, §13 and II, 5, §7.

εἰς τοὺς: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

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

ὁποῖς: not of actual result; see the note on c. 1. 19.

51 μᾶ τοὺς θεοὺς: a neg. oath; see G. 1068; 1067; H. 723; B. 344.

ἐγώ: emphatic form, regularly used in oaths.

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

οὐδὲ ἔτει οἰδίπε: a postponed subj. is regularly to be emphasized.

For the double neg., see c. 2. 152, and the note.

52 ὅπως . . . ἐν παρῇ τίς, so long as one is with me. See the note on διὸς ἄφικέντα, c. 1. 18, and cf. ἐπειδὰν βούληται, below.

χρῆμα . . . ποιά . . . ἀποσύλλαβο: quoted after ἔρει ως. With χρῆμα, supply ἀφοίτοι (for the pl. after τίς, cf. δοκίς . . . πάντας, c. 1. 18, and the note).

53 καὶ . . . καὶ, both . . . and. The order of the words brings αὐτῶς and χρῆματα into strong contrast.

54 λόγων: imperat., not part.

κακίους: not acc.; cf. πλείους, c. 3. 35, and the note.

περὶ, toward; so again three lines below.

55 γε: cf. γε μέντοι, above, 1. 47, and the note.

τέκνα καὶ γυναῖκας: in this phrase τέκνα commonly stands first (cf. III, 4, §46; V, 3, §1; yet see IV, 1, §8; VII, 4, §5, etc.). It is a word connoting affection. In the enumeration in III, 1, §3, παιδί comes last.

56 Τράλλεστ: in Caria; see the map.

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

οὕτως: see c. 2. 146, and the note.

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

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

ἄθωμότερος, rather disheartened—a frequent force of comp. adjs.
59 ἀρετὴν, magnanimity; but it may well have been policy.  
60 ἢδιον ... προθυμοτέρον: for these advs., see G. 369; H. 259; B. 138.  
61 μετὰ ταῦτα: no connective is needed; see the note on Κλάρχεος, c. 1. 44.  
62 εὗρος πλέθρου: see the note on ὅσο πλέθρα, c. 2. 30 ff. We have the opposite construction (of εὕρος), below, 1. 67.  
63 πλῆρη: acc. masc. sing.; see G. 313; H. 230; B. 120.  
64 ἵθελων: for the case, see θηρίων, c. 2. 39, and the note.  
65 πραῖφων: for the form, see G. 348; H. 247a; B. 128.  
66 ἵναμοι: with two accs. (G. 1077; H. 726; B. 341). Both this vi. and the following εἰσ might have been in the pres., as the statement is of lasting truth; but the past is equally natural in historical narrative.  
πάκε εἰσ, would not suffer. The neg. with the imperf. is to be rendered would not, or could not; it rarely means merely did not. Cf. the note on ἐρατέων, c. 3. 15. For the augment of εἰσ, see ea, above, c. 4. 43.  
οὐδὲ τὰς περιστερὰς, or the doves either, a second obj. to ἄλῳν.  
The words may be an interpolation. Fish were sacred to the Syrian goddess, Derceto, who, the legend said, had been changed into a fish, as her daughter Semiramis had been changed into a dove (Ovid, Met. IV, 44 ff.). Modern travelers speak of this superstition regarding fishes as still surviving in this region.  
65 Παρυσάτιδος: cf. Τισσαφίρων, c. 1. 28, and the note.  
ἐς ζώνην, for girdle money, as we might say for pin money. The student will easily read the following passage from Plato, χώραν ... ἢν καλεῖν (ἴφη) τῶν ἐπιχωρίους (the natives) ζώνην τῆς βασιλείας γυναικῶν· εἴναι δὲ καὶ άλλην ἢν αὖ καλείσθαι καλότεραν (teil), καὶ άλλοις πολλοῖς τόποις (districts) καλοῖς καὶ ἄγαθοις εἰς τὸν κόσμον (ornament) ἐξηρημένους τῶν τῆς γυναικῶς (Alc. I, 123b). See also Cicero, Verr. II, 3, 33, 76: Solere aiunt reges barbaros Persarum ac Syrorum plures uxoribus habeere, his autem uxoribus civitates attribuere hoc modo: Haec civitas mulieri in redimiculum
ἀναθεματισμός: cf. c. 2.38, and the note.

68 Ἰκεν...φύσοιν: the Greek loved the beauty of a rich vegetation; a barren, treeless land oppressed him. Herodotus (IV, 61) speaks of the steppes of Scythia as γῆ αὐτῶν ἄξιος ἄξυλος (terribly treeless). Xenophon's enthusiasm is, therefore, natural.

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

70 ἐπὶ: i. e. τὸν παράδεισον.

72 σταδίων: see the note on σταδίων, l. 4. The word may here be due to an error, as the width of the river at this place is now about 400 ft., i. e., four plethra.

73 θαυμάζω: cf. l. 37, and the note.

Θάψακος: see the Introd., § 29.

δόμα: here acc., but in I, 5, § 4 it is nom. Cf. the two constructions of ὑδαμ (see c. 2.30, and the note).

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

βασιλεία: no art., even when used with an epithet; see the note on c. 2.43. Observe the prep. used; πρὸς is more personal than εἰς.

77 ἀναπηχθείν, try to induce.

ποιησάντες ἐκκλησίαν: cf. συνήγαγεν ἐκκλησίαν, c. 3.8.

78 ἐκλέπτανον: perhaps no more than made a show of anger, for they must have seen the truth for some time past. Still by this attitude they hope to extort from Cyrus a promise of higher pay; and they are mercenaries, after all. For the dat., στρατηγοῦ, see C. 1159; Ἡ. 764,2; B. 376.

79 πάλαι...κρύπτων, had long been hiding. For the pres., with πάλαι, see G. 1259; Ἡ. 826; B. 522. Cf. the similar use of iam dudum, in Latin.
καὶ οὖκ ἔφασαν ἑναὶ, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, δόστε σοι τῶν προτέρων μετὰ Κύρου ἀναβάοι, καὶ ταῦτα οὖκ ἐπὶ μάχην ἱόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον. οἱ δὲ υπέσχετο ἀνδρὶ ἐκάστῳ δῶσειν πέντε ἄργυριον μιᾶς, ἐπάν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐνεπληθεῖ διὸ καταστήσῃ τοὺς Ἐλλήνας εἰς Ἰουλίαν πάλιν. 85 τὸ μὲν δὴ πολὺ τοῦ Ἐλληνικοῦ οὕτως ἐπείσθη.

Μένων δὲ πρὶν δῆλον εἶναι τι ποιήσουσιν οἱ ἄλλοι στρατιώται, πότερον ἐγγονταὶ Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρά-

αἰσθᾶται: concessive, although knowing.
80 οὖκ ἔφασαν ἑναὶ: cf. c. 3. 2, and the note.

ὅλα τὴν διδ.: cf. c. 1. 15, and the note. τι is, of course, Cyrus; but they are more concerned with the gift than with the giver.

χρήματα, bounty, largess, not pay (μοιώτε). 81 τοῖς προτέρους ... ἀναβάωσ, lit., the former ones who went up; but see c. 3. 95, τῶν προτέρων ἀναβάουσ, those who went up before. There is no real difference in meaning. Greek often prefers an adj. in cases where Eng. calls for an adv.; see the note on προτέρα, c. 2. 142. The reference is, of course, to the expedition mentioned in I. 1, § 2. καὶ ταῦτα, and that too.

82 λώτερον: sc. ἱλαρ. The gen. abs. frequently stands where we might have looked for a case in agreement (here λωτερ.). The partic. is again concessive; καλουρτε, below, is causal.

83 ὑπέσχετο δέων: cf. c. 2. 11, and the note.

84 πέντε μιᾶς: not far from $100.

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

.sendKeys: when they should reach Babylon. The direct form is retained, as so often. Cf. μέχρι ἀν καταστήσῃ, below.

μισθὸν ἐνεπληθ.: c. the daric and a half, already promised (c. 3. 110), paid in full even after their service was properly over. From the Greek point of view this was munificence indeed, and doubts might easily arise on reflection (see I. 7, § 5); but, for the present, they are won.

86 τὸ ... πολέ, the greater part (G. 967; H. 665).

μὲν δέ: cf. c. 1. 16, and the note.

87 πρὶν δῆλον εἶναι: for the constructions of πρὶν, see the notes on πρὶν ἐν ... ἑμβουλεύσῃ, c. 1. 58 f., and on πρὶν ἑσω, c. 2. 154. Cf. this same phrase 7 lines below, and also 1. 102.

τι: the direct interrogative in an indir. quest. (G. 1012; H. 700; B. 490); below, in the same connection, we have the more regular δ.,τι.

88 πότερον ... ἢ, whether ... or, a further explanation of τι ποιή-
τευμα χωρίς τῶν ἄλλων καὶ ἔλεξε τάδε. Ὁ Άνδρες, εὰν μοι 11 πεισθῇ, οὕτε κινδυνεύσαντες οὕτε ποιήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὲρ Κύρου. τῷ οὖν κελεύου ποιήσαι; νῦν δέ τι Κύρος ἐπεσθαί τούς Ἐλληνας ἔπι βασιλέα· ἑγώ οὖν φημὶ ωμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι δ', τι οἱ ἄλλοι Ἐλληνες ἀποκρινοῦνται Κύρος. 95 ἢν μὲν γὰρ ψήφισονται ἐπεσθαί, ὑμεῖς δὸξετε αὐτοὶ εἶναι τέ άρξαντες τοῦ διαβάλειν, καὶ ὡς προθυμοτάτοις οὖσιν υμῖν χάριν εἰσεται Κύρος καὶ ἀποδόσει· ἐπισταταί δ' εἰ τις καὶ ἄλλος. ἢν δὲ ἀποψήφισονται οἱ ἄλλοι, ἀπιμεν μὲν ἄπαντες τούμπαλιν, υμῖν δὲ ὡς μόνος πειθομένοις πιστοτάτοις χρῆσται καὶ εἰς 100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλοι οὖνισιν ἄν δέσθη αὐτὰ ὁτι

σουσίν; see G. 1608; H. 1017; B. 579.
σῆ: for the accent, see G. 138, 1; H. 112a; B. 69, 1.
89 χωρίς τῶν ἄλλων: cf. λήθρα, c. 3. 38, and the note.
90 πασθήτα: deponent, not passive, hearken to, obey.
οὕτω...ποιήσαντες, without incurring either toil or danger.
τῶν ἄλλων...στρατιωτῶν: the gen. is due to the comp. vb. (G. 1132; H. 751; B. 370), and the meaning is further emphasized by the redundant πλέον (which would itself call for a gen.; see on Κύρος, c. 2. 142). Cf. I, 6, § 5, προτιμήσημαι μᾶλιστα τῶν Ἐλλήνων. For the fut. mid., used as a pass., cf. στερήσωμαι, l. 56, and the note.
91 τι οὖν...ποιήσα: a rhetorical question.
92 διίτα: with acc. and infin., asks that the Greeks follow. The construction with gen. and infin. (asks of the Greeks that they follow) is commoner. See, e. g., c. 2. 82 f., and the note.
93 ίγά: strongly emphatic.
χρῆναι: quoted after φημί, and itself governing διαβήναι.
94 ἄρξαντες, because you began. For τοῦ διαβάλειν, see G. 1547; H. 959; B. 639; for the case, G. 1099; H. 738; B. 356.
καὶ ὡς...ἀποδέσα, and to you, as being the most zealous, Cyrus will feel gratitude and will show it. Cf. the Lat. phrases, gratias habere and gratias referre. ὃς gives us Cyrus' thought; so, below, l. 101.
97 ἐπισταταί: sc. χάριν ἀποδίδωμι.
εἰ τις καὶ ἄλλος: cf. c. 3. 80, and the note.
98 ἀποψήφισονται: for the neg. force of the prep., cf. ἀπεγκατάστα (I, 7, § 19) and ἀρνών (II, 3, § 9).
ἄπαντες, all alike, i.e., we no less than they.
τούμπαλιν: by crasis (G. 42; H. 76; B. 43) for τὸ ἐμπάλιν.
99 ύμῖν: emphatic.
πιστοτάτους, as most trustworthy.
100 φρούρια...λοχαγίας: desirable positions.
16 ὁς φίλοι τεῦξθε Κύρον. ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὸς τούς ἄλλους ἀποκρίνασαι. Κύρος δὲ ἐπελ ἥσθετο διαβεβηκότας, ἡσθῇ τε καὶ τῷ στρατεύματι σέμψας Γλαυν ἐπετε. Ἕγὼ μὲν, ὁ ἀνδρὲς, ἡδὴ ὑμᾶς ἑπανώ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμὸς μελήσει, ἢ μηκέτι με Κύρον
17 νομίζετε. οἱ μὲν δὲ στρατιῶται ἐν ἐπίσηι μεγάλαις ὑπὸ τὸν τρόπον αὐτὸν εὐπχήσας, Μένωνι δὲ καὶ δῶρα ἐλέγετο σέμψας, μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας, διέβαυε· συνελιπτο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἀπαν. καὶ τῶν διαβαινόντων τῶν ποταμῶν οὔδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ἕως τοῦ ποταμοῦ. 110
18 οἱ δὲ Θαψακηροὶ ἔλεγον ὅτι οὐπάρκον ὁ δάσος ὁ ποταμὸς δια-
βατὸς γένοντο πειζ' ἐι μὴ τότε, ἀλλὰ πλοῖοι, ἀ τότε Ἀμφρο-

ever else you may want. Cf. ἀν δὲγ, c. 3. 24, and the note. ἄλλοι is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but τεῦξθε may itself properly take a gen. (e. g. I. 9, § 29). Similarly Κύρον may be taken as dependent on φίλοι, or as expressing the source (with τεῦξθε).
108 διαβεβηκότας (sc. αὐτοῦ), that they had crossed. For the partic. in indir. disc., cf. ἔχασσα, c. 2. 127, and the note. With the partic. ἀνάδωμαι denotes actual perception; contrast ἥσθετο ἄτρ, c. 2. 125. ἡσθῇ: cf. ἡγάσθη, c. 1. 45, and the note.
104 Γλαυν: he was the son of Tamos, Cyrus' admiral. ἠγαὶ...ὑμᾶς...ὑμεῖς ἤμε: all strongly emphatic. For the chiasitic order, see the Introd., § 39.

διὰ...παρώντες: obj. clause after μελῆσαι; see the note on συλλείπεται διὰ...ἄτρα, c. 1. 14. The obj. clause takes the place of the usual gen. with the
impers. μελεί (G. 1105; H. 742; B. 356). Cf. I. 8, § 13, end.

107 ἐν χωρῷ...εὐπχήσας: c...ἐν χωρῷ...ληθήσας, l. 45.
108 μεγαλοπρεπῶς, in princely fashion.
109 ἀπαν: emphatic by postponement. They did not propose to sever connections with their paymaster.
110 τῶν μαστῶν: gen. with the comp. ἀνωτέρω. The pl. is used, because μαστός does not mean breast (i. e. chest), but one of the breasts.

110 γένοντο: a slight personification.
112 γένοντο, had been, opt. in indir. disc.; the aor. instead of the plpf., as often.
113 ἀ μῆ, except.
114 ἀλλὰ πλοῖοι: sc. διαβατὸς γένοτο.
A pontoon bridge had been built here by Xerxes.
115 τάξιν: a statement added by Xen., not, of course, included in the quotation. The use of
the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἄδεια ἤτοι ἡ βασιλεία, it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king. The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Plutarch (Lucull. 24) tells a story similar to this. Alexander crossed by means of boats.

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

CHAPTER V

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

3 τώπῳ, region.

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

4 ὑπὸ τὰλαττα: reference to the sea was always easy to the Greek.

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

ἄπαντα ἦσαν: see the note on c. 2. 38. For ἄπαντα, after τί, cf. πάντας, after ἄπαντα, c. 1. 18.

6 δένδρον: commonly the case in waterless districts.

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

δυνατοι: still occasionally found in this region.

7 στροβολου αι μεγαλαι, ostriches, later called στρουδοκάμφοι. Note the order; αι μεγαλαι comes in as an afterthought, added for the sake of clearness. Without it στροβολοι might mean sparrows.

8 οἱ ἵπποι: the horsemen mentioned below (§ 13), as forming a part of Clearchus’ force, are the only ones mentioned in the enumeration of the Greek troops. See the Introd., § 26.

9 ήτι τοις διάκοι: cf. ὅπερ βοῦ λοιπον, c. 2. 40, and the note, and ἔτει πλησιάζων, below.

προδραμόντες ἐστασαν, would run forward and stop. ἐστασαν, though plp. (G. 508; Π. 336; B. 258), has the force of an imperfect, since the 2nd perf. of ἔστημι is practically a preter.

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

11 ταῦτα: cf. the note on τὰ αὐτὰ, c. 1. 30, and for the crisis, on τὸς καθάρον, c. 4. 98. In this form the final v often appears (G. 400; Η. 265).

δὴ, it was possible; cf. c. 4. 24.

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

13 θηρήν: the opt., as διάκοι and πλησιάζων, above; here conditional, there temporal.

13 τοῖς ἀφελοῖς, venison (sc. κρέας). For the dat., see the note on c. 3. 93.

στρουθῶν: note the position; cf. τὰς ὁρίδας, below, l. 16.

15 ἀπίστω, it drew off (intrans.).

τοῖς μὲν ... χρωμάτι, lit. using its feet in running and its wings (raising them) like a sail. Both τοῖς and πτερύξιν are dat. of means with χρωμάτι; δρόμος is dat. of manner, and αἴρωσα (sc. αἰρέω, i.e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. λοιπον naturally stands in the same case as πτερύξιν. In reality the ostrich merely steadies itself with its wings.

16 ἐν τις ... ἀνιστῇ, if one start
ἀνιστῇ ἦστι λαμβάνειν· πέτονται γὰρ βραχὺ ὡσπερ πέρδικες καὶ ταχὺ ἀπαγορεύονσι. τὰ δὲ κρέας αὐτῶν ἥδιστα ἦν.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἄφικνονται ἐπὶ τῶν 4
20 Μάσκαν ποταμῶν, τὸ εὗρος πλεθριάν. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, δύομα δ' αὐτῇ Κορσοτῆ· περιερρεῖτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεύθεν ἔξελαινε σταθμὸς ἐρήμους τρεῖς καὶ 5 δέκα παρασάγγας ἐνενήκοντα τῶν Εὐφράτην ποταμῶν ἐν δεξίῳ ἐχον, καὶ ἄφικνεται ἐπὶ Πόλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπολέτο ὑπὸ λμοῦ· οὐ γὰρ ἦν χόρτος ὧδὲ ἄλλο οὖθεν δένδρων, ἀλλὰ ψυκὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας, παρὰ τῶν ποταμῶν ὄρυχτον καὶ ποιούντες εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. general condit.
17 ὡτό: cf. ἃν, above, l. 11, and, for the accent, c. 2. 43, and the note.
18 ἀπαγορεύως, give out.
ἡν: the past tense resumes the narrative, after the general statements.
20 πλεθριὰν: equivalent to πλε-θρον; see the note on δὸ πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.
21 ἐρήμη: of a city, this would naturally mean uninhabited (II, 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμῷ ἐρήμους, 1. 2 (here, situated in the desert?), or had the inhabitants fled at Cyrus' approach? This, however, Xen. would surely have stated plainly (cf. c. 2. 139). πόλις ἐρήμη forms one idea, so there is no connective between it and the following adj.
δύομα δ' αὐτῇ: sc. ἃν. δύομα varies in construction, as εὗρος does.
περιερρεῖτο ὑπό: the act. of this vb. is treated as trans. so the passive construction is legitimate.
23 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.
24 ἐπέσιτισαντο: this region is now a desert.
24 ἐνενήκοντα: very rapid marching; cf. below, § 7.
26 ὑπὸ λμοῦ: preferred to λμῷ, because of the slight personification.
27 σὲ δ' ἄλλο σὲδίν δένδρων, nor any tree either. For this idiomatic use of ἄλλος, see G. 066, 2; Ἰ. 705; B. 492 note 2.
28 δύος ἄλτες, (upper) millstones. ἄλτες is properly a noun, but it serves as an adj. The lower mill-stone was fixed; the upper one revolved upon it and was often turned by an ass; hence the name.
29 τοιούντες, shaping.
6 σίτου ἐξων. τὸ δὲ στράτευμα ὁ σῖτος ἐπέλυε, καὶ προσθαυμάζων ὁ ἄρω τῇ Λυδίᾳ ἄγορα ἐν τῷ Κύρῳ Βαρβαρῳ, τῇ κατάθην ἄλειψιν ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἐπὶ ἄβολοι καὶ ἡμωβδόλων Ἀττικῶν. ἡ δὲ κατάθη ὁμοίως ὁμοίως Ἀττικῶς ἐξώρει. κρέα ὁ δὲ ἐσθίοντες οἱ στρατιώται ἔστειλαν, ὅποτε ἡ πρὸς ὕδαρ βουλυτοὶ διατείλασιν ἢ πρὸς χιλὸν.

Καὶ δὴ ποτὲ στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις

30 πριάσθαι: sc. σῖτον.
31 εἰ μὴ, save; cf. c. 4. 112.
Λυδία: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep alive the warlike spirit; see Herod. I, 155.

βαλβαρακή: no noun expressed; cf. c. 2. 3. For the market, cf. c. 3. 68, and the note.
32 ἀλεύρων ἢ ἀλφίτων: gens. of material, G. 1085, 4; H. 729f; B. 353 note. Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned ($0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: gen. of price, G. 1133; H. 746; B. 353. The σίγλος (cf. shekel) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about $0.225.
33 δύναται, amounts to.
34 κρέα σῦν... διεγγυόμετα, it was by eating meat, therefore, that the soldiers got along. The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.
35 ἢ... ἡλαυν, some of these were the longest day's marches Cyrus made (lit. there were of these day's marches some which Cyrus marched very long). For ἢ ὁδός, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἡλαυν), and the vb. remains unchanged. This is common with ἕστιν, and ἐλαυν ὁ ὁδός also occurs; but ἢ is very rare. μακρότερος is, of course, pred.
36 ὁπότε... βουλυτο: cf. c. 2. 40, and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.
38 καὶ δὴ ποτὲ: δὴ, as often, singles something out for special mention. Cf. c. 3. 65.
in agreement with the nearer of the two subj.

for the dat., cf. στρατεύματι, c. 2. 122.

39 σύν τοῖς...εὐδαμονεστάτοις, with the noblest and wealthiest of his retainers.

40 τοῖς...στρατοῖς: partitive gen., with λαβόντας, G. 1097, 1; H. 738; B. 356.

43 συνεπιστέπαται: in commands the aor. is more peremptory than the pres.

τοι...δὲ θεάσασθαι, then it was that one might behold... δέ is very commonly used with temporal words. θεάσασθαι is stronger than δειν.

44 τῆς εὐταξίας: their (famous) discipline. Cf. τῆς μάχης, c. 2. 50.

πορφοροῦς: purple (scarlet) has always been the color of royalty and nobility. For the form of the adj., cf. χαλκά, c. 2. 93.

46 κανόνα: these were long, flowing robes which impeded action.

ὅπου ἔτυχεν...ιστηκός, where each one happened to be standing.

Cf. the note on παρὰς ἑτογχαῖς, c. 1. 4. Observe the force of the perf. partic.

διστερ...νίκη, as one would run in a race. References to the great games are naturally very common in Greek literature. ἀν δράμωι is a potent opt., for which εἰπὶ νίκη supplies a protasis; cf. σὺν ὑμῖν, c. 3. 29.

48 καὶ μᾶλα, very, modifying παράγοντες. καὶ and μᾶλα are not to be separated (cf. IV, 1, § 23; IV, 6, § 16).

ἔχοντες, having on.

47 τοῖς τε...καὶ τοῖς: the art. as with εὐταξίας, above, l. 44. ἀναξιρίδας is another Persian word; cf. the note on σατράπην, c. 1. 5.

48 στρατεύοντες...ψίλα: both mentioned by Herodotus (IX, 80) as stripped in quantities from the Persian dead at Plataea.

πρὶν τοὺς τραχύλοις...χερσίν: a purely local use of the prep. πρὶν, with the dat., is uncommon in prose.

50 δάττον...φέρο, more quickly
than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ώς is redundant and should be omitted in translating.

μετέπεσαν ξεκύμωσαν, they lifted up and bore out. For the use of the pred. adj., see G. 972; H. 618; B. 453, 1.

tο δὲ σώματα, and in general (adv. acc.).

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

ἐπέσαν τὴν ὄδον: acc. of extent.

52 διαρίβων: construed as σπεὶδων, above.

ὑπο μὴ, except where. The rel. is often equivalent to a conditional clause (e.g. δοὺς = ἐὰν τι); so this phrase is equivalent to ἐὰν μὴ τοῦ. Similarly, l. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχεῖσθαι, thinking that the more quickly he should advance the more unprepared he should find (lit. fight against) the king. With δοὺς . . . τοσούτω, cf. quanto . . . tanto, and consult the note on ἡμέρας, c. 2. 142.

55 συναγείρεσθαι, was being collected. Note the change of tense.

βασιλέα: dat. of advantage, rather than of the agent.

καὶ συνιέσαν . . . τὸν νοῦν, and moreover (καὶ) one who gave close attention could see at a glance (σον). For the dat., see G. 1172; H. 771; B. 382.

58 ἡ βασίλεια ἀρχὴ . . . οὕτω, that the king’s empire was. The nom. partic. follows, as though δῆλη ἦ (cf. l. 51) had preceded, instead of συνιέσαν ἦ.

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

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

58 διὰ ταχέων: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note.

59 ἐνεπέτρεπτο: for the mood, cf. ἐκθέλετο, c. 2. 122; the condition is felt as logical rather than as general.
Anabasis

30 Πέραν δὲ τοῦ Ἐὐφράτου ποταμοῦ κατὰ τοὺς ἑρήμους σταθ-10 μοῖς ἥν τόλις εὐδαίμων καὶ μεγάλης, δύναμις δὲ Χαρμάνδης· ἐκ ταύτης οἱ στρατιώται ἱγραφοῦν τὰ ἐπιτήδεια, σχεδιάζεις διαβαλ-νουτες δοῦν. διεθέρας διὰ εἰσοὺς στεγάζομεν ἐπιμπλασαι χόρτῳ κούφου, εἰτὰ συνήγον καὶ συνάχοντο, ὡς μὴ ἀπετεθαῖ τῆς κάρφης 65 τὸ ὅδωρ· ἐπὶ τοῦτω δειβαινεὶ καὶ διάμβανον τὰ ἐπιτήδεια, οἷναν τὸ ἐκ τῆς βαλάνου πεποιημένου τῆς ἀπὸ τοῦ φοίνικος καὶ σιτοῦ μελίνης· τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

'Αμφιλεξάντως δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατι-11 ωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας ἄδικείν τῶν τοῦ 70 Μένωνος πληγᾶς ἐνέβαλεν· δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρά-

60 τοῦ ποταμοῦ: gen. with πέραν,
an improper prep., like λάθρα, c. 3. 38.
61 δύναμις: nom. or acc.?
62 ἱγραφοῦν: the supplies already laid in must have been
nearly, or quite, exhausted.
63 δέ: cf. c. 1. 24, and the note.
Inflated skins have long been used in Eastern countries
(where wood is scarce), as a means of crossing rivers,
whether singly, as a support for the individual swimmer, or collectively, as rafts or bridges.
An account of methods, strikingly similar to those described
in the text, in the German army of our own day, is given in the
Illustrirte Zeitung for 1895, no. 2718 (Vollbrecht).
64 συνάχον, sewed together.
Arrian uses ἐπιμπλασαι, of the same
act.
65 ὅδωρ: for ὅστε, a usage rare in most
prose writers, (G. 1456; H. 1054, 1 f.; B. 595; 615). See, further,
the note on c. 1. 19, and, for the neg., on c. 1. 57.
κάρφης: for the case, see G. 1099;
H. 738; B. 356.
66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ
φοίνικος, the date. For this the
Greek has no word, hence the
specifying phrase added to βαλά-
nos (νυτ). Note the formal attribu-
tion, and the exact use of the
preps. ἐκ and ἀπό. Palm wine is
said still to be much used in this
region; cf. II, 3, §14, where it
is called simply ὁλοὺς φοίνικος.
67 μελίνης: descript. gen. with
σιτοῦ.
68 τούτῳ: neut., although referring
to μελίνης, a construction always
allowable in the case of words
designating things.
69 ἄμφιλεξάντως τι, having had
some quarrel. τι is, of course,
the inner obj.
70 κρίνας . . . ἐνέβαλεν, deciding
that Menon’s man was in the
wrong, flogged him. The sing., τὸν, implies that the original dispute was between two men only. The flogging was doubtless done with the staff (βατραχία), which the Spartan commander regularly carried; cf. II, 3, § 11—another instance of the severity of Clearchus, for which see also II, 6, § 9, and the Introd., § 88. Such occurrences were not rare: Xenophon was himself accused of having flogged soldiers; see his defense in V, 8, § 1.

73 ήμερᾳ: dat. of time; see the note on ὄστεραρχ, c. 2. 124.

73 διάβασιν: the word, properly designating the act of crossing, comes, by an easy extension, to include the means of crossing (II, 3, § 10), or as here, the place of crossing.

74 ἀγοράν: evidently the allitera, bringing food across the river from Charmand, had arranged a market where they landed.

75 ἄλιγμα: pred., being few, who were but few.

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

78 ἦσα... ἄξιν: with vbs. of throwing or pelting the word denoting the missile is often omitted, or, if expressed, is, as a rule, not acc., but dat. (means). The person or thing pelted is regularly the dir. obj, e. g. c. 3. 5, which, in the case of ήμω, would be a gen. See the note on κάρφη, l. 64.

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

79 καταφέιγειν, fled for refuge (κατα-).

80 αὔριον, where they were. The hoplites were to act as a reserve to be called upon, if needed. They form in readiness to advance, the spear grasped in the right hand and the shield on the left arm with its base resting on the left knee.

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

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

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

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

και ἐπέθει καὶ Κύρος 15 καὶ ἐπόθετο τὸ πρᾶγμα. εὐθὺς δ' ἐλαβε τὰ παλτα εἰς τάς χείρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ 16

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

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

αὐτῷ refers, with emphasis, to the main subj.

91 τε: thus used, without a balancing τε or καί, τε is rare in prose.

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

92 ταλάτα; the Persian warrior regularly carried two spears.

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

Δαινῶν, riding.

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

Τάρκη . . . Πρόξενος: Cyrus
Book I, Chap. VI

παρόντες Ἐλληνες, οὐκ ἦστε δ', τι ποιεῖτε. εἰ γὰρ τινὰ ἄλληλοις μάχην συναύσετε, νομίζετε ἐν τῷ τῇ ἡμέρᾳ ἐμὲ τε κατακεκο- ψεθαί καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὤστερον. κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὗς ὀφεῖτε βάρβαροι πολεμώ- 17 τεροὶ ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ δυντων. ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἐαυτῷ ἐγένετο καὶ πανσάμενοι ἀμφότεροι κατὰ 100 χώραν ἔθεντο τὰ ὅπλα.

VI. Ἔνειθεν προϊόντων ἐφαινέτο ἤχινα ἵππων καὶ κόπροι.

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

96 ἐν ... ἡμέρᾳ, in the course of this day, slightly different from the simple dat. of time.

κατακεκοψθαί: the fut. perf. stands as a strong fut., with stress on the permanence of the result (and that will be the end of it), G. 1236; H. 655b; B. 538, note.

97 κακὸς ... ἡχόντων: the gen.abs. supplies a protasis to ἐσονταί.

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

99 τῶν ... ἔρων, than those with the king are; see G. 1155; H. 643b; B. 42c, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἑαυτῷ ἤγαντο, came to his senses.

κατὰ χώραν, in their quarters.

101 ἔθεντο τὰ ὅπλα, grounded their arms; cf. 1, 10, § 16.

CHAPTER VI

1 προϊόντων, as they advanced. The subj. of the partic., in this construction, may be omitted, whenever it is readily supplied by the context.

ἐφαινοτε, there kept appearing. For the sing. vb., cf. ἦν, c. 2. 38, and the note.

2 ἐν, about; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

οὗτοι: ἵπποι, of course, implies ἵπποι.

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

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

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

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

5 λέγομενος, reckoned.

καὶ πρόσθεν, formerly also (as well as now).
πρόσθεν πολεμήσας, καταλλαγεῖς δέ. οὗτος Κύρω εἶπεν, εἰ 2 αὐτῷ δοῦθ ἰππέας χίλιον, δὶ τοὺς προκατακαλόντας ἵππεας ἡ κατακαίνοι ἂν ἐνεδρέωσα ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι καὶ κολύσει τοῦ καὶε πτώντας, καὶ ποιήσεις ὡστε ἡπτοτε 10 δύνασθαι αὐτοῖς. ἰδόντας τὸ Κύρω στρατεύμα βασιλεί βιαγ-γεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ἀφέλιμα εἶναι, καὶ ἐκέλευσεν ἀὑτὸν λαμβάνειν μέρος παρ' ἐκάστοι τῶν ἰγμέ- νων. ὃ δ' Ὁρώντας νομίσας ἐστοιμὸς εἶναι αὐτῷ τοῖς ἰππέας τῇ γράφει ἐπιστολὴν παρὰ βασιλέα, ὃτι ἰξοὶ ἐχαὶ ἰππεῖς ὡς ἂν 15 δύνηται πλεῖστοι αὐτῷ φράσαι τοὺς αὐτοῦ ἰππέας ἐκέλευς ὡς φίλουν αὑτὸν ἰπποδέχεσθαι. ἔνην δὲ ἐν τῇ ἐπιστολῇ καὶ τῇ πρόσθεν φίλος ἰππομνήματα καὶ πληθώς. ταῦτην τὴν ἐπιστολὴν δίδωσι πιατῷ ἀνδρί, ὡς φετὸ. δὲ λαβὼν Κύρῳ διδωσιν. ἀναγγέλει δὲ αὐτῷ ὃ Κύρος συλλαμβάνει Ὁρώνταν, καὶ συγκαλεῖ 20 εἰς τὴν ἑαυτοῦ σκηνήν Πέρσας τοὺς ἀριστοὺς τῶν περὶ αὐτὸν ἐπτά, καὶ τοὺς τῶν Ἐλλήνων στρατηγοὺς ἐκελεύει σφιλίτας

6 καταλλαγές: cf. θυγατάγενε, c. 2. 5.
11 ἰδόχα: personal; ταῦτα is subj.
13 τῶν ἰγμένων: i.e., of course, from the Persian, not the Greek, commanders.
15 φράσας: the subj. is αὐτῶν, i.e., βασιλέα. This intin.governs ἰπποδέχεσθαι.
20 ἐπτά: limiting τοὺς ἀριστούς.
ἀγαγεῖν, τούτους δὲ θέσαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν.
οὶ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχίλιοι ὀπλίταις.

5 Κλεάρχου δὲ καὶ εἰσὶν παρεκάλεσε σύμβουλον, ὅσ γε καὶ
αὐτὸ καὶ τοῖς ἄλλοις ἐδοκεῖ προτιμηθῆναι μᾶλιστα τῶν Ἑλλή­­
νων. ἐπεὶ δ' ἐξήλθεν, ἀπῆγγειλε τοὺς φίλους τὴν κρίσιν τοῦ

6 Ὄροντα ὡς ὑψένοτο, ὦ γὰρ ἀπόρρητον ἦν, ἔφη δὲ Κύρον
ἀρχεῖν τοῦ λόγου ὁδὸς. Παρεκάλεσα ὑμᾶς, ἀνδρές φίλοι, ὅπως
σὺν ὑμῖν βουλευόμενος ὅτι δικαιοῦν ἐστι καὶ πρὸς θεὸν καὶ πρὸς
ἀνθρώπων, τούτῳ πράξω περὶ Ὅροντα τούτου. τούτον γὰρ 30
πρῶτον μὲν ὁ ἐμὸς πατὴρ ἐδωκεν ὑπόκουον εἶναι ἐμὸι· ἐπεὶ δὲ
tαχθεῖς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδέλφου οὗτος ἐπολέμησεν
ἐμοὶ ἔχον τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἔγω αὐτῶν προσπο­

Seven was a sacred number among the Persians.

23 ἡθοῦ τὰ ὅπλα: cf. c. 5. 88, and
the note. Cyrus evidently fears
trouble, and takes ample pre­
cautions. Three thousand Greek
hoplites would form a strong
guard, and would effectually
prevent any attempt at rescue.

24 Κλαρχοῦ: note the emphatic
position and the intensive καὶ;
Clearchus he even invited
within, as an adviser.

25 γι: causal. The rel. is often
equivalent to δι with the
demonstr.

28 τοπιμηθήναι . . . τῶν Ἑλλήνων:
cf. c. 4. 91, and the note.

29 τὴν κρίσιν: prolepsis; see the
note on τῶν βαρβάρων, c. 1. 20.

27 ἔφη: sc. Κλαρχοῦ.

28 ἀρχεῖν τοῦ λόγου, opened the de­
bate. ἀρχεῖα would have meant,
began his speech (III, 2, §7). The
infin. is here imperf., G. 1494;
H. 853a; B 671.

29 ἐν order that; the vb. is
πρᾶττω, l. 30.

30 τοῦτο: resuming the preceding
rel.; cf. c. 2. 85, and the note.

31 ὑπόκουον: Orontas was φροφαρ­
χος in Sardis (see below, l. 33),
and, therefore, under Cyrus, as
commander-in-chief. On this
question, see the Intro., § 24.

32 ταχθεῖ, ordered.

33 ὡς ἔφη αὐτὸς, as he himself said.
αὐτὸς in the nom. is always inten­
sive, =ipse, unless immediately
preceded by the art. (ὁ αὐτός: idem).

33 αὐτῶν: redundant with ὅστε
δοξα αὐτῷ. There is a shift in the
construction: αὐτὸν is expressed,
as though παύσασθαι were to fol­
low (I made him cease); but,
instead of this, we have ὅστε
dοξα αὐτῷ (so that he thought it
better), whereby αὐτῶν is left
without grammatical depend­
ence (προσπολεμῶν would require
a dat.). The result is that
Orontas’ act in concluding
peace is represented as a volun­
tary one, not as one forced upon
λεμὼν ἐποίησα ὅστε δόξαι τοῦτο τοῦ πρὸς ἐμὲ πολέμου παύσαθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἐφη, ὁ Ἐρώντα, ἔστιν ὁ, τι σε ἡδύκησα; ἀπεκρίνατο δὴν ὁ Κύρος ἥρωτα. Ὁυκοῦν ὑστερον, ὡς αὐτὸς σὺ ὀμολογεῖς, οὐδὲν ὑπ’ ἐμοὺ ἀδικοῦμενος ἀποστᾶς εἰς Μυσίων κακῶς ἐποίεις τὴν ἐμὴν χώραν δὲ, τι ἔδωκα; ἐφη Ὁρώντας. Ὁυκοῦν, ἐφη ὁ Κύρος, ἵνα ὅποτ’ αὐτές τὴν σαντοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἐφησαθα καὶ πεῖσας ἐμὲ πιστὰ

him; so that his present defection is the more worthy of punishment (Rehdantz). For the infin. with ὅστε, after ἐποίησα, cf. l. 9. and the note.

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

36 ἢτιν... ἡδύκησα, is there anything in which I have wronged you? δὲ, τι is the inner obj.; cf. oπότε, below, l. 45.

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

37 ἢρωτα: the imperf. has to do with the course of questioning; below, l. 47, we have the aor., of a single question.

οὐκὼν: what answer is expected? See the vocab., and G. 1603; H. 1015; B. 572, 1. The vb. is, of course, ἐστολάς, two lines below.

αὐτοῦ σὺ: a good instance of the adj. force of the pron. In the first and second persons both pron.s (personal and intensive) are often expressed; in the third the person is indicated by the vb.

οὔτιν: inner obj. of ἀδικοῦμενος, which is concessive. Cf. the act. construction, δὲ, τι σε ἡδύκησα, above, l. 36.

38 ἐς Μυσίων: see the note on ἐς Πιλᾶς, c. 1. 62. For the Mysians, cf. III, 2, §§ 23 and 24.

κακῶς ἐστολάς: with a direct obj.; see G. 1074; H. 712; B. 330.

39 δὲ, τι ὅσεν, as far as you were able. The inner obj. has passed into an acc. of respect.

ἐφη, said, Yes.

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

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

41 μεταμέλεῖν σοι: he said, μεταμελεῖ μοι; cf. the biblical It repenteth me (Gen. IV:7), and the Lat. use of paenitet. μετα-, in composition, often implies change.
πάλιν ἐδώκας μοι καὶ ἔλαβες παρ᾽ ἐμοῦ; καὶ ταῦθ᾽ ὁμολογεῖ Ἄρωντας. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ᾽ ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ἄρωντα δι᾽ οὐδὲν ἀδικηθεὶς, ἥρωτησεν ὁ Κύρος αὐτὸν. Ὁμο- 45 λογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη Ἄρωντας. ἐκ τούτου πάλιν ἥρωτησεν ὁ Κύρος. Ἡ ἑτερ όν ἀν γένοι τῷ ἐμῷ ἀδελφῷ πολέμως, ἐμοὶ δὲ φίλος καὶ πιστός; δὲ δὲ ἀπεκρίνατο δι᾽ οὐδ᾽ εἰ γενοῦμην, ὁ Κῦρε, σοὶ γ′ ἄν ποτε ἐπὶ δόξαιμι. πρὸς ταῦτα Κύρος εἶπε τοῖς παροῦσιν. Ὁ μὲν ἀνήρ 50 τοιαύτα μὲν πεποίηκε, τοιαύτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφημαι γνώμην ὧτι σοι δοκεῖ. Κλέαρχος δὲ

43 καὶ ταῦθ᾽: καὶ is intensive, not connective.
43 τὸ τρίτον: adv. acc.
44 ἐπιβουλεύων: with φανερὸς γέγο-

45 ὁ Ἄρωντα: for the form of the

49 δι᾽: again introducing direct

51 τοιαύτα μὲν . . . τοιαύτα ἄλλο: the

53 ἀπόφημαι: aor. inv. mid., as is

55 . . . δοκεῖ: an indir. quest.,

40 ἕτερος: sc. ἑτερινος, 41 τοιαύτα: potential opt. No

46 περὶ, toward; cf. c. 4. 54. περὶ regularly takes the acc. after vbs. of action, the gen. after vls. of saying.

52 ἀπόφημαι: quoted after ἀμολογεῖς;

58 θε: one of the very few particles

47 ἐν γένοι: potential opt. No

59 πρῶτος: different from πρῶτον;
εἶπεν τάδε. Συμβουλέων ἔγω τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάξιστα, ὡς μηκέτι δὴ τοῦτον φυλάττεσθαι, ἀλλὰ 55 σχολή ἦ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντᾶς φίλους εὖ ποιεῖν. ταύτη δὲ τῇ γνώμῃ ἤφη καὶ τοὺς ἄλλους προσβήσατο.

Μετὰ ταύτα, ἤφη, κελεύοντος Κύρου ἑλαβον τῆς ξώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἀπαντεῖς ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη; ἐπεὶ δὲ εἴδον αὐτὸν 60 οἴκτερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίτερ

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

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

54 δὲ: purpose.

τοῦτον: obj. of φυλάττεσθαι; see the vocab.

55 ἡμῖν: dat. of possessor. Does the use of the pl. suggest that Clearchus puts himself on the same plane with Cyrus?

τὸ ... εἶναι, as far as this fellow is concerned. τοῦτον is contemptuous, as often. For the idiomatic infin., see G. 1534, 1535; H. 956a; B. 642. The whole phrase stands as an acc. of specification.

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

56 τοῖς: cf. κακῶς έτοιμος, above, l. 38, and the note.

57 τῆς ξώνης, by the girdle. For the case, see G. 1100; Η. 738a; Β. 356, with note 1. This act was symbolical among the Persians, and indicated condemnation. It sufficed for the king alone to touch the girdle of the man on trial before him. Xen., writing for Greek readers, adds ἐπὶ θανάτῳ (as a sign of condemnation).

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

59 οἷς προσετάχθη, who had been hidden, whose duty it was, an impers. pass. This construction, so common in Lat., is regular in Greek with vba. of commanding, and is frequent also with παρασκευῆς; elsewhere it is very rare.

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

καὶ τότε ... καίτερ, even then ... although. καίτερ (although) takes a partic.; καίτερ (and yet) a vb. (e.g., c. 4. 55).
11 eidothes oti epil thana mou agio to. etel de eis thn 'Artaaptou skhyn eisikhth tov pystotaton tov Kurov skpptoikon, metata taauta oute zontas 'Orontas oute tevnikota oudeis eide povote oude opow apoibanei oudeis eidos elogen. 'Hkaizou de alloi allas: tafos de oudeis povote autoi efain.

1 VII. 'Enteusven exeklinves dia ths Babylonia staumous treis parasagnas dodeka. ev de to tripti staumpo Kuroz exetasiv poneiati tov 'Ellhnon kal tov barbaaron ev to pedo per mesas vikta: edokei gar eis thn epitoufan eow geivn basilea sun to stratemei makhumevou kal ekleivne Kléar-5 cho mén tov deziou kóras geivotai, Mévona de tov eimovou, 2 autoi de tois éantoi dietaxe. metà de thn exetasiv àma tou.

61 epi thana: limit of motion; not as epi thanter, above.
63 ote... Deyn, neither alive nor dead did anyone ever see Orontas, nor could anyone say with knowledge in what manner he was put to death. For the accumulation of negatives, cf. other, c. 2.152, and the note. Observe, also, the force of the neg. with the impf. (could not or would not); see the note on c. 4.64. Orontas may have been buried alive, Herodotus, VII, 114.
64 alloi allas: cf. alii aliter (H. 701a; B. 492, note 3).

CHAPTER VII
3 exetasiv touta: cf. c. 1.24, and the note.
4 viktas: pl., as we speak of the watches of the night.
Dóka, he thought. This use of dékó is not very common in Attic Greek.
12... la, next morning. See G. 1207b; H. 796b; B. 405, and cf. II, 3, 25; III, 1, 3; and IV, 1, §15. These phrases seem often scarcely to differ from simple dat. of time. For the acc. la, see G. 199; H. 161; B. 92, 3.
3 ἔχομαι, to offer battle; see the note on ἐπιτελω, c. 1.12.
6 kifes: for the form, see G. 228; H. 191; B.115, 10; for the case, G. 1109; H. 741; B. 356. The dat. also occurs with ἡγεῖται (e. g., c. 4.9; but the gen. prevails in cases where the individual is at the head of his own troops—i. e., is leader de iure, as well as de facto. ἐν δεξιω occurs, c. 2.87, without any noun; see the note there. The right wing was the post of honor and of danger, for the side unprotected by the shield was exposed to a flank attack (see I, 8, §13).
10 τοῦ εὐνοῦμου: i. e., of the Greek force. For the word, cf. c. 2.88, and the note. The arrangement here given was followed in the battle (I, 8, §4), the barbarians having their position on the Greek left.
7 Æva... ἡμέρα, at dawn on the following day. ἐποιεὶ is not
επιούση ἡμέρα ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιῶς.

10 Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετο τε πῶς ἀν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρῆναι θαρρῶν τοιάδε. Ὡς ἄνδρες Ἑλληνες, οὐκ ἢ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ἤμας ἄγω, ἀλλὰ νομίζων ἰμείνονας καὶ κρείττους πολλῶν βαρβάρων ἦμας εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἢ κέκτησθε καὶ ἢ ἦμας ἐγὼ εὐδαιμονίας. εὖ γὰρ ἢστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἄν ἀντὶ δὲν ἤγω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδήτε εἰς οἶνον ἐρχεσθε 4

13 ἀπορῶν: causal. Trans., it is not because I lack barbarians that I . . . For the gen. ἀνθρώπων, see the note on c. 1. 29.
14 ἰμείνονας . . . κρεῖττους, braver . . . stronger.
15 διὰ τοῦτο: resumes, with emphasis, the causal partic.
16 ἢς κέκτησθε, which you possess, another case of attraction.
17 ἵτοι: imp., not indic.
18 εἰς οἶνον . . . ἄγενα, into what sort of a contest, another indir. quest.
āγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῆ πολλῆ ἐπίσειν. ἄν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἴους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ δυτικος ἀνδρῶτος. ὑμῶν δὲ ἄνδρῶν δυτικος καὶ εἰ τῶν ἐμῶν γενοµένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόµενον ἀπείναι τοὺς οἴκοι ζηλωτῶν ποιήσω ἀπελθεῖν, πολλοῦς δὲ οἷμαι ποιήσειν τὰ παρ᾽ ἐμοὶ ἔλεσθαι ἀντὶ τῶν οἰκοι.

20 ἐπίσειν: fut., see the note on ἐπιαυ, c. 3. 2

ταῦτα: I e. τὸ πλῆθος καὶ τὴν κραυγὴν. τὰ ἄλλα . . . ἄνδρῶτος, for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be. The indir. quest., οἷς . . . γνῶσεται, is introduced by αἰσχυνεῖσθαι; ἡμῖν is the ethical dat., and ἐμοῖ is in indir. disc. after γνῶσεται.

22 δυτικος . . . γενοµένων: the gen. abs. in both instances expresses condition. ἄνδρῶν is emphatic, as above.

τῶν ὑμῶν is neut., my affairs.

ἔγω . . . ἀπελθεῖν, I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home. τῶν . . . βουλόµενον is lit. him that wishes, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. γνῆσται.

25 τὰ παρ᾽ ἐμοὶ, freely, what I can offer here. τῶν οἴκοι is here neut., not masc.

26 φυγῆς: an exile from a Greek state often found an asylum at one of the Persian courts.

πιστῶς: not here a title, one of “the Faithful” (see c. 5. 83, and the note), but simply trusted by, in contrast with φυγῆς. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μήν, and yet.

28 διὰ τὸ . . . ἐπιαυ, because you are in such a critical position. For the aor. infin., see the note on c. 24 ἐν τοιοῦτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (now that the danger is approaching).

29 τα, your affairs; but the vague word is purposely chosen.

μεμνήσεσθαι; a mere fut., since μεμνηµαι is a present.

ἐνότ σε: sc. φασὶ.

οὔτε . . . ὑποχγῆ, that, even if you should remember and should wish to, you would not be able to repay all that you promise. For the form μεµνής, see G. 734, 1; H. 485a; B. 227, note. δόµασθαι δὲ represents an original δόµαω δὲ.
καὶ βούλουσιν δύνασθαι ἃν ἀποδοθαι δοσιν ὑπισχυῖα. ἀκούεις θείᾳ ἐλεξειν ὁ Κύρος. Ἄλλο έστι μὲν ἡμῖν, δὲ ἄνδρες, ἡ ἄρχῃ ἡ πατρία πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καύμα οὐ δύνανται οἰκείων ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ χειμῶνα. τὰ δὲ ἐν μέσῳ τωτῶν πάντα σατραπεύοντοι οἱ τοῦ ἐμοῦ ἀδελφοῦ 35 φίλοι. ἂν δὲ ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. διότι οὐ τούτο δεδοικα μὴ οὐκ ἔχω διὸ ἐκάστῳ τῶν φίλων, ἂν εὑ γενήται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοῖς οἷς δῶ. ὑμᾶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ

31 ιστε: not the copula, but a full vb.; hence the accent (cf. c. 2. 43, and the note). trans. with πρός, extends to. Note the asseverative force of μεν.
32 μέχρι οὗ, to a point where.
33 τὰ δὲ... πάντα, all that lies between. For this use of μέσῳ, see c. 4. 23.
34 σατραπεύοντον, administer as satraps. In III, 4, 8-31 the vb. (in the meaning, the trap of) governs the more exact gen.
35 ἡμεῖς... ἡμετέρους: in emphatic contrast to what precedes.
36 ἐγκρατεῖς τοιήσαι, to put in control of. The gen., τοῦτον, goes with this phrase, as with a vb. of ruling.
τοῦτο: when referring to a following clause, τοῦτο is more common than τὸ δὲ, despite the normal rule (see c. 1. 24, and the note).
37 μὴ οὐκ ἔχω, that I shall not know (have). For the double neg., see G. 1362, 3; 1334; H. 887, 1033; B. 594; 432.
38 τί δέ, what to give. The deliberative subjv. appears in the indir. quest. (G. 1358; 1490; H. 866; 3; 332; B. 577; 581). οὐ δὲ, below, is to be explained in the same way. That sentence is rel., not interrog., but in such cases the subjv. seems to follow the analogy of the subjv. in deliberative questions; see G. M. T. 572. Others explain the words as a condit. rel. clause, with ἄριστος omitted. The rel. and the interrog. are not always strictly differentiated in Greek, Lat., or Eng.
39 δὲ γενήται, if all goes well.
38 υμῶν δὲ: possibly the whole Greek force is meant, but, more probably, only the generals and captains present at the interview. The gen. depends on ἐκάστῳ, both words being emphasized by their separation from one another.
στέφανον... χριστοῦ: in this Cyrus is adopting a Greek custom. Among them crowns were regularly bestowed as rewards of extraordinary merit. The extravagance of Cyrus' promises is in keeping with his character as an oriental prince; yet he was doubtless sincere.
8 Χρυσοῦν δῶσον. οἶ δὲ ταῦτα ἄκουσαντες αὐτοὶ τε ἦσαν πολὺ προθυμώτεροι καὶ τοῖς άλλοις ἐξήγησαν. 

Εἰςήσαν δὲ παρ' αὐτῶν οἶ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τωσ ἀξίοντες εἰδέναι τι σφίσιν ἦσται, ἐὰν κρατήσωσιν. δὲ δὲ ἐμπιμπλάς ἀπάντων τὴν γνώμην ἀπέπεμπε. ἔστε παρεκελεύντω καὶ αὐτῷ πάντες ὀποιῶν διελέγαντο μὴ μάχεσθαι, ἀλλ' ὁποιαὶ ἐκατον τάπεσθαι. έν δὲ τῷ καὶ τῷ τοῦ Ἐλεάρ. χος δὲ πό τό ἤρετο τῶν Κύρων. Οἴει γὰρ σοι μαχεῖσθαι, ὁ Κύρη, τῶν ἄδελφον; Νῦ Δι', ἔρη ὁ Κύρος, εἶπεν γε Δαρείου καὶ Παρυσάτιδος ἔστιν παῖς, ἐμὸς δὲ ἄδελφος, οὐκ ἄμαχει ταῦτ' ἐγὼ λήγομαι.

9 'Ευταύθα δὴ ἐν τῇ ἔξωπλοσίᾳ ἄριθμὸς ἐγένετο τῶν μὲν 50 Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισαχίλιοι.
kal pentakósoi, tôn de metà Kúrou barbáron deka μυριάδες kal àrmata drêpanhófora àmfì tà eikosi. tôn de polemíoun 11 élégon to éi àrmata deka μυριάδες kal àrmata drêpanhófora diakósa. állooi de ãsasan èxakwchíloi ìppeis, ën 'Αρτα-

γέρνης ãrхèn outrn ì n pro ótou basileíos tetagménoi ãsac. tôn de basileíos strateúmatos ãsac àrchosn teòtntntes, 12 tríakonta μυριάδων ékastos, 'Αβρókomaí, Tisstaférfhí, Gwð-

brás, 'Arbbakis. toutwn de paragénta tout ã sà máchh enenìkonta 60 μυριάδες kal àrmata drêpanhófora èkatwn kal pentíkonta.

'Αβρókomaí ãs ìstérpse ès máchh ãméras nènt, ëk Ïóiníkh

ëlaunwv. touta ãs ãygéllon pròs Kúron òi autòmòlythantos 13

parà megáloun basileís prò tis máchh, kal metà tìn máchh

òi ìstéron ëlýbhshsan tout polemíoun touta ãygéllon.

'Eunètebven ãs Kúros èxelàunwv staðhmoun èna paraðággas 14

tréis synetetagménwv tout strateúmati pautì kal tout 'Ellnhikì

tò barbárikì ìfeto ìàr tout ì aì stérì ì mèrìa ì makhì

been careful to keep out of Cyrus' way; cf. c. 4. 31.

61 tìn máchh: gen., since ìstérpse implies comparison.

ìméras: cf. c. 2. 143, and the note.

63 ãygéllon . . . ãygéllon: the ar-

rangement, causing the sentence to close with a word prominent

at the opening (palindromic chiasm), throws great stress on

ãygéllon (cf. I, 10, § 3). Xen. is
careful to give the source of his

information and to assure us that

it was subsequently corrobo-

rated. Had he Ctesias' counter-

statement in mind (Rehdantz)?

64 touta: not touta.

66 synetetagménw tout strateúmati: note that the posit. is pred.

This dat. (of accompaniment) is

especially common in military

writers (G. 1189; 1190; H. 774;

B. 392, 1.
Ὄρμη γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ θαβεία, τὸ μὲν εὔρος ὀργαλι δεύτερο, τὸ δὲ βάθος ὀργαλι
15 τρεῖς. παρετέθη δὴ ἡ τάφρος ἂν διὰ τοῦ πεδίου ἐπὶ δώδεκα 70 παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ἰέσουσι δὴ τέτταρες, τὸ μὲν εὖρος πλεσθεῖαι, θαβεία δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐτάς σιταγωγά διοσβάλλουσι δὲ εἰς τὸν Ἐυφράτην, διαλείπουσι δὲ ἐκάστη παρασάγγην, γέφυραι δὲ ἐπεισώ.] ἦν δὲ παρὰ τὸν 75 Ἐυφράτην πάροδος στενὴ μεταξύ τοῦ ποταμοῦ καὶ τῆς τάφρου ἄν χεῖσοι ποδῶν τὸ εὐρος. ταύτην δὲ τὴν τάφρον βασιλεύς

63 μέσον: for the position, cf. c. 2. 41, and the note.
64 τάφρος . . . ὀρυκτή: i. e. clearly artificial; cf., below, ll. 77 f., βασιλεύς τοιεί.
67 εὐρος ὀργαλι πίνη: Plutarch (Artox. 7) gives less credible measurements (depth and width ten fathoms each).
70 παρετέθη: for the form, see G. 647; H. 448ab; B. 224 note.
72 δῶδεκα παρασάγγας: this agrees closely with Plutarch's σταθμον τεταρκασίου.
71 τοῦ Μηδίας τείχος: the wall is described in II, 4, 12, where see the note. It seems originally to have been built from river to river to protect Babylonia from northern invaders. By Xen.'s time the southwestern end, at least, must have fallen in ruins, so that this trench was dug to bar Cyrus' advance.
74 διοσβάλλουσι: cf. ἐμβάλει, c. 2. 45. διαλείπουσι: for the force of δια-, cf. διαστάτης, c. 5. 11. With ἐκάστη, in apposition with the subj. of a pl. vb., cf. the use of quisque in Lat.
75 πάροδος: apparently Cyrus’ rapid advance had prevented the completion of the trench; the opposite view—that the passage was left, in order that Cyrus might be enticed within—lacks all probability. Why this position, however, was not defended remains an unanswerable enigma. It would have been impossible for Cyrus to force it; and he had no supplies. Artaxerxes and his counselors seem to have been thoroughly afraid—and with good reason, as the sequel showed. Plutarch, Artox. 7, states that the king actually purposed abandoning the whole of the western part of his empire; but was dissuaded by Tiribazus.
77 ὄς, about, cf. c. 2. 18.
78 ποιεῖ: render by the Eng. plpf.,
and cf. the note on ἐφόλαττον, c. 2 129.
78 μέγας: the position is unusual; is contempt implied (Rehdants)?
80 παρῆλθε: agreement with the nearer of two subjs. The next vb. is pl.
81 ἀλλ' ὑποχροῦτων, nay, actually in retreat. Note the order. It is not strange that Cyrus grew careless.
82 ἦσαν ... ἔχων: for the agreement of 1. 95.
85 θυμόμονος: for the difference in meaning between the act. and the mid. of this vb., see the vocab.
ἐφών, had said.
ἡμερῶν: gen. of the time within which; see G. 1136; H. 759; B. 359.
86 ἐν, at all.
εἰ ... εὐ μαχεῖται: for the type of condition, see the note on εἰ πετεσθομεν, c. 3. 84. εἰ is used, not μή, because Cyrus is but echoing Silanus' words, and εὐ μαχεῖται forms a single neg. idea (G. 1383; B. 600 note).
87 εἰ δὲ ἀληθεύης, if you shall prove to have spoken the truth.
88 δέκα τάλαντα: equivalent to the 3,000 darics mentioned above. A silver talent, therefore ($1,090), was worth 300 darics. On this basis the daric was worth only $3.60, while, by the weight of the gold, it should be $5.40. This shows that silver was worth half as much again, with reference to gold, as it is in our coinage, and practically three times as much as it is now in fact. The purchasing power of both metals was much greater than now.
ἀπέδωκεν: note the force of the prep. Cyrus is paying a debt.
89 οὐκ ἔκαλε, made no attempt to prevent.
90 ἵσοξ: personal.
91 ἀπενεκκαίνα τοῦ μάχεσθαι, to have
Book I, Chap. VIII

20 ἡμέλημένως μᾶλλον. τῷ δὲ τρίτῃ ἔπι τε τοῦ ἀρματος καθή-
μενος τὴν πορείαν ἐποίειτο καὶ ὀλίγους ἐν τάξει ἔχαν πρὸ αὐτοῦ,
tὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων
tοῖς στρατιωτάσις πολλὰ ἐπὶ ἀμαξῶν ἥγοντο καὶ ὑποζυγών.

1 VIII. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πληθουσάν καὶ πλη-
σίον ἦν ὁ σταθμὸς ἔνθα ἐμελλε καταλείψαι, ἡμῖνα Πατηνώς
ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρου χρηστὸς προφαίρεται ἐλαύνων
ἀνὰ κράτος ἱδροῦντι τῷ ἱππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν
ἐβόα καὶ βαρβαρικῶς καὶ ἐλληνικῶς ὅτι βασιλεὺς σὺν στρατεύ-
ματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα

given up the idea of fighting.
For this neg. force of ἀπο-, cf. ἀποφιλοῦντας, c. 4. 98; for the
infin. with the art., see the note on τοῦ διαβαλέως, c. 4. 96. The
case is here due possibly to the
idea of separation; Xen., Hel-
enica VII, 5, 7, uses the acc.
with this vb.

93 ἡμελήμενος: an adv. formed from
the partic. ἡμελήμενος. This is
not overcommon; but the partic.,
felt as an adj., may even be com-
pared (e. g. ἐρωμένεστερος, III, 1,
§ 42). The perf. partic. has an es-
specially strong adjectival value.

94 τὸ δὲ πολὺ: practically = οὐ δὲ
πολλῷ. For such generalized
neuters, see the note on τὸ ...
βαρβαρών, c. 2. 3.

ἀνατεταραγμένον, in a state of com-
plete disorder.

τῶν δικαίων: partitive gen. with
πολλά.

95 τοῖς στρατιώταισι: dat. of advan-
tage; contrast αὐτῷ, above.

ἔγινον: a common custom. The
hoplite’s shield, cuirass, and
helmet made up a heavy weight.
That Cyrus tolerated such laxity
at this time shows how com-
pletely confident he was that his
cause was already won. Cf.
Plutarch, Artox. 7. Note again
the pl. vb. with neut. pl. subj.
Cf. 1. 82, and the note on c. 2. 38.

CHAPTER VIII

1 ἀμφὶ ἀγορὰν πληθουσάν: i.e., about
the middle of the morning.

2 σταθμὸς, halting-place.
καταλείπει, to halt, i. e. for the morn-
ing meal (ἄρωτος); cf. 1, 10, § 19.

4 ἀνὰ κράτος, at full speed; cf. κατὰ
κράτος, below, § 19. Save in spe-
cial uses ἀνὰ is scarcely used in
prose, although compounds are
very common.

ἱδροῦντι τῷ ἱππῷ, with his horse
bathed in sweat. The notions
of means, manner, and accom-
paniment are often blended in
the dat.

5 ἔβοα: note the tense. Xenophon’s
description is very graphic.

βαρβαρικῶς: i. e. in Persian.

6 προσφρέτασι: the retention of the
indic. adds greatly to the vivid-
ness of the passage.

ἔνθα δὲ ... ἔγινον, then indeed
ensued a scene of great confu-
sion. The form, τάραξος, is
BATTLE OF CUNAXA

FIRST POSITION OF THE TWO ARMIES

a. Paphlyonian cavalry.
b. Greek light-armed.
c. Greek hoplites.
d. Cyrus and his native troops.
e. Cyrus’ camp.
f. Army of Artaxerxes.
g. Position of Artaxerxes.
BATTLE OF CUNAXA

SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—i.e., outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.
In Xen., *ταραχή* is far commoner.
7 *αὕτη*: with *ἐπιπεδεῖσθαι*, but brought to the head of the clause for emphasis. *Ιδόκων, they thought*; cf. c. 7. 4.
8 *σφόν*: the reflexive is indirect. *ἐπιπεδεῖσθαι*: the context makes clear what the subj. is. For the form, see G. 686; H. 426; B. 214.
9 *τοῦ ἄρματος*: the art. with this and with the following nouns is possessive.
10 τῶν Ἱππών: Plutarch, *Aitox. 9* (from Ctesias; see the Introd., § 30), describes Cyrus' horse as *γέναιον* (high-bred), *ἑρμόν* (hard-mouthed), and *ιβρωσθή* (flery); cf. Alexander's *Bucephalus*.

11 *ἐξαπλεῖσθαι*: they were unarmed and had broken ranks.

13 *τὰ δὲιδα τοῦ κέρατος, the extreme right*: see the plan and the Introd., § 30. The Greeks, as a body, formed the δειδα κέρας of the whole force. With the form *κέρατος* contrast *κέφαλα*, c. 7. 6.

14 *έχομεν, next to him* (sc. αὐτῷ, partitive gen.).

15 [καὶ τὸ στράτευμα]: if these words are genuine, they must refer to Menon's own force. The text is, however, uncertain. For *ἐξεχε* we should have expected *ἐχε*, although the context may perhaps justify the ingressive form.

16 *τοῦ Ἑλληνικοῦ*: added, because this was not the left of the whole force.

17 *δὲ βαρβαρικὸν*: brought by its position into strong contrast with the preceding Ἑλληνικοῦ. The gen. is partitive with ἅπασι, *αὐς, to the number of*; cf. c. 2. 15. *παρὰ Κλέαρχον*: acc., since ἔστησαν expresses motion. *ἐν τῷ δεξιῷ*: these troops were, therefore, between Clearchus' hoplites and the river.
Ἐλληνικῶν πελταστικῶν, ἐν δὲ τῷ εὐνοῦμῷ Ἀριαίως τῷ Κύρῳ

6 ὑπάρχος καὶ τὸ ἄλλο βαρβαρικὸν, Κύρος δὲ καὶ ἵππεις τούτου

διὸν ἕξεκόσιοι <κατὰ τὸ μέσον>, ὁπλισμένοι θώραξι μὲν αὐτὸν 30

καὶ παραμηρίδιος καὶ κράνεις πάντες πλῆς Κύρον. Κύρος δὲ

7 ψυλὴν ἐχὼν τὴν κεφαλὴν εἰς τὴν μάχην καθιστάτο. οἱ δὲ

ἵπποι πάντες ἐξων καὶ προμετωπίδια καὶ προστερνίδια. εἶχον

dὲ καὶ μαχαίρας οἱ ἵππεις Ἑλληνικᾶς.

8 Καὶ ἡδη τῇ χρόνῳ ἡμέρας καὶ οὕτω καταφανεῖς ἦσαν 25

οἱ πολέμων ἡμικαὶ δὲ δελεὶ ἐγγύνετο, ἐφάνη κοινορτὸς δόσπερ

νεφέλη λευκή, χρόνω δὲ συγχρό ὑστερον δόσπερ μελανία τις ἐν

tῷ πεδίῳ ἐπὶ πολύ. δεὶ δὲ ἐγγύτερον ἐγνύνετο, τάχα δὴ καὶ

χαλκὸς τίς ἄστραπτε καὶ λόγχαι καὶ αἱ τάξεις καταφανεῖς

9 ἐγνύνετο. καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐω- 30

18 τῷ εὐνούμῳ: i.e., of the whole

19 Ἐριαίως: see the Introd., § 32.

20 διὸν, about; see the note on

c. 2. 15.

<κατὰ τὸ μέσον>: these words

are conjecturally inserted as re-

quired by the sense. We must

supply ἰστηριαν.

αὐτοῖ: contrasted with οἱ δ gboolean,

below, l. 22.

21 πλῆς Κύρου: this has reference

to the helmet alone, as the con-

text shows. Cyrus was otherwise

fully armed.

22 ψυλὴν: pred. The word is

emphasized by its position. Plu-

tarch (Art. 11) states that

Cyrus wore the tiara—the badge

of kingly authority.

οἱ δὲ ἵπποι: ὁ answers to 

μὲν, above,

l. 20. That cavalry horses

should be protected by armor

is recommended by Xen. in his

treatise De Re Egestri XII, 8

(cf., also, Cyrop. VI, 4, 1). It

seems not to have been a Greek

custom.

25 ἡδή τῇ ἡμέρᾳ . . . καὶ: cf. the open-

ing words of the chapter.

26 δικαίος, (early) afternoon. In III,

3, § 11, the word means evening.

When doubt might exist in the

mind of the hearer or reader,

the adj. ἄγων (early) might be

added.

ἐγνύνετο, was getting to be.

ἐφάνη, there appeared. Retain the

Greek order in this graphic de-

scription.

27 λαμψή: a cloud of dust, seen in

the distance, seems white in the

sunshine.

χρόνῳ . . . πολύ, and, some time

afterward, a sort of (το) black-

ness on the plain, extending

over a great distance.

28 καὶ χαλκὸς τίς ἄστραπτε, their

bronze (armor) too (καὶ) began

to flash here and there (τοι).

30 λευκοθώρακες: probably these
cuirasses were of linen (IV, 7, §15).
31 Τισσαφέρνης: normal asyndeton.
32 ἐχόμενοι: cf. ἐχόμενος, above, l.14, and the note.
γερροφόροι: i.e., the Persian infantry. These wicker shields and the wooden Egyptian shields are mentioned (II, 1, §6) as found in great quantities on the battlefield next day.
33 Αἰγύπτιοι: as Egypt was at this time in revolt, these may be assumed to be descendants of the Egyptians whom Cyrus the Great had settled in Persia (Xen., Cyrop. VII, 1, 45).
34 πάντες ... ἐπορεύοντο, all of these were marching nation by nation (a Persian custom), each nation in a solid square. ἐκατὸν τὸ ἔθνος is in apposition with ὀπτοῖο.
36 ἄρματα: retain the Greek order, and observe that ἄρματα has no article, while τὰ δὴ δρεπανηφόρα is purposely postponed. For the partic. καλούμενα, cf. c. 2. 79.
38 διαλείποντα ... ἄλληλοι, at considerab ... one another. See the note on dia-στάντες, c. 5. 11.
37 ἐχὼν: for the pl., cf. c. 7. 95. and the note. With the description here given cf. Xen. Cyrop. VI, 1, 29 and 30.
38 ὄς διακότεεν: ὡς for ὅτε; cf. c. 5. 64, and the note.
39 δὴ ἐντυγχάνον: for δὴν ἐν ἐντυγχάνον, after the implied indir. disc. See the note on c. 3. 19.
ή δὲ γνώμη ... διακόψοντα, the purpose was that they should drive through the ranks of the Greeks and cut them down. The partic. ἐλώνα and διακό-ψοντα, are in the acc. abs., a construction unusual, save with impera. vbs.
40 δὲ πάντες ... ἐκήν: cf. c. 7. 20. The antecedent is τὸ ὀπτοῦ, below.
41 τοῖς Ἑλληνικοῖς: dat. with παρεκ-λεῖτο, the obj. of καλέσας being unexpressed. This is regular in Greek.
βάρων ἀνέχεσθαι, ἐφεύσθη τούτο· οὐ γὰρ κρανγῇ ἀλλὰ συγγ γός ἀνυστῶν καὶ ἡσυχή ἐν ἵσω καὶ βραδεῖς προσῆσαι.

12 Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς συν Πόγρητι τῷ ἑρμηνεί καὶ ἀλλοις τρισάγῃ νς τέταρται τῷ Κλέαρχῳ ἐβδα ἄγεν 45 τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἰη· κἂν τοῦτ', ἐφη, νικῶμεν, πάνθ', ἡμῖν τετεληταί. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὡστα τού εἰσωνυμον βασιλεία—τοσοῦτον γὰρ πλήθει περιή βασιλείας ὡστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εἰσωνυμον ἔξω ἡ— ἀλλ' ὅμως 50 ὁ Κλέαρχος οὐκ ἤθελεν ἀποστάσασα ἀπὸ τοῦ ποταμοῦ τὸ δεξίον κέρας, φοβοῦμενος μὴ κυκλωθεῖ ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτὸ μέλει ὅπως καλῶς ἔχοι.

42 τοῦτο, in this, acc. of specification.

οὗ γὰρ κρανγῇ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (Artox. 7) also speaks of the Greek surprise at the orderly advance of the Persians. συγῇ ὡς ἀνυστῶν, as quietly as possible. ἀνυστῶν is a poetical equivalent of δυνατῶν.

43 εἰς ὅπως, in even line; cf. ὅμως, l. 55.

44 αὐτός, by himself, i.e. unattended. In such cases αὐτός practically = μόνος.

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

46 διὰ . . . ἐν: a causal sentence, with the construction of indir. disc.; cf. c. 5. 90, and the note. The more vivid form of direct speech is at once resumed.

47 τετεληταί: perf. for fut. perf., with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 390).

ὁρῶν, although he saw; so ἀκοων, below.

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

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

διότα: cf. c. 2. 126, and the note.

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

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

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

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

53 διὰ αὐτὸ μοια, that he was taking care. Our idiom would more naturally have, he would see; but the Greek is pres., not fut. ὅτως καλῶς ἔχοι, that all should be
Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ἐν ὁμαλῶς προῆκε̃, τὸ δὲ Ἕλληνικὸν ἦτι ἐν τῷ αὐτῷ μὲνον συνετάττετο ἐκ τῶν ἐτὶ προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεβαίνει ἀποβλέπων εἰς τοὺς πολεμίους καὶ τοὺς φίλους. ἱδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἕλληνικοῦ Ἑπαφὸν Ἕλληναῖος, πελάσας ὡς συναντήσῃ ἦτερον εἰς τι παραγγέλλοι. δὲ ἐπιστημονὴς εἰπε̃ καὶ λέγειν ἐκεῖνον πάσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά. ταῦτα δὲ λέγων θερόβου ἰδοὺς διὰ τῶν τάξεων ἱόντος, καὶ ἦτερον τὰς ὅθερους εἰς. δὲ εἰπε̃ν ὅτι σύνθεμα παρέχεται

well. For the opt. in the obj. clause, see the note on ὡς σφαγα, c. 1. 21. Plutarch (Arctos. 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, δὲ (i. e. Κλαρχος) ἀπὸ μέλαιν εἰπὼν ὅπως ἔξει καλλιστα, τὸ τῶν διαφθέρειν. In this view modern scholars have generally concurred.

54 τὸ μὲν βαρβαρικὸν στράτευμα: i. e. the king’s army.
55 ὁμαλῶς: cf. ἐν ἰσθε, above, l. 43. συνετάττετο, was completing its formation.
56 τῶν ἐτὶ προσιόντων: the army marched in column, so that the line was long.
57 κατεβαίνο: attentive observation from a point of outlook (κατα-).
58 Ἑπαφὸν Ἕλληναῖος: the first mention of Xen. in the Anabasis. For his position in the army, see III, 1, §§ 4 ff., and the Introd., § 4. Note the modest omission of the art. with Ἕλληναῖος.

Πελάσας ὡς συναντήσαι, coming up to meet him. πελάσας is one of Xen.'s poetic words. ὡς stands here for ὡς, as above, l. 38.
60 δὲ τι παραγγέλλω, whether he had any commands to give.

ἐπιστημονής, reining in (his horse).

61 τὰ ἱερὰ: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγα were omen drawn from the movements of the victims. It is now held that ἱερὰ was the general term for sacrifice and that σφάγα denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of καλά.

62 ταῦτα . . . λέγων, while saying this; note the tense.

θεροβοῦ . . . λόγος: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς . . . ὧν: dir. interrog., in an indir. ques. Just below we have
δεύτερον ἦδη. καὶ δὲ ἑθαύμασε τὸς παραγγέλλει καὶ ἤρετο δ', τι εὖ τὸ σώματα. δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 68
17 ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαι τε, ἐφη, καὶ τούτῳ ἔστω. ταύτα δ' εἴπον εἰς τὴν αὐτοῦ χώραν ἀπῆλανε.

Καὶ οὐκέτι τρία ἡ τέτταρα στάδια διεικήθην τὸ φάλαγγε
ἀπ᾿ ἄλληλον ἥνικα ἐπαίνων τε ὑπὲρ Ἐλληνες καὶ ἠρχοντο
18 ἀντίοι λέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινε τι τὸ τῆς φάλαγγος, τὸ ὑπολειπόμενον ἢξατο δρόμῳ θεῖν· καὶ ἀμα
ἐφθέγξαντο πάντες οἶον τῷ Ἐνυαλῷ ἐλελίζοντες, καὶ πάντες δὲ
ἐθεοῦν. λέγουσι δὲ τίνες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

δ', εἰπ. Both forms are common. Note, also, the free use of the
indic., instead of the opt., in this
section.

64 δεύτερον: the watchword was
passed down the line and back
again.

65 ἦδη: brought into prominence by
its postponement.

καὶ δς, and he (Cyrus). The rel.
with demonstrative force is
found chiefly in this phrase (G.
1023, 2; H. 655a; B. 144a).

66 ἄλλα δέχομαι, well, I accept it.
tοῦτο ἐντο, so be it. This probably
means no more than be this the
watchword; not as some have
assumed, may victory be ours.

67 χῶραν: cf. c. 5. 101. Where was
Cyrus’ position?

68 τὸ φάλαγγα: for the form ῥ', as
a fem. see G. 388; H. 272a; B. 144.

69 ἐπαίνων: see the Introd., § 30.

70 ἠρχοντο: these augmented forms
are always, in Attic prose, to
be referred to ἐρχομαι, never to
ἐξεκύμαι.

71 ἄλλα δέχομαι: see the note on προτέρα,
c. 2. 142.

72 Ἐνυαλή: an epithet of Ares, the
destroyer; cf. V, 2, § 14.

73 λέγουσι: see the note on προτέρα,
c. 2. 142.
εδούπησαν φόβον ποιούντες τούς ἵππους. πρὶν δὲ τὸξεμα
75 ἐξεκνείσαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-
tαύθα δὴ ἐδώκων μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ
ἀλλήλους μὴ θείν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαί. τὰ δὲ 20
ἀρματα ἐφέροντο τὰ μὲν δὲ αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
dιὰ τῶν Ἕλληνων κενὰ ἡμόχων. οὐ δὲ ἐπεὶ προτίθομεν, διά-
5οτάντο· ἐστὶ δ' ἄστις καὶ καταλήφθη ὁσπερ ἐν ἱπποδρόμῳ
ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τούτοι παθεῖν ἔφασαν, οὐδ' ἀλλος
dὲ τῶν Ἕλληνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεὶν οὐδὲς
οὐδέν, πλὴν ἐπὶ τῷ εὐνύμφῳ τοξευθηναλ τις εἶλεγον.
Κύρος δ' ὅρων τούς Ἕλληνας νικώντας τὸ καθ' αὐτοὺς καὶ 21
88 διάκοντας, ἣδόμενοι καὶ προσκυνούμενοι ἥν ὡς βασιλεὺς ὑπὸ
other interpolated note, not by
Xen. On this view τινες design-
nates other historians; others
consider that Xen. is quoting
statements made by certain of
the Greeks themselves after the
battle, which seems very un-
likely. With the whole passage
cf. IV, 5, § 18.
74 ἡσύχασαν is a poetic word; Xen.
has also the noun δεύτερος, II, 2,
§ 19.
πρὶν δὲ . . . ἐξεκνείσαι, freely, be-
fore the Greeks were within bow-
shot of them. For the syntax
of πρὶν, see the note on c. 2. 153.
76 κατὰ κράτος: cf. ἄρα κράτος,
above, l. 4.
ἐβόων: cf. l. 5.
77 οἷς δρόμῳ: here the phrase im-
plies breaking ranks.
τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δέ: par-
titive apposition (G. 914; H.
624d; B. 310).
78 ἐφέροντο: the vb. often denotes
violent, uncontrollable motion;
cf. IV, 2, § 3. The pl. vb. (see the
note on c. 2. 38) is perhaps to
be explained by the assumption
that Xen. thinks of the chariots
severally, rather than collect-
ively.
79 κενὰ ἡμόχων: the gen. as with
ἐρήμος, c. 3. 30.
ἐπεὶ προτίθομεν: see the note on
ἀνέρξατο, c. 2. 40.
διαστατο, opened ranks. Note
the prep., and cf. διαλειτοῦτα,
above, l. 36.
80 ὅτι δ' ἄστις, there was one man
who. The Greek expresses the
indefinite idea by the rel.; Eng.
by the antecedent. In these
phrases the vb. is generally pre-
sent, even in cases where the
past would seem more logical.
Cf. the note on ἤν ovs, c. 5. 35.
Xen. plainly refers to a single
individual; cf. τοῦτον, below.
καὶ, actually.
81 ἐκπλάγεις, scared out of his wits.
οὕτος . . . οὗτος, not even . . . nor.
82 οὖσα οὖση: indef. words assume
neg. form in a neg. sentence; see
the note on οὔση, c. 2. 152.
84 τὰ καθ' αὐτοὺς, those opposite
them, another collective neut.
85 ἣδόμενοι . . . προσκυνούμενοι:
both concessive. For the latter 

Note the change to the ideal 

vb., cf. c. 6. 60.

form (less vivid fut.).

86 οὐδ᾽ ἂν, not even thus, resuming 

ημέρα...χρόνος: the dat. of time 

the preceding partics. For the 

commonly has the prep.

use of ἂν (always accented) in 

ἀν...ἀορθάνωσι: direct, ἂν...

the sense of ὅτε, see G. 138, 3; 

ἀορθάνωσι; see the note on ἂν 

H. 120. It survives in prose only 
eirai, c. 3. 29.

after an intensive, καὶ or ὀδὲ 

93 καὶ...δὴ τότε, and so in this 

(μηδὲ).

case. δὴ often introduces the 

συναπεραμένην ἡχον, keeping in 

particular instance of a general 

close order.

truth. Cf. c. 3. 65.

87 ἐπεμελέτο, waited to see, 

95 αὕτω: with ἑκπροσθεν.

followed by an indir. ques.

96 ὡς εἰς κύκλωσιν, as if to sur-

88 ἦδεν αὕτων ὅτι, knew that he. 

round (the enemy). For this 

For the prolepasis, see c. 1. 20, 

movement, see the second posi-

and the note.

the plan.

90 μεθ᾽...αὕτων, holding the 

98 τοῖς ἐξακοσίοις: see l. 20.

centre of their own force.

99 τοῖς ἔκκαισιλίοις: see c. 7. 55 f.

91 οὕτω: resumes the partic., and 
The words are p.stponed to em-

is itself explained by the follow-

phasize the contrast—six hun-

condition. clause.

άν ὅ: the condit. is general (G. 
dred men routed six thousand.

1. 393. 1; H. 894; B. 609).

100 αὕτως...χειρι, himself with 

92 καὶ εἶ...χρῆσθων, and, should 

his own hand. αὕτως is redun-

they wish to give any orders.
Ἀρταγόρας τὸν ἄρχοντα αὐτῶν. ὡς δὲ ἣ τροπὴ ἐγένετο, 25 διασπεῖρονται καὶ οἱ Κύρος ἑξακόσιοι εἰς τὸ διόκειν ὀρμήσαντες, πλην πάνω ὄλγοι ἀμφὶ αὐτῶν κατελείφθησαν, σχεδὸν οἱ ὀμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ἐν καθορᾷ βασιλέα καὶ 26 τὸ ἀμφὶ ἐκείνων στῆφος· καὶ εὐθὺς οὐκ ἤνεσχετο, ἀλλ’ εἰπόν, Τὸν ἄνδρα ὄρῳ, ἵπτο ἐπ’ αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τυτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἰατρὸς, καὶ ἱάσθαι αὐτὸς τὸ τραύμα φησὶ.

Παίνοντα δ’ αὐτὸν ἀγοντίζει τις παλτῷ ύπὸ τὸν ὀφθαλμὸν 27 βιασῶς·· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφὶ αὐτοὺς ὑπὲρ ἐκατέρων, ὅπωςοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ’ ἐκείνῳ γὰρ ἦν· Κύρος δὲ

101 Ἀρταγόρας: see Plutarch, Artox. 9, for an account of the combat between the two.
102 εἰς τὸ διάκον, in pursuit.
103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140. 
οἱ ὀμοτράπεζοι καλούμενοι, his table companions, so called. This was a title of honor among the Persians for the king’s most trusted and most devoted followers. They were allowed to dine in the same room with the king, or in one immediately adjoining. No one might sit at the king’s own table. In I, 9, 31 they are called συντράπεζοι.
104 καθορᾷ, he caught sight of (properly used of one looking down [κατά-] from a point of vantage).
105 στῆφος: doubtless the king’s ὀμοτράπεζοι, loyally rallying to his defense, although the main body of the 6,000 had fled.
σὸν ἤνεσχετο, lost control of himself. For the double augment, see G. 514; H. 361a; B. 175 note.
107 Κτησίας: see the Introd., § 30. He was for years the Persian court physician. Xen. mentions him only here and below, l. 112.
καὶ ἱάσθαι .. · .. φησι, and declares that he himself healed the wound. It is not necessary to assume that the rel. δὲ has fallen out after ἰατρὸς. ἱάσθαι, if right, is the impf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, ἱάσαις.
108 τὸ: Mithradates, in Ctesias’ account.
110 μαχόμενοι: translate as if gen. abs. The structure of the sentence shifts, so that, instead of the expected vb., we have the indir. ques., ὅπωςοι ἀπέθνησκον. Diodorus, perhaps drawing from Ephorus, a historian of the fourth century B.C., states that over 15,000 fell on the side of Artaxerxes, and 3,000 of Cyrus’ barbarian troops.
112 ἀπέθνησκον .. · .. ἱάσθαι: the
imperf. of the multitude, the aor. of the individual.

113 ἐκατον: κακαί is a passive of τῆμι: were laid low.

114 'Αρταπάτης: see c. 6, 61.

116 περπατεῖν, to have flung himself about him.

αὐτῷ: the dat. is due to the compound vb. (G. 1179; H. 775; B. 3.4); cf. Κύρω, below.

117 οὐράνιον ἐπισφάξασθαι: the reflexive is redundant with the mid. vb., but serves to emphasize the reflexive idea (cf. αὐτός ... ἐπισφαξαί, 1. 100). As a rule, the simple mid. is used of actions that are normal or natural, the act. with the reflexive of actions that are abnormal.

119 ἐφόρει, wore. ἐφορέω is the frequentative of φέρω.

ἀπερ ... Περσῶν: for the dress and decorations of the Persian noble, see I, 2, § 27, and I, 5, § 8.

Chapter IX

This chapter is noteworthy as being, perhaps, the oldest bio-

graphical sketch in literature. It is, of course, idealized. Xen. portrays only the favorable sides of his hero's character; yet modern historians have generally followed him. It is striking that Xen. interrupts his account of the battle in order to introduce this sketch. Cf. the biographical sketches in II, 6.

1 ἀνὴρ ὅν, a man who was.

Περσῶν: partit. gen. with the following superlatives.

τὸν ... γενομένων: note the effect of the third attrib. position; see the note on c. 5, 7, and cf. Κύρων τὸν ἄρχατον, below.

2 Κύρων τὸν ἄρχατον: Cyrus the Great, the founder of the Persian Empire (b.c. 560–529). Of his character and training Xen. gives an account in his Cyropaedia.

3 παρά: of the agent, like the normal ὅτι; cf. ἐκ, c. 1. 28, and II, 6, § 1, in an exactly parallel phrase.

τῶν ... γενομένων, who are reputed to have been intimately acquainted with Cyrus.
ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι παις ὄν ὁτ’ ἐπαιδεύετο 2
καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα
κράτιστος ἐνομιζότο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν 3
παῖδες ἐπὶ ταῖς βασιλείας θύραις παιδεύονται. ἐνθα πολλὴν
μὲν σωφροσύνην καταμάθοι ἀν τις, αἰσχρὸν δ’ οὐδὲν οὐτ’ ἀκούσαι
οὐτ’ ἰδεῖν ἔστι. θεῶνται δ’ οἱ παῖδες καὶ τιμωμένοι ὑπὸ βασι- 4
λέως καὶ ἀκούοντι, καὶ ἄλλοις ἀτεμαζομένοις: ὡστε εὐθὺς παῖδες
ὀντες μαθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἐνθα Κῦρος αἰδή- 5
μονεστάτος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
πρεσβυτέροις καὶ τῶν ἐαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,
ἐπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρήσθαι: ἐκρίνων
δ’ αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοινι- 10
σεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπει δὲ τῇ ἐ
ἡλικίᾳ ἐπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι
φιλοκινδυνότατος. καὶ ἀρκτὸν ποτὲ ἐπιφερομένην οὐκ ἐτρεσεν,

4 πρῶτον μὲν: continued by ἐπει δὲ,
in § 6 and again in § 7.

ἐτι παις ὄν, while still a boy.

5 πάντα, in everything. The para-
nomasia (πάντων πάντα) seems to
have been pleasing to the Greek
ear; occurrences are common.

7 θύραις: cf. c. 2. 69, and the note.

8 σωφροσύνην: this was the prime
virtue in the eyes of the Greek.
We have no equivalent word. It
may be rendered, in various con-
nections, by temperance, modest-
ity, self-control, or even wisdom.
Note the stress that falls on the
obj. because of its position; cf.
ἀισχρὸν δ’ οὐδὲν, below.

9 ἥστα: for the meaning and the
accent, see the notes on c. 2. 43
and c. 5. 11. We may question
whether this statement is liter-
ally true.

τιμωμένοις: sc. τιμασ.
11 αἰδημονόστατος: note the em-
phatic position. The word would
naturally follow πρῶτον μὲν.

12 τοίς τε . . . πείθεσθαι, and to be
even (καί) more obdient to his
elders than his inferiors (were).
τε, standing alone, without a
balancing word (τε, καί, οὗτε, or
μητε), is unusual in prose.

14 φιλιππότατος: sc. ἐδόκει εἶναι.
χρήσθαι, to manage; sc. ἐδόκει,
simply.

ἐκρίνων: the indef. third pers.; so,
very commonly φάστ, they say.

15 ἵπποι: the gen. depends on the
following adj. (G. 1142; H. 754a;
B. 351).

16 ἐπει . . . ἐπρεπε, freely, when
he was of the proper age.

18 ἀρκτὸν: the word is epicene (G.
158; II. 127).

ἐπιφερομένην: cf. ἐφέροντο, l. 78, and
the note.

οὐκ ἐτρεσεν: a poetic vb. in a preg-
nant sense (did not flee from).
άλλα συμπεσών κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἑπαθεῖν,
δὲν καὶ τὰς ὁπελᾶς ἐλέεν, τέλος δὲ κατέκανε ταῖς τῶν πρῶτων 20
μέντοι βοηθήσαντα πολλοῖς μακαριστοῖς ἐποίησεν.

7 Ἐπεὶ δὲ κατετέμφθη ὑπὸ τοῦ πατρὸς σατράπης Δυδίας τε
καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ
πάντων ἀπεδείχθη ὡς καθήκει εἰς Καστωλοῦ πεδίον ἀθροῖ-
ζεθαί, πρῶτον μὲν ἐπεδείξειν αὐτὸν ὑπὲρ πλείστον ποιοίτο, 25
eἰ τῷ σπείσατο καὶ εἰ τῷ συνθοῖτο καὶ εἰ τῷ ὑπόσχοιτο τι,
μὴ διαμῶς ψεύδεσθαι. καὶ γὰρ οὐν ἐπίστευον μὲν αὐτῷ οἱ πόλεις
ἐπιτρέπομεναι, ἐπιστεῦον δὲ οἱ ἄνδρες· καὶ εἰ τοῖς πολέμοις ἐγέ-
νετο, σπευσάμενον Κύρου ἐπίστευε μηδὲν ἀν παρὰ τὰς στρατάς

19 συμπεσών, grappling with it
the bear. Cf. περισσῶν, l. 116.
τὰ μὲν . . . τέλος δὲ: not infre-
quently some other word than τὰ stands with δὲ, balancing τὰ
μὲν. τέλος is adv. acc.
30 κατάκαμοι: for this poetic vb., see
the note on c. 6. 8.
καὶ . . . μέντοι, and yet; i.e. de-
spite the fact that help had been
unnecessary.
31 πολλοῖς . . . ἐποίησεν: see c.7.24,
and the note.
32 κατετέμφθη: i.e. down to the
coast.
σατράπης, as satrap; see c. 1.15, and
the Introd., § 24.
33 Φρυγίας τῆς μεγάλης: i.e. the
Persian province, as contrasted
with the region in N.W. Asia
Minor, also called Phrygia by
the Greeks. Consult the map.
Note again the third attributive
position.
στρατηγὸς δὲ καὶ: emphatic; cf.
c. 1. 6.
34 πάντων . . . οὶ: in the parallel
passage, just cited, we have more
exactly πάντων δοῦλοι.
οἱ καθήκει, whose duty it is.
35 πρῶτον μὲν: balanced, loosely,
by φανερῶς δὲ in l. 36.
ἐπεδείξειν αὐτὸν ὑπὲρ: for the prolepsis
see the note on τῶν βαρβάρων,
c. 1.20.
ὑπὲρ πλείστον ποιοίτο, counted it of
the utmost importance. Cf. περὶ
παρτός, in l. 57. In these phrases
the old sense of περί, above, sur-
vives. The following conditions
are all general, and would have
δὲν with the subj. in direct
speech. Note the climax: a
public contract, a private con-
tract, a mere promise.
36 τῷ: i.e. τῷ; see G. 418, 1; H.
277; B. 148.
συνθοῖτο: for the form, see G. 741;
H. 445b; B. 170, 4; cf. προοίμο
(προοὴμι) l. 31.
37 καὶ γὰρ, and (this policy had
its effect) for.
ἐπιστεῦον μὲν . . . ἐπιστεῦον δὲ: an
instance of anaphora (see the
Introd., § 39), a figure much af-
fected in rhetorical passages.
The Greek order may be retained
if we render, he won the con-
fidence of.
39 μὴν ἀν . . . πᾶλιν: direct,
οδὲν ἀν... τάδειμ. The change of the neg. from οδὲν to μηδὲν is due to the vb. of belief, ἐπίστευε; cf. μη παύεσθαι, c. 2. 12.

παρά, contrary to.

31 ἢκοθαί: cf. προσῆρα, c. 2. 142, and the note.

Μιλήσων: by metonymy for the less personal Μιλήτου. For the fac's, see c. 1. 32 ff., and the Introd., § 28.

33 καὶ γὰρ... ἔλεγεν, freely, he showed both by word and deed.

34 προοίμο: see the note on συνβόητο, above, l. 26. The potential opt. with the neg. is often the strongest form of denial.

ἀπαξ: often used with temporal and conditional particles, like the Eng. once. It is to be distinguished from the indef. τοτέ, once upon a time.

οὐδ' εἰ... πράξειαν, no, not though they should become still fewer (in numbers) and should be in still greater straits. For this use of πράττω, see the vocab. The opt. are due to the condit., not to indir. disc. Note the anaphora, ἦτο μὲν... ἦτο δὲ.

36 φανερὸς δ' ἦν... παρόμενος, it was plain, also... that he en-

deavored. Cf. the use of ἔκλος, c. 2. 70, and the note. Greek strongly prefers personal constructions.

εἰ τι... τοῦθεν: a past general condition. This, with the corresponding relative and temporal constructions, is of frequent occurrence in this chapter, as was to be expected from the character of the subject-matter. The student will do well to review the matter in the grammar (G. 1393, 2; 1431, 2; Ἑ. 894, 2; 914B, 2; B. 610; 625). Note the ease with which ταύτα takes two accs., the inner and the outer obj. (G. 1073; Ἑ. 725a; B. 340); cf. l. 38, where the advs. ἐς and κακῶς supply the place of one acc.

37 καὶ εὐχὴν δὲ... ἐς ἐκεῖνο, and a prayer of his, too, men used to report, how he prayed. Exactly similar is Acts 20:35, Remember the words... how he said.

38 τοσοῦτον χρόνον... ἢστε, long enough to. ἢστε, until, is one of Xen.'s poetic words. It has no footing in any other prose author of the classic period. The same may be said of ἀχρ (Π. 3, § 2).
12 οὖντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ
tῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρῆματα καὶ πόλεις καὶ τὰ 40
13 έαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τούτ' ἂν τις εἰπτοὶ ὡς
tοὺς κακούργους καὶ ἄδικους εἰς καταγελάν, ἀλλὰ ἀφεδέστατα
tάντων ἐτιμωρεῖτο. πολλάκις δ' ἂν ἰδεῖν παρὰ τὰς στειβομένας
όδους καὶ ποδῶν καὶ χειρῶν καὶ ἄφθαλμων στερομένους ἀνθρώ-
πονς. δοστ' ἐν τῇ Κύρου ἄρχῃ ἐγένετο καὶ Ἐλληνι καὶ βαρ- 45
βάρφο μηδὲν ἄδικοντι ἄδεως πορεύεσθαι ὅπω τις ἴθελεν, ἔχοντι
ὅτι προχωροὶν.

tos is the normal word, although
μέχρι also occurs, and προί is
regular after real or implied
negatives.
39 ἀλεξόμενος, paying like for like,
another poetic word (see c. 3. 31,
and the note).
πλείστοι δὴ, by far the greatest
number.
αὐτῷ . . . ἐφ' ἡμῶν, to him above
all other men of our time. The
dat. follows προέσθαι, below. ἐν
γε ἀνδρὶ stands in apposition
with αὐτῷ. It adds a superla-
tive force; hence the partit. gen.
tῶν ἐφ' ἡμῶν.
40 χρῆματα . . . σώματα: note the
climax.
41 προέσθαι, entrust. Contrast the
meaning, abandon, above, l. 34;
yet note that both usages come
from the same original meaning.
οὐ μὲν δὴ . . . ἂν, not, however,
that anyone might say this, that.
In connection with δὴ, οὐ μὲν often
retains its original force as a
particle of asseveration (= μὴν).
τούτῳ, in such phrases, regularly
looks forward; cf. c. 7. 36.
42 κακοφρύγους καὶ ἄδικους: oneclass,
therefore the art. is expressed but
once; cf. c. 7. 10, and the note.
katageleän: the word implies with
impunity; cf. II, 4, § 4.
43 ἂν ἰδεῖν: see c. 4. 24; 5. 11, and
cf. ἐγένετο, below, l. 45.
44 ἄδικος: the Persians maintained
a system of roads connecting the
different satrapies, although no
other people in antiquity built
roads as the Romans did. The
Greeks themselves were not
road-builders, using their ships
as a means of communication;
hence Greek writers often re-
mark upon the Persian high-
ways.
ποδῶν: this and the following gens.
depend upon στερομένους. Barba-
rous mutilations have character-
ized oriental methods of punish-
ment in all ages.
46 μηδὲν ἄδικοντι: the neg., μηδὲν,
shows that the partic. is con-
ditional.
δη τις ἴθελεν, wherever he chose.
Note the indic. ἴθελεν. With
words indefinite in themselves
the indic. is often found, instead
of the subjv. (with ἄν), or the
opt.; see G. 1432; H. 918 (cf.
894c). Cf. ἀφινεῖτο, c. 1. 18.
47 δὲ τι προχωροῦν, whatsoever it
was to his interest (to have).
Τούς γε μέντοι ἄγαθοις εἰς πόλεμον ὑμολόγητο διαφερόντοις τιμᾶν. καὶ πρῶτον μὲν ἂν αὐτὸ πόλεμος πρὸς Πιοσδᾶς 50 καὶ Μυρωνί. στρατευόμενος οὐν καὶ αὐτὸς εἰς παύτας τὰς χώρας οὖς ἔφρα ἐθελόντως κινδυνεύειν, τούτως καὶ ἀρξώντας ἑποίει ἂς καταστρέφει τοὺς χώρας, ἐπειτα δὲ καὶ ἀλλοις δόρους ἐτίμα· ὡστε 15 φανεσθαί τοὺς μὲν ἄγαθοις εὐδαμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἄξιος εἶναι. τοιγαροῦν πολλὴ ἂν ἀφθονία 55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὥστι τις οἶοι τὸ Κύρον αἰσθή- σεθαί. εἰς γε μὴν δικαίοσύνην εἰ τις φανέρος γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἑποίειτο τούτους πλουσιοτέρους ἦν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδοῦντων. καὶ γὰρ οὖν 17 ἄλλα τε πολλὰ δικαίως αὐτῷ διεξερήσετο καὶ στρατεύματι ἀλή-

48 τούς γε μέντοι ... τιμᾶν: the emphasis due to the order is best retained by τοὺς. Eng. paraphrase, it was, however, the brave that he honored especially. ὑμολόγητο is personal. It may be rendered by a subordinate clause, as all men acknowledged. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

49 πρῶτον μὲν: these words go, in effect, with ἀρχοντας έτολε, below, 1. 51, and are balanced by ἐπειτα δὲ, 1. 52. The clause, ἂν ... πόλεμος, may be made subordinate in translating.

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

51 ἕφα: indic., as θέλει, above.

52 ἂς ... ἕφα: incorporation; cf. c. 1. 23, and the note.

55 δικαίως: see the note on ἐτις ... τιμήσει, 1. 36.

Κύρον: note the force of the proper name used instead of the pronoun.

56 εἰς γε μὴν δικαίοσύνην: with ἐπιδείκνυσθαι (show himself conspicuous in), but doubly emphasized by its position and by the parts. Note that the sentence closes with the words τῶν ... φιλοκερδοῦντων, thus contrasting the opposite ideas.

φανέρος: cf. c. 2. 70, and the note.

57 περὶ παντὸς ἑποίειτο: cf. περὶ πλεί- στον ποιεῖτο, 1. 25.

τούτων: after the general τοις, as πάντας after δοτις, c. 1. 18.

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

58 ἦν: governed by ποιεῖν.

ἐκ τοῦ ἀδίκου: cf. ἐκ τοῦ δικαίου, below, 1. 66. ἐκ gives the source, and so, not infrequently, the means. Cf. its use of the agent, c. 1. 28.

59 δικαίως, faithfully.

αὐτῷ: dat. of advantage, not of the agent.
καὶ: singling out an important fact after ἀλλα; cf. c. 3. 13, and the note.

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

ἐκρήσατο, acquired, secured. The aor. is ingressive; cf. the note on ἐγέρση, c. 1. 45. Contrast διαχελώσατο, above.

ταλαντά: the means of motion is normally expressed in Greek; hence the frequent use of πλέω.

ἐγγυόμεν: again ingressive, although second aor.; cf. ἐπιχον and ἐπηχα.

ἐπάρχων, to serve. κατὰ μήνα, monthly.

τί: inner obj. of ἐπηρεάσατο.

οὐδέν . . . προσφημία, in the case of no one did he ever allow his zeal to go unrewarded.

κράτιστοι δή: cf. πλείστοι δή, 1. 39.

Ἀλσήθιον: personal in Greek, impersonal in Eng. Render, it was said that Cyrus had. Κῦρω is dat. of possessor.

δύνα: partic. in indir. disc.; so the two following participles.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἀδίκου, l. 58.

Trans. as an adj. with οἰκονόμον.

ἡ ἄρχον γύρα: incorporation, as above, l. 52, ἡ κατεστρέφετο γύρα, but here the antecedent is attracted to the case of the rel. ἄρχω follows, of course, the construction of ἄρχη.

οὐδένα . . . ἀφελέτο, he would never deprive him of it. The ἂν is iterative (G. 1298; H. 835a; B. 568). Note that this gives the aor. the force of the impf.; with an impf. ἂν, in this sense, is sometimes found, but is never necessary. For οὐδένα after τως, cf. the note on οὐδέν above, l. 63. Observe that pl. vbs. follow. For the two accs. (χώραν being understood), see G. 1069; H. 724; B. 340. Cf. ἐκρυπτέν, below, l. 70.

ἐπέπερκε: a poetic vb. used several times by Xen. (again in III, 3, §18). For the tense, see the note on κέκτηση, c. 7. 16.

οὐ γὰρ φθονῶν . . . πειράματο, for he plainly did not envy . . . but sought. Distinguish between φανερωθεῖ with the infin. (seem to
be) and φαλέσθαι with the participle. (manifestly to be).

73 φίλους: doubly emphasized by its position and by the following parts. It is the obj. of θεραπεύειν, l. 76.

δενός: the rel. is conditional; hence the opt. 

δύσας: quoted after γνώρις.

74 ἵκανον...καταφέρασσα, judged to be adequate co-workers in whatever he might wish to accomplish.

75 τρο̂ς πάντων: τρός, of the agent, is rare.

76 αὐτὸ τὸ τοῦτο...ἐπιθυμοῦντα, the very thing, on account of which he thought he had need of friends, namely, that he might have co-workers, he on his own part (καὶ αὐτὸς) sought to bring about by being a most energetic co-worker with his friends in whatever he saw that each of them desired. αὐτὸ τὸ τοῦτο is obj. acc., but, instead of expressing the governing vb. (e. g. πράττειν or παρέχειν), the writer substitutes the more explicit phrase, συνεργός...ἐίναι κ. τ. λ. Exactly similar is III, 5, § 5. In Eng. the sentence may be rendered as above or αὐτὸ τὸ τοῦτο ὀφει...ἐίναι may be rendered, for the very reason for which. In that case ὀφει...ἐίναι follows naturally. ὀφει is used, not the simple ὁφη, because of the preceding intensive, αὐτὸ τὸ τοῦτο is governed by συνεργός, ὀφη by ἐπιθυμοῦντα.

79 εἶπε γέ αὖήρ: cf. l. 39, εἶπε γέ αὖήρ. 80 πάντων δὲ μάλιστα, above all men.

δυσίδου: force of the prep.? Cf. c. 5, 11.

81 δὲντο: i. e. τρός τὸ τοῦτο δὲντο. The gen. depends on δέμενον.

83 ὡς...ὡς: giving the idea of the sender.

καὶ...ἐφασα, also in the case of these they (i. e. people generally) said that he was wont to say. λέγειν is impf. infin. Cf. ἧσθαι, c. 8, 108, and the note.
τούτων λέγειν αὐτὸν ἐφασαν δι᾽ τὸ μὲν ἐαυτοῦ σῶμα οὐκ ἄν
dύνατο τούτους πάσι κοσμηθῆναι, φίλους δὲ καλὸς κεκοσμήσατο. 85
μένους μέγατον κόσμον ἀνδρὶ νομίζει. καὶ τὸ μὲν τὰ μεγάλα
μικὰς τοὺς φίλους εἰ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ
dυνατότερος ἦν· τὸ δὲ τῇ ἑπιμελείᾳ περείναι τῶν φίλων καὶ
tῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἐμοίυγε μᾶλλον δοκεῖ ἀγαστὰ
25 εἶναι. Κύρος γὰρ ἐπεμπε βίκους οἰνὸν ἡμιδεῖς πολλάκις 90
ὅποτε πάνω ἥδου λάβοι, λέγων ὅτι οὕτω δὴ πολλοῦ χρόνου
tούτου ἡδόνι οἶνῳ ἐπιτύχω. τούτων οὖν σοι ἐπέμψε καὶ
deίταλ σοι τῇ μέροι τούτων ἐπειδεῖν σὺν σι μᾶλλον φίλεις.
26 πολλάκις δὲ χήνας ημιβρώτους ἐπεμπέ καὶ ἄρτων ἡμίσεως καὶ
ἀλλα θοιαίτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτων ἡσθῃ 95
27 Κύρος. Βουλεῖται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπως δὲ χιλὸς
σπάνιος πάνιν εἴη, αὐτὸς δὲ δύνατο παρασκευάσασθαι διὰ τὸ
πολλοῦ ἐχειν ὑπηρέτας καὶ διὰ τὴν ἑπιμελείαν, διαπέμπων
ἐκεῖνε τοὺς φίλους τοῖς τὰ ἐαυτῶν σώματα ἄγονων ἵπποις

84 οὖν δὲ δύνατο: potential opt.; ρουμίζω, opt. in indir. disc.
86 καὶ τὸ μὲν . . . θαυμαστόν, now for him to outdo his friends in
confering great benefits was nothing strange. τὰ μεγάλα is
emphasized by its separation from ἐν τούτῳ, of which it is the
inner obj.
89 τῷ προθυμεῖσθαι: dat. of respect, as the preceding ἑπιμελεία.
ταύτα: resuming τὸ . . . περείναι, which, owing to the two expla-
natory dat., has the effect of a pl. ἀγαστά, used several times
by Xen., is rare in Attic Greek.
91 οὕτω . . . χρόνου, not for a long
time. For the gen., see G. 1138; H. 759; B. 359.
92 τούτων: the gen. follows the
comp. ήδων.
93 ἐπεμψε: the tense used by the mes-
senger; cf. the epistolary impf. in Lat. With the shift from
ἐπέμψε to δεῖται, cf. that from ἴσθη to βουλεῖται below, l. 96.
93 σὺν οἴς: i.e. σὺν τούτων οἰσ.
95 ἐπιλέγειν, to say (in addition to
the gift).
96 τούτων: partit. gen. with γεύ-
σασθαι. Cf. ἱψίμνης, c. 6. 57. To re-
ceive gifts from the king’s table
was accounted a high honor.
97 σπάνιος πάνιν: the adv. gains
force by its postponement. Cf.
2. 121.
99 ἰδίᾳ τὸ . . . ἵππαν: parallel with
ἐπιμελείαν. Cf. above, l. 89. The
matter of supplies was carefully
attended to by Persian military
officials.
99 ἄγονων: partic., in agreement
with ἵπποιν. σώματα is its obj.
Observe that ἵπποι refers to
100 ἔμβάλλειν τούτον τὸν χιλὸν, ὡς µὴ πεινῶντες τοὺς ἐμνυότι φίλους ἄγωσιν. εἰ δὲ δὴ ποτὲ πορεύοντα καὶ πλείστοι μέλλονεν ὅψεσ-θαι, προσκαλῶν τοὺς φίλους ἐσπουδασμολείτω, ὡς δηλοὶ οὐς τιµᾷ. δοστε ἐγὼ μὲν γε εξ διν ἀκούω οὐδένα κρίνω ὑπὸ πλειώνων πεφιλήσαν εὐτε Ἐλλήνων οὗτε βαρβάρων. τεκµήριον δὲ 105 τούτον καὶ τόδε. παρὰ µὲν Κύρου δούλου ὄντος οὐδέκα ἀπήγε 29 πρὸς βασιλέα, πλὴν Ὄροντας ἐπεχείρησε· καὶ οὗτος δὴ ἐν φετο πιστῶν οἱ εἶναι ταχὺ αὐτῶν ἡδε Ἐπίφως φιλαίτερον ἡ ἑαυτῶ. παρὰ δὲ βασιλέως πολλοί πρὸς Κύρον ἄπηλθον, ἐπειδὴ πολλοὶ ἀλλήλοις ἐγένοντο, καὶ οὗτοι µέντοι οἱ µάλιστα ὑπ’ αὐτοῦ ἀγαπώµενοι, νοµίζουντες παρὰ ΚύρΦ ὄντες ἀγαθοὶ ἀξιωτέραις ἀν τιµῆς τυγχάνειν ἢ παρὰ βασιλεί. μέγα δὲ τεκµήριον καὶ τὸ ἐν 30 τῇ τελευτῇ τοῦ βλου αὐτῷ γενόµενον ὅτι καὶ αὐτὸς ἦν ἄγαθος καὶ κρίνειν ὅρθως ἐδύνατο τοὺς πιστοὺς καὶ εὐνους καὶ βεβαλοὺς.

106 οὗτος δὴ: contemptuous. For the facts, see c. 6. 18.
107 οἱ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστῶν.

αὐτῶν: here resuming the preceding rel. For this o⁉ is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj.

φιλαίτερον: G. 352; H. 250b; cf. B. 132, 2. The form is a rare one.

We have μᾶλλον φίλους, c. 1. 19.

109 ὑπ’ αὐτῶν: i.e. the king.
110 ἀγαπώµενοι, beloved, and therefore honored.

ὁτί: equivalent to σι ὅτι.

ἂν . . . τυγχάνειν: direct, ἂτι τυγχα-νοµέναι.

111 τὸ . . . γενόµενον, that which happened. With τεκµήριον, ὅτι is again omitted.

113 τοὺς: expressed but once with the three adj., since they designate a single class. Cf. φίλοι καὶ συντάξειοι, il. 114 f.
31 ἀποθνῄσκοντος γὰρ αὐτοῦ πάντες ὦσ περὶ αὐτῶν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν 'Αριαίου· οὕτως δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐνοῦμῳ τοῦ ἱππικοῦ ἄρχων· ὦσ δὲ ἥθετο Κύρον πεπτωκότα, ἐφυγεν ἔχων καὶ τὸ στράτευμα πάν ὦ ἡγείτο.

1 Χ. Ἐνταῦθα δὴ Κύρον ἀποτέμνεται ἡ κεφαλή καὶ ἡ χείρ ἡ δεξιά. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰστὶντει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ 'Αριαίου οὐκέτι ἵστανται ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνθεν ἀφρήμητος τέταρτος δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὀδοῦ. 5 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἀλλὰ πολλὰ διαρράξουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8. 103.
115 πλὴν: how different = rom πλὴν, above, l. 106.
116 τεταγμένος... εὐνοῦμῳ: see the plan, facing p. 70. For the use of the partic., cf. παρών ἐτύγχαμεν, c. 1. 4.

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

118 οἱ γέγονο: for the force of the gen., as contrasted with the dat., after ἡγοῦμαι, see c. 4. 9 and the note.

CHAPTER X

1 Ἐνταῦθα: the adv. resumes the narrative interrupted by c. 9.

ἀποτέμνεται: according to Persian custom; yet to the Greeks it seemed wanton barbarity. Cf. III, 1, § 17.

2 [καὶ οἱ σὺν αὐτῷ]: these words may be an interpolation. If genuine, they are to be regarded as parenthetic, since both vb. and partic. are in the sing., agreeing with βασιλεὺς.

3 Κύρειον: equivalent to Κύρον. The use of the adj. instead of the gen. is common in poetry, but, in the case of proper names, is very rare in prose. It occurs also in English poets (Tennyson, A Niobe's Daughter).

οἱ μὲν μετὰ 'Αριαίου: in the Greek of Xen.'s day such a phrase included the individual (Arisaeus and his men); later it became a somewhat pompous phrase for the individual alone. Above, l. 2, and below, l. 6, we have βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ, where the individual is brought into greater prominence.

4 ἐνθεν ἀφρήμητο: i. e. on that morning. Some temporal adv. may have fallen out.

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

6 διαρράξουσι... λαμβάνω: the former vb. expresses an act of the whole force, the latter an act
καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλῆν λεγομένην εἶναι λαμβάνει. ἡ δὲ Μιλησία ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλεῶν ἐκεῖνης γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχοι ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιαχθέντες πολλοὺς μεν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγὼν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τάλλα ὅποσα ἔντος αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. ἐναύθη διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἑλληνες ὡς τριάδες κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, οἱ δ' ἀρπάζοντες ὡς ἡδὴ πάντα νικῶντες. Ἐπει δ' ἦσθοντο οἱ μὲν Ἑλληνες διὰ βασιλεῶς σὺν τῷ 5 στρατεύματι ἐν τοῖς σκευοφόροις εἶναι, βασιλεὺς δ' αὖ ἦκονεν Τισσαφέρνους διὰ οἱ Ἑλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς τὸ

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

τὰ τὲ ἄλλα ... καὶ: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλας τε καὶ means, especially. See c. 3. 12, and the note.

7 τὴν Φωκαΐδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (ἡ μῦκτος = red ochre), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. Artax. 26; Pericles 24; Aelian, Varia Historia XII, 1).

τοφήν: not witty; Aelian speaks of her intelligence (σύνεσις) and states that Cyrus often turned to her for counsel.

9 γυμνή: i.e. without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, towards the Greeks (cf. II, 2, § 4). Others regard the gen. as partitive and supply τὸστοὺσ or τίνας; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances πολλοὺς μὲν, with a shift of construction.

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

ταύτην: i.e. τὴν Μιλησίαν.

ἐπώτα: the antecedent is πάντα, postponed for emphasis.

13 ἔγενοντο: the pl. is here due to the vicinity of ἄνθρωποι.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on ἤγεγολον, c. 7. 62.

14 διέσχον: cf. διέκριναν, c. 8. 68.

15 οἱ μὲν διώκοντες: i.e. the Greeks. The order is, therefore, chiasic.

18 αὖ, on his part.

19 Τισσαφέρνου: for the case, see c. 2. 23. Here the στ-clause supplies the place of the acc. 

νικῶν ... ὑπόντων: the shift of
mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ο Κλαρχος: the order is again chiastic—Greeks, king, king, Clearchus.


24...η: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1409; H. 866, 3; 932, 2; B. 577; 581).

25 αρχητος: a poetic vb.

26 τιτηρη: is the asyndeton felt?

27 δηλος ει προσιστον: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφηται: wheeling; not simply "about face," but by a countermarch, so that the companies had the same men as before in their front ranks. The Greeks now face up-stream; see the plan facing p. 76.

28 οι: both with προσιστον (gen. abs.; sc. αυθων) in the expectation that, and with δεξιους, with the intention of.

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

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

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

καλ...καλ...καλ: the first two only are co-ordinate.

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

30 δι...παρα, κατα: note the prepositions. Where were the Greek peltasts stationed?

32 κατακανε: see c. 6. 8, and the note. diaσταινε, opening their ranks.
33 'Αμφιπολής: where was Amphipolis?
34 γενόσθαι, to have shown himself.
35 ός . . . ἀπηλλάγη, having come off with the worst of it. For the phrase μείνον ἔχων, cf. III, 2, §17;
III, 4, §18. ἀπαλλάττωμα generally implies being well rid of a thing.
36 πάλιν . . . ἀναστρέφει: he dared not charge the Greeks again. Note the emphatic position of οὐκ.
37 ὅμω δή: sarcastic.
38 τὸ εὐόνυμον: see the note on c. 2. 88.
39 ἠδιωσαν: ingressive aor.
προσάγον ὡς κατακόψων: see the references cited in the note on μὴ ἐπιθῇ, c. 3.50. περιττόσω is a poetic vb. So, too, ἀναπτόσω, below.
40 ἀναπτόσων: what the proposed manoeuvre was cannot be determined with certainty. The most
plausible view is that the Greeks, menaced with an attack upon their right flank, purposed to wheel so that their line should be parallel to the river instead of at right angles to it. The vb. ἀναπτόσων (fold back) admits of this view, and the phrase ποτασσάθαι δὲ ἐπιθῇ τὸν ποταμόν distinctly favors it. Others, understanding the vb. to mean fold out, unfold, assume an extension of the wing; and still others imagine that the wing alone wheeled, not the whole line, so that the Greek front presented the appearance of two sides of a hollow square. The following phrase ἐν φ . . . ἐβουλεύοντο has led many to the belief that the projected manoeuvre was not carried out.
41 δύνασ...παρατηταγμένοι: parts. in indir. disc.
42 ἐδέχοντο: note the tense: they could not bring themselves to.
47 ἐκ πλέονος, when at a greater distance.
κόμης τινός: perhaps Cunaxa; see Plut. Artax. 8.
49 ἀνεστράφησαν, rallied; note the prep.
οἱ ἀμφὶ βασιλεῖα: according to Diodorus (XIV, 23), Tissaphernes was their leader.
50 τῶν δὲ ἱππῶν: a slight shift of construction, permissible also in Eng.
δότι . . . γιγνόμεναι: see the note on c. 1.19. Tendency may include result, and when δότι takes the infin. there is no indication that the result does not follow. When used with the indic., however, there is positive indication that it does.
τὸ ποιοῦμεν, what was going on.
As a rule, γιγνόμαι supplies the pass. to ποιῆσαι, being used strictly of what is put into poetry.
51 ἔφασαν: does this indicate that Xen. was not with the main body? Cf. II, 1, §14.
53 τών, a sort of. Cf. μελανία τών, c. 8.27. The Persian standard is again described by Xen. in Cyrop. VII, 1, 4, as ἀρτὸς χρυσὸς
ἐπὶ δόρατος μακρὸν ἀνατεταμένος.
From this it would appear that τέλη here means, not a target, but a lance; and in the Greek lexicographers it is glossed by δόρυ, ἀκόντων, and λαγχά. But these may be mere guesses from this passage. (Does ἐπὶ τέλη mean against a background in the shape of a shield? [Smith].) A bas-relief, representing such a standard, has been found at Kuyunjik, the ancient Nineveh. See, further, Curtius, III, 3, 16.
ἀνατεταμένοι: Curtius has πιννας extendenti.
ἐνταῦθε: loosely used of the limit, as there in Eng.
53 δὴ: contemptuous again.
54 ἄλλοι ἄλλοιν: the Greek, as often, expresses the "whence" idea. In Eng. we prefer to state the direction. For the phrase, see the note on ἄλλοι ἄλλως, c. 6.64.
ἐφικοῦσα: the tense paints the progress of the action; contrast ἀπεχώρησαν, below.
56 ἀνεβιβάζειν: apparently intrans., but the obj. supplies itself.
ἐν' αὐτῶν, at its foot. στῆναι and στάς must be distinguished.
πέμπτει Δύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν ἄπανγεῖλαι. καὶ ὁ Δύκιος ἠλασε τε καὶ ἰδὼν ἄπανγεῖλει δι᾽ ἔργους ἀνὰ 15 κράτος. σχεδὸν δ᾽ ὅτε ταύτα ἢν καὶ ἴλιος ἔδυε τὸ

'Ενταῦθα δ᾽ ἐστησαν οἱ 'Ελληνες καὶ θέμενοι τὰ ὅπλα ἀνε- 16 παύνοντο· καὶ ἄρα μὲν θαύμαζον ὅτι οὐδαμοῦ Κύρος φαίνοιτο οὐδ’ ἄλλος ἀπ’ αὐτοῦ οὐδεὶς παρῆι. οὐ γὰρ ἤδεσαν αὐτὸν τεθνη- κότα, ἀλλ’ ἤκαν ὁ διώκοντα οἰχεῖσθαι ἢ καταληψόμενον τι 65 προεληλακέναι. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοὶ μείναντες τὰ 17 σκευοφόρα ἐνταῦθα ἀγοιντό ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἐδο- ξεν αὐτοῖς ἀπίεναι· καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς 85 σκηνὰς. ταύτης μὲν τῆς ήμέρας τούτο τὸ τέλος ἐγένετο. κατα- 18

58 κατιδόντας: καθορᾶ is regularly used of a scout or lookout. He looks down from some point of vantage. Cf. c. 8. 104. óνωπ, beyond.

60 σχεδὸν . . . ἢν, freely, about this time. καὶ marks the two events as parallel.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δείσιν was the Attic word for the evening meal—the chief meal of the day. (δόρ- 

pushed forward to seize some position. οἶχοι has, as usual, the force of a perf.

65 κτ . . . ἢ: cf. l. 22.

66 δοξεῖν: the asyndeton is striking here. Cf. its normal use, e.g. c. 3. 102.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δείσιν was the Attic word for the evening meal—the chief meal of the day. (δόρ-

τον is common in Homer, and δορπηστὸς occurs once in Aristophanes Wasps 103). In Greece, as in Europe to-day, there were but two regular meals daily—the ἄρτον (dîjeuner à la four-

chette), taken a little before noon, and the δείσιν. A barley cake, dipped in unmixed wine, was eaten on rising, and supplied the place of the modern café. On this subject, see Gulick, Life of the Ancient Greeks 141–

52. 68 ταύτης μὲν: μὲν concludes the
λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἰ τι σιτίων ἡ ποτῶν ἢ, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων τὸ καὶ οἶνον, ὅς παρεσκευάσατο Κύρος, ἵνα εἰ ποτε σφόδρα τὸ στράτευμα λάβοι ἑνδεία, διαδιδοῖ τοῖς Ἐλλησιω—ὦ ήσαν δὲ αὕται τετρακόσιαι ὡς ἐλέγοντο ἀμαξαὶ—καὶ ταύταις τότε οἴ γενί βασι-19 λείς διηρπασαν. ὅστε ἀδειπνοι ήσαν οἱ πλείστοι τῶν Ἐλλήνων̓ ήσαν δὲ καὶ ἀνάρμιτοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα 75 πρὸς ἀριστον βασιλέως ἐφάνη· ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοτο.

episode, as so often. Cf. μὲν δὴ, c. 1. 16, and μὲν ὅπως, below, 1. 76.
70 ἢ τι . . . ἢ, whatever there was to eat or drink. Cf. c. 5. 4f., with the note. σιτίων is much rarer than οἶνον.
τὰς ἀμάξας: obj. of διηρπασαν, l. 74.
After the parenthesis it is resumed by καὶ ταύτας.
μεστὰς, which had been full of; but the ellipsis of ὅπως, the impf. partic. (G. 1289; H. 856a; B. 542, 1), is hardly felt.
73 ὥς ἐλέγοντο : a striking instance of the pers. construction.

74 ἦσαν . . . ἀνάρμιτοι: an emphatic clause. The chiasm heightens the effect.
75 καταλῦσαι : cf. c. 8. 2.
77 διεγένοτο : cf. c. 5. 34, and the note. μὲν in this clause is balanced by δὴ in II, 1, § 2. The originally connected narrative is interrupted by the later division into books and the introductory paragraph prefixed to Book II; see the next note. The part of the work properly called the Anabasis ends here.
BOOK II

I. [Ὄς μὲν οὖν ἡθοποίηθη Κύρφ τὸ Ἑλληνικὸν ὅτε ἐπὶ 1 τὸν ἄδελφον Ἁρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἔπραξθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἑλληνες ἐκοιμήθησαν 5 οἱ ὁμονοι τὰ πάντα νυκτί καὶ Κύρον ἰὴν, ἐν τῷ πρὸσθεν λόγῳ δεδήλωται.] ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ θαυμά- 2 μαζὶ ὅτι Κύρος οὔτε ἄλλον πέμπει σημανοῦντα δι᾽ ἀρχὴ ποιεῖν οὔτε αὐτὸς φαίνετο. ἐδοξεῖν οὖν αὐτοῖς συσκευασάμενοι ἀνέ 3) εἶχον καὶ ἐξοπλισμένοι προϊέναι εἰς τὸ πρόσθεν ἑως Κύρο 10 συμμελέσθων. ἢδη δὲ ἐν ὁμήρῳ οὗτοι ἀμα ἠλθὼ ἀνέχοντε ἦλθε 3 Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὸς ἀπὸ Δαμαράτου τοῦ

CHAPTER I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, § 19 and II, 1, § 2 (μεν—δὲ) has been noted above.

3 ὅς, how. The five indirect questions in this section are subj. of δεδήλωται.
5 νυκτί, be victorious, has often the force of a perf., to have conquered (G. 1258; H. 827; B. 521).
8 δεδήλωται, stands recorded.
7 σημανοῦντα: purpose.
8, πὶ χρῆ ποιεῖν: direct, τὶ χρῆ, a frequent substitute for the deliberate subj.
8 συσκευασάμενοι: for the case of this and the following partica., see the note on λαβότη, I, 2, 4 f.
9 εἰς τὸ πρῶτον: cf. I, 10, 19 f. The direction was presumably toward Babylon.
10 ἢδη ... ὤντων, when they were now on the point of starting, gen. abs. with omitted subj. Cf. προϊέναι, I, 2, 99.
11 Τευθρανίας: see the map. This district had been given to Damara by Darius.

φλεγ., cf. I, 10, 60, and the note.
11 Τευθρανίας: see the map. This district had been given to Damara by Darius.

γγονὸς ἄρις: he may well have been the grandson of Damara.
Δάκωνος, καὶ Γλώς ὁ Ταμω. οὗτοι ἔλεγον ὅτι Κύρος μὲν
tέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶ ἡ μετὰ τῶν
ἀλλών βαρβάρων θείν τῷ προτεραίᾳ ὄρμηντο, καὶ λέγει ὃτι
ταύτην μὲν τήν ἥμεραν περιμένοιεν αὐτοῖς, εἰ μέλλονεν ἥκειν, 15
τῇ δὲ ἄλλῃ ἀπίναναι φαίν ἐπὶ Ιωνίας, ὅθεν περ ἥλθε. ταύτα
ακούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἐλληνες πυθανόμενοι
βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. Ἄλλα ὃφελε μὲν
Κύρος ἡμῖν ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαῖῳ ὃτι
ἡμεῖς νικῶμεν τῇ βασιλείᾳ καὶ ὡς ὁρᾶτε οὐδεὶς ἐτὶ ἡμῖν μάχεται, 20
καὶ εἰ μὴ ἡμεῖς ἤλθετε, ἐπορεύόμεθα ἁν ἐπὶ βασιλείᾳ. ἐπαγ-
γελλόμεθα δὲ Ἀριαῖῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν βασίλειον τῶν
βασιλείων καθεύν αὐτῶν. τῶν γὰρ μάχης νικώντων καὶ τὸ
5 ἄρχειν ἔστι. ταύτα εἰπότων ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν
αὐτῶι Χαρίσσοφον τὸν Δάκωνα καὶ Μένωνα τὸν Θεττάλον· καὶ 25
γὰρ αὐτὸς Μένων ἐβούλετο· ἣν γὰρ φίλος καὶ ξένος Ἀριαῖον.

13 Γλώς: cf. I, 4, 104. He seems suddenly to have changed sides.
Ταμω: cf. I, 4, 9. For the form of the gen., see G. 196; Η. 159; Β. 92.
ἔλεγον ὅτι: introducing indir. disc. which continues to the end of the section. τέθνηκεν (direct form retained), ὅτι and λέγει (with φαίν which resumes it) are quoted after ἔλεγον ὅτι. λέγει ὅτι governs περιμένοιεν (direct, περιμένοιερ) and ἔπειτα depends upon φαίν. We have, therefore, double indir. disc.
13 πεφευγὼς: partic., not an opt. with ἔμι. Render, had fled and was.
σταθμῷ: cf. I, 8, 2.
15 μέλλων: direct, μέλλουσι.
16 τῇ δὲ ἄλλῃ, on the next.
ἀπίνανε: a fut. See on I, 3, 2.
ἐπὶ, towards.
17 ἀκούσαντες ... πυθανόμενοι: note the chiasm.
ἀλλ’ ὁφελε ... ἡμῖν, Well, would that Cyrus were alive. See G. 1512; Η. 871a; Β. 588.
19 ἡμῖν: said with pride in contrast with the dead Cyrus.
21 εἰ μὴ ... ἤλθετε, ἐπορεύομεθα ἀν: note the tenses, and see G. 1397; Η. 895; Β. 606.
22 ἐπαγγελλόμεθα: the mid. marks the act as voluntary.
23 βασιλείως: the adj. and the gen. stand close together; see, however, the note on Κύρος, I, 10, 3.
καθεύν: for the formation of such futures, see G. 665, 3; Η. 425; Β. 215.
25 Χαρίσσοφον: see the Introd., § 27. As a representative of the most powerful state in Greece he was wisely chosen.
26 φίλος καὶ ξένος: each word has
Οἱ μὲν ὕχοντο, Κλαράχος δὲ περιέμενε· τὸ δὲ στράτευμα ἐπορθύτω σίτου ὅπως ἐδύνατο ἐκ τῶν ὑποξυλίων κόπτοντες τοὺς βοῦς καὶ ὅνους. ξύλοις δὲ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγας οὐ ἦν μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὐσιν, οὔ τις ἦν ἄγωκαξον τοῖς Ἕλληνεσ ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρρους καὶ ταῖς ἀστυλαί ταῖς ἕνωσιν ταῖς Ἀγυπτίας πολλαὶ δὲ καὶ πέλται καὶ ἀμαζαὶ ἠσαν φέρονται ἔρημοι· οἱ πᾶσι χρόμενοι κρέα ἔσοντες ἡσθιῶν ἔκεινην τὴν ἥμεραν.

Καὶ ἦδη τε ἦν ἀμφι πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δι' αὐτῶν Φάλων. εἰς Ἕλλην, δεὶ ἐτύχασαν παρὰ Τισσαφέρνους δὲν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποίητο ἐπιστήμων εἶναι

its own force. For ἐνος, see the vocab. and I, 1, 53.
27 of μὲν: a somewhat striking asyndeton.
περιέμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., loaf around.
28 σῖτον: here food, in the broadest sense.
ὅπως ἐδύνατο, as best it could. ὅπως is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.
κόπτοντες: pl., because στράτευμα implies στρατιώται.
τοὺς βοῦς καὶ ὅνους: the art. expressed but once; cf. I, 7, 10, and the note.
29 ξύλοις, as fuel, in appos. with οἰστοῖς, γέρρους, and ἀστυλοῖς, all of which are governed by ἐχρῶντο, the intervening clauses being parenthetic.
31 ημάγακαξον: trans. as if in plpt. ἐκβάλλειν: i.e. out of their quivers. αὐτομολούντας: cf. I, 7, 62.
33 ἠσαν φέρονται: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted ἔσθιαν with ἔρημοι, cf. I, 10, 70.
34 κρέα, bits of meat. The obj. is, as usual, expressed with but one of the two governing words (ἐφάνετο ἔδοικα).
36 καὶ ἦδη τε ἦν: cf. I, 8, 1.
παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.
37 of μὲν ἄλλοι: in appos. with κήρυκες. This would naturally be followed by εἰς δ' αὐτῶν Φάλων Ἕλλην, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. Artax. 13) that he himself was a member of the embassy.
39 ἐντίμως ἔχων: equivalent to ἐντίμως ὄν; cf. ἐνοίκως ἔχον, I, 1, 21. προσποιώμεθα: Xen. seems to believe him an impostor.
8 τῶν ἀμφὶ τάξεις τα καὶ ὀπλομαχιὰν. οὕτωι δὲ προσελθόντες ἔκακος καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλέως κελεύει τοὺς Ἑλλήνας, ἐπεὶ νυκτὸν τινὰ προῆλθε καὶ Κύρον ἀπέκτων, παραδόντας τὰ δίπλα ἰόντας ἐπὶ βασιλέως θύρας εὑρίσκεσθαι ἵνα δύνασθαι ἄγαθον. ταύτα μὲν εἶπον οἱ βασιλεῖς κύρικες· ὁ δὲ Ἑλλήνης βαρέως μὲν ἴκουσαν, δομὸς δὲ ἐς Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νυκτὸν ἐγὼ τὰ δίπλα παραδόναι· ἀλλ', ἐφι, ὑμεῖς μὲν, ὁ ἄνδρες στρατηγοὶ, τούτους ἀποκρίνασθε διά καλλιστὸν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ ἀυτικα ἡξω. ἐκάλεσε γὰρ τις αὐτῶν τῶν ὑπηρετῶν, ὅπως ἵδοι τα ἱερὰ ἐξηρημένα· ἐτυχε γὰρ θυόμενος.

"Εὕη δὲ ἀπεκρίνατο Κλέαρχος ὁ Ἀρκάς πρεσβύτατος δὲν ὅτι πρόσθεν ἀν ἀποθάνουν ἥ τὰ δίπλα παραδόναν. Πρόξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; Η. 754α; Β. 351. ἐπιστὴνω is used especially of scientific knowledge.
41 λέγουσιν οὖ: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.
44 εἰ τι . . . ἄγαθον, whatever favor they could. See the note on εἰ δὲ τι, I, 5, 4.
45 βαρός, with anger, rather than with heavy hearts.
46 τοσοῦτον, (only) thus much, an example of Spartan brevity. Cf. I, 3, 76.
48 ἀλλά: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, ἐφι (said he) being parenthetic.
49 καλλιστόν τι καὶ ἄριστον, most to your honor and to your advantage.
50 αὐτικα, presently. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§16, 17, and 23; II, 3, §9; and II, 4, §26), yet in the end he was completely hoodwinked by Tise.
51 θιβρημένα, which had been taken out (from the victim). The inspection of the entrails, especially the nobler organs, was considered of great importance.
53 Κλάαρχος: see the Intrrod., §33. πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, §1 Philesius and Sophanetos are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, §34, and Xenophon's words regarding himself, III, 1, §26 end.
54 εἰ δὲ . . . παραδόναν, that they
δὲ ὁ Θηβαῖος, Ἀλλ’ ἐγώ, ἐφή, δ’ Ἰαλίνε, θαυμᾶζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἣ ὡς διὰ φίλιαν δῶρα. εἰ μὲν 55 γὰρ ὡς κρατῶν, τί δει αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βουλέται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταύτα χαρισώνται. πρὸς ταύτα Φαλίνος εἶπε· Βασιλεὺς ἑκατὸν 11 νυκῶν ἢγείται, ἐπεὶ Κῦρον ἀπέκτεινε. τὸ γὰρ αὐτῷ ἐτί τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὡμᾶς ἐαυτοῦ εἰναι, ἐχων ἐν 60 μέσῃ τῇ ἑαυτῷ χάρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ’ ὑμᾶς δυνάμενος ἀγαγεῖν δοσον οὐδ’ εἰ παρέχοι ὑμῖν δύνασθε ἀν ἀποκτείναι. μετὰ τούτων Θεόπομπος Ἀδηναῖος εἶπεν· Ὡ Φαλίνε, νῦν, ὅσον ὄρφη, ἡμῖν οὐδὲν ἔστιν 12 ἀγαθὸν ἀλλ’ εἰ μή ὅπλα καὶ ἀρετή. ὅπλα μὲν οὖν ἔχοντες εἰς οἴόμεθα ἄν καὶ τῇ ἀρετῇ χρήσθαι, παραδώντες δ’ ἄν ταύτα καὶ τῶν σωμάτων στερηθήναι. μὴ οὖν οἶνον τὰ μόνα ἀγαθὰ ἡμῖν δῶν ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ἀμετέρων ἀγαθῶν μαχοῦμεθα. ἀκούσας δὲ ταύτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔσκες, ὁ νεανίσκε, καὶ λέγεις οὐκ

would die before they would give up their arms. &v goes with both vbs.

Πρέξεως: Xenophon’s friend. See the Intro., § 38, and III, 1, §§ 4–10.

53 ὡς κατὰν: gives the view of the king, not that of the Greeks; so, below, ὡς διὰ φίλιαν δῶρα, as gifts, alleging that he is our friend.

56 πείρας: contrasted with ὡς κατὰν.

ἔν τις χαρισώνται, if they grant him this favor. With the whole sentence cf. I, 7, 42.

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

59 ἦρα: G. 1128; H. 739a; B. 366. 

60 ἔχων: causal, as δυνάμενος, below.

61 δοσον... ἀποκτείναι, so great that, even if he should put them in your power, you would not be able to slay them.

62 Θεόπομπος: mentioned only here. The inferior MSS. give ξενοφῶν; yet see the note on ἕσορα, below, l. 72.

63 ὡς εἰ δῆθε, as you can see for yourself.

64 et μὴ, except. Cf. I, 4, 112.

65 ἔχωμεν: equivalent to εἶ ἔχωμεν; cf. παραδότει, below.

66 ἔν: with χρήσθαι; similarly the next &v goes with στερηθήναι. Consult the note on I, 3, 29.

67 παραδώσειν: sc. ἡμῖν, easily supplied from the preceding ημῖν.

68 ἔγλασε, burst into a laugh, an ingressive sor.
ἀχάριστα. ἵσθι μέντοι ἀνόητος ὁ νῦν, ἐάν οὐεὶ τήν ὑμετέραν ἀρετήν το
περιγενέσθαι ἀν τής βασιλέως δυνάμεως. ἄλλος δὲ τινας
ἐφασαν λέγειν ὑπομαλακτιζόμενος ὡς καὶ Κύρρο πιστοὶ ἐγένοιτο
καὶ βασιλεῖ ἀν πολλοῦ ἄξιον γένοιτο, ἐν βουλοῖο φίλος
gενέσθαι καὶ ἐπε ἄλλο τι θέλοι χρῆσθαι εἰτ' ἐπ' Ἀλυπτοῦ
στρατεύεσθαι, συγκαταστρέφαται ἀν αὐτῷ.

Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἤρωτησεν εἰ ἡδή ἀποκεκρι-
μένοι εἰκέν. Φαλίνου δὲ ὑπολαβὼν εἶπεν. Οὕτωι μὲν, ὁ Κλέαρχε,
ἄλλος ἄλλα λέγει. σὺ δ' ἡμῖν εἰπέ τι λέγεις. δ' εἶπεν. Ἡγὼ
σε, δ' Φαλίνε, ἄσμενος ἑώρακα, οἷμαι δὲ καὶ οἱ ἄλλοι πάντες.
σὺ τε γὰρ Ἔλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὅραξ. ἐν
τοιοῦτοι δὲ ὄντες πράγματι συμβουλεύομεθα σοι τι χρὴ ποιεῖν

69 ἄλλα, well.

φιλοσόφος: i.e. one trained in arg-

ument, but unfitted for action.

70 ἄχαριστα: ironical, as we might

say, You argue very pretty.

71 τουκατάθαι εἰκ., know that you are.

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

72 ἐφασαν: Xen. again appears to

give the narrative at second hand; cf. Ἡ, 8, 73.

λέγων: imperf. ininf., as Ἡ, 8, 107.

ὑπομαλακτιζόμενος: force of the pre-

74 ἄλλο τι: inner obj. for any-

thing else.

75 συγκαταστρέφαται: instead of a

conclusion that would follow
equally well after either sug-
gestion, we have a special phrase
suiting the second one only. Cf.
Ἰ, 8, 76 ff., and the note. Egypt,
subdued by Cambyses, had re-
voled during the reign of Darius
Nothus, and had not yet been
permanently reconquered.

76 ἐν τούτῳ: asyndeton of rapid

narrative; observe that Pha-

linus' answer is not given.

77 ὑπολαβὼν: absolute, as often,

interrupting.

78 ἄλλος ἄλλα λέγει: partit.

appos. See the note on Ἡ, 8, 77.

Here the vb. agrees with ἄλλος;
the opposite agreement is found,
ε. g. Ἡ, 6, 64.

79 ἐνί: for the accent, see G. 131,

2; Η. 387b; B. 210 note.

λέγω, have to say, think.

ἐγώ: emphatic, balancing στ, above.

79 ἄσμενος: adj., where we use the

adv. Cf. προτέρα, Ἠ, 2, 142, and

the note.

79 ὀμαί: without influence on the con-

struction. In this use the form ὀμαί is preferred; elsewhere

ὀμαί.

80 τοσοῦτοι ὀντες ὅσους: stronger

than παντες ὅσους. Ἔλλην ἄσμεν
is easily supplied.

81 πράγματι, troubles, plight.

συμβουλεύομεθα: note the meanings

of the act. and the mid. of this vb.

τι, as to what, indir. ques.
περὶ δὲν λέγεις. σὺ οὖν πρὸς θεῶν συμβουλευσὸν ἡμῖν ὅτι σοι 17 δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ δὲ σοι τιμὴν οἴσει εἰς τὸν ἐπείτα χρόνον ὅλε λεγόμενον, ότι Φαλίνδος ποτὲ πεμφθεὶς παρὰ 85 βασιλέως κελεύσων τοὺς Ἐλλήνας τὰ ὅπλα παραδοῦναι ἐμμβο- λευμένοις εὐνεβομενευτες αὐτοῖς τάδε. οἷοσα δὲ ὅτι ἀνάγκη λέγεσθαι εὖ τῇ Ἕλλατι ἃ ἐν ἐμμβολευσθης. ὁ δὲ Κλέαρχος 18 ταῦτα ὑπόγειτο θουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα ἐμμβουλεύσας μὴ παραδοῦναι τὰ ὅπλα, ὅπως ἐνεπίτιδες 90 μᾶλλον εἶλεν οἱ Ἐλλήνες. Φαλίνδος δὲ ὑποστρέφεις παρὰ τὴν δόξαν αὐτοῦ εἶπεν. 'Εγώ, εἰ μὲν τῶν μυρίων ἐπιδῶν μία τις 19 ὑμῖν ἐστι σωθήναι πολεμοῦντας βασιλείας, συμβουλευόμην μὴ παρα- διδόναι τὰ ὅπλα· εἱ δὲ τοῦ μηδεμία σωτηρίας ἐστίν ἐπίθε- άκοντος βασιλέως, ἐμμβουλεύω σφέζεσθαι ὑμῖν ὑπὸ δυνατοῦν. 95 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν. 'Αλλὰ ταῦτα μὲν δὴ σὺ λέγεις· 20 παρ' ἡμῶν δὲ ἀπάγγειλε τάδε στὶ ἡμεῖς οἰόμεθα, εἰ μὲν δὲν βασιλεὶς φίλους εἶναι, πλείονος δὲν ἄξιοι εἶναι φίλοι ἐχοντες τά

32 πρὸς θεῶν: he is put upon oath, as it were.
3,11 . . . καὶ δὲ, whatever . . . and a thing which, a shift from the general to the particular.
33 εἰς . . . χρόνον, for all future time.
34 ἀληγόμενον, when from time to time told. The text is uncertain.
4ο Φαλίνδος: far more effective than στ. Xen. is giving the words of the supposed future narrator.
36 τάδε, thus and so. The actual advice is of course not given.
46 ἀνάγκη: for the omission of ἐστι, see I, 3, 21, and the note.
88 ταῦτα ὑπηργῆτο, sought cunningly (ὑπο-) to draw him on in this. ταῦτα is the inner obj.
καὶ αὐτῶν τῶν . . . πρεσβεύοντα, even the very one who was serving as ambassador.
90 ὑποστρέφεις, cunningly evading him. The metaphor is from wrestling.
91 τῶν μυρίων ἐπιδῶν: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.
μία τις, a single one.
92 σωθήναι: the infin. depends upon ἔλη, understood with μία τις. Below we have σωτηρίας in a corresponding phrase.
95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάδε with the emphatic pronouns στ. and ἡμεῖς. Cf. iste and hic.
97 πλείονος: cf. τολλοῦ, I, 3, 57.
ἀν . . . εἶναι: direct, ἄν εἶμι; so ἄν πολεμεῖν, below, representing ἄ
οπλα ἡ παραδόντες ἄλλῳ, εἰ δὲ δεόν πολεμεῖν, ἀμεινον ἄν
21 πολεμεῖν ἔχοντες τὰ ὀπλα ἡ ἄλλῳ παραδόντες· ὁ δὲ Φαλῖνος
εἰπέ· Ταῦτα μὲν δὴ ἀπαγγελούμεν· ἄλλα καὶ τάδε ὑμῖν εἰπένι
100 ἐκέλευσε βασιλεὺς ὅτι μένοιμι μὲν ὑμῖν αὐτοῦ σπουδαὶ εἶησαν,
προίοι γὰρ καὶ ἀποιοῦσι πόλεμος· εἰπάτε οὖν καὶ περὶ τοῦτο
τότερα μενεῖτε καὶ σπουδαὶ εἰσίν ἣ ὡς πολέμου δυναὶ παρ’ ὑμῶν
22 ἀπαγγείλαν· Κλέαρχος δὲ ἔλεξεν· Ἀπαγγέλλε τοῖνυν καὶ περὶ
tοῦτον ὅτι καὶ ἥμιν ταῦτα δοκεῖ ἀπερ καὶ βασιλείς. Τί οὖν
105 ταῦτα ἔστων; ἔφη ὁ Φαλῖνος. ἀπεκρίθη ὁ Κλέαρχος· Ἡν μὲν
23 μένῳμεν, σπουδαὶ, ἀποίοι δὲ καὶ προίοισι πόλεμος. δὲ
tάλων ἡράτησεν· Σπουδαὶ δὴ πόλεμον ἀπαγγείλαν· Κλέαρχος δὲ
tαῦτα τάλων ἀπεκρίθηναι· Σπουδαὶ μένοιμι, ἀποίοι δὲ ἂ
προίοισι πόλεμος. δὲ τε ποίησοι οὐ διεσήμην 110

II. Φαλῖνος μὲν δὴ ὧχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
Ἀριαίου ἤκον Προκλῆς καὶ Χειρισοφόσ. Μένων δὲ αὐτοῦ ἔμενε
παρὰ Ἀριαῖο· οὕτω δὲ ἔλεγον ὅτι πολλοὶς φαίη ὁ Ἀριαῖος εἶναι
Πέρας ἡμοῦ βελτίων, οὐς οὐκ ἂν ἀνασχέθω ταῦτα βασιλεὺ-

101 μένου: conditional, as προ-

102 ἐκατέ: in the forms ὁτας and

103 ἐκατι: (indic. or invm.) this second

104 ἐκαγαθία: observe that the

105 καὶ ἤμιο... καὶ βασιλεῖ: a rel.

106 ἀπεκρίθη: one of Xen.'s un-

classical forms: ἀπεκρίθη would

be regular. Note the asyndeton;

the answer comes quickly.

107 σπουδαί... τόλμωσ: note the

chiasm.

110 ποίησοι: fut. opts. are always
due to indir. disc. (G. 1287; H.
855a; B. 548).

Chapter II

2 ἤκον, came back.

3 ἔλεγο: the adv. (cf. I, 3, 11), further

explained by παρὰ Ἀριαίῳ. For

the relations of these two men
to one another, see c. 1. 26.

3 ἔλεγο... φαίη: the former of

these vbs. has, in the act., almost

invariably the construction with

ἕτε; the latter virtually only the

inf.

τολλοῖς: emphatic position.

4 βελτίων: i.e. in rank; cf. ἀριστοῦ,
5 οντος. ἀλλ' εἰ βούλεσθε συναπτείναι, ἥκεν ἥδη κελεύει τῆς νυκτὸς. εἰ δὲ μή, αὔριον πρὸ ἀπαίνῃ φησιν. ο ἔδε Κλέαρχος 2 εἴπεν. Ἀλλ' οὖν ἐν χρὴ ποιεῖν· εὰν μὲν ἥκωμεν, διότερ σέγρετε· εἰ δὲ μῆ, πράττετε ὑπὸν ἃν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. δὲ τι δε λησθοῦσι οὐδὲ τούτοις εἴπε.

10 Μετὰ ταύτα ἢδη ἡλιόν δύοντος συγκαλέσας στρατηγοῦ καὶ τὸ λοχαγοῦς ἐλέξε τούδε. Ἐμοὶ δὲ ἄνδρες, θυμόμενοι ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότωσ ἡρα οὐκ ἐγίγνετο· ὡς γαρ ἐγὼ νῦν πυθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμὸς ἄστι ναυσίτιστος, δι' οὐκ ἂν δυναμέθη ἄνευ πλοίων δια-

15 βῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἴνον· τὰ γὰρ ἐπιτήδεια οὐκ ἐστιν ἐχεῖν· ἰέναι δὲ παρὰ τοὺς

I, 5, 39. Xen. uses comparative forms both with and without the v.

6 ἄλλ' εἰ βούλεσθι: a sudden shift to direct speech.

7 ὡς νυκτὸς: for the gen. of time, see the note on ἡμέραν, I, 7, 85.

8 εἰ δὲ μή, otherwise. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to ἐὰν δὲ μὴ ἴκετε, and below, l. 8, it follows ἐὰν with the subj. See G. 1417; H. 906; B. 616, 3.


10 πράττειν: the inv. is more vivid than a clause with χρῆ.

11 οὖντος ... τι: τι is often added to indefinite words.

12 ὡς νυκτὸς: an Ionic form; cf. below, l. 62. The mid. is normal; cf. ἐδότα, I, 10, 60.

13 I, 1. 33.

14 ἒν γίγνετο, would not prove favorable, i. e. after repeated trials. Contrast the aor. in IV, 5, § 8, ἐγίγνετο ἐπὶ τοῦ πρῶτου καλὰ τὰ σφάγα.

15 ὡς ἐν μέσῳ, between. Cf. I, 7, 34.

Tύγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

16 πλοῖα: note the emphatic position, and cf. τὰ γὰρ ἐπίτηδεια, below.

οὐ μὲν δὴ: not that it is.

17 οἴνον τι: see G. 1024b; H. 1000;
B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

κόνι: cf. 1. 11.

ς της: the vb. contains its own subj. Cf. ἔσαλνης, I, 2, 98.

τὸ κέρας: an isolated use. Greek military signals were ordinarily given with the ἐκπηγῆ.

ἀπῆλθον: Clearchus plans to deceive the enemy.

τῷ Ἑγομένῳ, the van, a collective neut.

πρὸς, on the side of.

τὰ δὲ ὡς = τοὺς ὡς λατρεῖν, as often.

ἀπῆλθον . . . ἔπολεν: contrast the tenses.

τὸ λαοῦν, in future. In this general sense the gen., τοῦ λαοῦ (e. g. V, 7, § 34), is somewhat commoner. The acc. often means the rest of, and may have a dependent gen. (e. g. III, 4, § 16).

μὴ: i. e. Clearchus; see the Introd., § 38.

ἐφόρον: the vb. is past indic., rather than opt., since the narrator looks back over the past.

ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

ἡ Ἰωνία: a regular use of the gen. with local words.

μάχης, battlefield; so again below.

τρεῖς καὶ ἑνήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six στάθμων remains. It will be noted that, if we allow eighteen parasauges for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

ἐλέγοντα: of this Xec. could
'Εντεύθεν ἐπεί σκότος ἐγένετο Μιλτοκόμης μὲν ὁ Ὄρμξ ἔχων 7
tοὺς τε ἵππεας τοὺς μεθ’ ἐαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν
Θρακῶν ὡς τριακοσίους ηὐτομὸλησε πρὸς Βασιλέα.

Κλέαρχος δὲ τοὺς ἄλλους ὣγείτο κατὰ τὰ παρηγγελμένα, οἱ 8
δὲ εἴποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ’ Ἄρι-
85 αίον καὶ τὴν ἐκείνου στρατιάν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει
θέμενοι τὰ ὄπλα ἔμυθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἐλλη-
νῶν παρ’ Ἄριαίον· καὶ ὁμοσαν οἱ τε Ἐλληνες καὶ ὁ Ἄριαιος
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδόσειν ἀλλήλους σύμ-
μαχολ τε ἐσεδοθαί· οἱ δὲ βάρβαροι προσόμοσαν καὶ ἤγγεσθαι.

40 ἄδολοις. ταῦτα δὲ ὁμοσαν, σφάξαντες ταύρον καὶ κάτρον καὶ 9
κριόν εἰς ἀσπίδα, οἱ μὲν Ἐλληνες βαπτισάντες ξίφος, οἱ δὲ βάρ-
βαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος·

41 εἰς ἀσπίδα, so that the blood ran into a shield. Cf. εἰς τοραμὸν,
IV, 3, § 18. In solemn compacts three gods were often invoked and
three victims slain (cf. the suovetaurilia of the Romans).
The dipping of a weapon in the
blood is doubtless symbolic: the
one giving the oath invokes a
like fate upon himself, if he
prove faithless (Vollbrecht).
The corrector of the Paris MS. adds
a wolf to the list of victims, and,
according to Plutarch, the wolf
was the proper victim to sacri-
fice to Ahriman, the power of
evil and darkness.

This is the most solemn com-
 pact recorded in the Anabasis.
In most instances the oath and
the giving of the hand suffice.
(e.g. I, 6, 35, and II, 3, § 28). Per-
haps Xen. wished to make the
subsequent treachery of Ariaeus
appear the more black.

42 ἤγιερον, had been exchanged.
γλυκομαί must be translated as
"Ἀγε δή, δ᾽ Ἀριαίε, ἐπείπερ ὁ αὐτὸς ύμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἀπιμεν ἤπειρ ἡλθομεν ἢ ᾠλὴν τινα ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω. δὲ δὲ ἐπεὶ. Ἐν μὲν ἡλθομεν ἀπόλυτες παντελῶς ἀν ὑπὸ λμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδέν τῶν ἐπιτηδείων. ἐπτακαλδεκα γὰρ σταθμῶν τῶν ἐγγυτάτων οὐδὲ δεύρο ἱντες ἐκ τῆς χώρας οὐδὲν ἐξομεν λαμβάνειν· ἔσθα δὲ τι ἢν, ἡμῖν διαπορευόμενοι κατεδαπανήσαμεν. ὥν δ᾽ ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50

12 μὲν, τῶν δ᾽ ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ᾽ ἡμῖν τῶν πρῶτως σταθμῶν ὡς ἀν δυνάμεθα μακροτάτος, ἵνα ὡς πλείστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἡν γὰρ ἀπαξ δύο ἡ τριών ἡμερῶν ὄδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεῖς ἡμᾶς καταλαβεῖν. ὁλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει σει εἴδος ἐξὸν στόλον οὐ δυνήσεται ταχῶς πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σταματεῖ. ταύτην, ἐφι, τήν γνώμην ἔχω ἐγώγη.

13 Ἐν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλῳ δυναμένη ἡ ἀποδράναι

the context demands. It may supply a passive to almost any vb.

43 ἄνε ἐρ, come now.

44 ἐπείπερ, the same as; sc. ὅδε.

45 ἐν νυμῷ: a slight personification, common with this word. Cf. I, 5, 28.

47 ὑπάρχει, have to count upon, more than = ἔστιν.

49 σταθμῶν: gen. of time.

48 ἐγγυτάτω: adv. as an attributive.

49 ἐξομεν, were we able.

50 καθαράπανσαμεν: for the force of the prep., cf. καθαράπασα, I, 3, 15.

51 ἐπιτηδείων: gen. with a word expressing want.

52 ἐπανευδοτόν: verb. adj. in the impersonal construction, with acc. of the inner obj. (G. 1597; H. 990; B. 665). Trans., we must make. Cf. I, 5, 35.

53 ὡς ἄν . . . μακροτάτος, as long as possible.

54 δέπαξ: cf. I, 9, 34.

55 ἡμερῶν: gen. of measure, with ὄδον.

οὐκέτι μὴ δύνηται: emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2).

57 σταματ.: for the form, cf. καθαράπασα, c. 1. 23.

58 ἐγώγμεν, I, for my part. Note, also, the emphatic postponement of the word.

59 ἢν . . . δυναμένη, now this was a form of generalship which amounted to nothing else. The resolved vb. form (for ἔστωμεν) brings the partic. into stronger
60 ἡ ἀποφυγεῖν· ἡ δὲ τύχῃ ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ήξειν ἀμα ἥλιῳ δύνοντι εἰς κόμας τῆς Βασιλείας χῶρας· καὶ τοῦτο μὲν οὐκ ἐφεύσθησαν. ἦτι δὲ ἀμφὶ δελθὴν ἐδοξάσαν πολέμιους 14 ὀρᾶν ἵππεας· καὶ τῶν τε Ἑλλήνων οἱ μὲν ἐστήκαν ἐν ταῖς τάξεσιν δυτὶς εἰς τὰς τάξες ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ’ ἀμάξῃς πορεύομεν διότι ἐτέρωτο, καταβᾶς ἐθωράκησε καὶ οἱ σὺν αὐτῷ. ἐν δὲ ἀπολλείποντο ἤκουν λέγοντες οἱ προπεμφθέντες 15 σκοποὶ δὲ οὐχ ἴππεῖς ἐλέεν ἀλλ’ ὑποξύγια νέμοντο. καὶ εὐθὺς ἤγνωσαν πάντες δὴ ἐγγὺς ποὺ ἐστρατοπεδεύετο βασιλεύς· καὶ 70 γὰρ κατευλοῦς ἐφαίνετο ἐν κόμαις οὐ πρῶσον.

Κλεάρχος δὲ ἐπὶ μὲν τοὺς πολέμιους οὐκ ἤγεν· ἤδει γὰρ 16 καὶ ἀπερηκότας τοὺς στρατιώτας καὶ ἀστοις ὑτασ· ἡδη δὲ καὶ ὄψῃ ἧν· οὐ μέντοι οὐδὲ ἀπέκλεινε, φυλαττόμενος μὴ δοκοὶ φεύγειν, ἀλλ’ εὐθὺσώριον ἄγων ἀμα το τῆ ἥλιῳ δυνέμενοι εἰς τὰς ἐγγυ- 75 τάτο κόμαις τοὺς πρῶτος ἔχουν κατεσκήνωσεν, ἐξ δὲ διήρπαστο ὑπὸ τοῦ βασιλεύου στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκεῖων ξύλα. οἱ μὲν οὖν πρῶτοι ὁμοὶ τρόπῳ τιν ἐστρατοπεδεύσαντο, 17 οἱ δὲ ὦστεροι σκοταίοι προσιῶντες ὡς ἐτύγχανον ἔκαστοι ηὐλί-

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60 δύοντες: cf. I, 10, and the note.
τοῦτο . . . ἰππίστησαν: cf. I, 8, 42.
δελθῆν: cf. I, 8, 26, and the note. It was not yet sunset, § 16.


64 οὐ μὴ ἴππος: the neg. shows that the rel. is indefinite.
65 ἔμπροσθήνει: cf. I, 7, 92.

68 ἐστὶν . . . ἡμείν: opt., since λέγοντες takes the time of ἴππος. For the pl. vb. with neut. pl. subj., cf. I, 2, 33, and the note.

71 ἤγεν: the obj., τὸ στρατεύμα, is omitted.
72 ἀπερηκότας, were worn out. Cf. ἀπαγορεύειν, I, 5, 18.
73 οὐ μέντοι οὐδὲ ἀπέκλειε, however he did not even turn aside either.
74 εὐθὺσώριον, straight on, a poetic word. The adj. supplies the place of an inner obj.
75 ἦξ . . . ξῦλα: retain the order, from which there had been taken . . . even the very timbers. For the pregnant use of the prep., cf. πάρει, I, 1, 18, and the note.
77 τρόπῳ τιν, after a fashion.
78 σκοταίοι: adj. for adv. again. ηὐλί: the circumstances account for the choice of the
ducative tense. Contrast the aor. ἐστρατοπεδέσαντο, 1. 77.
81 καὶ ἐφυγόν, actually fled.
82 ἐξεπλάγη: cf. ἐκπλαγέω, I, 8, 81.
The word is a strong one, and is further emphasized by its position.
86 θεύτος: a poetic word. Cf. ἑδοὺςα, I, 8, 74.
87 οἶος: masc., not neut. With εἰκὸς supply ὅτι.
89 τῶν τῶν: sc. κηρύκων.
90 δὲ ἀν . . . μηνύσῃ: a condit. rel. clause, forming a part of the indir. disc. despite its position before δὴ. Cf. I, 6, 6 f., and the note.
91 τὰ ἐπὶ: i.e. the generals make nothing of the matter. A very similar story is told of the Athenian general Iphicrates in Polyaeus III, 9, 4.
92 τάλαντον: a large reward.
93 τὰ ὀπλα: the heavy arms were, as a rule, stacked in one place.
94 ὑπερ ἐξοχ:, just as they stood.

Chapter III

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

6 ἐπισκοπῶν: supplementary partic. with τυχόν.

7 ἀχρ., until. This word lacks prose warrant. It has been assumed that Xen. means to represent Clearchus as speaking in his own dialect; but, in view of our author's many poetisms, this is, at best, highly uncertain. Cf. his use of ἄρσε, below I. 30, a word used by no other prose author.

8 δοτό . . . ὀρᾶται, so that it presented a fine appearance. This phrase is further explained by πάντη φαλαγγα πυκνή, ὀρᾶται limits and defines καλῶς (for the looking). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὄραν στυγνός [II, 6, § 9]), so that it may be regarded as doubtful whether we have here the pass., or the un-Attic mid. in the sense of the act.

9 ἐκτὸς τῶν ἑπτῶν, except the armed men. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς τι: correlative with καὶ τοῖς ἄλλοις, below; the intervening τι and καὶ connect the adja. ταῦτα: i.e. they were to follow his example.

14 ἥκον, had come, since ἥκω is in force a perf.

οίνῳ . . . ἱσότα: a rel. clause of purpose. Cf. oίνοι . . . ἄρα-κε, I, 3, 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

τὰ τὰ παρά: i.e. proposals. The context supplies the noun.

16 μάχης . . . πράτουν: both words are emphasized by their position.


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

ὁ τομῆσον (sc. ἠτι), nor lives there a man who will dare.
6 λέγειν τοὺς Ἐλλησὶ μὴ πορίσας ἁριστον. ταῦτα ἄκουσαντες
οἱ ἁγγελοὶ ἀπῆλθαν, καὶ ἥκων ταχὺ· ἐγὼ καὶ ἥλιον ἦν ὦ
ὁ ἤγγος ποι βασιλεὺς ἢ ἡ ἄλλος τίς ὦ ἑπτέτακτο ταῦτα πράττειν·
καὶ ἔλεγον δὲ ὦ ἐκόμα δοκοίεν λέγειν βασιλεῖ, καὶ ἥκων ἡγεμόνας
ἐχοντες οἱ αὐτῶς, ἐὰν σπονδάλ γένωνται, ἄξουσι ἐνθὲν ἔξονα
7 τὰ ἐπιτήδεια. ὦ δὲ ἠρώτα εἰ αὐτοὶ τοῖς ἀνδράσι σπένδοιο
τῷ ιοῦσι καὶ ἀπιοῦσιν, ἥ καὶ τοῖς ἄλλοις ἐσοικτο σπονδαὶ.
οἱ δὲ, Ἀπασιν, ἐφασαν, μέχρι ἄν βασίλει τὰ παρ’ ὑμῶν διαγγελθῇ. 25
8 ἐπεὶ δὲ ταῦτα ἐλπιον, μεταστησάμενοι αὐτοὺς ὁ Κλέαρχος ἐβου
λεύσατο· καὶ ἐδοκεὶ τὰς σπονδὰς ποιεῖσθαι ταχὺ καὶ καθ’ ἴσων.
9 χιλαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος
ἐπεί. Δοκεὶ μὲν κάμοι ταῦτα· οὐ μέντοι ταχὺ γε ἀπαγγελω,
ἄλλα διατρήσαν ἔστ’ ἀν ὑκνήσωσιν οἱ ἁγγελοὶ μὴ ἀποδέξῃ ἠμῖν ὑπὲρ
τὰς σπονδὰς ποιήσασθαι· οἱμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέ
ροις στρατώταις τὸν αὐτὸν φόβον παρέσεθαι. ἐπεὶ δὲ ἐδοκεὶ
καρδὸς εἶναι, ἀπῆγγελλεν ὦτι σπένδοιο, καὶ εὐθὺς ἤγεισθαι
ἐκέλευε πρὸς τάπιτήδεια.

18 μὴ πορίσας: conditional, as is
shown by the neg. Clearchus
keeps up his bold bearing, and
with success; the envoys are
ready enough to procure sup-
plies.
19 ὃ· whereby.
20 ὃ ἐκστάσκο, to whom com-
mands had been given. See
I, 6, 59, and the note.
21 δοκοίν ... ἡκούν ... ἡκοὺν:
direct, δοκείτε ... ἡκούν ... ἡκεῖν.
Note the rapid shift of subj.
always easy in Greek.
22 αὐτοῖς: practically =μόνοις. Cf.
I, 8, 44, and the note.
σπένδοιο: cf. εἶπαν, c. 1. 101, and
the note.
24 τοῖς λοιπῖ: i.e. those going with
the Persian envoys to obtain
supplies. As a matter of fact,
Clearchus leads the whole army
(§ 6).
25 μέχρι ἄν ... διαγγελθῇ: in this
chapter we have already had
ἀρχί in the sense of until (l. 7,
where see the note) and ἢςτε
occurs below, l. 30. μέχρι is not
rare in prose, but is not nearly
as common as ἢςτε. After negs.
πρὶ is regular; see I, 2, 12.
26 μεταστησάμενοι αὐτοῖς, having
them retire. Cf., with change
of voice, μεταστάσει, below (l. 88).
27 ἰδόκασ: i.e. to the deliberating
generals. 'Clearchus' own op-
inion follows.
30 ὑκνήσωσιν: progressive.
ἀποδέξῃ: for the neg. force of the
prep., cf. ἀποψίλősωμαι, I, 4, 98.
31 εἶμαι ... παρέσεθαι: these
words show that Clearchus, de-
spite his bold front, was not un-
aware of the gravity of their
situation.
33 σπένδοιο: he said σπένδομαι.
35 ἂν μὲν ἡγοῦντο, Κλεάρχος μὲντοι ἐπορεύετο τὰς μὲν 10 στοιχὰς τοιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὀπισθοφυλάκει. καὶ ἐντύγχανον τάφροις καὶ αὐλῶσιν ὑδάτος πληροσίν ὡς μὴ δύνασθαι διαβαίνειν ἀνεν γεφύρων. ἀλλ’ ἐποιοῦντο διαβάσεις εἰ τῶν φοινίκων οἱ ἥσαν ἐκπεπτωκότες, 40 τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐντάθη ἦν Κλεάρχος καταμαθεῖν 11 ὡς ἐπεστάτη, ἐν μὲν τῇ ἄριστηρᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρλαν. καὶ εἰ τις αὐτῶν δοκοὶ τῶν πρὸς τούτο τεταγμένων βλάκευειν, ἐκλεγόμενος τῶν ἐπιτήδειον ἐπαίσευν ἂν, καὶ ἀμα αὐτὸς προσελάβανεν εἰς τὸν πηλὸν ἐμβαλλὼν. δοτε πάσιν 45 αἰσχύνην εἰναι μὴ οὐ συπονουδάξειν. καὶ ἐτάχθησαν πρὸς αὐτὸ 12 οἱ εἰς τριάκοντα ἢ τῇ γεγονότες. ἐπεὶ δὲ Κλεάρχον ἐφόρων στοιχ
Book II, Chap. III

13 δάξοντα, προσελάμβανοι καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἑσπευσάμεν, ὑποπτεύων μὴ ἄιει οὕτω πλῆρες εἶναι τὰς τάφρους ύδατος· οὐ γὰρ ἤν ὄρα ὅλα τὸ πεδίον ἄρειν· ἀλλὰ ἵνα ἤδη πολλὰ προφανόντο τοῖς Ἐλλησὶ δεινὰ εἰς τὴν πορείαν, 50 τούτου ἐνεκὸς βασιλέα ὑπόπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφείκεναί.

14 Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας δὲν ἀπέδειξαν οἱ ἤγεμόνες λαμβάνειν τὰ ἑπιτήδεια. ἐνήν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὀξος ἐψηστὸν ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ οἱ βάλανοι 55 τῶν φοινίκων οἷς μὲν ἐν τοῖς ἘλλησΙ ἐστιν ἵδειν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκέιμεναι ἥσαν ἀπολέκτοι, θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἢ δὲ ὅψις ἑλέκτρου οὐδὲν

46 et... γεγονότες, those thirty years old and under.
47 οἱ πρεσβύτεροι: observe how the chiastic order emphasizes this word.
48 ὑποπτεύων μὴ... εἰσιν: for the neg., see the note on μηδὲν ἀν... ταῦτα, I, 9, 29. Some explain by assuming that the direct form was interrog., μὴ ἐκ λειψάν;
49 οἷα... ἐρῶν: cf. the use of the infinit. with ὅποιες, ὡς τό, and ὡς τά (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.
50 ἡδη, at the start.
51 τούτου ἤνικα: resuming the final clause.
55 ὀξος... αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.
56 βάλανος: cf. I. 5, 66, and the note. For the partitive appos., see the note on ἄρματα, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.
58 ἐν τοῖς Ἐλλήσιν: even when the name of a country is in common use (as ἡ Ἑλλάς) the Greek often prefers to use the name of the people in the pl. (cf. Ἐσωθίδαι, I, 1, 62, and the note.
57 ἀπίκεντο, were laid aside. κείμαι often supplies a pass. to τίθημι.
58 κάλλους... μεγέθους: causal gens. (G. 1126; H. 744; B. 386). ἑλέκτρον: i. e. ἑλέκτρου ὄψις. This shorter form of comparison is often preferred. Cf. III, 1, § 23, σῶμα ἰκανότερα τοῦτον, and see G. 1178; H. 773b. For ἑλέκτρον, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσόβαλανοι; so that Xen. very probably had in mind the metal.
διέφερεν. τόσ δέ τινας ξηραίνοντες τραγήματα ἀπέτιθεναν. καὶ
60 ἢν καὶ παρὰ πόλεν ἦδι μέν, κεφαλαλγεῖς δέ. ἐναυάθα καὶ τοῦν ἐγκέφαλον τοῦ φοῖνικος πρῶτον ἐφαγον οἱ στρατιῶται, καὶ οἱ
pολλοὶ ἔθαμβαζον τὸ τε εἶδος καὶ τὴν ἴδιότητα τῆς ἰδιώτης. ἢν
dὲ σφόδρα καὶ τούτο κεφαλαλγεῖς. ὁ δὲ φοῖνις ὃθεν ἔξαιρεθείν
ὁ ἐγκέφαλος δλος ἡμάνετο.
65 Ἐναυάθα ἐμείναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἑκεί
tισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἄδελφος καὶ
ἀλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶπον. ἐπεὶ δὲ
ἀπήντησαν αὐτοῖς οἱ τῶν Ἐλλήνων στρατηγοὺς, ἔλεγε πρῶτος
τισσαφέρνης δι’ ἐμπιθυμοῦν τοιάδε. Ἐγώ, δὲ ἀνδρέας Ἐλληνες, ἑκ
70 γείτων οἰκῶ τῆς Ἐλλάδος, καὶ ἐπεὶ ὕμᾶς εἶδον εἰς πολλὰ καὶ
ἀμήχανα πεποκότας, εὔρημα ἐποιήσαμην εἰ ποις δυναίμην
παρὰ βασιλέως αἰτήσασθαι δουλαὶ ἐμοὶ ἀποσώσασί ὕμᾶς εἰς τὴν
Ἕλλαδα. οἶμαι γὰρ ἃν οὐκ ἀχαριστῶς μοι ἔχειν οὔτε πρὸς ὕμῶν
οὔτε πρὸς τῆς πάσης Ἐλλάδος. ταῦτα δὲ γνοὺς ἤτοιμον βασιλέα,
71 δὲ τὸν εἰς τινάς: ῥίσ is often added
to ὃ μὲν and ὃ δὲ; cf. III, 3, § 19.
τραγήματα, for sweetmeats.
60 ἢν: the subj. is probably vague.
It is unnecessary to evolve τὸ
τραγήματα from τραγήματα. ἢδι is
the substant. neut. in the pred.
(a pleasant thing); see G. 925;
H. 617; B. 423; and cf. II, 5, § 9.
61 ἐγκέφαλον τοῦ φοῖνικος, the cab-
buge of the palm. Cf. Pliny,
H. N., XIII, 4. Dulcis medulla
earum (i. e. palmarum) in cacu-
mine quod cerebrum appellant.
πρῶτον, for the first time; contrast
πρῶτος, below, I. 68.
63 ἵδιότητα ... ἰδιώτης, its peculiar
flavor.
63 ἥτοιμοι: frequentative.
66 γυναικὸς: her name was Statira.
70 γείτων: remember that ἦ Ἐλλάς
includes the Greek cities of
Asia Minor.
70 ἰδιάνα: after forms
of πολύ, καὶ may often be left
untranslated; cf. II, 4, § 21.
71 έφημα ἐποιήσαμην, I counted it
a piece of good fortune.
72 αἰτήσωμαι, to win my request.
Note the tense and the voice.
73 δουλαὶ, that he should grant, obj.
of αἰτήσωμαι (cf. δοθήκαι, I, 1, 36),
and itself governing ἀποσώσαι.
73 οἶμαι ... ἤκιν, for I think it
would not be a thankless task.
For the position of ἄν, cf. I, 3, 29,
and the note. Here ἄν precedes
ὅτι because of the latter's close
connection with ἀχαριστῶς.
πρὸς: cf. I, 6, 29.
9 ἔν τῆς πάσης Ἐλλάδος: for τὰς in
the attrib. position, see G. 979;
H. 672; B. 455.
74 ἤτοιμον: note the tense, and con-
trast αἰτήσωμαι, above.
λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπὶ- 75 στρατεύοντα πρῶτος ἤγγιξα καὶ βοήθειαν ἐχὼν ἄμα τῇ ἁγγελίᾳ ἀφικόμην, καὶ μόνοις τούτοις κατὰ τοὺς Ἑλλήνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ δίηλπα καὶ συνεμείζα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοτέφθει ἐνθι βασιλεῖς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε καὶ τοὺς ἔννοι Κύρο τοβαρβάρους ἑδίωξε σύν τοῖς τοῖς παρούσι νῦν 80 μετ᾽ ἔμοι, οὕτε αὐτῷ εἰσὶ πιστότατοι. καὶ περὶ μὲν τούτων ὑπέσχετο μοι βουλεύεσθαι· ἐφέσθαι δὲ με ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἐνεκεν ἐστρατεύσατε ἐπ᾽ αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ὅποιοι εὐπρακτότερον ἃ εἶν τι δύνωμαι ἀγαθὸν ὑμῖν παρ᾽ αὐτῷ διαπράξασθαι.

21 Πρὸς ταύτα μεταστάντες οἱ Ἑλλήνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δὲ ἔλεγεν Ἰπποκρέας ὅτι ἰμαῖς ὑπὸ συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὗτε ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρον ἰδρύσκεν, ὡς καὶ σὺ εὗ ὀισθα, ἵνα 22 ὑμᾶς τε ἀπαρασκεύοις λάβοι καὶ ἴμαῖς ἐνθάδε ἅγαγοι. ἐπεὶ 90 μέντοι ἢδη αὐτόν ἔφυγον ἐν δεινῷ ὀντα, ἔχονθημέν καὶ θεοῦ καὶ ἀνθρώπους προδοοῦντα αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐστρατεύοντα: quoted after ἤγγιξα. ἤγγιξα permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.
78 δίηλπα: cf. I, 10, 30
79 ἵνα: cf. I, 10, 2 ff., and the note.
80 ἀνάκτων: Plut. Ar. 14 states that the king claimed to have slain Cyrus with his own hand.
81 ὀτός: said with a gesture.
82 αὐτῷ: i. e. the king.
83 διάθεα: in chiasic order with βουλεύεσθαι.
84 μετρίως: i. e. less haughtily than before.
85 συμπράξοντοι: verbal adj., may of course be compared. For partic., see the note on ἡμελημένος, I, 7, 92.
86 διαπράξασθαι, win. Cf. διαπρά-
87 θαγμένοι, below, I. 104. The prep. emphasizes the idea of accomplishment.
88 μεταστάντες: cf. μεταστήσαμεν, above, I. 26, and note the difference in voice.
89 διάμεν, was spokesman.
92 χαίροντες ... αὐτὸν, we were ashamed both before gods and men to betray him. αἰσχοῦμαι takes an acc. of the thing of which one is ashamed, and also of the person before whom one feels shame. Here we have both, προδοοῦμαι supplying the place of one acc. See G. 1049, 1519; H. 712, 948; B. 329, 1; 638.
93 παρέχοντες: impf. partic., as is clear from the context.
χοντες ἡμᾶς αὐτοὺς εὐ ποιεῖν. ἐπεὶ δὲ Κύρος τέθηκεν, οὐτε 23
βασιλεῖ αὐτοποιούμεθα τῆς ἀρχῆς οὐτ' ἔστων ὅτιν ἔστιν ἄνεκα 
βουλο-95 

μεθα ἀν ἰν βασιλέως χώραν κακῶς ποιεῖν, οὐτ' αὐτοῦ ἁπο-
κτεῖνα ἀν ἐθέλουμεν, πορευομέθα δ' ἀν οἰκαδε, εἰ τις ἡμᾶς μὴ 
λυποῖ. ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύ-
νασθαί. ἐὰν μέντοι τις ἡμᾶς καὶ εὐ ποιῶν ὑπαρχῆ, καὶ τούτου 
εἰς γε δύναμιν οὐχ ἡπτησόμεθα εὐ ποιοῦντες. δ' μὲν οὗτος εἶπεν.
100 ἀκούσας δὲ ὁ Τισσαφέρης Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ 
καὶ ὑμῖν πάλιν τὰ παρ' ἐκεῖνοι. μέχρι δ' ἀν ἐγώ ἥκω αἱ σπονδαὶ 
μενῶντων· ἀγορᾶν δὲ ἡμεῖς παρέξομεν.

Καὶ εἰς μὲν τὴν υστεραίαν οὐχ ἥκεν· ὕσθ' οἱ Ἑλληνες 25
ἐφρόντιζον· τῇ δὲ τρίτῃ ἥκεν ἔλεγεν ὅτι διαπετραγμένος ἦκο 
105 παρὰ βασιλέως δοθήναι αὐτῷ σφίξεων τοὺς Ἑλλήνας, καὶ περ
πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἰς βασιλεῖ ἀφεῖναι τοὺς ἐφ' 
ἐαυτῶν στρατευομένους. 

τέλος δὲ εἶπε. Καὶ νῦν ἔξεστιν ὑμῖν 26
πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν

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93 εἴ ποιῶν: infin. of purpose.
94 ἀντιποιοοῦμεθα: cf. c. 1. 59.
95 οὐτ' ἔστων ὅτιν ἰννα, nor is there 

any reason why.

βουλομέθα . . . ἀδικοῦμαν: the difference in meaning is not to be 
pushed. Xen. often chooses to 

vary his language; see the In-

trod., §39. Note the potential 
opt., following an indic., and the 

chiastic order.
96 τοῖς: often used when a definite 

person is meant (cf. II, 4, §22 
end). Here the threatening tone 

is manifest.
97 ἀδικοῦντα μέντοι, him that 

wrongs us, however. The em-

phatic order should be retained.

οὖν τοῖς βοητ., with heaven's help.

The phrase is a common one, 

but does not therefore lack force. 

For the tone, cf. II, 5, §7; III, 

2, §10.
98 καὶ εἴ ποιῶν: καὶ marks this 

phrase as parallel with ἀδικοῦμαν.

ὑπάρχη, begin, with supplementary 

partic.

καὶ τοῦτο: retain the order, In 

his case also. The gen. is due 

to the vb. of inferiority.
99 εἴ ποιοῦτες, in doing good, cir-

cumstantial partic. with ἡπτη-

σόμεθα.

δ' μὲν: is the asyndeton felt?
101 ἥκω: what mood?
102 μενῶντων: not a partic.
104 διαπετραγμένοις: cf. διαπέρα-

θαι, above, l. 85. Its obj. is the 

infin. clause.
105 δοθήναι . . . Ἑλλήνας. Cf. δοθ-

ρα, above, l. 72.
106 ᾧν, becoming.
108 πιστὰ λαβεῖν: the phrase im-

plies a promise, and so legiti-

mately governs the infin.
καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορᾶν παρέχοντας· ὅπου δ’ ἂν μὴ ἤ τρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἑάσομεν τὰ 110 ἐπιτήδεια. ὑμᾶς δὲ αὐτήν δεῖσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινώς σίτα καὶ ποτὰ λαμβάνοντας ὅπως μὴ ἀγορὰν παρέχομεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὄνομάμενος ἑξειν 28 τὰ ἐπιτήδεια. ταύτα ἐδοξεῖ, καὶ ὁμοσαν καὶ δεξίας ἔδοσαν αὐτὸς Ἀρμαῖοι οἱ γυναικῶν ἁδέλφιος τοῖς τῶν 115 Εὐλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἐλαβον παρὰ τῶν 29 Εὐλήνων. μετά δὲ ταύτα Τισσαφέρης ἐπευ. Νῦν μὲν ἢ ἀπείμεν ἢς Βασιλεῖα· ἐπεζήδων δὲ διαπράξωμαι ἢ δέομαι, ἢς συκευασάμενος ὡς ἀπάξεων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιῶν ἔπει τὴν ἐμαυτοῦ ἀρχήν.

1 IV. Μετά ταύτα περιέμηνον Τισσαφέρην οἱ τε Ἑλληνες καὶ ὁ Ἀρμαῖος ἔγγυς ἀλλήλων ἐστρατοπεδευμένοι ἑμέρας πλεῖοις ἢ εἰκοσι. ἐν δὲ ταύταις ἀφικνοῦσαν πρὸς Ἀρμαῖον καὶ οἱ ἁδέλφιοι καὶ οἱ ἄλλοι ἀναγκαίοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

ἡ μὴν, verily, a stereotyped formula in oaths.

109 ἀδόλως: cf. c. 2. 40.

ἀγορᾶν: see the Introd., § 28.

ὅπου... ὁμόσαι: a change to direct speech. ἡ, of course, means, be possible.

112 ἄδεια: στ. τῆς χώρας; cf. I, 3, 70 f., and the note.


113 ὄνομαν, by purchase.

ἀκούς: governed by the vb. of swearing.

114 ταύτα ἰδοὺ: the asyndeton is normal; cf. 1, 3, 102.

ὁ δὲ: cf. I, 6. 35. The Persians make a great show of friendliness at the start, doubtless in order to induce the Greeks to leave their present position, in which they might well have maintained themselves indefinitely; cf. II, 4, § 22, and III, 2, § 24 f.


ὁ δὲ: the antecedent is definite; contrast οἱ, τι ἢ δὴ, I, 3, 24.

CHAPTER IV

1 περιέμην: it was idle waiting; cf. c 1.27, and the note. During this time, according to Diodorus, XIV, 26, Tiss. went to Babylon, whither the king had gone to celebrate his victory. There he received high honors at the hands of the king, being invested with the command of the provinces that had belonged to Cyrus, and receiving, besides, the daughter of the king as his wife. On his part he promised to destroy the Greeks.

4 ἀναγκαίοι: cf. necessarii; properly blood-relations.
5 tines, <oî> παρεθάρρυνον τε καὶ δεξίας ἐνίοις παρὰ βασιλέως ἐφερον μὴ μνησικάκησειν βασιλέα αὐτοῖς τῆς συν Κύρρω ἐπι-στρατείας μὴ δὲ ἄλλου μηδὲν τῶν παροιχομένων. τοῖτων δὲ 2 γνωμομένων ἐνδήλιοι ἦσαν οἱ περὶ Ἀριαῖον ἤττου προσέχουσε τοῖς "Ελληνι τὸν νοῦν. ὡστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς 10 τῶν Ἐλλήνων οὐκ ἤρεσκον, ἀλλὰ προσόντες τῷ Κλεάρχῳ ἐλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. Τι μένομεν; ή οὐκ ἐπιστάμεθα 3 ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἐν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἐλλην φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύεις; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ 15 στρατεύμα. ἐπὴν δὲ πάλιν ἄλωθῆ αὐτῷ ἡ στρατιά, οὐκ ἐστιν ὅπως οὐκ ἐπιθύμεται ἡμῖν. ἵσως δὲ ποι ὡς ἀποσκάπτει τι ή 4


17 ἵκων γε: strongly emphatic, not at least, if he can help it.
19 τοσοῦτος δ' εὔτε, although so few.
Cf. τοσοῦτος, c. 1, 46.
21 ταῖς θύραις, at his very doors, a pardonable hyperbole. For θύραι, see I, 2, 69.
20 καταγελάσαντες: cf. I, 9, 42.
21 καὶ ταῦτα πάντα, all this and more (Pretor).
ἐνοῦν: varied from ἐνθυμοῦμαι.
23 εἰ... ὅπερν: observe the warning tone.
ἐν τολῷ, on a basis of war, rather then indicating purpose, as ordinarily rendered. Cf. ἐν τῇ γῇ, below, § 8.
ἀπάντας: a pres., not a fut.
24 δὲν, freely, an opportunity to. How lit.? For the fut. in such clauses, cf. ἄπαντε, I, 3, 71, and the note.
ὁ ἡγομένος: cf. ὁ τολµήσων, c. 3 17, and ἡ τοιούτα, III, 1, § 42.
26 λελιθοῦτα: the tense denotes the state, we shall find that, etc.

With the whole passage cf. III, 1, § 2.

δ' εὔτε: so. φιλοι.

27 ποταμὸς: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Εὐφράτης, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. 1, 9, 56, and the note.


28 διαβατής: the personal construction (G. 1596; H. 989; B. 664).

δ' ἄνν: cf. I, 2, 73, and the note.

Εὐφράτης: felt as the obj. of ὀθανεῖν, rather than of διαβατήν (prolepsis; cf. βασιλέα, below, l. 33). For the I-nic form, οθανεῖν, see G. 821, 1; H. 491a; B. 259a.

29 τολµήον: no art., because wholly general.

οὖ τέρα: cf. I, 9, 41.

30 ἵππες: on the absence of cavalry in the Greek army, see the
The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τών δὲ ... ἄξιον, while of the enemy the most numerous and the most serviceable troops are cavalry. The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit οἱ (before πλεῖστοι), others render, the most, with reference to other nations, which is impossible.

31 τῶν ἰὰν ἀποκτείνωμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἦττωμένων: sc. ἡμῶν.

οὐδένα ... σωθῆναι, it is impossible that a single one should escape. For οὐδὲν τε (sc. ἐστιν) cf. 32 and the note. Observe the opt. to indic., marking the gravity of the situation.

33 βασιλεία: for the position, see the note on ποταμός, above, I. 27. Here the wo. d is so far removed from the vb. that it is resumed by αὐτῶν.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., whom so many things conspire to help. ἀντι, assuming that.

34 δὲ τι διὰ αὐτῶν, what need he has, an indir. ques. For the acc. διὰ, cf. I, 6, 36.

35 καὶ ... καὶ ... καὶ: the poly- syndeton heightens the cumulative effect.

θεοί: for the case, see G. 1049; H. 712; B. 329, 1.

ποτὲ ἀποστα: such instances of paranomasia are not rare in rhetorical passages.

36 ταὐτά: asyndeton with a demonstrative.

37 ὃς ... ἀνῶν: this was Tissaphernes' avowed intention.

38 τὸ ἄξον, homewourd. The art. is omitted in many old prepositional phrases.

'Ὀρόντας: he was satrap of Armenia; cf. III, 5, § 17.
MAP OF A PART OF BABYLONIA
From actual survey
SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND
(From Dakyns' Xenophon)
Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καὶ Ἀθηναῖος καὶ Αἰτωλῶν τεῖχος, καὶ παρῆλθον εἰς οὗτο "ἡ "ν ἐκ δὲ φιλόθυμον
gests a widely different location for the wall (usually identified with the ruins known as Sidd-i-Nimrud) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ὅν ... φικοδομήμαν = φικόδομητο, although the forms are not always identical in meaning. In the resolved form the partic. often has an independent (adjectival) meaning. Cf. ἐβαι φυλάττων, I, 2, 122 f., and the note.

52 πλίνθοις ὑπάλει: i.e. not merely sun-dried, as often.

ἐκοσὶ πολὺν: see I, 2, 30 f., and the note. ἔφος, ὑψος, and μήκος are all acc.

54 οὗ πολύ: this agrees with the identification given on the map, rather than with the common view.

55 διάφορας . . . τὴν μὲν . . . τὴν . . .: partitive apposition.


58 ἔλαττος: for the form, see the note on I, 3, 35.

61 μεγάλη καὶ πολυάθρωτος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamp near it and do not cross until next morning (§ 24).

ἀνωμα: nom., as I, 5, 21; more frequently it is acc.

63 δασός: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, § 8, δασὸν πίτυς. Others regard δασός as abs., and the gen. as dependent on παράδεισως, which seems most unlikely.

64 οἱ δὲ βάρβαροι: sc. ἐκεῖνοι.

66 τῶν ὑπῶν, the camp. Cf. III 1, § 3.

Πρόξενος καὶ Ξενοφῶν: for their
elthos anthetaptis tis hrothse toun profulakon tou dun idoi Praxevon Kai Klearchon. Melwona de ouk ezhitei, kal tauto par'
16 "Ariaion dun tou Menynos xenou. etpei de Praxevos elpein oti
autous eimai dun xheitis, elpein o anthetaptos tade. "Epmfhe me to
'Ariaicos kai 'Ardacos, pistol ontes Kuryf kai ymiv eivno, kal
kelevouosi fylattseisai mi ymiv epitithontai tis vuktos ois bar-
17 betaori. estates de strateuma polu ev to plhson paradeisof. kal
parad tiv geufavan tou Thyr abouto potamou pemfai kelevouosi
fylakeni, os diaevetai autin xwisi Tisafitnefis tis vuktos, 75
eav duoetai, os mh diazhete all ev meso apolefethite tou
18 potamou kai tis diwrixis. akousantes tausta agounw auton
parad tou Klearchon kai frakouwv o legiei. o de Klearchos
akousas etarakhthe sforqra kal efosbeiito.
19 Neanisko de tis tou paronwv einousas elpein os ouk ako-
lauba eva to te episthsoseai kai to lusein tiv geufavan. dehlyon
yarp oti epitithemewn xi nakay dehsai x htpasthai. eav men ouv
nikwsi, ti dei lusein autous tiv geufavan; oude yarp an pollal

friendship see the Introd., §38,
and III, 1 § 4
67 tou dun doi: potential opt. in an
indir. ques. Cf. I, 6, 47f.
68 kal tahta... de: and that too,
although he came. The circum-
stance was in itself suspicious;
the warning would naturally
have been given to Menon.
69 dvi: introducing dir. disc.; cf.
I, 6, 36.
70 'Epmfhe: for the agreement, cf.
I, 2, 20, and the note.
71 pistol... einoi: the chiastic
order is often the natural one,
when emphasis is desired (here
on vmai).
72 ispi: accented at the head of
the sentence (G. 144, 5; H. 490, 2;
B. 282, 1).
74 parad tiv geufavan: an exception
to the rule that parad, expressing
the limit, is, in prose, used only
of persons.
75 de diaevetai: causal; but, be-
low, os mh diazhete, final.
78 frakouwv: frakw regularly
means, till in detail; it is more
than legw.
79 etarakhthe... efosbeiito: note the
tenses.
80 neanisko: it has been assumed
that this was Xen. himself, or pos-
sibly the Theopompus of c. 1. 62.
81 to te... kal to lusein, the in-
tention of attacking and of
destroying. For the fut. infin.,
thus used, see G. 1277; H. 855a;
B. 548, 549; G. M. T. 113.
82 dehlyon yarp: a shift to direct speech.
83 epitithemewn: sc. autos. It is
equivalent to eis epitithontai.
83 oude... southevn, for not even
γέφυρας ὅσιν ἐχομεν ἃν ὅποι φυγόντες ἦμεις σωθῶμεν. ἐὰν δὲ 20 ἠμεῖς νυκῶμεν, λελυμένης τῆς γεφύρας οὐχ ἐξοσιν ἐκεῖνοι ὅποι φύγοισιν· οὐδὲ μὴν βοηθήσαι πολλῶν οντῶν πέραν οὐδες αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

Ακούσας δὲ ὁ Κλέαρχος ταῦτα ἦρετο τὸν ἄγγελον πόση τις 21 εἰς χώρα ἢ ἐν μέσῳ τοῦ Τύγρητος καὶ τῆς διώρυχος. ὃς δὲ εἶπεν 90 ὅτι πολλῇ καὶ κῶμαι ἐνεσκὶ καὶ πόλεις πολλάκι καὶ μεγάλακι,

τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποτεύχοντες, 22 ὅκνοντες μὴ οἱ Ἑλληνες διελόντες τὴν γεφύραν μείναιεν ἐν τῇ νῆσῳ ἐρύματα ἔχοντες ἐνθέν μὲν τὸν Τύγρητα, ἐνθὲν δὲ τὴν διώ- ρυχα. τὰ δ’ ἐπίτηδεια ἐχοῦν εἰκ ἐν τῆς ἐν μέσῳ χώρας πολλῆς καὶ 95 ἀγαθῆς οὐσίς καὶ τῶν ἐργασιομένων ἐνότων· ἔστα δὲ καὶ ἀπο- στροφὴ γένουτο εἰ τις βούλωσι βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύνοιτο· ἐπὶ μέντοι τὴν γεφύραν ὄμως 23 - φυλακὴν ἐπεμψαν· καὶ οὗτε ἐπῆθετο οὐδες οὐδομὸδεν οὔτε πρὸς τὴν γεφύραν οὐδες ἁθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ- 100 γελλον. ἐπειδὴ δὲ ἐσώς ἐγένετο, διεβαίνον τὴν γεφύραν ἐξενεμένην 24 πλοῖοι τριάκοντα καὶ ἐπτὰ ὅς ὅλος τὰς μάλιστα πεφυλαγμένως· ἐξήγαγελλον γὰρ τινὲς τῶν παρὰ Τισαφέρνοις Ἑλλήνων ὡς δια-

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though there be many bridges should we be able to save ourselves by flight. Note the blending of two forms (G. 1421, 2; H. 901a; B. 612, 1; G. M. T. 505). σωθῶμεν is the deliberative subjv. i.e., an indir. ques.; so φύγοψιν below. We might have had the opt. by assimilation; see the note on ἄνθε, above, I. 12.

85 λαλυμάνης τῆς γεφύρας: for the position and repetition of this phrase, cf. ἡγελλοῦν, I, 7, 62, and the note.

86 οἵτινες μὴν, no, nor.

βοηθῆσαι: emphatic position.

δύνων: concessive.

90 πολλὰ καὶ μεγάλα: cf. c. 3. 70, and the note.

91 ὑποτεύχοντες: cf. ὑπῆγετο, c. 2. 88, and ὑπόπεμπτες, III, 3. § 4.

93 ἔρυμα, as defences. The word is uncommon in Attic prose.

95 οὕση, which was.

καὶ... ἐνότων, and in which there were men to till it.

ἐστα δὲ καὶ, and furthermore (fearing) that.

ἀποστροφῆς, place of refuge, “base,” a poetic word.

96 τῆς: cf. I, 4, 80, and the note.

97 μάντις... δῆμος, however... none the less.

98 οὕση... ἡλίως: for the accumulation of negatives, cf. I. 2. 152, and I. 8, 81 f.

101 πεφυλαγμένως: from the partic. See the note on ἡμελημένως, I. 7, 92.
βαινόντων μέλλονεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδὴ ἦν·
διαβιαινότων μέντοι ὁ Γλώσσα αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοτῶν
εἰ διαβαίνονεν τὸν ποταμὸν· ἐπειδὴ δὲ εἶδεν, ἤχετο ἀπελαύνον. 105
25 Ἀπὸ δὲ τοῦ Τήρητος ἐπορεύθησαν σταθμοὶ τέτταρας παρα-
σάγγας ἐκείσον ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὔρος πλέθηρον
ἐπὶ δὲ γέφυρα. καὶ ἑνταῦθα ἤκειτο πόλις μεγάλη ὄνομα
'Ὤπις· πρὸς ἦν ἀπήνησε τοῖς Ἐλληνσὶν ὁ Κύρος καὶ Ἀρτα-
ξέφου νόθος ἀδελφὸς ἀπὸ Σοῦσσων καὶ Ἐκβατάνων στρατιὰν 110
πολλὴν ἄγουν ἃς βοηθήσωσιν βασιλεῖ. καὶ ἐπιστῆσας τὸ ἐαυτοῦ
28 στρατεύμα παραρχομένους τούς Ἐλληνας ἔθεωρε. ὃ δὲ Κλέ-
αρχος· ἤγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφ-
ιστάμενος· δοὺν δ' οὖν χρόνῳ τὸ ἡγούμενον τοῦ στρατεύματος
ἐπιστήσει, τοσοῦτον ἦν ἀνάγκη χρόνον δὲ δηλοῦ τοῦ στρατεύ-
115 ματος γλυκεσθαι τὴν ἐπίστασαν· ὅτε τὸ στρατεύμα καὶ αὐτοῖς
toῖς Ἐλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσαν ἐκπεπλήκθαι
27 θεωροῦντα. ἔντευθεν δ' ἐπορεύθησαν διὰ τῆς Μηδᾶς σταθμοῦ
ἐρήμους Ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρσάτιδος κόμας
tῆς Κύρου καὶ βασιλέως μητρός. ταῦτας Τισσαφέρνης Κύρῳ 120
ἐπεγγελῶν διαρπάσαε τοῖς Ἐλληνσι ἐπέτρεψε πλὴν ἀνδρατο-

108 Ἐλλήνων: mercenaries, doubt-
less. Many Greeks took service
under Persian princes; cf. the
instances of Gaulites (I, 7, 26),
Ctesias (I, 8, 107), and Phalinus (c. 1. 38).

104 σκοτῶν, to see whether. The
pres. partic. (conative) may ex-
press purpose.

105 ἤχετο ἀπελαύνων, he rode off.
The circumstantial partic. with
ἀπελαύνω: often expresses the means
of motion.

109 πρὸς ἦν: motion is implied.
110 βοηθήσωσιν: he was too late, as
Abrocomas was (I, 7, 61).
112 παραρχομένους: ἤχομαι is rarely
found, in prose, save in the pres.
indic.

113 εἰς δύο, two abreast. With the
whole passage, cf. the note on
ἐπὶ τεττάρων, I, 2, 87.
114 τὸ ἡγούμενον: cf. I, 2, 3, and
the note.

115 ἐπιστῆσα: frequentative.
116 καὶ αὐτοῖς τοῖς Ἐλλησι: the καὶ
is intensive, not parallel with καὶ
tὸν Πέρσαν.

117 ἐκπεπλήκτη: see c. 3, 83, and
the note.

121 ἐπεγγελῶν: different from κατα-
γελάσατε, I, 20, in that ἐν-, in
δοιμ. ἐνὶ δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεύθεν δὲ ἐπορεύθησαν σταθμοῦς ἐρήμους τέσσαρας παρα-σάγγας εἰκοσι τὸν Τιγρητα ποταμὸν ἐν ἀριστερὰ ἔχοντες. ἐν δὲ τῷ πρῶτῷ σταθμῷ πέραν τοῦ ποταμοῦ πόλις φεκεῖν μεγάλη καὶ εὐδαίμων ὄνομα Καναλ, ἐξ ἦς οἱ βάρβαροι διήγησαν ἐπὶ σχεδὸν διαθερμῆνας ἄρτους, τυρών, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὑρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. ἐν δὲ ταῦται ὑποψίαι μὲν ἦσαν, φανερὰ δὲ ὀυδεμία ἐφαίνετο ἐπίθυμι. ἐδεξαῖον οὖν τῷ Κλεάρχῳ ξυγγνεῦσαι τῷ Τισαφέρνῃ. καὶ η εἴ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσαι· καὶ ἐπεμψάν τινα ἐρώντα τι ἄν τινες αὐτῷ χρήσει. δὲ ἐτοίμως ἐκεῖνες ἦκεν.

Ἐπεδή δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἡγώ, δὲ τῷ Τισαφέρνῃ, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξίας δεδο-μένας μὴ ἀδίκησαι ἀλλήλοις· φυλαττόμενον δὲ σὲ τὰ ὀρὸν ὡς πολεμόνοις ἡμᾶς καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα. τοῦτο δὲ σκοπῶν ὡς δύναμαι οὕτω σὲ αἰσθέσαθι πειράμενοι ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.
 πλὴν ἀνδραπόδων: i.e. they might not enslave the inhabitants.
 124 ἐν δὲ... Καναλ: a very similar sentence occurs I, 5, 60 f.
 127 σχεδόν διαθερμᾶν: described in the passage just cited.
 ἄρτους... οἶνον: asyndeton in an enumeration.

Chapter V

1 Ζαπάταν: at last a geographical point, the identification of which seems certain. See the map.

2 ἡμέρας τρεῖς: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 ὑποψίαι: the pl. of abstract nouns is often concrete and has a cumulative force.

4 ξυγγνεύσασθαι, to have an interview with.

5 παῦσαι: also governed by ἔδεξαν. πρὶν, before. See I, 1, 58, and the note.

6 τάδε: on this speech see the Introd... § 40.

9 Τισαφέρνῃ: a rare voc. form, as if of the first declension. Accusatives in -ν, on the other hand, are not uncommon; see e.g. Τισαφέρνῃ, I, 1, 37.

γεγενημένους: cf. ἐγένετο, c. 2, 42.
 10 ἀδίκησαι: cf. παρέξεαν, c. 3, 108. φυλαττόμενον... ἀντιφυλαττόμεθα: for the order, cf. the note on ξυγγείλει, I, 7, 62. For the fact, cf. c. 4, 43 ff.

12 οὕτω σὲ... ἔγαίται: oðo' ἡμᾶς
ποιεῖν ἑγὼ τε σαφῶς οἶδα ὦτι ἥμεις γἐν οὐδὲ ἐπινοοῦμεν τοιούτων οὐδέν, ἐδοξέ μοι εἰς λόγους σω ἐλθέιν, ὅτας εἰ δυναμεθά ἐξε-5 λοιμον ἄλληλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπων ἡδη 15 τούς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ εἰ ἦτοι σιὰς οἱ φοβηθέντες ἄλληλοιο φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλονται οὔτ᾽ αὐτὶ βουλομένους τοιούτων οὐδέν.

6 τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνονοιλαὶ μᾶλλον τον πανισθαὶ ἡκὼ καὶ διδάσκειν εἰς βουλομαι ὡς οὐ ἢμῖν οὐκ ὀρθῶς 20 ἁπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεοὶ ήμᾶς θρηκο κωλύσαι πολεμίους εἶναι ἄλληλοις. δὴτις δὲ τούτων σύνοιδιν αὐτῷ παραμεληκὼς, τούτων ἑγὼ οὔτοι τον ἐυδαιμόνισαιμι. τὸν

would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clesarchus had certain knowledge. For the correlation of οὔτε with τε, cf. μὴ τε... ὀτε, c. 2. 38.
14 οὐ λόγον σου ἀλλικά: cf. εἰς χεῖμα.
15 ἡδη, ἐρε νῦν.
16 νε... ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of parts.

Cf. III, 2, § 23. Some, however, read ἄγε, for of.
17 φθάσαι... πρὸν: a frequent combination. Cf. πρόθεσσαν and πρόθεσαν, leading up to πρὸν (e. g. 1, 1, 58).
18 τοὺς... μᾶλλον... βουλο-μένους: obj. of ἐποίησαν κακά: cf. 1, 9, 36. μᾶλλον may perhaps be rendered intending, though it need not be regarded as trans.
19 συνονοιλαῖς: emphatic position.
21 πρῶτον μὲν: balanced by τῶν δ' ἄνθρωπων, below, 1. 29.
οἱ θεοὶ... δρκοι, our oaths (sworn in the name) of the gods. The gen. is objective (G. 1085, 3; H. 729c; B. 350).
22 δῆτις... σύνοιδιν: δῆτις, being itself indefinite, does not need the generalized construction; cf. δῆτις ἀθυμεῖτο, I, 1, 18, and the note.
23 τούτων: after παραμεληκὼς; cf. ήμῶν αἴτων, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐγενομένους, I, 3, 49, and the note.
23 τούτων: resumptive, as often.

τῶν... πόλεμον, a war against the gods. The gen. is better taken as objective than as subjective (the war the gods wage), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with οἶδα (prolepsis), rather than with ἀποφύγοι.
eisyn oi plexistoi kai plexistou aexoi. 
deute uikontes men tin 
av apokteinaim; 
hettomemwn de ouvdeva ouv te swthnai. 
eggow 7 
menv ouv basilea, 

Phi ouv pollla esti ta symmacha, eipper pro-
thetaitei hemas apolelai, ouv oida 5,1i dei aitwv omowai kai
35 defian douvai kai theou epiorkei kai ta eautou pista 
apistata
poisai. "Ellhsei te kai barbasroi, toiauta pollla pleve

'En de touto hke Tissapheronas exoun tin 
av eautou dynamin os 8 
eis oikon apidwv kai 'Orontas tin 
av eautou dynamin. hge de kal

tin thugatera tin basilewos eti gamwv. 

Eutevev de hde Tissa-

note on I,5,82. The Greeks were 
conscious of their disadvantage 
in this respect (although in III, 
2, §18 Xen. tries to belittle it), 
and seek in a measure to make 
it good (III, 3, §19). With 
the latter part of this section cf. III, 
1, §2 end.

31 tina av aptetinaim: the rhetorical question is quite in keeping 
with the tone of the whole 
message, which is due, of course, to Xen., not to Clearchus.

33 hettomemwn: sc. hemw.

33 oudeva ... swthna, it is impossible that a single one should ecape. For othe re (sc. etomv), cf. 
c. 2, 1.1, and the note. Observe 
the change from opt. to indic.,

marking the gravity of the situation.

35 basilea: for the position, see 
the note on istoros, above, l. 27. 
Here the word is so far removed 
from the vb. that it is resumed 
from adv.

symmacha: neut., because referring 
not to troops alone, but to situation, supplies, etc. Trans. whom 
so many things conspire to help.

34 6,1i de avowv, what need he has, 
an indir. ques. For the acc. 6,1i, 
cf. I, 6, 36.

35 kal ... kal ... kal: the poly-
syndeton heightens the cumulative 
effect.

36 theos: for the case, see G.1049; H. 712; B. 329, 1.

37 de ... apiow: this was Tissaphernes' avowed intention.

38 eti oikon, homeward. The art. 
is omitted in many old prepositional phrases.

'Orontas: he was satrap of Arm-

enia; cf. III, 5, §17.
περίξ οίκους συ ει μεν βούλοιο φίλος ως μέγατος Δν έης, ει δε τις σε λυπολη, ως δεσπότης αναστήφων έχων ημᾶς υπηρέταν τας, οις ουκ άν μυσθοῦ ένεκα υπηρετοίμαν άλλα καὶ τῆς χάριτος άν σωθέντες υπὸ οὔ ουκ άν έχομεν δικαίως. έμοι μεν 15 ταύτα πάντα ενυμομένω οὔτω δοκεί θαμμαστὸν εἶναι το σε ήμιν ἀπιστεῖν δοστε καὶ ήδιοτί δν άκούσαι με τὸ άνομα τίς οὔτως ἐστὶ δεινὸς λέγειν δοστε σε πεσαι λέγων ως ήμείς σοι ἐπιβου- εο λεύμεν. Κλέαρχος μεν ουν τοσαύτα είπτε. Τιςαφέρνης δε ἀδε απημειφήθη.

'Αλλ ήδομαι μεν, ά Κλέαρχε, άκούων σου φρονίμους λο- 16 γούς· ταύτα γὰρ γνωρισκῶν εἰ τί έμολ κακῶν βουλεύοις, άμα άν μοι δοκεῖς καὶ σαυτῷ κακόνως εἶναι. άς δ' άν μάθης στι οὔδ' 65 άν ήμείς δικαίως οὔτε βασιλεῖ οὔτ' έμοι ἀπιστοτήτε, αὐτάκουσον. εἰ γὰρ ήμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων 17

54 αναστεφω, would conduct yourself. For the omission of αν, cf. I, 6, 9, and the note. The particle could, however, easily have been omitted by a copyist before αναστεφω, and many insert it.

υπηρέτας: a strong word; they would do his bidding in all things.


μυσθοῦ: a frank admission of the fact that they are mercenaries.

56 ήν: ής, with attraction, would be more regular.

σοῦ σοι: the collocation adds emphasis, as does also the postponement of δικαίως. Cf. ήμείς σοι, below, I. 59.

57 τὸ ... ἀπιστεῦν, your distrust of us. The articular infin. is a favorite construction with Xen.

58 τὸ δύομα τίς: a blending of two constructions, ἄκοινον τις, and ἄκοινον τὸ δύομα τοῦτον δότης.

59 λέγων, by his mere words, since proofs are lacking.

61 ἀπημειφήθη: another of Xen.'s poeticisms. ἀμεθέρα, in this sense, has no footing in prose.


63 άν ... δοκεῖς ... εἶναι: άν goes, of course, with εἶναι; cf. I, 3, 29, and the note. Observe that the personal construction cannot here be retained in Eng. Cf., below, αὐτοῖν ... άν ... σοι δο- κοῦμεν.

64 οὖς δ' άν μάθης: Xen. stands alone among prose writers in using οὖς άν, in final clauses (G. 1367; H. 882; B. 500, note 2; G. M. T. 326, 2, and Appendix IV). Cf. his unusual fondness for οὖ, alone.

66 εὶ βουλόμεθα: best taken as contrary to fact; see on εἰ μη θετε, c. I. 21. Instead of the normal apodosis, Xen. has chosen
πλήθους ἀπορεῖν ἡ πεζών ἡ ὀπλίσεως ἐν ἡ ὑμᾶς μὲν βλάπτειν
18 ἰκανοὶ εἰμέν εἰν, ἀντιπάσχειν δὲ οὐδεὶς κλῆνυνος; ἄλλα χερῶν ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἀν σοι δοκούμεν; οὐ τοσαίτα μὲν πεδία ἡ ὑμείς φιλα ὑπα σὺν πολλῷ πόσῳ διαπορεύεσθε, το τοσαίτα δὲ ὁρᾶτε ὑμῖν ὑπερ τοῦ τορεύτεα, ἡ ὑμίν ἐξεστὶ προκαταλαβούν ἄπορα ὑμῖν παρέχειν, τοσούτοι δ’ εἰσὶ ποταμοὶ ἐφ’ ὁμί ἐξεστὶν ὑμῖν ταμειεύσαι ὑπόσοι σὺν ὑμῶν θυσίαν ὑμῶν μάχεσθαι; εἰσὶ δ’ αὐτῶν οὐς οὐδ’ ἀν παντάπασι διαβαλήτε, ἐί μὴ
19 ὑμεῖς ὑμᾶς διαπορεύομεν. εἰ δ’ ἐν πάσι τούτοις ἡττώμεθα, 75 ἀλλὰ τὸ γε τοῦ πῦρ κρείττον τοῦ καρποῦ ἐστιν· δν ὑμεῖς δυναῖμεθ’ αν κατακαύσαστε λμόν ὑμῖν ἀντιτάξαι, ὑμείς οὐδ’ εἰ 20 πάνω ἀγαθοὶ εἰσε μάχεσθαι αὐν δύνασθε. πῶς ἀν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ὑμῖν ἐπικληνυνον, ἐπειτα ἐκ τούτων πάντων τούτων ἀν τὸν τρό’ 30 πον ἐξελούμεθα δς μόνος μὲν πρὸς θεῶν ἀσέβης, μόνος δὲ πρὸς 21 ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

The more pointed rhetorical question, equally natural in Eng.
67 εν ἡ, by means of which.
68 εἰςμεν ἢν: ideal, not unreal; but the shift is an easy one. With the following οὐδεὶς κλῆνυνος, ἡ εἰς is to be supplied.
68 ἄλλα: here best rendered by or. It anticipates objections.
69 οὐ = nonne. The vb. is ὑπερτε, below.
70 φίλα ὑπερτε: concessive.
71 ὑπερτε τορεύτεα: indir. disc., after ὑπερτε. For the construction of the verbal, see the note on δια-
βαρεῖς, c. 4. 28. It goes also with πεδία, above, both phrases being an extension of ὑπερτε τορεύτεα.
72 εἰσι, are there not? The interrogative force of οὐ is still felt.
75 διαπορεύομεν: no other instance of the occurrence of this compound in the act. is known; δια-
βεβάζω supplies its place. The act. of the simple vb. occurs in a causative sense, but is rare in prose.
76 ἄλλα . . . εἰπτν, yet, at any rate, fire, as you know, is.
77 κατακαύσαστε: Tiss. t:ies this, III, 5, §3. Cf., also, I, 6, 3.
78 τῶς ἢν: for the position of ἢν, cf. I, 3, 29. It is repeated below, 1. 80.
79 μηδένα: not οὐδένα; ἔχοντες is felt as conditional.
81 πρῶ: cf. I, 6, 29.
82 ἅρτι, belongs to, is characteristic of. The gns. are possessive.
καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων ποιημένων, οὕτως ἔθελον δὲ ἐπιορκίας τε πρὸς θεῶν καὶ ἀποστιὰς πρὸς ἀνθρώπων πράττειν τι. οὔχ οὕτως ἡμεῖς, δὲ Κλέαρχε, οὕτω ἀλόγως οὕτε ἥλιον ἔσμεν. ἀλλὰ τὰ δὴ ύμᾶς ἔξω ἀπολέσαι οὐκ ἐπὶ τοῦτο 22 ἥλθομεν; εὗ ἵσιθι δόν ὁ ἐμὸς ἐρως τούτων αἰετίως τὸ τοῖς Ἑλλησιον ἐμὲ πιστῶν γενέσθαι, καὶ φὴ Κῦρος ἀνέβη ἔξωκο διὰ μισθοδοσίας πιστεύων τούτω ἐμὲ καταβῆναι δὲ εὐρεγεῖαι ἵσοιν. δόσα δὲ 23 90 ἐμοὶ χρήσιμοι ύμεῖς ἔστε τὰ μὲν καὶ σὺ εἴπας, τὸ δὲ μέγιστον ἐγὼ οίδα. τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνο χεῖρος ἀρτί 95 ὀρθὴν ἔχεω, τὴν δὲ ἐπὶ τῇ καρδίᾳ ἱσωσάν ἵνα ὁμών παρόντων καὶ ἐπιτετῶς ἐχοι.

Ταῦτα εἴπων ἐδοξεῖ τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· 24 95 Οὐκοῦν, ἡφι, οὕτως τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-
ρώνται διαβάλλοντες ποιήσαι πολεμίσω ἡμᾶς ἁξιόλ εἰς τὰ
25 ἐσχάτα παθεῖν; Καὶ ἐγὼ μὲν γε, ἐφη ὁ Τισσαφέρνης, εἰ δια-
πενθέ καὶ στρατηγοὶ καὶ οἱ λοχαγοὶ ἔλεγεν, ἐν τῷ ἐμφανεὶ
λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ
26 σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δὲ, ἐφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100
27 σοι αὖ δηλώσω ὡς ἐγὼ περὶ σοῦ ἀκοῦω. ἐκ τούτων δὴ τῶν
λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένει τε αὐτὸν
ἐκέλευς καὶ σύνειπέν τε ἐπουθεσατο.

Τῇ δὲ ἵστερα ᾗ ᾧ ὁ Κλέαρχος ἀπελθὼν ἔπι τὸ στρατόπεδον
dῆλος τῷ ἔμαθεν ἔγω γε πάνω φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνῃ 105
cαὶ συν ἐλεγεν ἐκεῖνος ἀπήγγελλεν, ἐφη τε χρημαί ἤνω 
παρὰ 
Τισσαφέρνην οὖς ἐκέλευσεν, καὶ οὐ ἄν ἐλεγχθώσι διαβάλλοντες 
τῶν Ἐλλήνων, ὡς προδότας αὐτοῖς καὶ κακονοὺς τοὺς Ἐλλήνων

ἐφη: repeating ἐπετι; it is paren-
thetic.

tουτὼν . . . ὑπαρχόντων, when we
have such grounds for: see the
note on ἐν ἔρχε, I, 1, 16.
98 μοι: with ἀλθεί: less formal
than πρὸς με.
οἴ . . . στρατηγοὶ . . . λοχαγοί: ap-
position with ὑμεῖς, contained in
The art. is repeated, since the two
groups do not form one class.

ἐν τῷ ἐμφανί: cf. ἐν τῷ γε φανερῷ
I, 3, 113. Note the punctuation;
this clause goes with λέξω, not
with ἀλθεί.
101 δὲν=those from whom.
δή: the particle emphasizes the
treachery of Tiss.
102 φιλοφρονούμενος, with a great
show of friendliness.
103 σύνειπέντεσατο, made him
his guest at dinner (note the
mid.). This was a pledge of
friendship among eastern peo-
ple. Cf. διαστέτου, I, 8, 103 f.,
and συντράτευ, I, 9, 114 f., and the
reference to the present passage
in III, 2, § 4.

105 δῆλος τῷ ἔμαθεν . . . διακεῖσθαι, evi-
dently thought that he stood on
very friendly terms with. For
the use of δῆλος with a partic., see
I, 2, 70, and for διακεῖσθαι, ex-
pressing a state, cf. II, 6, § 12,
and III, 1, § 3. It serves as a
pass. of διακεῖσθαι (cf. διακεῖσθαι,
I, 1, 19). Clearchus evidently
felt flattered by the attent on
shown him.

107 οὗς ἔκλαυσσαν: the subj. is Tiss.,
not Clearchus.

οἴ . . . Ἐλλήνων: whoever of the
Greeks should be found guilty
of making false charges.

108 αὐτοῖς: less frequent in re-
suming a rel. than τοῖς . . .
tοῖς, however, would properly
have stood at the head of the
sentence, and would thus have
deprived ὡς προδότας of its em-
phatic position.
οντας τιμωρηθήναι. ὑπόπτευε δὲ εἶναι τὸν διαβαλλοντα Μένωνα, 28
110 εἰδὼς αὐτὸν καὶ συγγεγενημένου Τισσαφέρνει μετ' Ἀριαλοῦ καὶ
στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅταν τὸ στράτευμα ἄπαν
πρὸς αὐτὸν λαβῶν φίλος ἦ Τισσαφέρνει. ἐβοῦλετο δὲ καὶ 29
Κλέαρχος ἄπαν τὸ στράτευμα πρὸς ἑαυτὸν ἤχειν τὴν γυμνήν
καὶ τοὺς παραλυποῦντας ἑκποδῶν εἶναι. τῶν δὲ στρατιωτῶν
115 ἀντέλεγον τινες αὐτῷ μὴ ἴηναι πάντας τοὺς λοχαγοὺς καὶ στρα-
τηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἴσχυρός 30
κατέτεινεν, ἔστε διεπράζονται πέντε μὲν στρατηγοὺς ἴηναι, εἰκοσὶ
δὲ λοχαγοὺς. συνηκολούθησαν δὲ ὡς εἰς ἄγορὰν καὶ τῶν ἄλλων
στρατιωτῶν ὡς διακόσιοι.

120 Ἠστε δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνοις, οἱ μὲν στρατηγοὶ 31
παρεκλήθησαν εἰςω, Πράξενος Βωώτιος, Μένων Θετταλός, Ἀγίας
Ἀρκας, Κλέαρχος Λάκων, Σακράτης Ἀχαιός. οἱ δὲ λοχαγοὶ
ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὑστερον ἀπὸ τοῦ αὐτοῦ ση- 32

109 τιμωρηθήναι: the infin. is gov-
erned by χρῆμα, above.
Μένων: for the strife between
Clearchus and Menon, see I, 5,
68 ff. Clearchus' precedence
dates from the events narrated
in I, 3 (cf. I, 6, §5), and seems
not to have been affected by
Menon's action at Thapsacu
(I, 4, §§13-17). Ctesias (see the
Introd. 30) says: Κλέαρχῳ ἄπαντα
ὁ Κύρος συνεβοῦλεν, τὸ δὲ Μένωνος
λόγος οὐδεὶς ἦν.
110 μετ' Ἀριαλοῦ: for his friend-
ship with Menon, see c. 1. 20.
111 αὐτῷ: i. e. Κλέαρχῳ.
112 καὶ Κλέαρχος: a remark show-
ing Xen.'s fairness; Menon was
not the only schemer.
113 ἄπαν τὸ στράτευμα: a chias-
tive variation from τὸ στράτευμα ἄπαν,
above.
115 ἀντιλέγον, protested, a dura-
tive tense, as κατέτεινα, below.

The vb. takes μή, as implying a
command.
116 ὁ δὲ Κλέαρχος: Ctesias' ver-
sion is different. According to
him, Menon was the prime mover
and Clearchus was forced by the
troops to go against his will. It
was natural that Xen. should
emphasize the activity of Cle-
archus, and Ctesias (in the Per-
sian camp) that of Menon. We
may well believe that each was
scheming to get the other out of
the way.
118 ὅς εἰς ἄγοραν: i. e. unarm.
120 ἐκ τῆς θύρας... Τίωτον: note the
position; cf. I, 1, 43ff., and the
note. For θύρας, cf. I, 2, 69,
and the note.
123 πολὺ: dat. of measure, but
indistinguishable from the adv.
πολύ.
ἀπὸ, at. The signal is said to have
been the raising of a red flag over the tent of Tiss.

124 ξυνελαμβάνοντο ... κατεκόπησαν: note the change in tense. With the whole cf. Caesar's action toward the Upsipites and Tencteri (B. G. IV, 13). It was thus, also, that the Parthians seized Crassus.

125 τότε: for the position, cf. III, 3, §4. It is permitted in Attic only when the subst. has an attrib. adj., but is common in Herodotus.

126 φτιν έντυγχάνουν: see the note on δέτοις ἀφίκετο, I, 1, 18, where again δέτοις is followed by a pl.

128 εποίουν: instead of τωίερε; see I, 2, 11, and the note.

131 άθεον: see the note on θεί, I, 8, 71.

132 ἡμφυγόνους: for the double augment, cf. ἡσαχετο, I, 8, 105, and the note.

137 προσελθέτων: they said, εί τις ἐστι ... προσελθέτω.

140 στρατηγοὶ μίν ... δέν αὐτοὺς δέ: Xen. held no rank, hence the two groups.

142 τά πεπλ, the news about, a common phrase, often with the
kóμη τιν ξυν ἄλλοις ἐπιστικομένοις. ἐπειδὴ δὲ ἔστησαν εἰς 38 ἐπήκουν, εἶπεν Ἄραιος τάδε. Κλέαρχος μὲν, ὁ ἀνδρές Ἕλληνες, ἐπεί ἐπιστροφήν τοι ἐφάνη καὶ τὰς σπουδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτὸν τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὡμᾶς δὲ βασιλέως τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναι φησίν, ἐπεῖπερ Κύρου ἦσαν τοῦ ἐκείνου δοῦλου. πρὸς ταύτα ἀπεκρίνατο οὗ Ἕλληνες, ἔλεγεν 39 δὲ Κλεάνωρ ὁ Ὀρχομένος· Ὡ κάκιστα ἀνθρώπων Ἄραια καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὔ εἰσχύνεσθε οὗτοι θεοὶ οὕτω ἀνθρώποι, οἵτινες ὁμόταντες ἦμιν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδότες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεστάτῳ τε καὶ πανοργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἰς ὁμοντε ἀπολω-155 λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; ὡ δὲ Ἄραιος εἶπεν· Κλέαρχος γὰρ πρόσθεν 40 ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἥμιν τοῖς ξὺν τούτοις. ἐπὶ τούτῳ Ἐξενοφῶν τάδε εἶπε. 41 Κλέαρχος μὲν τοῖς εἰ παρὰ τοὺς ὅρκους ἐλευ τὰς σπουδὰς, 160 τὴν δίκην ἔχει· δίκαιον γὰρ ἀπολλυθάι τοὺς ἐπιστροφητάς.

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.

Xωρισοῖς: h's subsequent prominence justifies the special mention of him here.

143 ἵστραν εἰς: motion, followed by rest.

145 ἢμας, ἐγὼ proved; cf. φανερὸς ἐγένετο, below, I. 157. See the note on ἐγένετο, I, 9, 70.

τὴν δίκην, his deserts.

148 ἀπαιτεῖ: for the two accs., see the note on I, 1. 55. Observe the emphatic position of ἡ ἡμᾶς and of αὐτοῦ, below.

ἡμᾶς: pl, despit'e the neut. 1l. subj; see the note on I. 2, 33.

149 ηκάνον: i.e. the king, sa'd from this standpoint of Ariaceus.


ἀπεκρίνατο . . . ἔλεγε: cf. c. 3. 87.

150 Κλεάνωρ: called προσβύτατος, c. 1. 51, and therefore entitled to take a prominent place. His words well express his outraged moral sense. Compare his words in III, 2, §§ 4 ff.


θεοὶ . . . ἀνθρώπος: for the case, see the note on c. 3. 91.

152 οἵτινες, seeing that you. The rel. is often causal (G. 1461; H. 910; B. 598; 619, note).

ἡμῖν: the d. t. goes with δυσαρέστε, but is felt also with τοῖς αὐτοῖς (the same as we).

155 προδεδωκότες: varied from προ-δότες, above. The repetition adds emphasis.

153 γὰρ, (we are not traitors) for.
Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰς ἦν ὑμέτεροι μὲν εὐεργέται, ἦμετεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεύρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἦμῖν τὰ
βελτιστά ξυμβουλεύσατα. πρὸς ταῦτα οἱ βαρβαροὶ πολὺν χρό-
νον διαλεγόμενοι ἄλληλοις ἀπῆλθον οὐδὲν ἀποκρίνομενοι.

1 VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς
βασιλεά καὶ ἀποτελθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν
αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ
ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ πολιτικὸς
2 ἐσχάτως. καὶ γὰρ δὴ ἔως μὲν πόλεμος ἦν τοῖς Δακεδαιμονίοις 5
πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πει-
σας τὴν αὐτοῦ πόλιν ὡς οἱ Ὁράκες ἀδικοῦσι τοὺς Ἑλλήνας καὶ
diapistázémenos ὡς ἐδύνατο παρὰ τῶν ἑφόρων ἐξέπλει ὡς πολε-
m ησίων τοῖς ὑπὲρ Χερσονήσου καὶ Περίνθου Ὀραξίν. ἐπεὶ δὲ

γὰρ is very common in answers, the context supplying yes or no. Here it may be rendered but.

161 Πρόξενος . . Μένων: best regarded as a real anacolouthon (nom. abs.). The emphasis may be retained by translating, as regards Proxenus and Menon. Cf. the note on τοσοῦ, c. 4. 27.

CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; c. III, 1, § 31, τὰ τετραπτημέ-
νον, with his ears pierced). Used with a pass. this suggests an act. construction ἀποτέμνων τινὰ τὴν κεφαλὴν (cf. βῆλει with two accs.). Instead of this we have III, 1, § 17, τοῦ ἄβελφου . . . ἀποτε-
μῶν τὴν κεφαλήν, and I, 10, 1 the regular pass., Κύρον ἀποτέμνεται ἡ κεφαλή.

ἐς μὲν: balanced by Πρόξενος δὲ, § 16. It is a form of partitive
upp s. with ὁ στρατηγός, ὡς μὲν

serving to bring the individual
into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introd., § 38.

ἐκ τῶν: with ὁμολογουμένως, in the opinion of all. For this u. e

tῶν . . . ἐχόντων, those acquainted

δόξας, reputed.

5 ἐσχάτως: a strong word in em-
phatic position.

6: a specific instance of a general
truth. The two charact ristics
(πολεμικὸς and φιλοτιθέμενος) are
taken up in reverse (chaistic)

τοῖς: the Peloponnesian war,
431-404 B.C.

6 παρέμενεν, could find service at
home (Dakyna).

7 τοῖς Ἑλλήνας: i.e. those inhab-
it ing the Chersonesus; see
the map, and I, 1, 49.

8 diapistázémenos: cf. c. 3. 85.

ὡς δένατο, no matter how. In-
trigue is implied.
10 metagunontes toos oi efороi ἡδη exω δυτωs ἀποστρέφειν αὐτων ἐπειρώντο εξ Ἰσθμου, ἐντάθα δυκέτε πελθεῖαι, ἀλλ' ἀχετο πλέον εἰς Ἐλλήσποντον. ἐκ τούτου καὶ ἑθανατώθη ὑπὸ τῶν 4 ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἡδη δὲ φυγὼς δὲν ἔρχεται πρὸς Κύρου, καὶ ὡτοίος μὲν λόγοις ἐπείσε Κύρου ἀλλὰ γέγραται,
15 διδωσι δὲ αὐτῷ Κύρος μυρλοὺς δαρεικοὺς· δὲ λαβὼν οὐκ ἐπὶ 5 ῥαθυμλαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας ὑπολέμει τοῖς Ὑραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἐφερε καὶ ἤγα τούτου καὶ πολεμῶν διεγένετο μέχρι Κύρου ἐδιδῆ τοῦ ὑπολεύματος· τότε δὲ ἀπῆλθεν ἕξουσιν ἐκείνῳ 20 αὐ τολέμησων. ταύτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα ἐλνα, δοσις ἐξόν μὲν εἰρήνην ἀγείναι ἄνειν αἰσχὺν καὶ βλάβης αἱρεῖται πολεμεῖν, ἔξον δὲ ῥαθυμλοῖ βούλεται πολεμεῖν ὅστε πολεμεῖν, ἔξον δὲ χρηματα ἔχειν ἀκινδύνως αἱρεῖται πολεμῶν μείωνα ταῦτα πολείν· ἐκείνος δὲ ὡσπερ εἰς παιδική ἢ εἰς ἄλλην τινα 25 ἱδονήν ἤθελε δαπανᾶν εἰς πολέμους. οὕτω μὲν φιλοπολέμου 7 ἢν· πολεμικὸς δὲ αὐ ταὐτη ἐδοκεῖ ελνα δι᾽ ὕλοκλινυνος τε ἢν

10 metagunontes: cf. metameleiv, I, 6, 41, and the note.
11 ἵδη ... δυτοι: sc. abto. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.
12 τούτων: the isthmus of Corinth is meant.
13 ἐντάθα: resumptive.
14 ἀχετο πλέον: cf. c. 4. 105, and the note.
15 καὶ, actually.
16 τοῖς: often used of high magistrates.
17 ἀπὸ τοῦτοι, thenceforth.
18 ἐφερε καὶ ἤγα, plundered, a standing phrase. ἐφερε has reference to inanimate objects, ἤγα to live stock. Cf. ἐφουρο, IV, 1, §8.
19 διεβῆντο: stronger than ἐπολέμει. Cf. λέγων δίηγε, I, 2, 70.
20 ἐπολέμοις διεγένετο: for the fact, cf. 1, 2, 4.
21 δοτε ... αἱρεῖται: instead of αἱρεῖται. See the note on olives, c. 5. 83.
22 ἕξον: cf. c. 5. 88. Note the anaphora and the parallel structure.
23 δοτε πολέμοι, so it be for war. See G. 1455; H. 953b; B. 596.
καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολέμους καὶ ἐν τοῖς δεινοῖς φρόνιμοις, ὅσοι οἱ παρόντες πανταχοῦ πάντες ὀμολόγουν.
8 καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου ὁλοῖν κάκεινος εἰχεν. ἵκανος μὲν γὰρ ὡς τις καὶ ἄλλος φροντὶ 30 ξεν ὡς ὅπως ἦχοι ἡ στρατιὰ αὐτῶ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἵκανος δὲ καὶ ἐμποίησαι τοὺς παρόντις ὡς πειστέον 9 εἴ τι Κλεάρχῳ. τοῦτο δὲ ἐπολεί ἐκ τοῦ χαλεπὸς εἶναι. καὶ γὰρ ὤραν στιγμὸν ἤν καὶ τῇ φωνῇ τραχύν, ἐκδολάζο τε ἵσχυρός, καὶ ὄργῃ ἐνοτε, ὡς καὶ αὐτῷ μεταμελέων ἔσθ' οὕτε. καὶ γνώμη δ' 35 ἐκδολάζειν. ἀκόλουθον γὰρ στρατεύματος οὐδὲν ἤγειτο ὀφέλος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἐφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολέμιους, εἰ μέλλοι ἢ φυλάκας φυλάζειν ἢ φίλων ἀφεξεθῆαι ἢ ἀπροφασίστως ἑλείναι 11 πρὸς τοὺς πολέμιους. ἐν μὲν οὖν τοῖς δεινοῖς ἡθελον αὐτοῦ 40

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκίνδυνον. Do not connect ἄγων with ἦν. For the genre ἡμέρας and νυκτὸς, cf. I. 7, 85, and the note.
33 φρόνιμοι: cf. I. 10, 34.
πανταχοῦ πάντες: cf. c. 5. 26.
29 ὡς . . . εἴχεν, as far as was possible for a man with such a temper as he had. καὶ with rel. words may often be left untranslated; cf. καὶ ἄλλος, just below, and see the notes on I. 3, 31, and I. 4, 97.
31 ὡς ὥσιν: subj. clause after φροντὶς.
ἀὑτῷ: cf. I. 1. 43, and the note.
32 ἐμποθεῖν τοὺς παρόντι, to inspire in those about him (the feeling that). For the vb., cf. below, I. 69.
33 Κλεάρχῳ: the use of the proper name instead of the pron. has always a distinct force.
ἐκ τοῦ . . . εἴχεν, by being. Cf. I. 1, 35, and the note. Observe that χαλεπὸς must be nom., despite the fact that the clause is gen.
34 ὤραν: dat. infin., parallel with the following τῇ φωνῇ; cf. ὄρασι, c. 3. 8. In these cases dat. and acc. are indistinguishable.
ἐκδολάζει τε: for the solitary τε, cf. I. 5, 91. Clearchus was a severe disciplinarian; cf. c. 3. 41, and the note, and III. 2, § 31.
35 ὡς = ὅστε.
ὁσὲν: varied from ὅσιος, above. For the form, cf. the note on ἤθελος, I. 5, 35.
καὶ . . . ἐκδολάζει: repeated in chiasmatic order, a rhetorical feature common in this chapter.
37 λέγαν . . . ἐφασαν: cf. c. 1. 72, and the note.
38 εἰ μέλλοι, if he was to. After this vb. the fut. infin. is usual.
39 ἀφεξέσθαι, hold aloof from, abstain from injuring.
ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἥροιντο οἱ στρατιωταί. καὶ γὰρ
tὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώπως ἔφασαν
φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἔδό-
κει εἶναι, ὡστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο. οτὲ δὲ ἔξω 12
τοῦ δεινοῦ γένοιτο καὶ ἐξει ἀνὰ τὸ ἄλλον ἀρξομένους ἀπιέναι,
pολλοὶ αὐτῶν ἀπέλευτον. τὸ γὰρ ἐπὶχαρι ὃι ἐλευ, ἀλλ' ἄει
χαλεπὸς ἢ καὶ ὅμος. ὡστε διέκειτο πρὸς αὐτὸν οἱ στρατιωταὶ
dιστερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὐν φιλίᾳ μὲν καὶ 13
eὐνοια ἐπομένως οὐδέποτε εἶχεν. οἴνινες δὲ ἦ ἕπο τὸῦ ἰεράς τεται-
50 μένοι ἢ ἕπο τοῦ δεισθαὶ ἢ ἀλλὰ τινὶ ἄναγχε κατεχόμενοι παρεῖ-
σαν αὐτῷ, σφόδρα πειθομένους ἔχρητο. ἐπεὶ δὲ ἄρξαυτο νικάν 14
ἐν αὐτῷ τοὺς πολέμιους, ήδη μεγάλα ἴν τὰ χρησίμους ποιοῦντα
eἶναι τοὺς ἐν αὐτῷ στρατιώτας. τὸ τε γὰρ πρὸς τοὺς πολεμίους
θαρραλέως ἔχειν παρῆ καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεί-
55 σθαὶ εὐτάκτους οποῖα. τοιούτοις μὲν δὴ ἀρχων ἦν. ἄρχεσθαι δὲ 15
ἵν ἕπα ἄλλων οὐ μᾶλα θέλειν ἐλέγετο. ἴν δὲ οτὲ ἐτελεύτα ἀμφὶ
tὰ πεντήκοντα ἔτη.

41 σφόδρα: with άκούειν (yield absolute obedience), rather than
with ἤσελον. Cf. σφόδρα πειθομένουs, l. 51.
42 τὸ στυγνὸν . . . φαίνεσθαι: strongly rhetorical, his gloominess then shone as a bright
light. φαιδρός is pred. to φαίμεθα (note the alliteration). αὐτῷ, by
its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of
very doubtful interpretation: either among the faces of the rest (in which fear was seen), or
reflected in the faces of the rest. Some omit ἄλλοις, in which case
αὐτῷ ἐν τοῖς προσώποις means simply in his face, a poetical
use of the pl. πρόσωπα referring to a single individual (Gilders-
sleeve, Syntax, 48, 50).
44 σωτήριον οὐκέτι χαλεπὸν: Plu-
tarch (Marius 14) uses similar
language of Marius.
45 ἀρξομένου, to take service, fut.
mid. in pass. sense.
46 τὸ . . . ἐπίχαρι, charm of man-
ner. Retain the order.
47 διέκειτο: cf. c. 5. 106, and the
note.
50 ἕπο . . . δεισθαί: with κατεχό-
μενος, and therefore parallel with
the following dat., but the use of ἕπο gives a slight personification.
51 σφόδρα . . . ἔχρητο, he exacted
absolute obedience.
52 μεγάλα: the order must be re-
tained, else this word loses its
emphasis.
53 τὸ . . . ἐχεῖν, boldness in the
face of the foe.
56 οὐ μᾶλα, not much, but mean-
ing, not at all (litotes).
Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον δὲν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανὸς· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἑδωκε Ποργίλη ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνε-60 γένετο ἐκείνῳ, ἰκανὸς νομίζας ἥδη εἶναι καὶ ἁρχεῖν καὶ φίλος δὲν τοῖς πρώτοις μὴ ἥττάσθαι εὐνυγετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρρα πράξεις· καὶ φεῖτο κτῆσεσθαι ἐκ τούτων δυναμα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλὰ· τοσοῦτον δὲ ἐπιθυμῶν σφόδρα ἐνδήλου αὐτί καὶ τούτῳ ἐλέγχει ότι τούτων οὐδὲν ἂν ὦς θελον κτῆσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ἕτερον τούτων τυχάνων, ἀνεν δὲ τούτων μη. ἁρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνάτος ἦν· οὐ μέντοι οὔτ’ αἰδὸν τοὺς στρατιώτας ἕναυτον οὔτε φόβον ἰκανὸς ἐμποίησαι, ἀλλὰ καὶ ἑσχύνειο μᾶλλον τοὺς στρατιώτας· οἱ ἁρχόμενοι ἐκεῖνον· καὶ φοβοῦν· το μενος μᾶλλον ἦν φαινότι τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις· οἱ στρατιώται τὸ ἀπιστεύν ἐκείνῳ. ἕτερον δὲ ἁρκεῖν πρὸς τὸ ἁρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλὸς ποιῶντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλὸς τε καλός

57 τὰ πιντήκοντα: for the art., cf. τοὺς δισεκατογεμίζοντας, 1, 2, 59.

59 Πρόξενος δὲ: see the Introd., § 38. δὲ balances μὲν in l. 2.

ἐπιθυμῶν, cherished the desire. How different from ἐπιθυμοῦν;

60 Ποργίλη: the most famous, perhaps, of the Greek “sophists.” His fee is stated to have been 100 minae (nearly $2,000). Where was Leontini?

συγκεντρώθηκε, had completed his course with him. συγκεντρώθηκαὶ and συγκεντρώθηκα are regularly used to express the relations of teacher and pupil.

62 τοῖς πρῶτοι, the first men (of his day).

ἐνεργεύεται: after ἡττᾶσθαι; cf. c. 3. 99.

63 καὶ . . . καὶ: in enumerations both polysyndeton and asyndeton (l. 83) are common.

65 ἐνδήλου . . . εἶχεν, yet he made this too clear.

67 μὴ: not οὐ, because going with τυχάνων, not with δὲν; cf. μὴ ἐπαινεῖτι, below, l. 74.

καλῶν . . . ἀγαθῶν, gentlemen, i. e. men endowed with the ideal qualities, comeliness and manliness. The phrase is a common one; cf. § 20 and IV, 1, § 19.

68 αἰσθ . . . ἄνωτος, respect for himself, obj. gen. For ἄνωτος, cf. l. 32.

70 οἱ ἁρχόμενοι: a synonym instead of the word just used.

φοβοῦμενος: after φανερὸς ἦν. Several instances of this use of the partic. occur in §§ 21 and 22. Cf. I, 2, 70, and the note.

72 ἁρκεῖν: the subj. is the clause τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.

73 ἁρχικῶν: acc., not nom., since
the notion is an abstract one and there is no reference to the main subj.; contrast l. 33.

76 δέ + ἀνέθυμαν: Xen. varies the phrase in each case, both in stating the fact of death and in giving the age.

77 Μένον: see the Introd., § 38.

78 ὅπως: note the triple anaphora.

79 φίλος: cf. the solitary τε, cf. l. 34, and the note.

80 μέγιστα: adv. modifying δυναμένοις.

ἀδικῶν . . . δίκην: note the alliteration.

ἐν. . . ὃς, the shortest road leading to the accomplishment of his desires. Why is ἐπιθυμοῦν opt.?

83 τοῦ αὐτοῦ, the same thing as, synonymous with. For the dat. see G. 1175; H. 773; B. 392. 2. στέργων: a strong word, properly denoting natural affection. Note the strong emphasis that falls both on στέργων and on ὀδένα, and also the chiastic order.

85 τῶν . . . διλέγετο, while, as for his associates, his whole conversation turned upon their ridicule. The gen. is governed by καταγελῶν.

88 μόνος . . . ἐστὶν, thought that he knew better than any one else. Cf. the use of ἐστιν in ἐστι γε ἀναπληραῖος, I, 9, 39.

89 ἐν: partic. in indir. disc. after ἐστίνα.

ἀφύλακτα: trans. as causal.

90 ἀγάλλησα: with ἐστι, but below, ἀγάλλησα, with the simple dat.
28 δοστερ δε τις αγάλλεται επι θεοσθεία και ἀληθεία καὶ δικαιό-
tητι, οὕτω Μένων ἡγάλλετο τῷ ἔξαπατὰν δύνασθαι, τῷ πλά-
σασθαι γεννητῇ, τῷ φίλου διαγελᾶν. τόν δὲ μὴ πανοῦργον τῶν
ἀπαδεύτων ἄει ενόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχειρεῖ προ-
τεύειν φιλία, διαβάλλων τοὺς πρῶτους τοῦτο ἕτερο δεῶν κτίσασθαι.
27 τὸ δὲ πειθομένους τοὺς στρατιῶτας παρέχεσθαι ἐκ τοῦ συναδι-
κεῖν αὐτοῖς ἐμπαθατο. τιμᾶσθαι δὲ καὶ θεραπεύσαι ζηλοὺν
ἐπιδεικνύονος τις πλείστα δύνατο καὶ ἐθέλοι ἂν ἀδικείν. εὐερ-
γεσιαν δὲ κατέλεγεν, ὅποτε τις αὐτῶν ἀφιλατο, ὅτι χρώμενος

Book II, Chap. VI 149

28 αὐτῷ οὐκ ἀπόλλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανὴ ἔξεστιν περὶ
αὐτοῦ πευκέσθαι, ἢ δὲ πάντες ἰσαίαι τάδ' ἐστίν. παρὰ Ἄριστο-
που μὲν ἐτί ὀραίοις δεν στρατηγεῖν διεπράξατο τῶν ἠκόνι, Ἄριστος
δὲ βαρβάρῳ ὑστί, ὅτι μεθογιοὺς καλοῖς ἦδεο, οὐκεύσατος ἐγέ-
νετο, αὐτὸς δὲ πανδικὴ εἴχεν Θαρύππαν ἄγνευσος δὲ γενεώτα. 105
29 ἀποθνησκόντων δὲ τῶν συστρατήγων ὅτι ἐστάτευσαν ἐπὶ βασι-
λεᾶ ξίνυ Κύρφ, ταῦτα πεποιηκὼς οὐκ ἀπέθανεν, μετὰ δὲ τῶν ἀλλῶν
θάνατον στρατηγῶν τιμωρηθεῖς ὑπὸ βασιλέως ἀπέθανεν, ὦν ἀπο-
στερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτυμηθέντες τὰς

δικαιότητι: a Xenophontic word, for which δικαιωσύνη is usual.
93 τῷ . . . τῷ . . . τῷ: note the effect of the asyndeton.
94 διαγελών: a rare compound.
τῶν . . . μὴ πανοῦργον: μὴ shows that the phrase is general.
τῶν ἀπαδεύτων: partitive gen. in the pred.
95 ἐπεξείρα: we should have expected the opt.; cf. ὅτις ἀφίκεσθαι,
I, 1, 18, and ὅπερ τις . . . ἀφι-
σται, below.
96 διαβάλλων: in agreement with
the main subj., although logi-
cally subordinated to δεῖν.
τοὺς πρῶτους: i.e. those already
first in their friendship.
τοῦτο: i.e. τὸ πρωταίριον φιλία.
97 τὸ . . . παρέχεσθαι: obj. of ἐμ-
παθατο.
κεφαλάς, δισπερ τάχιστος θάνατος δοκεί εἶναι, ἀλλὰ ξών αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

'Αγιάς δὲ ὁ Ἁρκάς καὶ Σωκράτης ὁ Ἀχαῖος καὶ τούτω ἀπε- ἃν θανέτην. τούτων δὲ οὕθ᾽ ὡς ἐν πολέμῳ κακῶν οὐδὲς κατεγέλα οὕτ᾽ εἰς φίλλαν αὐτοῖς ἐμέμφετο. ἥστην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 δισπερ: the rel. is attracted to the gender of the pred. noun.

ἐν αἰκισθεὶς ἐνιαυτόν, tortured alive for a year. aikistes suggests mutilation, but we know nothing of the manner of his end.

119 Ἁγιάς . . . Σωκράτης: of these men nothing is known beyond what the Anabasis tells us.

καὶ τούτω: they two, but Eng. omits the pron. The dual group is the two together as contrasted with the others, but it is not consistently used.

114 εἰς, with reference to.

αὐτοῖς: μέμφομαι more often takes a dat.

115 ἀπὸ γενεὰς: note the varied phrase.
BOOK III

1 I. ["Osa μὲν δὴ ἐν τῷ Κύρῳ ἀναβάσει οἱ Ἑλλήνες ἐπραγματεύσαν μέχρι τῆς μάχης, καὶ δόσα ἔπει Κύρος ἐτελευτησεν ἐγένετο ἀπό τῶν Ἑλλήνων σὺν Τιςσαφέρνει ἐν ταῖς σποιδαῖς, ἐν 2 τῷ πρὸςθεν λόγῳ δεδήλουται.] ἔπει δὲ οἱ στρατηγοὶ συνειλημμένοι ἤσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστόμενοι ἤσαν ἀπολέσασαν, ἐν πολλῷ δὴ ἀπορίᾳ ἤσαν οἱ Ἑλλήνες, ἐννοοῦμενοι δὴ ἐπὶ ταῖς βασιλείσθησι φύραις ἤσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλῇ καὶ ἐθνῷ καὶ πόλεις πολέματε ἤσαν, ἀγορᾶν δὲ οὖν ἐπὶ παρέξεις ἐμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἡ μῦρα στάδια, ἡγεμῶν δὲ οὖν τῆς ὁδοῦ ἦν, ποταμοῖ δὲ διείρθησαν ἅπασι ἐν μέσῳ τῆς οἰκαδε ὁδοῦ, προνοεῖσαν δὲ αὐτοῖς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελιμένοι ἤσαν οὖν ἐπὶ πεπα αὐθένα σύμμαχον ἔχοντες, ὡστε εὑρήκουν ἦν

CHAPTER I

1 Ὁσα ... δεδήλωται: with this introductory paragraph cf. II, 1, and the note.

3 ἀπόλυτον: temporal.

4 συνιλημμένοι ἤσαν ... ἀπολέσασαν: plpf. in a temp. clause, instead of the normal aor.; see the note on ἐτελευτησεν, I, 1, 9.

7 ἐννοοϊμένοι: after eight depend. clauses, in which the dependency of the Greeks is effectively portrayed, this is resumed by ταῦτα ἐννοοϊμένοι, I, 15.

ἐπὶ ... θέραις: cf. I, 2, 69, and the note. The phrase is here an exaggerated one, but they are at least in the heart of the king's country.

ὁμέν: past indic., not opt., and so in the following clauses. This accords with Xen.'s point of view at the time of the composition of the Anabasis.

8 πολλά: to be taken with both nouns, although agreeing in gender with the nearer only; so, too, πολέμας, in the pred.

ἀγορὰν δὲ: with this passage cf. the words of Clearchus in II, 4, § 5.

10 μῆρα στάδια: a round number, like our a thousand miles. In reality the distance by the route over which they had come was far greater.

ὑπογέγραφον, barred their progress. ἐν μεσω is best taken in its literal sense, in the midst of.

13 ἐπὶ πεπα αὐθένα: cf. with the whole passage II, 4, § 6, and the note there.
ὅτι νικώντες μὲν οὐδένα ἄν κατακάνοιεν, ἢν θηθέντων δὲ αὐτῶν
15 οὐδεὶς ἄν λειψθείη· ταύτ' ἐννοούμενοι καὶ άθύμως έχοντες δόλῳ 
μὲν αὐτῶν εἰς τὴν ἐπίπεραν σιτοῦ ὅμοσεντο, δόλῳ δὲ τῷ ἀνέ-
κανταν, ἔπε δὲ τὰ ὑπλα τὸλλοι οὐκ ἦλθον ταύτῃ τὴν νύκτα,
ἀνεπαύντο δὲ ὑπὸν ἑτγχανεν ἔκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ
λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὐς
20 οὕτω ένόμιζον ἐτὶ ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες
ἀνεπαύντο.

*何必$δ$ ε$τ$ ήμι$π$ β$ο$ στη$τραπ$η$γός$ α$ντσ$ω$(τ$ σ$τραπ$η$τ$ής$ σ$θ$ ς$ 
σ$φ$κ$κ$ολο$θε$ι, άλλα$ Πρό$ξ$ε$νος$ α$ντσ$ω$ με$τε$πέ$μ$ψω$το$ ο$κ$θ$ ζω$ν$ ξ$έν$ ο$ 
δ$ν$ ὁ$ρ$χ$α$ί$ς$ ί$π$ σε$x$ 25 νείτο δ$ε$ α$ντ$ το$ ε$λ$ θ$ ο$ π$ Λ$ ων$ 
α$ντσ$ω$ Κύρ$ ρ$ φ$ πο$ η$ η$ εν, δ$ ν$ α$ ντσ$ έ$φ$ η$ κρέ$ Ì$ τω$ έα$ 
υ$ μ$ ι$ λ$ ζ$ θ$ ε$ ν$ τ$ η$ πατρίδος$ ο$ με$ ντο$ Ε$ νο$ φόν$ έ$ 
α$ ν$ α$ γ$ νο$ η$ς$ τ$ η$ ε$ π$ ι$ στολήν$ ανα$ κο$ ι$ ν$ ο$ η$ τα$ 
Σωκράτει το$ 'Αθηναίω$ περι$ τ$ η$ πορείας$ κα$ ω$ Σωκράτης$ θ$ 
η$ ο$ τ$ πε$ η$ στο$ μ$ η$ τ$ προ$ τ$ η$ *

14 κατακάνοιεν: for the vb., cf. I, 6, 8, and the note.
15 ἄλγοι μὲν ... ἄλγοι δὲ: partitive apposition with anaphora.
17 ἐπι... τὰ ὑπλα, to their quarters.
18 ὑπὸν ἑτγχανειν: cf. II, 2, 78.
There the pl. was used, denoting groups, here the sing. of individuals; cf. the note on ἐκαστοι, I, 1, 25.
19 ἐνθε: again a slight personification.
πατρίδων: there were many states in Greece. Note the asyndeton and the order of the words. We begin with the most emphatic, and we have chiastic alliteration.
22 Ην δὲ τρις: Xen. introduces himself modestly. He has been mentioned before, but only casually (I, 8, §§ 15 and 16, and II, 4, § 15); now he comes to the front.
'Αθηναίος: no art., but below, Σω-
κράτει το 'Αθηναίω, since Socrates was famous.
24 αυτῶν: the rel. construction is given up, as regularly (G. 1040; H. 1005; B. 487).
25 εἶ θεοί ... τοῦσιν: direct, 
éπιθεοί... τοὺσιν.
aντός: for the combination of the intensive and the reflexive, cf. I, 8, 100, and the note.
26 τῆς πατρίδος: Boeotia.
27 ανακοινώται, consulted with but, below, the act., ἀνακοινώτα, simply, lay the matter before.
28 ἵππως ... γενότα, sus-
pecting that his becoming a friend of Cyrus' might prejudice him with the state. The infin. clause (φίλον ... γενότα) is the subj. of αὐτοί, το goes closely with ἵππως, a matter for accu-
sation.
πόλεως ὑπάρχων εἰς Κύρο φίλον γενέσθαι, οτι ἐδόθη ἵνα Κύρος προθύμωσεν τοῖς Δακεδαμιούνιοις ἐπὶ τὰς 'Αθηνᾶς συμπολεμήσαι, ὥστε συμβουλεύει τῷ Ἐννοφλώντι ἐθύματι εἰς Δελφοὺς ἀνακοινώσαι ὁ τῷ θεῷ περὶ τῆς πορείας. ἐθύμων δ' ὁ Ἐννοφλών ἐπήρετο τὸν Ἀπόλλων τίνι ἐν θεών θύων καὶ εὐχόμενος κάλλιστα καὶ ἀριστα ἐλθοι τὴν ὁδὸν ἰὲν ἐπινοεῖ καὶ καλὸς πράξας σωθῆναι. καὶ ἀνεῖλεν εἰς τὸν Ἀπόλλων θεός οἷς ἐδεί θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 88 οὐκ ἐδείπνοι τῷ Σωκράτει. δ' ἀκούσας ἤτιτον αὐτὸν ὅτι ὁ τούτῳ πρότερον ἡμέραν πότερον λέγει εἰς αὐτῷ πορεύεσθαι ἡ μέθιν, ἀλλ' αὐτὸς κρίνας ἰένων εἶναι τούτ' ἐπινικάτερον ὅπως ἄν καλλίστα πορευθῆναι. ἐπεὶ μέντοι ὁμοῦς ἠροῦ, ταύτ', ἐφικ, ὃ χρή ποιεῖν οὕσα οὐκ θεοὶ ἐκέλευσον. ὃ μὲν ὁ Ἐννοφλών οὕτω θυατέρωσεν οἷς ἀνεῖλεν ὁ θεὸς εξέπλην, καὶ καταλαμβάνει εἰς Σάρδεσι Πρὸξενον καὶ Κύρου μέλλοντας ἠδή ὡρμάν τὴν ἄνω ὁδὸν, καὶ οἱ συνεστάθη Κύρω. προθυμομένου δὲ τοῦ Πρὸξενοι καὶ ὁ Κύρως

29 ὅτι... συμπολεμήσας: the allusion is to the latter part of the Peloponnesian war when Cyrus furnished the Lacedaemonians with funds; see the Introd., § 26. Socrates’ apprehensions were apparently well grounded. Xen. was subsequently banished, and an epigram quoted by Diogenes Laertius in his Greek life of Xen. contains the words, πολίται φιλοί κατηγον του φίλου χάριν Κύρων.

31 Αὕρωτα: for the acc. after the dat., cf. I, 2, 4, and the note.

32 τῷ Ὀλυ: Apollo, of course; see below.

33 τὸν... σωθῆν, freely, to whom of the gods he should sacrifice in order to.

34 ἀν' ἐπι... θείων, made answer (naming) the gods to whom he was to sacrifice. θείως is dat. by inverse attraction; see the note on ὀλλο, I, 4, 100. These gods were doubtless Zeus, Hermes, and Heracles. In any case Zeus was one of them; see VI, 1, § 22. For the religious side of Xen.'s nature, see the Introd., § 11.

37 τοῦτο: looking forward to the question; so again 1. 38; cf. I, 3, 34, and the note.

38 ἄφου = ἄρμοιν; very rare in prose.


39 τὸν... πορευθῆ: direct, πῶς ἐν... πορευθῆ: cf. I, 7, 2.

40 ἀντι... ἄφου: a shift to direct speech, as so often.

40 θωσάμοιν: what is the force of θωσάμοιν, as contrasted with θωσάς? 42 ὁμαίνη, to set out on, with cogn. acc., as ἀλλο, above. The act. of this vb. is often intrans., like the mid.


43 συνεστάθη, was presented to.
συμπροσκυνεῖτο μεῖναι αὐτόν, εἰπε δὲ ὅτι ἐπειδὰν τάχιστα ἢ
45 στρατεία λήξῃ, εὐθὺς ἀποτέμψας αὐτόν. ἔλεγετο δὲ ὁ στόλος
εἶναι εἰς Πισίδας. στρατεύετο μὲν δὴ οὕτως ἔξαπατηθεῖς— 10
οὐχ ὑπὸ Προξένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλέα ὁμοὶ ὦν ἄλλος οὕτως
tῶν Ἑλλήνων πλήν Κλεάρχου· ἐπεὶ μὲντοι εἰς
Κιλικίαν ἠλθον, σαφές πάσιν ἦδη ἔδοξε εἶναι ὅτι ὁ στόλος εἰς
50 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὀδόν καὶ ἄκοντες ὡς οἱ
tολλοὶ δὲ αἰσχύνη καὶ ἄλληλοι καὶ Κύρου συνηκολούθησαν·
ὡν εἰς καὶ Ξενοφῶν ἦν.

'Επεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ 11
ἐδύνατο καθεύδειν· μικρὸν δ’ ὑπὸν λαχῶν εἶδεν ὄναρ. ἔδοξεν
55 αὐτῷ βραχὺς γενομένης σχηματός πεσεῖν εἰς τὴν πατρῴαν οἰκίαν,
καὶ εἰ τοῦτον λάμπεσθαι πᾶσα. περὶφοβος δ’ εὐθὺς ἀντηγέρθη, 12
καὶ τὸ ὄναρ τῇ μὲν ἐκρίνειν ἀγαθόν, ὅτι ἐν πόνοις δὲν καὶ κινδύνοις
φῶς μέγα ἐκ Δίως ἱδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ
56 Δίως μὲν βασιλέως τὸ ὄναρ ἔδοξε αὐτῷ εἶναι, κύκλῳ δὲ ἔδοξεν

45 ἀλήξῃ... ἀποτέμψα: the direct
form is retained in both vbs.
46 Πισίδας: cf. I. 2, 62.
στρατεύετο... ἔξαπατηθεῖς: retain
the order.
51 ἄλληλον... Κύρου: obj. gens.
after αἰσχύνην.
51 τολλοὶ: only Xenias and Pasion
deserted (1, 4, § 7). The tone of
the whole passage suggests that
Xen. is defending his own course
in the matter; cf. the notes on
§ 5 of this chapter.
54 ὑπὸν: partitive gen. with μι-
κρὸν. In such cases the word
denoting the part stands, of
course, in the acc., even if the
vb. might properly take a gen.
ἔδοξαν ὄναρ: cf. IV, 3, § 8, for a similar
occurrence. Dreams have in all
generations been regarded as fraught
with meaning; cf. Iliad I, 63,
καὶ γὰρ τ’ ὄναρ ἐκ Δίως ἔστων.

56 αὐτῷ: explanatory asyndeton.
56 τὰς: note the emphatic po-
sition.
περὶφοβος, in great fear. For the
force of the prep., cf. περιγενέσθαι,
περισάζω, and the phrase περὶ τολ-
λοῦ (παρτῖ) ποιεῖσθαι.
57 τῇ μὲν... τῇ δὲ, partly... partly.
The construction shifts
slightly. δὲ is causal in both
clauses.
58 φῶς: not a mere variant for
σχήματος, but chosen because it
commonly denotes a light of
safety; so constantly in Homer.
ἀπὸ Δίως... βασιλέως, from Zeus as
king: i. e. King Zeus suggested
King Artaxerxes.
59 κύκλῳ: strongly emphatic.
60 μὴ... ὑπ.: for the double neg., cf.
I, 7, 36, and the note.

τῆς χορᾶς... τῆς βασιλέως: the
formal order of the words (cf. I, 1, 43, and the note) suits well the gravity of the situation.

61 ὀποίον ... ἵστη, now what it betokens.
62 ἐκ τῶν συμβαντῶν: a sage reflection.
64 πρῶτον μὲν: there is no ἐπειγερμένος ἐκ, but ἐκ τοῦτον follows in 1. 74.

τὰ κατάκειμα: a vivid dramatic touch,quit, which is often omitted.
66 εἶ δὲ γινηγόμεθα: note the warning tone of the condition; cf. I, 5, 96, and the note.
67 ἐπεδόντας: so Priam says of himself (Iliad XXII, 61) καὶ τὸλ' ἐπιδόντα, having lived to see many ills.

68 ὅτως ... ἀμνούμεθα: obj. clause after παρασκευάζεσθαι.
70 ἵγω ... πράξεων, lit., now I, for my part, expect the general from what city to do this? ἵγω is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that ποια connotes quality; it is more than τίνος. What state, indeed, if not Athens?


φιλίβαν: Xen. was probably about thirty years old at this time; see the Introd., § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.
'Εκ τούτου ἀνώταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον 15 ὁ λοχαγούς. ἔπει δὲ συνήλθου, ἔλεξεν. 'Εγώ, ὁ ἄνδρες λοχα-

gοι, οὕτως καθεύδειν δύναμαι, ὥστε ὁμαί οὐδ' ὑμεῖς, οὕτω κατα-

κείσθαι ἐστί, ὅρων ἐν οἷς ἐσμέν. οἱ μὲν γὰρ πολέμοι δῆλον 16 ὁτι οὐ πρότερον πρὸς ἡμᾶς τοῖς πολέμοις ἐξήφηγαν πρὶν ἐνόμισαν καλῶς τὰ ἐαντὸν παρασκεύασθαι, ἦμᾶς δὲ οὐδὲς οὐδὲν ἀντεπ-

ισοὶ μελεῖται ὡς καλλιστα ἁγιονύμεθα. καὶ μὴν εἰ ὑπησόμεθα 17 καὶ ἐπὶ βασιλεῖς γενησόμεθα, τὶ οἰόμεθα πείσεσθαι; δὲ καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθυκτότος ἢ ἢ ἀποτελεῖν τὴν κεφαλήν καὶ τὴν κείρα ἀνεστάψας. ἡμᾶς δὲ, οὐ τὰς κηδεμονίας μὲν οὐδεὶς πάρεστιν, ἐστατεύσαμεν δὲ ἐπὶ αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως 85 ποιήσωμεν καὶ ἀποκτενοῦσει εἰ δυνάμεθα, τί δὲν οἰόμεθα πα-

θείν; ἄρ' οὖκ ἐν ἐπὶ πάν ἔλθον ὡς ἡμᾶς τὰ ἔσχατα ἀικισάμενος 18 πᾶσιν ἄνθρωπος φόβον παράσχοι τοὺς στρατεύοντας ἐπ'
αὐτῶν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γεννήσωμεθα πάντα ποιήσον.

ταχυών μέν οὖν ἔστε μέν αἱ σπονδαὶ ἤσαν οὕποτε ἐπαυδὴν ἡμᾶς μέν οἰκτίρων, βασιλεία δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, δια- 

90 θεόμενοι αὐτῶν δὴν μὲν χώραν καὶ οἷαν ἔχουν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσοι δὲ θεράπουντα, ὅσα δὲ κτήμα, χρυσῶν δὲ, 

20 ἐσθήτα δὲ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοῖμην, οτι τῶν 

μὲν ἁγαθῶν τούτων οὐδενὸς ἡμῖν μετελθ., εἰ μὴ πριαμεθα, οτι 

δ' ἁγιόμεθα ἦδειν ὦτι ὁλγοις ἔχοντας, ἄλλως δὲ πῶς τορλ- 

95 ζησθαι τὰ ἐπιτήδεια ἢ ἀνουμένους ὅρκους ἤδη κατέχονται ἡμᾶς· 

ταῦτ' οὖν λογιζόμενος ἐνιότε ἔστε τὰς σπονδὰς μᾶλλον ἐφοβοῦμην ἥ

παράλειψεν has its own obj., πάντα.

The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, § 35, and the note.

90 δοτε μὲν: balanced by ἐπὶ μέντοι in 1. 98. For the poetic word, ἔστε, cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl. parts. with ἐπαυδήν.

91 αἰτῶν, in regard to them. A personal gen. is frequently found with vbs. of observing, wondering, etc., often in connection with the acc. of a demonstr. pron. (e.g. σου ταῦτα θαυμάζω). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, § 18.

95 θρων . . . ἐσθήτα: the omission of the exclamatory rel. is natural at the end of the enumeration (aye, and gold and raiment). For ἐσθήτα, cf. the note on στολήν, I, 2, 158.

93 τὰ . . . τῶν στρατιωτῶν, the lot of our men, further explained by the ἐν- clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζω are taken up in chiastic order; cf. II, 6, 5.

95 ἐσθήτα ἐνθυμοίομην: cf. ὅπως βοδλητο, I, 2, 40, and the note. Owing to the length of the clause, this is resumed by ταῦτ' οὖν λογιζόμενος.

τῶν . . . ἁγαθῶν τούτων: partitive gen. with οὐδενός, which is itself governed in the same way by μετελθ. μεκρόν, I. 54, is different; see the note there.

94 εἰ μὴ πριαμεθα: direct, εἰν μὴ πριωμεθα.

ὅτῳ δ' ἁγιόμεθα, wherewith to buy, a rel. final clause; cf. δοτι ἀτάξει, I, 3, 71, and the note. For the gen. δοτι, cf. στρών, I, 5, 32, and the note.

95 ἔχοντας: indir. disc. after ἦδει; κατέχοντας, after ἦδη.

98 ἐλλος . . . τως . . . ἢ ἀνουμένους, otherwise than by purchase.

ποριζομαι, from procuring. The infin. is governed by κατέχοντας, a vb. of hindering.

97 ἐνιότε: cf. ἐνθ' ἐν, II, 6, 35.
νῦν τὸν πολεμοὺν. ἐπεὶ μέντοι ἐκεῖνοι ἐλυσαν τὰς σπουδὰς, λε- 21 λύσθαι μοι δοκεῖ καὶ ἡ ἐκεῖνων ὄβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἡδὴ κεῖται ταῦτα τὰ ἀγαθὰ άθλα ὑπότεροι ἄν ἡμῶν ἄνδρες ἀμείνοντες άσιν, ἀγωνιζόμεθα δὲ οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἑστονται. οὗτοι μὲν γὰρ αὐτοῖσ ἐπιφωρείκασιν. ἦμεισ 22 δὲ πολλὰ ὁρῶντες ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τῶν τῶν θεῶν ὄρκους· δετε ἐξεῖναι μοι δοκεῖ λέναι επὶ τὸν ἁγώνα 105 πολύ σὺν φρονήματι μελζον ἡ τούτων. ἔτι δὲ ἐχομεν σῶματα 23 ἰκανότερα τούτων καὶ ψύχη καὶ θάλητρα καὶ τόνων φέρειν· ἐχομεν δὲ καὶ ψυχᾶς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τριτοι καὶ θυτοι μᾶλλον ἡμῶν, ἦν οἱ θεοὶ δοσσερ τὸ πρόσθεν

98 οὐσαν . . . λελείθαι: the chiasmatic order gives to the second vb. an emphasis that well suits the meaning. Note, also, the force of the tense.

99 ἐν μέσῳ: in the great games of Greece the prizes were set forth in plain view. All such metaphors were easy for the Greek.

100 ἀθλα, as prizes, pred. ἐπότεροι . . . δον, for whichever of us (the two contesting parties).

101 ἀγωνιζόμεθα, judges; cf. the phrase ἀγών ἤθη, I, 2, 62.


103 τοὺς . . . ὄρκους: cf. II, 5, 21, and the note.

104 ἐξεῖναι: sc. ημῖν, it is permitted us.

105 πολύ: strongly emphasized by its separation from μελζον; cf. I, 5, 9.

ἡ τούτως: agreeing in case with the omitted ἡμῖν.

ἵνα δὲ ἐχομεν: μὲν is omitted for euphony’s sake, although ἐχομεν ἐδὲ follows.

106 τούτων, than theirs. For the “short comparison,” cf. ἡλεκτρον, II, 3, 58, and the note.

ψυχῆ . . . θάλητρα: the pl. of abstract nouns is often concrete (successive attacks of cold and heat).

107 σὺν τοῖς θεοῖς, with heaven’s help. The Greek shunned expressions which sounded like idle boasting.

ἀμείνονας, braver, not better.

οἱ δὲ ἄνδρες: i.e. the enemy; cf. c. 4, § 40, and ἄπροπτοι, IV, 2, § 7.

108 τριτοί . . . θυτοί: i.e. their armor is poorer and they are physically inferior. There are many flings at Persian effeminacy in Greek writers: the memory of Marathon and Salamis lived long, and Xen.’s hearers had had experience of their own to confirm it. Cf., also, the words of Cyrus in I, 7, 14.

ἢ . . . διδώσων: the apodosis implies the fut. (we shall find them so, if).

109 ἄλλα τοὺς γὰρ: there is no ellipsis: ἄλλα introduces the appeal
21 ημίν διδώσων. Αλλ’ ἵσως γὰρ καὶ ἄλλοι ταύτα ἐνθυ-
μοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένομεν ἄλλους ἐφ’ ἡμᾶς ἐλθεῖν 110
παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ’ ἤμεις ἀρξόμεθα τοῦ
ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φανήτε τῶν λοχα-
γῶν ἄριστοι καὶ τῶν στρατηγῶν ἄξιοστρατηγότεροι. καὶ γαῖ δὲ,
eἰ μὲν ἤμεις ἐθέλετε ἐξορμᾶν ἐπὶ ταύτα, ἐπέσεθαι ὡμῖν βουλομαι,
eἰ δ’ ἤμεις τάττερ’ ἐμὲ ἕγειροθαί, οὔδὲν προφασίζομαι τὴν ἡλικίαν, 115
ἀλλ’ ἐκ τῶν ἁμαρτειν ἡγοῦμαι ἐπόκειν ἀπ’ ἐμαυτοῦ τὰ κακά.
29 ὁ μὲν ταύτ’ ἐλέξεν, οί δὲ ἄρχηγοι ἀκούσαντες ἥγεισθαι ἐκ-
λευον πάντες, πλὴν Ἀπολλώνιδος τῷ ἔμμορφων τῇ φανῇ στὸς
doτος δ’ εἶπεν ὅτι φλυαροῖς διότι λέγει ἄλλοι πώς σωφρίας ἄν

(μὴ ἀναμένομεν), γὰρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the
commoner πρὸς θεῶν (II, 1, 82).
For the subj., see G. 1344; Η.
866, 1; B. 585.

111 παρακαλοῦντας: fut., not pres.
In pure vbs., if the final vowel of
the theme is not lengthened
in the fut. and aor. (contrast ἐκ-
λεγαν with ἐπιλεγαν), the σ of
the fut. is regularly dropped, and
contraction ensues (καλῶ as
against τοῦθα). The same prin-
ciple holds if the vowel σ is added
to the theme (μαχοῦμαι, but
γενήσομαι).

ἄλλ’ ἢ... ἀρξόμεθα, nay, let us be
first to. With τοῦ ἐξορμῆσαι, cf.
tοῦ διαβάλειν, I, 4, 98.

113 φάντασε: note the abruptness
of this effective climax.

113 τῶν στρατηγῶν: the gen. follows
the comparative adj. Xen.'s audi-
ence was composed of λοχαγοι.

115 καὶ δ’ ἤσος: the expression of
the pron. is a mark of modesty:
he is ready to lead, but only if it
is their wish.

οὖν... τὴν ἡλικίαν: the inner
and the outer obj. of προφασίζο-
μαι. This passage is proof posi-
tive that Xen. was a young man
at this time—probably not much
over thirty; see the Introd., § 1.
The Greeks placed a man’s
prime (ἀξιός) at about forty.

116 ἐπιτυχαν: a poetic word. Xen.
has ἐπιτυχα, V, 8, § 25. The infin.
is governed by ἐκμαρταν, as a vb.
of ability.

117 ἄρχηγοι: another poeticism;
many read λοχαγοι.

The new personage is introduced
in an independent clause.

βοώματιν τῇ φανῇ, speaking the
Boeotian dialect. He was, how-
ever, not a Boeotian, as the
sequel shows.

119 φλυαροί... λέγει: a rapid
shift of mood in indir. disc.; the
converse shift (indic. to opt.) is
far less common.

ἄλλος... ἂν: cf. above, 1, 95 f.
δύναται: the infin. is unusual
after λέγει (see the note on I, 2,
47), but, if the normal δύναι... ἂν
tόχο had been used here, we
120 τυχεῖν ἡ βασιλέα πελάσας, εἰ δύνατο, καὶ ἁμα ἡρχετο λέγειν τὰς ἀποριλα. ὁ μέντοι Ξενοφόν τελεί ύπολαβὼν ἔλεγεν ὤδε. Ὡ 27 θαυμασιώτατα ἀνθρώπη, σὺνε οὐδὲ ὁρῶν γιγνόμενως οὐδὲ ἄκουων μέμνεσαι. ἐν ταῦτῳ γε μέντοι ἡσθα τούτων οτι βασιλεῖς, ἔπει Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ τέμπων ἐκέλευ
125 παραδίδοναι τὰ ὅπλα. ἔπει δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο- 28 πλασάμενοι ἑλθόντες παρεσκηνήσαμεν αὐτῷ, τι οὐκ ἐποίησε πρέσβεις τέμπων καὶ σπουδάς αἰτῶν καὶ παρέχων τὰ ἐπειδήδεα, ἅστε σπουδῶν ἑτοχεν; ἔπει δ' αὐ οὐστρατηγοῦ καὶ λοχαγοῦ, 29 ὅσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοὺς συν ὄπλων ἥλθον 130 πιστεύσαντες ταῖς σπουδαῖς, οὐ υṽν ἑκείνοι παῖδεμενοι, κεντού- μενοι, ὑβρίζομενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' ομαί ἐρώτες τούτων; δ' οὗ πάντα εἰδὼς τοὺς μὲν ἀμώσαθαι κελεύοντας φλυαρεῖν φής, πείδευν δὲ πάλιν κελεύεις ἱόντας; έμοι, 30 Ὄ ἀνδρεί, δοκεῖ τὸν ἀνθρώπων τοῦτον μήτε προσείσθαι εἰς ταῦτο

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that πελάσας is nom., not acc. The sentence is not general, but personal.

131 μετάβι: sc. λέγοντα, in the m'dst of his talk. For ἡπολαβών, cf. II, 1, 77.

132 οὖθε...οὖθε, not even... nor. Demosthenes (XXV, 89) cites the proverb, ὄρωντας μὴ ὄρων καὶ ἀκουόντας μὴ ἀκούειν. Cf., also, Isa. vi:9 and Matt. xiii:13. Note the varied phrase in our text.

133 εν ταύτῃ...τούτων, present (lit., in the same place) with these men. Cf. εἰς ταῦτα ἡμῶν, below, § 30.

ὅτα βασιλείας: the allusion is to II, 1, §§ 7 ff.

136 τι οὐκ ἐποίησε: cf. ἀρ' οὐκ ἄρ ἐτι πᾶρν ὅλων, above, I. 86. For the events here alluded to, see II, 3, §§ 1 ff.

137 αἰτῶν...παρέχων: the order is chiastic.


139 εἰς λόγους αἰτρῶν: cf. II, 1, §§ 25 ff., and the note on I, 2, 152.

130 οὖ...οὖθε...σώσασθαι, are they not...unable even to die? The first neg. is interrogative, the second intensive (nonne...ne quidem).

παῖδεμιοὶ...ὑβριζόμενοι: the asyndeeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the Introd., § 40.

139 ἔρωντας τούτων: i.e. τοῦ ἀνθρώ- ποοι, a strong phrase; cf. the note on ἐρω, II, 5, 87. The gen. is used as with ἐπιθυμεῖ (e.g., IV, 1, § 14).

138 ἔμοι...σοκτ, I move.

134 μῦρα...τί: cf. II, 2, 86, and the note.
Oι δὲ ἄλλοι παρὰ τὰς τάξεις ἱόντες δι' αὐτοῦ μὲν στρατηγὸς σῶος εἶχ' τὸν στρατηγὸν παρεκάλουν, ὅποθέν δὲ οἴχοιο τὸν ὑποστράτηγον, διὸν δ' αὐ· λοχαγὸς σῶος εἶχ' τὸν λοχαγὸν.

135 ἄφελομένους . . . χρήσθαι, to deprive him of his command and packing our baggage on him to use him in that capacity (κατὰ σκυνοφόρον). The chiasmic order emphasizes the contrast between λοχαγὸν and σκυνοφόρον.

136 τὴν πατρίδα: assuming him to be a Boeotian.

κατασχέναι: the prep. is intensive.

137 ἄντιθεται: cf. ἐν τοῖς, l. 74.

138 τοῖς . . . προσῆκεν: cf. τῷ μὲν . . . μετέχῃ, l. 93.

140 ἄστυ τῶν Ἀδενί: gentile names of barbarian races were often used by the Greeks as synonymous with slave, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on Λυδίας ἄγορα, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

143 εἰ . . . οἴχοιο: for the mood, see the note on δοτις ἄφενε, I, 1, 18.

145 εἰς . . . ὅπλων, in front of. For the acc. (rest following motion), see the note on I, 2, 78.


δὲ . . . ἤκαν: cf. I, 10, 60.


150 καὶ . . . καὶ, ourselves to come together and . . . The
intensive may be of any person; here it agrees with ἦμιν.
159 ἀπεὶ καὶ: see the note on I, 3, 31.
165 ἡμῖν δὲ γε: the contrast is, of course, with βασιλεὺς καὶ Τισσ., although formally δὲ balances ταῦτα μὲν.
167 πάντα ποιήσα: how different from πάντα ποιήσα, l. 88? ὃς . . . γενέμεθα: in view of the parallel sentence in § 18 (which cannot be final), this is best regarded as an obj. clause of an irregular type; cf. the note on ὡς εἰδον, I, 1, 20 f.
168 ὡμές: this pron. is expressed ten times in this and the following sections.
τοσοῦτοι . . . δοσι: cf. II, 1, 80.

159 καιρόν, opportunity.
161 αὐτοί τι: cf. αὐτοῖς, above, l.150, and the note.
162 παρασκευαζόμενοι: cf. the note on διώκων, I, 2, 70.
163 εἰ δεῖ δὴ: inserted for emphasis; not a mere adv., as δὲλον δὴ.
164 διὰφέρειν τι, to excel in a measure. τί is the inner obj.; cf. οὐδὲν διέφερεν, II, 3, 58 f.
165 τούτων: thrice in this section after a word implying comparison.
ἐμεῖς γὰρ . . . ἐμές . . . ἐμές: for the emphatic repetition, cf. Arnold’s Rugby Chapel,
We were weary, and we
Fearsful, and we in our march
Fain to drop down and to die.
166 χρῆματι: i.e. higher pay.
167 ἀξιόν δὲν, it is right to demand that.
38 τούτων καὶ προπονεῖν, ἢν ποιεῖν. καὶ νῦν πρῶτον μὲν οἷσιν ἄν υἱὸς μέγα ὁφελήσαι τὸ στρατεύμα, εἰ ἐπιμεληθεὶτε ὅτως 170 ἀντὶ τῶν ἀπολολότων ὡς τάχιστα στρατηγοῖ καὶ λοχαγοὶ ἀντικαταστάθωσιν. ἀνευ γὰρ ἄρχοντων οὐδὲν ἄν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο ὡς μὲν συνελώτι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἢ μὲν γὰρ εὐταξία σφιξεῖ δοκεῖ, ἢ 39 δὲ ἄταξία τολλοὺς ἤδη ἀπολολέκεν. ἐπειδὰν δὲ καταστήσαι 175 σήμερον τοὺς ἄρχοντας οὕτως δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγετε καὶ παραδαρρύνητε, οἷσιν ἄν υἱὸς πάντω ἐν καιρῷ 40 ποιῆσαι. νῦν γὰρ ἰσος καὶ υἷος αἰσθάνεσθε ὡς ἀθύμως μὲν ἰδίον ἐπὶ τὰ ὕπαλα, ἀθύμως δὲ πρὸς τὰς φυλάκιας. διότι οὗτοι ἡ χόντων ὑπὸ υἱὸν ὅτι ἄν τις χρήσατο αὐτοῖς εἶτε νυκτὸς δεόι 180 ἐιτε καὶ ἡμέρας. ἢ δὲ τις αὐτῶν τρέψῃ τὰς γυναῖκας, ὡς μὴ

168 αὐτῶν: as αὐτῶν, l. 150. προσβολεῖν . . . προτενεῖν: force of the prep.? Plan and labor for, or in a higher degree than! Probably the former.

169 πρῶτον μὲν: balanced by ἐτε-δάν δὲ, at the beginning of § 39. οἷσιν ἢν: for the order, cf. I, 3, 29. and the note. The type of condition chosen suits Xen.'s advisory tone. He has no authority.

170 ἐπειδαὶ . . . ἀντικαταστάθωσιν: again the subjv. in an obj. clause, but this time with the normal ἐπειδαὶ, not ἢ.

172 ἢ: ὁ is often expressed with the neg. (the emphatic word), even though far removed from its vb.

173 . . . διὰν: in a word. For the dat. cf. G. 1172, 2; H. 771b; B. 382; for the infinit., G. 1534; H. 956; B. 612, 1. The phrase modifies the strong word οὐδαμοῦ.

174 ἐταξία . . . ἄταξία: note the rhetorical tone: anaphora with paronomasia.

175 ἀπολολέκεν: the empiric (gnom-ic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, Syntax, 257.

ἐπειδὰν . . . καταστήσατε, when you shall have appointed (see the note on II, 4, 15). After this subjv. the condit. clause has naturally the corresponding type, yet the apodosis is again in the ideal form.

177 πάνω ἐν καιρῷ, at a very opportune time.

179 ἀθύμως δὲ: with the omission of ὡς, cf. χαρά . . . ἐσθήτα, c. 1. 92 f.

οὕτω γ' ἥξοντων (sc. αὐτῶν), while they are thus minded.

180 δὲ . . . αὐτῶν, what use any one could make of them. Cf. I, 3, 92 f.

νυκτὸς . . . ἡμέρας: cf. II, 8, 27.

181 αὐτῶν: with γυναῖκας, not with τις.
τοῦτο μόνον ἐννοοῦται τί πεισοῦται ἀλλὰ καὶ τί ποιήσουσιν, πολὺ εὐθυμότερον ἔσομαι. ἐπιτασθεὶς γάρ δὴ ὅτι οὖσε πλῆθος ἡ ἐν τῷ πολέμῳ τὰς νῖκας ποιοῦσα, ἀλλ' ὁπότεροι ἀν σὺν τοῖς θεοῖς ταῖς γυναῖκας ἐρρομενόστερον ἔσσων ἐπὶ τοὺς πολεμίους, τοῦτοι ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐνεβάμμασί δὲ ἔγογγε, δὲ ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύονται ζην ἐκ παντὸς τρόπον ἐν τοῖς πολέμιοις, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνῄσκουσιν, ὅποιοι δὲ τὸν μὲν θάνατον ἐγκώκασι πάσι κοίνῳ εἰναι καὶ ἀναγκαῖον ἄνθρώποις, περὶ δὲ τοῦ καλὸς ἀποθνῄσκειν ἀγωνίζονται, τοῖς οἷς μᾶλλον πως εἰς τὸ γῆρας ἀφικνομένους καὶ ἔσσων ἄξιον εὐδαιμονεστερον διάγονται. δὲ καὶ ἡμῖν δὲι νῦν καταμαθῶντας, ἐν τοιῷσιν γὰρ καιρῷ ἔσμεν, αὐτοῖς τε ἄνδρας ἀγαθοὺς εἰναὶ καὶ τοὺς ἀλλοὺς παρακαλεῖν. δὲ μὲν ταῦτα εἰπὼν ἐπαιστατο. 45

Μετὰ δὲ τοῦτον εἰπε Χειρίσσωφος. Ἀλλὰ πρόσθεν μὲν, ὁ Ἑμνοφᾶς, τοποῦτον μοῦν σὲ ἐγγυήσκοι διὰν ἡκοῦν 'Αθηναῖον εἰναι, νῦν δὲ καὶ ἐπανεῖ σὲ ἐφ᾽ οἷς λέγεις τε καὶ πράττεις καὶ βουλομένως ἃν ὅτι πλεῖστοι εἰναὶ τοιοῦτος: κοίνῷ γὰρ ἐν εἰς τὸ ἄγαθὸν. καὶ νῦν, ἔφη, μὴ μέλλωμεν, δὲ ἄνδρες, ἀλλ' ἀπελθόντες ἢδη αἱρεῖσθαι οἱ δεόμενοι ἀρχοῦται, καὶ ἐλόμενοι ἦκεν ἡ...
Book III, Chap. II

115 εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἀγετε· ἔπειτ' ἔκει συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω ὅ ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. καὶ ἀμα ταύτ' εἰσὶν ἀνέστη, ὡς 205 μὴ μέλλοιτο ἀλλὰ περαιώνοιτα τὰ δέοντα. ἐκ τούτου ἔρθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανείς, ἀντὶ δὲ Σωκράτους Ἕλευσίλης Ἀχαίος, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὀρχομένος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαίος, ἀντὶ δὲ Προξένου Ἑνοφῶν Ἀθηναῖος.

119 ἔπει τὸ προφήτημα, ἡμέρα τε σχεδοῦ ὑπέφαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἐδοξεῖν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἔπει δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆθουσαν ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Δακε-2 δαμόνος καὶ ἔλεξεν ὅτι. Ὅντε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

210 Ἑνοφῶν: we are prepared for his election after the events of this night.

Chapter II.

1 ἔρημοι: plpf. again; cf. c. 1. 4, and the note.

ὑπέφαινε, for the force of the prep., cf. ὑπομαλακείσθης, II, 1, 72.

2 προφυλακάς: collective, but προ-φυλακάς (II, 3, 4) individual.

καταστήσατας: for acc. after the dat., cf. note on λαβάτω, I, 2, 4.

4 Χειρίσοφος: see the Introd., § 38. From now on he and Xen. eclipse all the others. Remember that Chrisophus held a commission from Sparta, then the leading state in Greece. τοῦτον μὲν is balanced by ἔτι τοῦτο, in l. 13.

5 Ὅντε στρατηγῶν: cf. I, 3, 11. The omission of ὅ makes the address less formal.

6 ὡς: seeing that.

ἀνδρῶν στρατηγῶν: apposition.

στερόμεθα: a perf. in sense, but with
λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἐπὶ καὶ οἱ ἀμφὶ Ἀριάδνοι οἱ πρόσθεν σύμμαχοι δυντεῖ προδεδώκασιν ἡμᾶς. ὅμως δὲ δὲι ἐκ τῶν παρόντων ἀνδρῶν ἀγαθοῦς τελέσθαι καὶ μὴ ἑφίεσθαι, ἀλλὰ 10 τειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλός νικῶντες σφιξόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθυγόκουμεν, ὑποχειροῦ δὲ μηδέποτε γενώμεθα ὡστε τοῖς πολεμίοις. οἴομαι γὰρ ἂν ἡμᾶς τοιοῦτα παθεῖν ὁλα τούς ἔχοντι οἱ θεοὶ ποίησειν. ἔπτι τούτῳ Κλεάνωρ 4 ὁ Ὅρχομένως ἀνέστη καὶ ἔλεγεν ὁδε. Ἀλλ' ὅρατε μὲν, δ' 15 ἀνδρες, τὴν βασιλέως ἐπιτροπὰν καὶ ἀσέβειαν, ὅρατε δ' τὴν Τισσαφέρνους ἀπιστιάν, ὅστις λέγων ὡς γελών τε εἰς τὴν Ἑλλάδος καὶ περὶ πλείστου ἢν πονηραῖο ὑσσαὶ ἡμᾶς, καὶ ἐπὶ τούτῳ ἄνευς ὧμος ἡμῖν, ἄντως ἰδίκοις δοὺς, ἄντως ἐξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ξένων ἠδεσθή, ἀλλὰ 20 Κλέαρχος καὶ ὁμοτραπέζος γενόμενος ἄντως τούτως ἐξαπατήσας

vb. of depriving the durative tenses prevail.
7 πρὸς δ' ἐπὶ, and furthermore. The prep. is a mere adv.
9 τελέσθαι: poetic for γίγνεσθαι. For subj. supply ἡμᾶς.
10 ὅπως ... σφιξόμεθα: obj. clause, instead of another infin.
11 καὶ μὴ: cf. II, 2, 6, and the note. The phrase generally, as here, introduces the unfavorable alternative.
ἀλλὰ ... γε, yet at any rate.
ἀποθυγόκουμεν ... γενώμεθα: best regarded as governed by ὅπως, like σφιξόμεθα, above. The alternative is to regard them as hortative (cf. ἀναγνώσῃ, above, c. 1. 110).
ὑποχειροῦ ... ἄντες: both strongly emphasized by their position.
13 πονηραί: a wish; see G. 1507; H. 870; B. 587. Observe that in the imprecation the speaker uses ἔχροδος, not πολεμίον; see the note on I, 3, 31.

Ἀλάνωρ: with the speech, cf. Cleonor's words in II, 5, § 39.
... ὅστις, a man who. ὅστις is frequently used to characterize.
Λέγων: the reference is to the speech of Tiss. in II, 3, §§18 ff.
 eius ... ἀν πονηραῖο: direct, eius ... ἀν πονηραῖον. The former vb. states a fact, the latter is hypothetical. [his.
17 τούτως, in confirmation of
18 αὐτῶς: note the indignant repetition of this word and the asyndeton.
19 ἠδεσθή: cf. αἰσχροῖς, below, 1, 24.
The vb. is far stronger than αἰσχροῖς (cf. II, 5, 151).
20 ὡμοτραπέζος γενόμενος: see II, 5, § 27.
αὐτῶς τούτως, by these very means.
The pl. embraces the various details mentioned.
21 Ἀριάδνος Σι ... καὶ οὗτος, and
Ἀρίαεα ... he too. For the facts alluded to, see II, 1, § 4, and II, 2, §§ 8 ff.
Book III, Chap. II

167

5 τούς ἀνδρας ἀπολώλεκεν. Ἡραίος δὲ, διὸ ἦμεις ἤθελομεν βα-
σιλέα καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστὰ μὴ προ-
δώσειν ἅλληλον, καὶ οὕτως οὕτε τοὺς θεοὺς δεῖσας οὕτε Κύρου
tευνης· ἀδεισθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ξὸντος νῦν
πρὸς τοὺς ἐκείνου ἔχθηστοι ἀποστάται ἡμᾶς τοὺς Κύρου φίλους 25
κακῶς ποιεῖν πειρᾶται. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτελεσάωντο-
ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μὴ ποτὲ ἔξαπατηθῆναι ἐτὶ ὑπὸ
tούτων, ἀλλὰ μαχομένους ὡς ἄν δὴ ἤμεθα κράτιστα τούτῳ δὶ
ἀν δοκῇ τοῖς θεοῖς πᾶσχειν.

7 Ἐκ τούτου Ἑξεοφόρων ἀνισταταί ἑπταμένος ἐπὶ πόλεμον ὡς 30
ὓς ἑώραντο κάλλιστα, νομίζων, εἰτε νῦν διδοῖν οἱ θεοὶ, τὸν
κάλλιστον κόσμον τῷ νικῶν πρότειν, εἰτε τελευτάν δεῖ, ὁρθῶς
ἐχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτως τῆς τελευτῆς
3 τυχάνειν· τοῦ λόγου δὴ ἢρχετο δῶε. Τὴν μὲν τῶν βαρβάρων
ἐπιρρίκλαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπιστασθε δὲ 35
καλ ἡμεῖς οἶμαι. εἰ μὲν οὖν ἰωλόμεθα πάλιν αὐτοῖς διὰ φιλιᾶς

22 ἔδεκαμεν: the rel. is not re-
expressed in a different case;
cf. c. 1. 24. Pl. forms, like ἔδε-
καμεν, are rare; G. 670; H. 432;
B. 205.
μὴ προδώσειν: after ἔλαβομεν πιστά;
23 Κύρον . . . Κύρον . . . Κύρον:
note the pathetic repetition.
25 ἐχθηστοι: the adj., although
superlative, is felt as a noun;
hence the gen. ἐκείνοι. Some-
what similar is τῆς αὐτῶν πολέμους
χώρας, IV, 7, § 19.
26 ἀποτελεσματο: another impre-
cation. Note the force of the prep.
(as is their due).
28 τοῦτο δὲ, πι.: ordinarily in such
phrases τοῦτο is not expressed
unless it follows the rel.
30 ἔσταμεν, arrayed. Xen. wishes
to make an impression, and he
knows that his appearance will
count for much.
32 ὁρθῶς ἔχειν, that it was right.
33 ἀξιώσαντα: the context supplies
the pronominal subj.
34 τοῦ λόγου δὴ, his speech, con-
trasted with his action just men-
tioned. This speech is worthy
of a close rhetorical study.
Τὴν μὲν: μὲν dismisses the topic
and paves the way for another;
there is no balancing δὲ. Observe
that the art. is expressed but
once; the two nouns form one
idea.
36 αὐτοῖς . . . ἦμας, to be on terms
of friendship with them. Cf.
below, διὰ ταύτης πολέμου ἦμας, be
on terms of absolute hostility.
For the dat., cf. I, 2, 152, and
the note.
ιέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἱ δὲ πίστεος αὐτοῖς ἐαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοοῦμεθα σὺν τοῖς ὑπόλοις δὲν τε
40 πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἱέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλὰλ ἐπὶδες εἰσὶ σωτηρίας.

Τούτῳ δὲ λέγοντος αὐτοῦ πτάρνυται τις ἀκούσαντες δ᾽ ὁ 9 στρατιῶται πάντες μὴ ὅρμῃ προσεκύνησαν τὸν θεόν, καὶ ὁ
45 Ξενοφῶν εἶπε· Δοκεῖ μοι, ὁ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν. λεγόντων ὁμώς τοῦ Δία τοῦ σωτῆρος ἑφαύνη· εὔξασθαι τῷ θεῷ
toῦτῳ θύσειν σωτηρία ὅπου ἀν πρῶτον εἰς φιλαν χύραν ἁφι-
kόμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσεων κατὰ
50 δύναμιν. καὶ ὅτε δοκεῖ ταῦτ᾽ ἐφί, ἀνατεινάτω τὴν χείρα. καὶ
δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἡρχετον πάλιν δῶδε.

'Ετύγχανον λέγουν ὅτι πολλαὶ καὶ καλὰλ ἐπὶδες ἡμῖν εἰλὲν 10 σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν
θεῶν ὄρκους, οἱ δὲ πολέμου ἐπιορκήκασι τε καὶ τὰς σπονδάς
55 παρὰ τῶν ὄρκους λελύκασιν. οὗτος δ᾽ ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγοὺς: prolepsis.
41 πολλαὶ . . . καὶ καλαὶ: cf. τολλὰ καὶ ἀμήχανα, II, 3, 70f.
43 πτάρνυται: in antiquity (Hom. Od. 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of σωτηρία. So Xen. himself regards it as sent by Zeus Soter.
44 προσεκύνησαν: cf. I, 6, 60, although here it bears the religious sense, worshipped.
τὸν θεὸν: f. e. the god who sent the omen.
46 οἰωνοῦ, omen, a common use, see the vocab.
47 θύσιν σωτηρία, to make thank-offerings for safety. Cf. I, 2, 62, and the note. The fut. infin. follows εὔξασθαι, as it follows vbs. of promising.
50 ὅτεν ὁ. . . ἁφικόμεθα: this vow was performed at Trapezus, IV, 8, § 25.
48 συνεπεύχασθαι: note the force of both prep., to make at the same time an additional vow.
49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands.
55 οὗτος δ᾽ ἐχόντων, since this is so. Cf. c. 1. 141.
τολμήσαντες ἐν ναετεῖ τοὺς θεοὺς, ἥμιν δὲ συμμάχους, οἷς ἐκαυὸν εἰς καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς καὶ ἐν δεινοῖς δοσὶ σφένει εὑπτέως, οὕτω βούλονται.

11 ἔπειτα δὲ ἀνάμνησιν γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κρήναυς, ἵνα εἰδῆτε ὡς ἁγαθοὶς τε ὑμῖν προσήκει σὸν εἰναι σφένει ταύτην τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἁγαθοὶ. ἐλθόντων μὲν ὑμᾶς Περσῶν καὶ τῶν συν αὐτοῖς παμπληθεὶς στόλῳ ὡς ἁφανοῦντον τὰς 'Αθηναίας, ὑποστήθηναι αὐτοὶ 'Αθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῷ Ἀρτέμιδι ὑπόσωσις κατακάνοντες τῶν πολεμίων τοσαύτας χιμαιρᾶς ὡς καταθύσαν τῇ θεῷ, ἐπεὶ οὐκ ἔχον ἱκανὰς εὑρεῖν, ἐδοξοῦν αὐτοῖς καὶ ἐν αὐτοῦ πεντακοσίων θύειν, καὶ ἔτη τῶν ἀποθούσων. ἔπειτα ὀτε Ξέρξης ὑπεροχὴν ἀγειρὰς τὴν ἀναρίθμητον στρατιὰν ἠλθὲν ἐπὶ

57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.
58 καὶ: i.e. καὶ ἄλλως, even i.e.
59 ἔπειτα...γὰρ: with the whole cf. II, 5, 44 f., and the note. We may render by omitting γὰρ, and treating ἀναμνῆσιν as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐλθόντων μὲν γὰρ.
60 ἁγαθοὶ: the pred. adj. takes the case of ὑμῖν. προσήκει may also take the acc. and infin. (below l. 80).
61 ἐλθόντων μὲν: balanced by ἔπειτα δὲ, below l. 67.
63 ἐς ἁφανοῦντων, to blot out of existence. Cf. ὡς ἀποκτενῶν, I, 1, 12.
64 ἐνικήσαν: i.e. at Marathon, 490 B.C.
65 ἐξάμενοι... ἔδοξον αὑτοῖς, having vowed...they resolved. The nom. abs. is not uncommon; ἔδοξον αὑτοῖς is equivalent to a pers. vb.
66 τοσαύτας χιμαιρᾶς: according to the scholiast on Aristophanes’ Knights, 667, the vow was originally to sacrifice heifers, but because of the large number (Herodotus VI, 117 states that 6,400 of the barbarians were slain) an annual sacrifice of 500 she-goats was substituted.
67 ἀποθοῦσων: the prep. would naturally mean that the debt had not yet been paid in full (see on ἀπέτευχε, I, 1, 41). The number 6,400, however, would have been reached in thirteen years, so that we must assume that an annual sacrifice was instituted. It appears to have been continued for centuries.
68 τὴν...στρατεύων: for the art., cf. τῇ μάχῃ, I, 2, 50. Herodotus
makes the army of Xerxes to number more than two and a half millions of fighting men.

69 ἵνα: imperf., since there was a series of victories—Salamis, Plataea, and Mycale.

70 ὕπο: ... ὕπο: cf. II, 3, 56.
71 αὐτοὺς: pred., as proofs.

73 ἄλλα, nay, on the contrary. 75 οὐ μὲν ὅτι: cf. I, 9, 41.
76 οὐ πολλὰ ... ἄφ' οὐ, not many days ago.
77 πολλαπλασίως ὑπέρ, although many times your number. For the gen., cf. ὃς, I, 3, 111, and the note. Observe the acc., de- spite the nearness of the dat., ἐκάτοιχοι.

79 τοῦ: for the position, cf. c. 1, 105.
80 ὑμᾶς: προσήκει for far more frequently takes the dat. (above, I, 60).
83 ἀμετέρως: pred.; sc. ἄν.
84 εἰς αὐτοὺς, into their midst, stronger than the normal ἐν αὐτοῖς.

ὁπότε ... ὅτι, when from your experience with them you know that.

87 μὴ δὲ ... ἄξιον: G. 1346; H. 874; B. 584. For δικαίως, meaning think, cf. I, 7, 4, and the note.
at a disadvantage in this. Cf.
I, 10, 35.

cf. G. 1423; H. 926; B. 598, 1.

Cf. I, 10, 3. The word
must here denote Ariaeus
and his men—Cyrus' barbarian
troops. The text is perhaps
corrupt.

strongly emphatic. For
its position, cf. ἑλέ, I. 79.

e. g. give, but which some editors
omit, the meaning is: they
sought safety by fleeing for
refuge to cowards; therefore
they are the greater cowards.
It is literally true that Ariaeus'
and Cyrus' barbarian troops
had bought their safety by going
over to the king's side. Xen.
attains in this and the next
section to make the best of a
bad situation by adopting a joc-
ular tone, but he does not do
this until he is sure of his
ground. Contrast the words of
Clearchus in II, 4, §5.

Cf. II, 4, §6, and the
Introd., §28.

as though ὑμῖν, not
ἐν ὑμῖν, had preceded.

for the art. with round

Cf. ἡ ὁποῦ, c. 1. 184.

plainly the pass. of ὑπάρχω,
cf. II, 2, 42, and the note. With
this passage contrast III, 3, §16,
where Xen. points out their need
of cavalry. It is to be noted
that his audience is composed
largely of Peloponnnesians, among
whom, owing to the mountainous
character of the country, cav-
ality was little used and little
esteemed.

gen. after the compara-
tive. Note again the emphatic
position of ἓλέ.

sit clinging.

with feet firmly
planted, note the tense.
δὲν δὲν βουλώμεθα τευχόμεθα· εὖ δὲ μὴν προέχουσιν οἱ ἰππεῖς· φεύγειν αὐτοὶς ἀσφαλέστερον ἔστιν ἢ ἡμῖν. εἰ δὲ δὴ 20 τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἦμιν Τισσαφέρην ἡγησεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἀχθεσθε, σκέψασθε 105 πότερον κρείττον Τισσαφέρην ἡγεμόνα ἔχειν, ὅτι ἐπίβουλεύων ἦμῖν φανέρος ἔστιν, ἢ οὐς ἄν ἦμεις ἄνδρας λαβόντες ἠγείσθαι κελεύσεμεν, οἴ εἰσονται ὅτι ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς έαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσουσιν. τὰ δὲ ἐπιτήδεια 21 πότερον ἀνείσθαι κρείττον εκ τῆς ἀγορᾶς ἣς οὗτοι παρείχον μικρὰ μέτρα πολλοῦ ἄργουριον, μηδὲ τούτο ἐτι ἕχοντας, ἢ αὐτοῖς λαμβάνειν, ἢπερ κρατῶμεν, μέτρον χρωμένον ὑπὸσφ ἢν ἐκαστὸς βούληται.

εἰ δὲ ταῦτα μὲν γυγνώσκετε ὅτι κρείττων, τοὺς δὲ ποταμοὺς 22 ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγείσθε εὔξαπτηθήναι δια- 115 βάντες, σκέψασθε εἰ ἄρα τούτο καὶ μωρότατον πεποιήκασιν οἱ βαρβαροὶ. πάντες γὰρ ποταμοὶ, εἰ καὶ πρόσω τῶν πηγῶν

101 τευχόμεθα, shall hit.

103 τὰς . . . μάχας θαρρεῖτε, have courage for the fighting. The acc. is used in the acc. of ἄξθεσθε; cf. ὁδᾶς ἠχθορία, 1, 1, 40.

104 πότερο: resuming the δι-clause. It is the inner obj. of ἄξθεσθε; cf. ὁδᾶς ἠχθορία, 1, 1, 40.

105 κρείττον: sc. ἐπὶ.

106 ἄνδρας: incorporated in the rel. clause; cf. 1, 1, 24.

107 τερπ . . . σώματα: i.e. they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after τερπ, cf. I, 4, 51. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.

108 τὰ σι ἄπτεθα: see the note on ποταμῆς, II, 4, 27.

110 μὴν . . . ἴχοντας: cf. c. 1. 95. The partic. agrees with ἡμῖν, understood. We have μὴν, not οὐδὲ, because of the infin. construction.

111 ἄπορος: cf. ἄπορος, c. 1. 150, and the notes.

113 ταῦτα: prolepsis. Observe how this serves to emphasize the word.

114 ἄπορος, a hopeless difficulty. Cf. ἡδο, II, 3, 60, and the note.

115 σκέψασθε . . . βαρβαροι, consider whether this is not the most foolish thing the barbarians have done. We insert not, since an affirmative answer is expected. The thought is that the Persians would have done well to have got rid of the Greeks as soon as possible, instead of putting obstacles in their way—and besides the obstacles are not unsurmountable.

116 εἰ καὶ, even if; i.e. it makes no difference.

πρόσω: with the gen., far from.
ἀπορολ εἰσι, προσιούσι πρὸς τὰς πηγὰς διαβατολ γίγνονται οὐδὲ τὸ γένοι βρέχοντες.

23 ἐὰν δὲ μὴ οἱ πολλοί διήσοσιν ἡγεμόνων τῇ μηδείς ἡμῖν φανεραί, οὐδὲ ὑμῖν γε ἀθυμέτων. ἔπιστάμεθα γὰρ Μυσόσ, οὐδὲ 120 οὐκ ἂν ἡμῶν φαίησιν βελτίων εἶναι, ὅτι ἐν βασιλεῖσ χάρᾳ πολλὰς τε καὶ εὐδαμονιας καὶ μεγάλας πόλεις οἰκούσιν, ἐπιστάμεθα δὲ Πισίδας ἀσάπτως, Δυκάδονας δὲ καὶ αὐτολ εἴδομεν ὅτι ἐν τοῖς πεδίοις τὸ ἐρυμΰνα καταλαβόντες τὴν τούτων χώραν καρποῦνται.

24 καὶ ἡμᾶς δὲ ἂν ἐφην ἐγγὺς χρῆμα μὴτω φανεροῖς εἶναι οἰκάδε 125 ἀφρεμένους, ἀλλὰ κατασκευάζονται ὅσ αὑτοῦ οἰκήσονται. οἶδα γὰρ ὅτι καὶ Μυσόσ βασιλεῖς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δὲ ἂν ὁμῆρους τοῦ ἄδολου ἐκπέμψειν, καὶ ὀδοτήσειςε ἄγ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίππους βούλουντο ἀπιέναι. καὶ ἡμῖν ἄγ'/ ἀν οἶδ᾽ ὅτι τρισάμενοι ταῦτ' ἑπολεί, εἰ ἑώρα ἡμᾶς μὲνέν 130

117 προσιούσι: for the dat., cf. συνολοτι, c. 1.173, and the note.
119 διήσοσιν, shall let us pass.
120 οἶδ᾽ ἂς: cf. I, 8, 86, and the note.
121 ἦμιν γε: the particle adds emphasis.
οἶ δὲ . . . βασίλεις: a clause marking the Greek contempt for Asiatics; see the note on Αὐθά, c. 1.140.
123 Πισίδας: see I, 1, 62.
Δυκάδονας . . . εἴδομεν: i.e. on their upward march; see I, 2, 109.
124 τοῦτον: after βασιλει, an easy shift, whereby the passage gains in force.
125 ἂν ἐφη, I should say. The protasis is not expressed, although ἀλλὰ γὰρ ἄδολου, below, l. 131, suggests that Xen. had in mind ei μὴ ἄδολοις. ἐφην, of course, governs χρῆμα.
126 ἀφρεμένοις: after φανεροῖς ἢμα; cf. I, 2, 70, and the note.
127 . . . οἰκήσονται, as if intending to make our homes here.
128 τοῦ . . . ἐκπεμψειν, that he would send them forth without guile. The gen. depends on ὁμῆροι; cf. τοῦ στρατεύουσα, c. 1.87. For the fut. infin. with the art., cf. ἐπικοινωνίαι καὶ λόγου, II, 4, 81, and the note.
129 καὶ εἴ: different from εἴ καὶ, above, l. 116, in that here the supposition is a most unlikely one.
ISON τεθρίππους: implying a triumphal progress, as though they were victors in the great games. For ancient roads, see I, 9, 44, and the note, and the Introd. §17.
130 οἶδ᾽ ἂς: parenthetic; see the note on δίδον δι᾽, I, 3, 44.
τρισάμενος: adj. where we use the adv.; cf. προτέρα, I, 2, 142, and ἀργός, below, which is parallel with ἐν ἄφθους. The use of τρισ- (or its equivalents), with intensive force, is very common in
κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, διὸ ἀπαξ μάθωμεν 25 ἄργοι ἣν καὶ ἐν ἀφθόνοις βιοτέειν, καὶ Μήδιον δὲ καὶ Περσῶν καλαῖς καὶ μεγαλαίς γυναῖξι καὶ παρθένοις ὀμλεῖν, μὴ δοσπερ οἱ λωτοφάγοι ἐπιλαβώμεθα τῆς οἰκαδὲ ὁδοῦ. δοκεῖ ὦν μοι εἰκὸς 26 καὶ δύκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειράσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἑλληνῖσι ὅτι ἐκόντες πένθοιμα, ἐξὸν αὐτοῖς τοὺς νῦν σκληροὺς ἐκεῖ πολεμοῦμεν εὑράδε κομισαμένους πλουσίους ὀρῶν.

ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθα δὴλον ὅτι τῶν 140 κρατοῦντων ἔστι· τοῦτο δὲ δεῖ λέγειν ὅτις ἄν πορευόμεθα τῇ 27 ὡς ἀσφαλέστατα καὶ εἰ μάχεσθαι δέοι ὡς κράτηστα μαχομέθα. πρῶτον μὲν τολμῶν ὅπῃ, δοκεῖ μοι κατακαίσαι τὰς ἄμβας ὡς ἐχομεν, ἵνα μὴ τὰ ζυγὴν ἡμῶν στρατηγιζῇ, ἀλλὰ πορεύομεθα διὸ ἀν τῇ στρατῇ συμφέρῃ· ἐπειτα καὶ τὰς σκηνὰς συγκατακαίσαι.

145 αὐτάρ γὰρ αὐ δὲχλοι μὲν παρέχοντον ἄγειν, συνωφελοῦσι δ᾿ οὖν ὑπὲρ

Greek. Cf. Vergil's ter quaterque beatit (Aen. I, 94) and the Eng. use of thrice—.

ἐν . . . ἐστοι, ἐλ ἐφα: a shift from the ideal to the unreal; note the position of ἐν.

131 ἀλλά γὰρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, but the fact is.


132 μὴ δοτέρ: μὴ is repeated after the interposed condit. clause; so ἐν frequently, and in § 35, el.

καλαῖς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφάγοι: see Odyssey IX, 83–104, and Herodotus IV, 177, and cf. Tennyson's "Lotus Eaters." The fruit of the lotus is actually used as a food in north Africa.

136 ἐκόντες, of their own choosing. Cf. τρισάσωμεν, above, l. 130.


τῶν . . . πολιτιστῶν: obj. of κομισαμένους. For the latter(acc. after dat.), see the note on λαβότι, I, 2, 4. What Xen. here declares feasible Alexander subsequently accomplished.

140 τοῦτο: looking forward to the ἄγεις-clause.

δὲν ἄγει: with μαχομέθα, as well as with πορευόμεθα. For the opt. with ἄγει in an indir. quest., cf. πῶς ἄγει . . . πουδε, I, 7, 11. Some of Xen.'s "irregular" object clauses with δὲν ἄγει are merely indir. quests. (e.g. IV, 3, § 14; V, 7, § 20). The two vbs., with their modifiers, are given in chiastic order.

143 ἡμῶν: with στρατηγιζῇ; see the note on I, 4, 14.

145 δέχιλοι . . . ἄγει, are a nuisance to carry. ἄγει defines δέχλοι (in the matter of carrying).
It may be felt as acc. or as dat. Cf. ὧραν, II, 6, 34, and the note.

147 ἀπαλλάξαμεν, let us get rid of. See the note on ἀπηλάσσει, I, 10, 35. For the subjv., cf. ἀναμένομεν, c. 1.110. The advice here given is carried out, c. 3. § 1.

148 ἐκεῖνος: with all three gens. 149 κρατούμενον: Xen. purposely avoids expressing ἔμιν or using a vb. in the first person (ἦν . . . κρατώμεθα, parallel with ἦν δὲ κρατώμεθα, below). Render, when men are conquered.

150 πάντα ἀλλότρια, all their goods become the property of others (i.e. of the foe). γίγνεται or ἐστι is easily supplied.

καί: i.e. in addition to the bearers we have now.

152 λοιπὸν (sc. ἔτοι), it remains. ὅποτε γὰρ: the rest of the section is parenthetic. The important matter is told in § 30, with resumptive ὅποτε.


155 ἡμᾶς πειθομένων . . . ἡμᾶς: cf. ὅτερον, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. abs.

157 ἐκ: with ἀπολέσθαι. For its position, see I, 3, 29, and the note.

τολῶ μὲν . . . τολῶ δὲ: anaphora of the strongly emphatic adv. (see the note on c. 1.105) instead of the simple parallelism, τοῦτο μὲν ἄρχοντας . . . τοῦτο δὲ ἀρχομένων.

158 τοῦτον τῶν πρώτων: for the emphatic collocation, cf. σὲ ἐγὼ, II, 5, 29.

160 ψηφίσασθαι: sc. del.

161 κολαζέων: cf. the note on ἤλπις
μοι πλείστον ἐφευσμένοι ἰσοταί· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους
όφοντι ἀνθ’ ἐνὸς Κλέαρχου τοὺς οὔδεν ἐπιτρέψοντας κακὸ
ἔναι. ἀλλὰ γὰρ καὶ περαίνειν ἢδη ἄρα. ἦσος γὰρ οἱ πολέμοι 32
165 αὐτίκα παρέσονται. ὅτεν οὖν ταῦτα δοκεῖ καλὰς ἔχειν, ἐπικυρω-
σάτω ὡς τάχιστα, ἱνα ἔργα περαίνῃται. εἰ δὲ τι ἀλλὰ βέλτιον
ἡ τάτη, τολμᾶτο καὶ ὁ ἴδιός οὐδάσκειν· πάντες γὰρ κοινῆς
σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρόσοφος εἶπεν. Ἀλλ’ εἰ μὲν τινος ἄλλου 33
170 δεῖ πρὸς τούτους οἷς λέγει Ξενοφών, καὶ αὐτίκα έξετάσαι ποιεῖν.
ἀ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον
ἔναι· καὶ ὅτε δοκεῖ ταύτα, ἀνατείνατο τὴν χειρά. ἀνέτειναν
πάντες.

ἀναστὰς δὲ τόλμων εἶπε Ξενοφών. Ὁ ἄνδρες, ἀκοῦσατε ἄν 34
175 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεὶ ὅποιον ἔξωμεν τὰ
ἐπιτήδεια· ἀκοῦω δὲ κόμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων
ἀπεχώρωσις· οὐκ δὲν ὅποια θαμάξωμεν εἰ οἱ πολέμοι, ἀλλ’ οἱ 35
δειλοὶ κόμες τοὺς μὲν παριόντας διάκοντες καὶ δάκνουσιν, ἢν δύ-
νονται, τοὺς δὲ διάκοντες φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπίστων
180 ἐπακολουθοῦεν. ἦσος οὖν ἄσφαλέστερον ἡμῖν πορεύεσθαι πλαί· 36

170 καὶ αὐτίκα: i. e. presently (as well as now).
175 προσδοκεῖ μοι. attend to, carry out; cf. below, l. 194.
176 αὐτίκαν: vivid asyndeton.
174 ἄνατον: what further measures recommend themselves to me.
177 καὶ οἱ πολέμοι: resumed, after the simile, by καὶ αὐτόλ.
178 διάκονες καὶ δάκνουσιν: the καὶ is intensive, not connective—go so far as to bite.
179 καὶ αὐτόλ, if they too, I say.
180 πλαίσιον: here a hollowsquare; see the Introd., § 34. Contrast: I, 8, 35.
αιόν ποιησαμένος τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολιτικὸς ὄχλος ἐν ἄσφαλεστέρῳ εἶη. εἰ οὖν νῦν ἀποδειχθεῖν τίνας χρή ἦγεισθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δὲ ὀπισθοφυλακεῖν, οὐκ ἂν ὑπότε οἱ πολέμιοι ἐλθοῦν βουλεύεσθαι ἡμᾶς δεόι, ἀλλὰ χρῆ·

31 μεθα δὲ εἰσιν, τοῖς τεταγμένοις εἰ μὲν οὖν ἄλλο τις βέλτιον ὅρφε, ἀλλὰ ἐκείνω· εἰ δὲ, Χερέσοφος μὲν ἡγοῖτο, ἑπειδὴ καὶ Δακηδαιμόνιος ἦστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῷ προσβυτάτῳ στρατηγῷ ἐπιμελοῦσθη· ὀπισθοφυλακοῖμεν δὲ ἡμεῖς οἱ

33 νεώτατοι ἐγὼ καὶ Τιμασίλων τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειράζω· 190 μενοι ταύτης τῆς τάξεως βουλευόμεθα δειν ἂν αἰεὶ κράτιστον δοκῇ εἶναι. εἰ δὲ τοῖς ἄλλοις ὅρφε βέλτιον, λεξάτω. ἐπεὶ δ' οúdeς ἀντέλεγεν, εἶπεν· "Ὅτι δοκεῖ ταύτα, ἀνατενάω τὴν χείρα.

39 ἐδοξεῖ ταύτα. Νῦν τοινυν, ἐφι, ἀπίστως ποιεῖν δεῖ τὰ δεδογμένα. καὶ δοσίς τε ὑμῶν τοὺς οἰκεῖοι ἐπιθυμεῖ ηδὲν, μεμυθῶσθ' 195 ἀνήρ ἄγαθος εἶναι· οὐ γὰρ ἐστιν ἄλλως τοῦτον τυχεῖν· δοσίς τε ἔπιθυμει, πειράζομεν νυκάν· τῶν μὲν γὰρ νυκῶν τὸ καλέντι, τῶν δὲ ἤττωμένων τὸ ἀποθνῄσκειν ἑστι· καὶ εἰ τίς δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράζω· τῶν γὰρ νυκῶν δοσι καὶ τὰ ἤσωτὰν σφέξαι καὶ τὰ τῶν ἤττωμένων λαμβάνειν.

200 τῶν ὄπλων· τῶν ὀπλῶν, as often.

188 ἐν ἄσφαλεστέρῳ: i.e. in the center.

185 ὅτι... ἔδοξον: for the mood, cf. doxη, I, 3, 87, and the note.

187 εὶ δὲ: exceptional for εἰ δὲ μὴ (G. M. T. 478. 2; Ἑ. 906b). We may understand καλῶς ἔθελεν, or something of that sort. Observe that if εἰ δὲ μὴ were used, it would not here, as usual, introduce the unfavorable alternative.

ηὐτέρο: opt. for the more natural inv., an uncommon use in prose; so, again the two opts. that follow.

188 Δακηδαιμόνιος: this was the period of Spartan supremacy, and an Athenian is speaking.

190 τὸ νῦν εἶναι, for the present; cf. I, 6, 55.


τὰ δεδομένα: cf. τὰ δὲ βασιλικα, I, 3, 103.

195 δοσίς τε: note the parallel clauses, δοσίς τε... δοσίς τε... εἰ τίς.

μεμυθῶσθ' εἶναι, let him remember to be.

197 τῶν... νυκῶν... τῶν... ἤττωμένων: both gens. are possessive.

καλέντι: Xen. has the simple form of this poetic vb. here and Cyrop. IV, 2, 24. For the compound, κατακαλέντι, cf. the note on I, 6, 8.
Γ. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνὰς, τῶν δὲ περιττῶν ὅπου μὲν δέωτος τις μετεδίδοσαν ἄλλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτον. ταῦτα ποιήσαντες ἤριστοποιοῦντο. ἀριστοποιούμενων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἵππεσιν ὡς τρίκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκουν λέγει διδ. Ἐγώ, ὦ 2 ἄνδρε, Ἑλληνες, καὶ Κύρων πιστὸς ἄγε, ὦ υἱὲ Ἱουστασθήναι, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε ἡ εἰμὶ σὺν πολλῷ φόβῳ διάγγον. εἰ σὺν ὑπερήφανοι μὲν σωτήριον τι βουλευομένοις, ἐλθομεῖ δὲ πρὸς ὑμᾶς καὶ τοὺς θεράπωντας πάντας ἔχων. λέγεις διὸς πρὸς με τί ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὐφοριν καὶ βουλόμενον κοινῷ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἐδοξολογοῦσαν τάδε· καὶ ἔλεγε Χειρίσωφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἡ ἰμαῖς ἀπέλευνοι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἀν δυνάμεθα ἀπιστέστατα· ἣν δὲ τὶς ἰμᾶς τῆς άδοῦ ἠπικωλυθῇ, διαπολεμεῖν τούτῳ ὡς ἀν δυνάμεθα κράτίστα. ἐκ τούτου ἐπεράτω Θ. Μιθραδάτης διδάσκειν ὡς ἀποροῦν εἰς βασιλεῖς ἄκοντος σωθήμειν. ἔνθα δὲ ἐγγυνώκειτο ὅτι ὑπόπεμπτος εἰς· καὶ γὰρ τῶν Τισσα-
5 φέρνου τις οικέων παρηκολουθήκει πίστεως ἕνεκα. καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βελτιοῦν εἶναι δόγμα ποιήσασθαι 20 τὸν πόλεμον ἀκριβεὶτον εἶναι ἐστὶ ἐν τῇ πολεμίᾳ εἰς τε διέφθειρον γὰρ προσιόντες τοῖς στρατιῶτας, καὶ ἔνα γε λοχαγὸν διέφθειραν Νικαρχὸν Ἀρκάδα, καὶ ἤχετο ἀπίστων νυκτὸς σὺν ἀνθρώποις ὡς εἰκοσι.

6 Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν ᾿Αρκάδαν ποταμό 25 μῶν ἐπισύνενι τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ δὲ προεληνυθότων αὐτῶν ἐπιφανέστε τάλιν ὁ Μιθραδάτης, ἵππεις ἔχου ὡς διακοσίους καὶ τοξότας καὶ 7 σφενδονίτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνιους. καὶ προσῆκε πρὸς ἦς φίλος ὄψις τοῦ ᾿Ελλήνας· ἔπει δὲ ἑγίνοις ἐγένοντο, ἔξαινης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἤπτεις καὶ πεζοί, οἱ δὲ ἐσφένδων καὶ ἐτήροσκον. οἱ δὲ ὀπισθοφυλάκες τῶν ᾿Ελλήνων ἐπασχόν μὲν κακῶς, ἀντεπολοῦν δὲ οὖδέν. οἱ τε γὰρ Κρήτης βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἀμα ψιλοὶ ὤντες 8 εἰσα τῶν ὀπλῶν κατεκέλευσαν, οἱ δὲ ἀκοντισταὶ βραχύτερα 35 ἐκόμιζον ἢ ὡς ἐξικνεῖται τῶν σφενδονίτων. ἐκ τούτου ξενοφόντι ἐδοκεὶ διωκτέον εἶναι· καὶ ἐδώκαν τῶν ὀπλίτων καὶ τῶν

παρηκολουθήκει: the tense denotes the permanent relation.
πίστεως ἕνεκα, to secure his good faith (he had formerly been Κόρη πιστοτάτος, II, 5, 134).
20 δόγμα ποιήσασθαι: cf. ἐπιτείμη τὴν συλλογὴν, I, 1, 21, and the note.
31 ἐστὶ: see the note on I, 9, 33.
32 διέφθειρον... διέφθειραν: the former vb. is conative, the latter records an actual occurrence.
33 Νικαρχὸν: can this be the Ni- carchus mentioned in II, 5, 128?
36 τεταγμένοι: i.e. in the formation suggested by Xenophon, c. 2, 180 f.
31 ἐξαίνης: an Ionicism, but more frequent in the Anabasis than the normal ἐξαίνη.
32 ἀντεπολοῦν δὲ οὖδέν, could do nothing in retaliation. Note the tense, and see the note on I, 4, 64.
34 Κρήτης: see the note on I, 2, 54.
35 βραχύτερα... ἢ ὡς, not far enough to (a shorter distance than so as to).
36 τῶν σφενδονίτων: for the gen., see G. 1099; H. 739; B. 356.
37 ὀπλίτων... πελάτων: participative with of.
39 καταλάμβανον: the tense, as ἀντεπολούν, above. Cf. ἔδωκατο καταλάμβανει, below.
41 τολή: in emphatic position because contrasted with ὄλγῳ χωρί.
42 καὶ φεύγοντες ἄμα, even while fleeing. Cf. εἶδος with partic., I, 9, 10.
43 εἰς τοῦπιθέν, backwards. This method of fighting, made famous by the Parthians, is said still to be characteristic of the Persians.
44 ὅπουν, as far as.
45 μαχομένων: i. e. the Persians in turn pursued them.

τὴν ἡμέραν, in the course of the day. See the note on I, 7, 85. Cf. δείης, below. They had, however, not started until after their ἀρμον.
46 τὰς κάμας: i. e. those mentioned, c. 2, 176.
49 οὔτω μᾶλλον, none the more; i. e. than if he had not incurred the risk. οὔτων is, of course, inner obj.; so μεγάλα, below, l. 57.
51 τὸ ἔργον, the result.
52 ἐν τῷ μένειν, while staying (where we were).
54 ἀληθῆ . . . λέγετι: i. e. it was as you say.
56 τούτο . . . χάρι, thank Heaven.
15 vín γὰρ οἱ πολέμοι τοξεύουσι καὶ σφενδονῶσι διότι οὔτε οἱ Ἀρήνες ἀντιτιθέμεν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξεκνεῖσθαι. ὦταν δὲ αὐτῶν διὰκόμεν, πολὺ μὲν οὐχ οἴον τε χαριῶν ἐν ἀπό τοῦ στρατεύματος διάκειν, ἐν ὁλίγῳ δὲ οὐδ᾽ εἰ ταχύς εἰπὲν 
16 πεζὸς πεζὸν ἀν διάκώμων καταλαμβάνοι ἐκ τὰξον ῥύματος. ἡμεῖς οὖν εἰ μελλομεν τούτους εἵργειν δοστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δει καὶ ἰππεῶν. ἀκούω δ᾽ εἰναι ἐν τῷ στρατεύματι ἡμῶν Ἄρδεους, ἐν τούς πολλοὺς ἐν 
17 φασιν ἐπιτασσάθαι σφενδονῶν, καὶ τὸ βέλος αὐτῶν καὶ διπλά- 
18 σίων φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ 
χαροπληθεῖν τοῖς ἅνθοιοι σφενδονῶν ἐπὶ βραχὺ ἐξικυνοῦνται, οἱ δὲ 
19 Ῥώδιοι καὶ τὰς μολυβδίους ἐπιστανται χρῆσαται. ἢν οὖν αὐτῶν 
ἐπικεφώμεθα τίνες τέπανται σφενδόνας, καὶ τούτῳ μὲν δόμεν τὸ 
αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκεις ἐθέλοντε ἄλλο ἀργύριον 
τελοῦμεν, καὶ τῷ σφενδόναν ἐν τῷ τεταγμένῳ ἐθέλοντε ἄλλην 
τινὰ ἀτέλειαν εὑρίσκομεν, ἵως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς 

18 φεβεῖσθαι. ὁ ὁ δὲ ἰππός ὑπάρῃ ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὅσον: of space, as ὄποσον, above, 1. 44.
59 οἱ ἐκ χειρὸς βάλλοντες: i. e. ὁ ἀντιστατ.
62 ἐκ τὰξον βράπτων, with a bow-
shot the start. Cf. ἐκ τελεός, I, 10, 47.
63 ὑπερτεί: assimilated to μελλομεν, 
where we should have expected ἡμῖν (with δὲ). Trans., as if the 
construction were personal, we, 
if we are to . . . have need of. 
Cf. also the note on ποταμῷ, II, 4, 
27. With μέλλω the potential 
form is less frequent; εἰ μελλομεν 
would have been normal.
64 τὴν ταχύστην, at once. The el-
lipsis of a fem. noun (ὁδον?) is 
hardly felt.
65 ἀκούω 3' ἐλατ.: see I, 3, 106, and 
the note.
66 . . . ἐπιστασθαι: acc. and infin. 
in a rel. clause, as c 2. 120 f.
Note, however, that the rel. 
construction is given up in the next 
clause.
68 καὶ . . . φέρεσθαι, carries even 
twice as far. For the vb. of 
I, 8, 78.
67 διὰ τὸ . . . σφενδόναν, because 
the stones they sling are as 
large as the fist. Note that the 
adj. is pred.
69 αὐτῶν: see the note on c. 1. 91.
70 τέπανται: for the vb. of I, 9, 69, 
and the note. There was as yet 
no troop of slingers in the army.
τοῦτος: = τὸ τεταγμένῳ (κατημένῳ); 
sing. despite the preceding pl.
71 αὐτῶν, for them, i. e. the slings. 
72 οἱ τὸ τεταγμένῳ, wherever sta-
tioned.
Ἀλλην . . . ἀφελείαν, exemption from 
some other duty.
78 τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλαέρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδώμεν, τοὺς δὲ ἵππους εἰς ἱππεῖς κατασκευάσωμεν, ἵσως καὶ αὐτοὶ τί τοὺς φέυγοντας ἀνάσωμοι. ἔδοξε καὶ ταύτα. καὶ ταύτης τῆς νυκτὸς σφένδα- 20

80 νῆται μὲν εἰς διακοσίους ἐγένοντο, ἱπποὶ δὲ καὶ ἱππεῖς ἔδοξε-μάθησαν τῇ ύστερᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θόρακες αὐτοῖς ἐπορίσθησαν, καὶ ἱππαρχὸς ἐπεστάθη Λύκιος ὁ Πολυστάτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1 περαίτερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοῖς διαβῆναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθυμῶντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππέας 2 5 χιλίοις, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους. τοσούτους γὰρ ἤτοις Τισσαφέρνην, καὶ ἔλαβεν ὕποσχόμενος, ἀν τούτους λάβῃ, παραδόσειν αὐτῷ τοὺς Ἑλλήνας, καταφρονήσας, δι' ἔν τῇ πρόσθεν προσβολὴ δλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἑλληνες διαβεβη- 3

74 τοῖς μὲν τινας, some few. Cf. II, 3, 59.
75 ταρ' ἐμοί: Xen., as a man of means, had brought horses with him.
76 τῶν Κλαέρχου: for Clearchus'troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.
77 σκυνοφόρα ... ἀντιδώμεν, put pack-animals in their places.
78 ἵππας, for cavalry.
79 καὶ ταύτα: καὶ is intensive, not connective. The asyndeton is regular.
80 ἵπποντο, were equipped. γίγνο-μαι may supply a passive to almost any vb.
81 διακαμάθησαν: the vb. is suggested by the Attic custom of having all candidates for cavalry service pass certain tests (a δομαστέρα) before the boule (Senate).

CHAPTER IV

1 μείναντες: i. e. this day was occupied with the equipment of the cavalry.
2 χαράδραν: i. e. a deep water course, presumably dry.
3 ἐπιθυμούτο: for the form see the note on I, 9, 26.
5 λάβῃ, παραδόσειν: he said, as . . . λάβῃ, παραδόσειν.
6 καταφρονήσας: note the tense, having come to despise.
7 οὖδὲν, πολλὰ: an effective chiasm.
κότες ἀπείχον τις χαράδρας δῶσον ὅκτω σταδίους, διέβαινε καὶ ὁ 10 Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγειλτο δὲ τῶν τε πελταστῶν οὐς ἐδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεοις εἰρήτο 4 θαρροῦσι διώκειν ὡς ἐφεσομένης ἰκανῆς δυνάμεως. ἔπει δὲ ὁ Μιθραδάτης κατειλήφει, καὶ ἦδη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἑσύμηνε τοῖς "Ελληνες τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον 15 ὀμάζει οἱ εἰρήτο καὶ οἱ ἵππεοι ἔλαινον· οἱ δὲ οὖν ἐδέσαυτο, ἄλλως ἐφευγόν ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέδανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωλὶ ἐλήφθησαν εἰς ὀκτωκάιδεκα. τοῖς δὲ ἀποδανότας αὐτοκελεύσοτοι οἱ "Ελληνες ἰψίαντο, ὡς ὅτι φοβερότατον τοὺς πολεμίους 20 εἰς ὅραν.

καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ "Ελληνες ἀσφαλῶς πορεύμενοι τὸ λοιπὸν τῆς ἡμέρας ἄφυκον ἐπὶ τὸν 7 Τήρητα ποταμὸν. ἐν ταύτῃ τὸλος ἦν ἐρήμη μεγάλη, δύομα δὲ αὐτῇ ἦν Δάρισα. θυγατέρας τοῦ παλαιοῦ Μήδοι. τοῦ δὲ 25

10 δῶσον, about; cf. I, 2, 15.
11 παρήγγειλτο... ἐφητο, word had been passed... commands had been given. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the imper. pass. common in Greek—a marked contrast with Latin. Cf. οἷς ἐρῆτο, below.
13 ϑαρροῦσι, boldly.
16 οἷς ἐφητο: trans. as if pers., those who had been ordered.
17 τοῖς βαρβάροις, on the part of the barbarians.
19 αὐτοκελεύσοτοι: see the vocab. for similar compounds.
21 οὖν: cf. ἀφάναι, II, 3, 8, and the note.

ἄφυκον... ποταμὸν: this proves that they had crossed the Zab at a point some distance above its junction with the Tigris.

25 Δάρισα: the ruins now called Nimrud, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns.

Μήδοι: Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but
it is more likely that he is speaking loosely. Neither he nor his readers felt interested in the history of the despised barbarians, so he has nothing to say of the glory of Nineveh, "that great city."

27 πλάσμως: cf. II, 4, 52.
28 εἰκοσι πολύν: a statement corroborated by excavations.
29 βασιλεὺς Περσῶν: Cyrus the Great.
30 ἡλιον... ἡφάνεσ: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἀλιον... ἡφάνεν προκαλύψας). Xen. may have meant that the city was shrouded in fog, or that there was an eclipse (there was one in 556 B.C.). Probably both here and in § 12 he is giving local traditions. To the popular mind there has always seemed a connection between darkness and disaster.


πυραμίς: not a pyramid, but, as the ruins still to be seen make clear, a structure of several stories, each smaller than the last. Its present height is said to be 141 feet and the base is 150 feet square. Presumably Xen. took no measurements himself, and it may well be that in his time the height was greater, in proportion to the base, than now.

λευκός: really of brick, with a stone facing. This was a natural and common mode of building: the base of durable stone and upon this a superstructure of material lighter and more easily worked.

34 ἠθαν... ἀποπληθυνόμενος: each element has its own force; see on ἠθαν... φυλάσσων, I, 2, 122.
36 παρασάγγας: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Ἀδρια,
above. Nineveh was destroyed by Cyrus the Great in 549 B.C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 60 miles. (This agrees with Jonah iii:3, "Now Nineveh was an exceeding great city of three days' journey.") The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μῆδα...φικουν: see the note on l. 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 ξε παρασάγγας: apparently exaggerated; eight miles is the estimate of modern travelers.


43 ἄπολλυσαν is a virtual pass., were being robbed of.

45 βροντὴ κατέστη: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.


49 ἕχων: if the text is right this must be taken with ἥλθαν (cf. ἕχων ἄνθρωπος and ἕχων ἔβοθον, below, and see the note on I, 1, 8, and also with ἐστραφέω. Properly ἕχων should have been expressed
50 βασιλέως θυγατέρα ἐχόντος καὶ οὖς Κύρος ἔχων ἀνέβη βαρβάρους καὶ οὖς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ εἰβοήθη, καὶ πρὸς τοὺς δοὺς βασιλεὺς ἔδωκεν αὑτῷ, διὸ τὸ στράτευμα πάμπολυ ἐφάνη. ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων 14 ὁπισθεὶς καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἔτολμησεν οὖν ἐβούλετο διακινδυνεύειν, σφενδανόν δὲ παρῆγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ 'Ῥόδιοι 15 ἐσφενδόνησαν καὶ οἱ τοξόται ἐτοξεύσαν καὶ οὕδες ἡμάρτανεν ἄνδρός, οὐδὲ γὰρ εἰ πάνυ προὐθυμεῖτο ράδιον ἢ, καὶ ὁ Τυσσαφέρης μαλα ταχεῖως ἔξω ἐπεχώρει καὶ αἱ ἄλλαι τάξεις 60 ἀπεχώρησαν.

καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ εἴποντο· 16 καὶ οὐκέτι ἐστίνοτο οἱ βαρβαροὶ τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οὐ γέ τοῦ 'Ῥόδιον τῶν Περσῶν ἐσφενδόνων καὶ τῶν τοξοτῶν. μεγάλα δὲ καὶ τὸξα τὰ Περσικὰ ἐστὶν· ὅστε χρῆσμα ἢν ὁπόσα 17 ἀλλὰκτο τῶν τοξευμάτων τοῖς Κρητικοῖς, καὶ διετέλευσεν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἐνέτει μακράν. ἥπιότερον δὲ καὶ νεύρα πολλὰ ἐν ταῖς κύραις καὶ

again, but, as it is, we have ἔχων three times and ἐχόντος once in this sentence.

'Ορόντα: for the form see I, 4, 15, and the note.

50 ἐχόντος: cf. II, 4, 39, and the note.

51 ὁ βασιλεὺς ἀδελφὸς: cf. II, 4, 110.

52 δοὺς... ἐφάνη: cf. II, 4, 116 f.

53 τὰς μὲν... τὰς δὲ: i.e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν... διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἀνδρός, his man.

οὐδὲ... ράξιον ἢ: because of the dense ranks of the enemy.


63 καὶ τῶν τοξοτῶν, even than the bowmen. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 65 f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll. In order that ὁπόσα may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

ὅσταχαν χρώμαν, they made constant use of. Cf. λέγων δείης, I, 2, 70.

66 ἄνω τετρας: i.e. so that they could recover the arrows.

κόπα, cords; not bowstrings (μυχα).
PLANS TO ILLUSTRATE III, 4, §§ 19-23

The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.

A. Original formation of the square.

B C. Possible arrangements with the six companies.

1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).
μάλυβδος, ἄστε χρήσθαι εἰς τὰς σφενίδονας. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύετο οἱ Ἕλληνες κάμαις ἐπιτυχοντες, ἀπήλθον οἱ βάρβαροι μείον ἤχοντες τῇ ἀκροβολει. τὸ τὴν δ’ ἐπισύναν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεστάλαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κάμαις. τῇ δὲ ἱστεραῖ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

ἐνθα δὲ οἱ Ἕλληνες ἐγίνοντο πλασίον ἵστοπλευρὸν ὅτι πονηρὰ τάξις εἰς πολεμίων ἐπομένων. ἀνάγκη γὰρ ἔστιν, ἂν συγκύπτῃ τὰ ἱππαρταὶ τοῦ πλασίου ἢ ὁδὸν στενοτέρας ὥσπερ ἢ ὀρεών ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλῖτας καὶ πορεύεσθαι πονηρῶς, ἀμα μὲν πιεζομένους, ἀμα δὲ ταραττομένους, διότι δευτεροχρήστως εἶναι ἀτάκτους ὄντας. ὅταν δ’ αὐτῷ διάσχη τὰ κέρατα, ἀνάγκη διασπάσθαι τοὺς τότε ἐκθλιβομένους καὶ κενοῦ σοιγνέσθαι τὸ μέσον τῶν κεράτων καὶ ἀθμεῖν τοὺς ταύτα πάσχοντας πολεμίων ἐπομένων. καὶ ὅποτε δεότι γεφυραν διαβαλῶν ἢ ἄλλην τινὰ διάβασιν, ἐσπευδᾶν ἐκαστὸς θουλόμενος φθάσαι πρῶτος· καὶ εὐπιθετόν ἂν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ ταῦτα ἐγνώσαν οἱ στρατηγοὶ, ἐποίησαν ἐξ λόχους ἃν ἐκατὸν 85 ἄνδρας, καὶ λοχαγοὶ ἐπέστησαν καὶ ἄλλους πεντηκοντάρας

70 μῖκαν ἤχοντας: cf. I, 10, 35.
71 πολὺς σῖτος: the plain is still noted for its fertility.
74 ἐγνώσαν, came to know, found (ingressive aor.).
πλασίον: prolepsis.
πονηρὰ τάξις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i.e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.
75 ἂν συγκύπτῃ: the opposite of ὅταν...διάσχη, below, I. 79.
The following particles are causal.
77 γεφύρας: sc. ἀναγκαζόντων.
80 τὰ, in the former case.
81 τὸ μῖκαν, the space between: cf. I, 4, 23.
82 ὅποτε δεότι: a shift to the past, referring to their actual experience.
83 φθάσαι πρῶτος: redundant, but effective. Cf. πλέον προτίμησασθε, I, 4, 91.
84 εὐπιθετόν ἂν: probably impers. =μᾶς ἄν ἐπιτίθεσθαι.
85 καὶ...καὶ ἄνδρας, of a hundred men each.
καὶ ἄλλους ἔνωμοτάρχους. οὗτοι δὲ πορεύομεν ὅποτε μὲν
συγκύπτου τὰ κέρατα ὑπέμεινον, οἱ μὲν ὅστεροι, δοῦτε μὴ ἐνοχλεῖν
τοὺς κέρασι, τοὺς δὲ παρηγόν ἔσσοντες τῶν κεράτων. ὅποτε δὲ 22
διάσχυεν αἱ πλευραὶ τοῦ πλασιοῦ, τὸ μέσον ἄν ἔσχημπλασαν,
εἰ μὲν στενότερον εἰῇ τὸ δίχον, κατὰ λόχους, εἰ δὲ πλατύτερον,
κατὰ πευτηκοστὺς, εἰ δὲ παῦν πλατύ, κατ᾽ ἐνοχλοῖς. δοῦτε
αἱ ἐπίπλωσι eἰναὶ τὸ μέσον. εἰ δὲ καὶ διαβάλεσθαι τῶν δέων διά-
23 βασιῦ ἡ γέφυραν, οὐκ ἐπαράπτοντο, ἀλλὰ ἐν τῷ μέρει οἱ λόχοι
dieβαινον· καὶ εἰ ποὺ δεῖ τὴν φάλαγγος, ἐπιπαρῆσαν οὕτων.
τοῦτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὶ τετταράς.

ἡμέρα δὲ τῶν πέμπτων ἐπορεύσατο, εἶδον βασιλείαν τι καὶ 24
περὶ αὐτὸ κόμας πολλάς, τὴν δὲ ὅσον πρὸς τὸ χωρίον τοῦτο διὰ
γηλόφων ὑψηλῶν γυμνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους ὑφ᾽ ὧν
100 ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἳ Ἕλληνες, ὡς
εἰκὸς τῶν πολεμίων δυντων ἢπτεόν· ἔπει δὲ πορεύομενοι ἐκ τοῦ 25
πεδίου ἀνέβησαν ἐπὶ τὸν πρώτον γῆλοφον καὶ κατέβαινον, ὡς
ev πο τὸν ἐτέρον ἀναβαίνον, ἐναιθα ἐπιγίγνονται οἱ βάρβαροι
καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρᾶνε ἔβαλλον, ἐσφενδόνων, ἕτερον
105 ἔσσον ὑπὸ μαστίγων, καὶ πολλοὺς ἐπιτρισκόντο καὶ ἐκράτησαν
τῶν Ἕλληνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἰσῳ τῶν

87 οὕτω δέ: the nom. is continued
by ὅ μὲν... τοῦ δέ (part. appos.),
but stands itself without pred.
The text is again uncertain.
οὗτοι μὲν is a conjecture, adopted by
recent editors. The MSS. give
ὁ λοχαγός, after ὅστεροι, but this
appears to be but a gloss, ex-
planing οὕτως. For the manoeu-
vres here described, see the plan.
90 αἱ πλευραῖ: identical with τὰ
κέρατα, above.
ἀν ἐπιπλάσαν: for the frequenta-
91 τὸ δίχος, the gap.
93 ἐκπλεον: for the form, cf. σὺμ-
πλεων, I, 2, 131, and the note.
95 ποὺ: with τῆς φάλαγγος, at any
part of.
97 βασιλείας τι, a sort of palace.
The pl. βασιλεία is more common.
98 τὴν δὲ ὅσον... γυμνομένην: re-
der by an independent clause.
For the extended use of γυμνομένη,
cf. II, 2, 42, and the note.
100 ἄσμενοι: cf. ἄσμα, II, 1, 79.
104 εἰς τὸ πρᾶν, down hill.
ἔβαλλον... ἔσσον: note the
graphic asyndeton.
105 ὑπὸ μαστίγων: i. e. like slaves.
Cf. Herodotus' account of the
battle of Thermopylae (VII, 223).
ἐκράτησαν: the aor. gives the re-
sult, as often.
οπλαν· δοστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν
27 τῷ ὄχλῳ δυτες καὶ οἱ σφενδονήται καὶ οἱ τοξόται. ἐπεὶ δὲ
πιεζόμενοι οἱ Ἑλληνες ἐπεχείρησαν διάκεισιν, σχολὴ μὲν ἐπὶ τὸ
ἀκρον ἀφικνοῦται ὑπλήται δυτες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 110
28 πάλιν δὲ ὁποτὲ ἀπὸνεαν πρὸς τὸ ἀλλο χράτεμα ταύτα ἐπασχον,
καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταύτα ἐγέλνεθα, ὡστε ἀπὸ τοῦ
tρίτον γηλόφου ἐδοξεῖν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν
ἀπὸ τῆς δεξίας πλευρᾶς τοῦ πλασίου ἄνήγαγον πελταστὰς
29 πρὸς τὸ ὄρος. ἐπεὶ δὲ οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε-
115 μίων, οὐκετί ἐπεσιθεύτοι οἱ πολέμοι τοὺς καταβαλλοῦσι, δεδο-
κότες μὴ ἀποτιθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοντο οἱ
30 πολέμοι. οὗτοι τὸ λουπὸν τῆς ἡμέρας πορευόμενοι, οὶ μὲν τῇ
όδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπάροντες, ἀφι-
κοντο εἰς τὰς κόμας καὶ ἰατρῶς κατέστησαν ὅκτω· πολλοὶ
120 γὰρ ἦσαν οἱ τετρωμένοι.
31 ἀναθὰ ἔμεναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἔνεκα καὶ
ἀμα ἐπιτῆδεα πολλὰ εἶχον, ἀλευρα, ὄλυν, κρυθα ὦποιοι συμβε-
βλημένας πολλάς. ταύτα δὲ συνενηγεμένα ἦν τῷ σατραπεύνοντι
32 τῆς χώρας. τεταρτῇ δ᾽ ἡμέρᾳ καταβαλλοῦσιν εἰς τὸ πεδίον. ἐπεὶ
125 δὲ καταλαβεῖν αὐτοῖς Τισσαφέρνης σὺν τῷ δυνάμῃ, ἐδίδαξεν αὐ-
τοῖς ἡ ἀνάγκη κατασκηνώσαι οὗ πρῶτον εἰδον κόμαν καὶ μὴ
πορεύεσθαι ἄτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ
τε τετρωμένοι καὶ οἱ ἐκεῖνοι φέροντες καὶ οἱ τῶν φέροντων τὰ

107 εἰ τῷ ὄχλῳ: i.e. the baggage train. These had from the first
(c. 2. § 36) been within the hollow square.
118 πρὶν . . . ἄνήγαγον, until they
had brought; not, until they
should have brought (πρὶν . . .
dιγάγασιν). The indic. follows,
as usual a neg. expression (ἐδοξεῖν . . . μὴ κινῶν being tantamount
to ὁδὸν ἐκλησθαί).
119 ἐπεσιθεύτο: note the tense.
118 οἱ πολέμοι: i.e. the Greeks,
from the Persian standpoint.
119 εἶχα: the main body.
120 ἰατρῶς: hardly more than
nurses.
122 ἐξον: an independent clause,
where we might have looked for ἐξοντα.
124 τῷ σατραπεύοντι: dat. of the
agent—or of advantage?
133 κατασκηνώσαι: the word is
general; they had burned their
tents.
130 ὑπλα δεξάμενοι. ἦτε δὲ κατασκήνησαν καὶ ἐπεχειρήσαν αὐτοῖς ἀκροβολίζονταί οἱ βάρβαροι πρὸς τὴν κόμην προσώπους, πολὺ περίτεχνοι. οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὠρμῶντας ἀλέξασθαι ἢ περευμένους ἐπιοῦνι τοῖς πολέμοις μάχεσθαι.

ἡνίκα δ᾽ ἦν ὡσ δεῖλη, ὃρα ἦν ἀπείναι τοῖς πολεμίοις· οὔπωτε 134 ὑπὸ μείον ἀπεκτατοποιεῖτο οἱ βάρβαροι τοῦ Ἕλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπεθωνταί αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικὸν. 35 οὗ τε γὰρ ἵπποι αὐτοῖς δεδένται καὶ ὡς ἐπὶ πολὺ πεπουσιμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθῆσαι, ἕαν τε τις θήρυβος γῆ-140 γυναι, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινᾶσαι, δεὶ καὶ θωρακισθέντα ἄναβηνει ἕπι τὸν ἵππον. ταῦτα δὲ πάντα χαλέπα νύκτωρ καὶ θορύβου ὅντος. τούτου ἕνεκα πόρρω ἀπε-σκήνουσι τῶν Ἕλληνων.

ἐπεὶ δὲ ἐγλύμνωσκοι αὐτοῖς οἱ Ἕλληνες βουλομένους ἀπείναι 36 καὶ διαγγελλόμενοι, ἐκήρυξε τοῖς Ἕλλησι συσκευάζοντες ἀκον-

130 κατασκήνησαν . . . ἐπεχειρήσαν: a sudden shift of subj.
132 πολὺ γὰρ διέφερον, it was a very different thing.
χώρας, base, position.
137 πονηρὸν, a wretched thing.
The gender of the adj. is not due to στράτευμα, but is to be understood as φοβερῶτατον, II, 5, 34. With this passage cf. the very similar one, Cyrop. III, 3, 26 f.
138 δεῖναι: the perf. marks the state or condition.
ἀφοῦ: dat. of disadvantage, although we render by the possess. gen. Cf. the note on I, 2, 7.
139 τοῦ μὴ φεύγας ἔνεκα: equivalent to a final sentence—one of the less common uses of the artic. infin.
et λυθῆσαν, (as they might do) if they got loose.
140 Πέρσῃ ἀνδρὶ: the dat. and infin. with ἦς is so unusual that this is best rendered, a Persian's horse must be saddled and bridled for him. Thus the dat. is essentially the same as ἀφοῦ, above (although not here disadvantage), and we must understand ἄραπτον (squere) or possibly ῥα as the subj. of the infin., if a subj. be required (yet it is not the squire, but the horseman himself, that is subj. of ἄραπτον). It should be remembered that χρῆ, too, takes properly the acc. and infin. (not the dat.). Exceptions to this rule are few and, for the most part, merely apparent.
ἵππαξ: the "saddle" was but a cloth.
142 θορύβου ὅρος: the gen. abs. is parallel with the adv.
145 διαγγελλόμενος, passing the
word (from rank to rank); para-

is commoner.

ἀκρωνηχαί: for the omission of the

subj., cf. ἐκάλυψε, I, 2, 98, and

the note.

147 οὗ γὰρ ... λέον, it did not

seem to be worth while. λέος is

here used, as not rarely by the

poets, in the sense of λυστελών.

νυκτὸς: with both the following

insina.

150 καὶ ἀβροὶ, they too (as well

as the Persians). ἀβροὶ is frequently

thus used with καὶ. Often it is

best to leave the pron. untranslated

and to render the whole simply, also.

English is much

more restricted in its use of

pronouns than Greek is.

ἀναλεύχαντες: freely used; they had

burned their wagons. Cf. κατα-

στερέωσαν, l. 127, and the note.

153 χωρίον ὑπερβίβιον, a command-

ing position on their right.

154 ἀκρωνηχαί: appos. with χω-

ρίον.

155 ὅσο νῦν: why not ὅσο; ἦς? See

the note on παρὰ τὴν ὀδόν, I, 2, 78.

The Tigris was on their left, so

that they could not make a
détour.

156 ἐπειδὴ δὲ ἡμα: the following

vivid narrative is in Xen.’s best

style.

158 παραγονέοντα: a vb. of motion;

cf. I, 1, 62, and the note.

159 οὗ ἦν: he could not, as the

next sentence shows.

160 ἀπό: almost=μόνος.

161 ἔστιν ... ἤστι: the former

is the stronger word.

ἡμιν: dat. of disadvantage.

162 εἰ μὴ ... ἀποκόψωμεν: a “warn-
ing” condition, marking the
τούτους ἀποκόψομεν. ἀλλὰ τι oὐκ ἤγες τοὺς πελταστὰς; δὲ δὲ 40
λέγει ὅτι oὐκ ἔδοκει αὐτῷ ἔρημα καταλυπεῖν τὸ ὅπισθεν πολε-
165 μῶν ἐπιφαινομένων. Ἡ Άλλα μὴν ὀρὰ γ', ἐφε, βουλεύεσθαι
πῶς τοὺς ἄνδρας ἀπελά ἀπὸ τοῦ λόφου. ἐνταῦθα Ἐξοφοφὸς 41
ὁρὰ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἐαυτῶν στρατεύ-
ματος οὐσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔθα ἤσαν
οἱ πολέμοι, καὶ λέγει. Κράτιστον, δ' Ἐχερίσοφε, ἡμῖν ἱερόθαι
170 ὴς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τούτο λάβωμεν, οὐ δυνάσθονται
μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἡ Άλλα, εἰ βούλει, μὲν ἐπὶ τῷ στρατεύ-
ματι, ἐγὼ δ' ἔθελον πορεύεσθαι. εἰ δὲ χρῆσις, πορεύον ἐπὶ τὸ
ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἡ Άλλα διδωμὶ σοι, ἐφε ὁ Ἐχερίσοφος, 42
ὁπώτερον βούλει ἐλέσθαι. εἰπτόν ὁ Ἐξοφοφὸς ὅτι νεώτερος ἢτων
175 ἀἱρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος
ἀνδρᾶς· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. καὶ ὁ Ἐχερίσο-
43 φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς, Ἐλαβε δὲ
τοὺς κατὰ μέσον πλαίσιον. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς
τριακοσίους οὕς αὐτός ἐλεῖ τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ
180 πλαίσιον.

ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λό-
44 φου πολέμοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εἰδὺς

gravity of the situation. τοῦτον is said with a gesture.
166 τὸς . . . ἀπλὰ, how we shall dislodge—an indir. ques. with
is far commoner in Greek than in Eng.
167 κορυφήν: called below τὸ ἄκρον
and τὸ ὄρος. This was, of course, higher than the spur (ἀκρωνυχίαν)
held by the enemy.
ὑπὲρ αὐτῶν . . . στρατεύματος: the
pron. is intensive; the whole
may be rendered, right above
their own army.
172 ἔγω δ' ἐσῶ, I am ready, vol-
unteer. Note the emphatic ex-
pression of the subj.; the one
who proposes the plan is also
ready to carry it out. Observe
that the balancing ὁ μὲν is
omitted. The language is varied
(βούλει, ἔθελον, χρῆσις), as often.
174 ἐπεξέργασα: asyndeton in rapid nar-
rative.
175 οἶ: indir. reflexive. Cb. I, 1,
36, and the note. In prose κελεύ
does not govern a dat.
177 τοὺς ἀπὸ τοῦ στόματος: cf. the
note on τῶν παρὰ βασιλέως, I, 1, 18.
Αλαβζ.: i. e. to replace those taken
by Xen.
178 τοὺς τριακοσίους: since these
are called "picked men" they
may well have been three of the
καὶ αὐτὸν ὁρμῆσαι ἀμμαλάσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλῇ μὲν κραυγῇ ἤν τοῦ Ἑλληνικοῦ στρατεύματος διακελευμένων τοῖς ἑαυτῶν, πολλῇ δὲ κραυγῇ τῶν ἄμφι Τισσαφῆρνην 185 τοῖς ἑαυτῶν διακελευμένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἱπποῦ παρεκκελεύτο. Ἀνδρές, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμμαλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναίκας, νῦν ὀλγὸν 47 πονήσαντες ἀμαχεὶ τὴν λοιπήν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ εἶ ίσος, ὦ Ξενοφῶν, ἐσμέν· οὐ μὲν γὰρ 190 ἐφ' ἱπποῦ ὄχι, ἔγω δὲ χαλεπῶς κάμων τὴν ἀσπίδα φέρων. καὶ δέ ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἱπποῦ ὀδηγεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἄφελομεν ὡς ἐδώνατο τάχιστα ἔχων ἐπορεύετο. ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἰππικὸν· οὕτως ἐπιέζετο. καὶ τοῖς μὲν ἐμπροσθεὶς ὑπάγειν παρεκκελεύτο, 195 τοῖς δὲ ὑποσθεὶν παρεῖναι μόνως ἐπόμενος. οἱ δὲ ἄλλοι στρατιωταὶ παύοντε καὶ βάλλοντε καὶ λοιποῦσι τὸν Σωτηρίδαν, ἐστε ἡμάγκασαν ἀναλαζόντα τὴν ἀσπίδα πορευέσθαι. δ' ἀναβᾶς, ἐὰς μὲν βάσιμα ἤν, ἐπὶ τοῦ ἱπποῦ ἰγεν, ἐπεὶ δὲ ἅβατα ἤν,
horse. With these adjs. no noun need be supplied; cf. bard, IV, 6, § 17.

200 φθάνουσαν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

CHAPTER V

3 Ἑλλην ὡδέων: an extension of the inner obj.: trans., by another road. Such accs. are often virtual advs.
5 ἄγαθων=ἐτειγθελων.
7 ἐξαισίης: cf. c. 3. 31, and the note.
9 νομαί ... βοσκημάτων, grazing herds.
Diapházomai, while being transported; note the tense.

11 καὶν ἐπεχείρησαν: cf. the words of Tiss., II, 5, 16.
12 μὴ ... οὐκ ἤχουν: ἐννοοῦμεν implies fear. For μὴ οὐκ, cf. II, 3, 45, and the note.
13 ὄπωθεν λαμβάνωμεν: direct, πόθεν λαμβάνομεν; with the whole cf. the note on § 2.
14 βοηθέσας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).
15 ἓτει κατέβη: he had a longer and a harder descent to make—from the κορυφή.
16 [οἱ Ἑλληνες]: i.e. οἱ ἄμφι Χειρίσοφοι; but the words have all the appearance of a gloss, indicating that ἀτριγηθεὶς has not here a hostile sense.
Book III, Chap. V

195

ὑφιέντας τὴν χώραν ἦδη ὑμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καλεὶν τὴν βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν ὡς ἄλλοτρίαν. ἀλλ' ἐάν ποι τοιαῦτα προευμένους. ἀλλ', δὲ Χειρίσοφος, 20 ἐφὶ, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καλοῦσιν ὡς ὑπὲρ τῆς ὑμετέρας. ὁ δὲ Χειρίσοφος εἶπεν. Ὑδώρων ἐμοιγε δοκεῖ. ἀλλὰ καὶ ἡμεῖς, ἐφὶ, καλοῦν, καὶ οὗτο ὁ θάνατον παῦσονται.

7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἡλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιθε- δεία ἤσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήσαν. καὶ ὑπαίθησα 25 πολλῆς ἀπορία ἤν. ἔνθεν μὲν γὰρ ὅρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος βάθος ὧς μηδὲ τὰ δόρατα ὑπερέχειν πειρῶ-

8 μένοις τοῦ βάθους. ἀπορομένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ 'Ρόδιος εἶπεν. 'Εγὼ θέλω, δὲ ἄνδρες, διαβίβασαι ὑμᾶς κατὰ τετρακυκλίους ὀπλίτας, ἃν ἐμοὶ δὲν δέομαι ἱππητήσῃ 30 καὶ τάλαντον μοιθῶν πορίσῃ. ἔρωτόμενος δὲ ὅτι δέοι,

'Αςκών, ἐφὶ, δισκηλίων δεσσομαι. πολλὰ δὲ όρῳ πρόβατα καὶ αὐγασ καὶ βοῦς καὶ ὄνους, ἄποδαρέντα καὶ φυσηθέντα ῥαδὼς 35 ἀν παρέχω τὴν διάβασιν. δεσσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 ὑφιέντας: sc. αὐτοῖς, ἵ. τοὺς Πέροις.

23 γὰρ . . . χώραν, lit. the thing which they stipulated, when they made the treaty, that we should not do. δ for δ, as frequently ταῦτα for τοῦτο—a course of action, rather than a concrete act.

28 τῶν αὐτῶν καλοῦσιν: we should have expected ποιεῖσθαι, but a more explicit word is substituted; cf. I, 9, 76.

31 βοηθεῖν εἶναι, bear aid against, as always.

33 καλοῦσιν: cf. the note on ἀκμαῖοι, c. 1. 110.

34 ἐκ τῶν σκηνῶν, to their quarters. Cf. the note on κατασκηνῆσαι, c. 4. 127.

τυπ. . . . ἤσαν, were busied with.

26 ἰδοὺ μὲν . . . ἰδοὺ 54, on the one side . . . on the other.

27 δὲ = δεῦτε; cf. I, 5, 64, and the note.

παρομένοις τοῦ βάθους, when they tried the depth. For the dat., see the note on πρωτέχρονοι, I, 5, 56. Cf. διαβάτης, below, I. 54.

39 ὁλοκ, volunteer; cf. c. 4. 172.

39 κατά: distributive; cf. I, 8, 84. ἰππητήσῃ, freely, supply.

38 δ, beasts which, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέσθα.

34 διάβασιν, means of crossing; cf. the note on ἰ, 5, 73. The Rhodian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

Σώμαν, things.
35 χρησθε περι τα υποζύγια· τοῦτοις ζεῦξισ τοῦς ἁσκοὺς πρὸς ἄλληλους, ὄρμισας ἐκαστόν ἁσκὸν λίθον ἄρτεσας καὶ ἀφεὶς ὀστερ ἀγκύρας εἰς τὸ ὑδατ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύεσθε αὐτίκα μᾶλα εἰσεθε· πᾶς γὰρ ἁσκὸς δὲ ἄνδρας ἔξει τοῦ μὴ καταδύναι. ὅστε δὲ μὴ ὀλυσθάνειν ἡ ὕλη καὶ ἡ γῆ σχῆσει, ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρέων ἐδοκει 12 εἶναι, τὸ δὲ ἔργον ἀδύνατον. ὥσπερ γὰρ οἱ καλύσωντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθὺς τοῖς πρῶτοις οὐδὲν ἀν ἐπέτρεπον τοῦτον ποιεῖν.

45 ἑνταῦθα τὴν μὲν ὑστεραλαὶ ἐπανεχώρουν εἰς τοῦμπαλιν εἰς τὰς ἀκαίρους κώμας, κατακαύσαντες ἐνδεικνύεται ἐξήσαν· ὅστε οἱ πολέμοι οὐ προσήλαινον, ἄλλα ἐθέδωτο καὶ δρόμοι ἦσαν θαυμάζονται ὅπου ποτὲ τρέφονται οἱ "Ἐλληνες καὶ τὸ ἐν νῦ ἔχουν.

35 peri, in connection with, not merely around (of girths).
36 . . . dēsas, note the array of parts. ἄρτεσας, ὄρμισας, διαγαγόν, and δήσας are co-ordinate, and give the successive stages of construction. ἄρτεσας and ἀφεῖς are subordinate to ὄρμισας (anchoring them by attaching and letting down).
37 διαγαγόν . . . δήσας: the line of inflated skins was to be carried across the stream and made fast on both banks.
38 ἐπιβαλοί . . . ἐπιφορής: chiasm.
39 έλει τοῦ μὴ καταδύναι, will keep from sinking. For the gen. of the infin. (after a vb. of hindering), cf. τοῦ καλεῖν, I, 6, 9, and the note. For μῆ, cf. I, 3, 6, and the note. Below we have the varied phrase, ὅποτε μὴ ὀλυσθανίν.
40 σκῆσα: sing., since ὕλη and γῆ form one idea (the covering of earth and brush).
41 χαρίν: cf. ὠκάχαροτα, II, 1, 70.
42 oi kalósteuontes, men to prevent it. With this πολλοί ἵππεῖς stands in appos.
43 ἀν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.
44 τὴν ὑστεραλαί: acc. of duration. εἰς τοῦμπαλιν: the opposite of εἰς τὸ πρόθετον (I, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.
46 δρόμοι . . . θαυμάζονται, seemed lost in wonder. The best MS. has θαυμάζειν.
47 τρέφονται . . . ἔχουν: the fut. is of all tenses the one least apt
14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιώται ἐπὶ τὰ ἐπιτήδεια ᾔσαν· οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας 50 ἤλεγχον τὴν κύκλο πᾶσαν χώραν τὴς ἐκάστης εἰς. οἱ δὲ ἔλεγον ὅτι τὰ πρὸς μεσημβριάν τῆς ἐπὶ Βαβυλῶνα εἰς καὶ Μηδίαν, διὸ ἥσπερ ἦκονεν, ἢ δὲ πρὸς ἐπὶ Σοῦσα τε καὶ Ἐκβατανα φέροι, ἐνθα θερίζει λέγεται βασιλέως, ἢ δὲ διαβάντω τὸν ποταμὸν πρὸς ἐστέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ τῶν ὦν ὄρεων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.

16 τούτους δὲ ἔφασαν οἱ καὶ τὰ ὅρη καὶ πολεμικοὶ εἶναι, καὶ βασιλέως οὐκ ἀκοῦεσθαι, ἀλλὰ καὶ ἐμφαλεῖν ποτε εἰς αὐτοῦς βασιλικὴν στρατιάν δὼδεκα μυριάδας· τούτων δὲ οὐδὲν ἀπονοστήσαν διὰ τὴν δυσχεραίαν. ὅποτε μέντοι πρὸς τὸν στρατηγὸν ἐν τῷ 60 πεδίῳ στελεσθείς, καὶ ἐπιμειγνύοντο σφῶν τε πρὸς ἐκεῖνους καὶ ἐκείνους πρὸς ἐκαθόντις. ἀκούοντες ταῦτα οἱ στρατηγὸς ἐκάθισαν χώρας τοὺς ἐκαστάχοσε, φᾶσκοντες εἰδέναι, οὐδὲν δὴλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοὺς στρατηγοὺς

to change to the opt. in indir. quests. or quotations.

51 ἤλεγχον... ἐπὶ, asked about the whole surrounding country, what it was in each direction (ἐκάστη). The prolepsis is admissible in Eng.

52 τὰ πρὸς, the region toward. τῆς εἰς... ἐπὶ, sc. ὄδον, formed part of, was on.

53 ἵνα ἦτο ἦκον, the very road over which they had come.

54 θερίζειν: in Cyp. VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatan.

55 ἐκβατάνη: see the note on περιώμε- κοι, above, I, 27 f.

56 εἰς: note the repetition—possibly intended to emphasize the route finally decided on.

57 ἄνα: distributive, throughout, among.

58 καθήμενοι, obey: cf. II, 6, 41.

59 δώδεκα μυριάδας: appos. with στρατιάς; we might have looked for the gen.

ἀπονοστήσαν: another poeticism.

60 ὅποτε... στελεσθηκαί: still governed by ἔφασαν; direct, ὅποτε στελεσθηκαί. In the following, σφῶν and ἐκαθόσων denote the Persians (properly indir. reflexives, but ἐκαθόσων is substituted for the infrequent σφάι); ἐκεῖνοι and ἐκεῖ- καί the Carduchi. With σφῶν and ἐκεῖνοι supply τις. καί, before ἐπιμειγνύσαν, is intensive (actually, even).

63 τοὺς... εἰδέαν, those who
65 ἀναγκαίον εἶναι διὰ τῶν ὄρεων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἁρμενίαν ἤξειν, ἢς Ὄρόντας ἦρχε πολλῆς καὶ εὐδαιμονίας. ἔπειθεν δὲ εὐπνότον ἔφασαν εἶναι ὧποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἔθυσαντο, ὅπως ἣνίκα 18 καὶ δοκολὴ τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν 70 τῶν ὄρεων ἔδεοικέραν μὴ προκαταληφθείν· καὶ παρῆγγελαν, ἐπειδὴ διεπνήσανεν, συσκευασάμενοι πάντας ἀναπαύεσθαι, καὶ ἔπεσαντο ἣνίκα· ἀν τις παραγγέλλῃ.
BOOK IV

I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ δὲα μετὰ τὴν μάχην ἐν ταῖς σπουδαῖς δὲ βασιλείας καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἔλληνες ἐποιήσαντο, καὶ δὲα παραβάντος τὰς σπουδὰς βασιλείας καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τούς Ἔλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 2 πρῶτῳ λόγῳ δεδήλωται. ἔπει δὲ ἀφικόντο ἐνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἀπορός ἦν διὰ τὸ βάθος καὶ μέγεθος, παραδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἔκρηματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὅρεων 3 πορευτέον εἶναι. ἦκουν γὰρ τῶν ἀλισκομένων δη εἰ διελθοῦν 10 τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενία τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βουλώνται, διαβῆσουσι, ἦν δὲ μὴ βουλώνται, περιλασί. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἔλεγετο οὐ πρῶτοι τῷ 4 Τίγρητος εἶναι, καὶ ἐστίν ὅτως ἔχον. τὴν δ’ εἰς τοῖς Καρδού- χοις ἐμβολὴν ὅδε ποιοῦνται, ἀμα μὲν λαθεῖν πειρόμενοι, ἀμα 15 δὲ φθάσαι πρὶν τοῖς πολεμιοὺς καταλαβεῖν τὰ ἄκρα.]

CHAPTER I

For the opening sections consult the note on II, 1, 1. Sec. 1 gives a recapitulation of the narrative up to the point now reached, while sec. 2-4 (omitted in the best MS.) give a restatement of the matter contained in the concluding sections of the preceding book. In all probability the first four sections are a later addition and are not by Xen. Note that sec. 5 takes up the narrative again and follows closely on the end of Book III.

3 δὲα . . ἐπολεμήθη: δὲα would have been the inner obj. in the act. phrase.

8 ἀπότομα . . ἔκρηματο, hung sheer over the very stream.


13 ἔλεγετο: the personal use is far commoner.

tοῦ Τίγρητος=τῶν τοῦ Τίγρητος πη-


γῶν. Cf. the note on ἐκλέκτων, II, 3, 58.

14 ἐστίν ὅτως ἔχον=ὁτως ἔχει. Cf. the note on εἶναι . . ψιλάττων, I, 2, 122 f. The text is, however, conjectural.

15 ἀμα μὲν . . ἀμα 84: cf. III, 4, 78.


199
νικτός δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακήν καὶ ἔλειπτο τῆς 5
νυκτὸς δοὺς σκοταίους διελθέν τὸ πεδίον, τηνυκάντα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦται ἀμα ἃ ἡμέρα πρὸς 20 τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἤγειτο τό στρατεύματος λα-ε
βῶν τὸ ἄμφε' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ενοφόφων δὲ σὺν
toις ὑποθοφυλάξεσι ὑπολίταις εἶπετο οὐδένα ἔχων γυμνήτα. οὐδεὶς
γὰρ κλέδονος ἔδοκεν εἰναι μή τὶς ἀνω πορευομένων ἐκ τοῦ ὀπίσθεν ἐπίστητο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὸν τ
25 τινας αἰσθέθαι τῶν πολεμιῶν. ἔπευτα δ' ὕφηγεῖτο ἐφείπτο
δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰ κόμας τὰς ἐν
tοις ἁγκεσι τε καὶ μυχοῖς τῶν ὀρέων. ἐνθα δὴ οἱ μὲν Καρδοῦχοι 3
ἐκλυτόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἐφευγοῦ
ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἤσαν δὲ καὶ
30 χαλκώμαι παμπόλλοις κατακεκαμάξειν αἰ δίκαιαι, ὅν οὐδὲν
ἐφέρον οἱ Ἑλληνες, οὐδὲ τοὺς ἀνθρώπους ἔδικοι, ὑποθεοειδομενοί,
ei ποιο ἠθέλεσαν οἱ Καρδοῦχοι διέναι αὐτοίς ὡς διὰ φιλίας
tῆς χώρας, ἐπειπέρ βασίλει πολέμωι ἤσαν. τὰ μέντοι ἐπιτή- ῃ
deia οὕτω τις ἐπιτυγχάνοι ελάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ

18 δοὺς... πεδίον, enough for
crossing the plain in the dark.
For the infin., cf. οἷα... ἄρδεων,
§12.

σκοταίους: adj. for adv.; cf. προφέρα,
I, 2, 142, and the note.
19 ἀπὸ παραγγέλσεως: cf. the last
note on the preceding book.
21 τὸ ἄμφε' αὐτῶν: no noun need be
supplied; cf. τὸ ὑπερβάλλον, be-
low, 1. 26, and the note on I, 2, 3.
22 ὑπλίταις: in appos. with the
preceding noun.
23 πορευομένων: sc. αὐτῶν. We
might have looked for the dat.,
but cf. the note on I, 2, 90. As a
matter of fact the Persians pur-
sued them no farther.
26 ἄι: primarily with ἐφείπτε, al-
though it is felt also with τὸ
ὑπερβάλλον=each division as it
crossed.
27 μυχοῖς: a poetic word, used also
by Thucyd. VII, 5, 2.
28 γυναικας... πάτας: cf. I, 4,
55, and the note.
21 ἔφερον: cf. the note on II, 6,
18. Observe the force of the
tense of this vb. and of the fol-
lowing ἔδικεν.

ὑποθεοειδομενοι: note the force of
the prep.; they had an object in
view. Cf. ὑπιτηδευ, II, 1, 88, and
the note.
30 εἰς τως, in the hope that. See
G. 1420; H. 807.

διέναι: cf. διήδονοι, III, 2, 119.
φιλίας: pred., cf. I, 3, 71, and the
note.
34 ἄιρι: collective sing. after a pl.;
 cf. δοτις... πάτας, I, 1, 18. The
Καρδούχοι οὔτε καλούντων ἵππεικονον οὔτε ἄλλο φιλικὸν οὐδὲν 35 ἐπολούν. ἐπεὶ δὲ οἱ τελευταίοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταίοι—διὰ γάρ τὸ στενήν εἶναι τὴν ὀδὸν δὴν τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις—τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοὺς τελευταίους ἐπετίθεντο, καὶ ἀπέκτειναν τινὰς καὶ λίθους καὶ 40 τοξεύσατο κατέρρωσαν, ὡς οὖς. ἦς ἄπροσδοκήτου γάρ αὐτοῖς ἐπέτεσε τὸ Ἑλληνικὸν. εἰ μέντοι τὸτε πλείουσαν συνελέγησαν, ἐκινδύνευσαν δὲν διαφθαρῆται πολὺ τοῦ στρατεύματος. καὶ ταῦτα μὲν τῇ νύκτα οὖν ἐν ταῖς κόμαις ηὐλίσθησαν· οἱ δὲ Καρδούχοι πυρὰ πολλὰ ἐκαίον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεσφόρων 45 ἀλλήλους.

ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λογαριόσ τῶν Ἑλλήνων ἐδοξὲ τῶν τε ὑποζύγων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τάλλα, καὶ δόε ἣν νεωτὲς αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 50 σχολαλαῖν γὰρ ἐπολούν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τοῦτος ὡς οὓς ἀπόμαχοι ἦσαν,

best attested reading is δὲ, emended by some to σὺν.

35 καλούντων: sc. αὐτῶν, when they called. Again note the force of the impf. with the neg. (ὑπήκοον). 37 διὰ γὰρ τὸ . . . ἄνω, on account of the narrowness of the road. Cf. the note on I, 1, 35.

38 ἐγένετο, lasted. The aor. may be used with words expressing duration and the impf. with words implying speed. It depends on the point of view; with ἐπετίθεντο we shift to the impf.

41 ἦς ἄπροσδοκήτου: cf. ἦς τὸ τοῦ αὐτοῦ, I, 2, 100, and the note. With this phrase, cf. the Lat. ex improviso.

42 πλείουσ, in larger numbers.

43 ἐκπροδύναμεν ἄν διαφθαρῆται, would have been in danger of destruction.

44 πολύ, much of; but τὸ πολύ, I, 4, 86, the greater part of.

45 συνέρθων, kept each other in view (Pretor)—presumably by means of fire signals; but συνέρθω is a plausible emendation (cf. VI, 3, § 6); see, however, VI, 2, § 13.

48 ἀναγκαία, indispensable.

49 ἔχοντας . . . καταλιπόντας: acc. after dat. See the note on I, 2, 4.

51 σχολαλαῖν: note the emphasis given to this word by its position.

τῶν, rendered. The mid., I, 1, 21, is different. The subj. is neut., but the idea of plurality is marked.
δύπλασια τε ἐπιτίθεια εἴδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὑπον. δέξας δὲ ταῦτα ἐκήρυξαν οὔτω ποιεῖν.

55 Ἐπει δὲ ἀροτρίσαντες ἐπορεύοντο, ὑποστήριζαντες εὖ τῷ στενῷ οἱ στρατηγοὶ, ἐὰν τῇ εὐρύκοιεν τῶν εἰρημένων μὴ ἀφειμένων, ἀφηρωῦστε, οὐδὲ έπείθοντο, πλὴν εἰ τις ἐκλεψεν, οἶνον ἢ παιὸς ἐπιθυμήσας ἢ γυναῖκας τῶν ἐπετρεπτῶν. καὶ ταῦτα μὲν τὴν ἡμέραν οὖτως ἐπορεύθησαν, τὰ μὲν τι μαχάμενοι τὰ δὲ τι ἀναπαυόμενοι.

60 εἰς δὲ τὴν ὕστεραν γῆν ἔρχεται χειμῶν πολύς, ἀναγκαῖον δὲ ἢν πορεύεσθαι· οὐ γὰρ ἦν ἴκανὰ τάπητὶ δείκνυσθαι. καὶ ἤγειτο μὲν Ἱερίσσοφος, ἀπιστοθυλάκης δὲ Θεονόφων. καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὑπον τῶν χωρίων ἔγραφον προσώπες ἐτοιχεῖον καὶ ἐφοδιασχόντο τῷ Ἑλλήνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολὴ πορεύεσθαι. Γεις, ἵνα μὲν παρήγγελλεν ὁ Θεονόφων ὑπομένειν, δει τοι πολέμιοι ἰσχυρῶς ἐπικεκλείστροτο. ἀνταύθα δὲ Χειρίσσοφος ἄλλοτε μὲν ὅτε παρεγγυσθο ὑπέμενε, τότε δὲ οὐχ ἐπέμενεν, ἀλλ' ἤγε οὐκ ἔχεος καὶ παρηγγύσθαν ἐπεσθα, ὡστε δὴ λοι ὧν ὅτι πρᾶγμα τι εἴη. σχολὴ δ' οὖκ ἦν ἴδειν παρελθόντι

58 ἐπιτίθεσθαι: cf. III, 4, 128.
59 δύπλασια: not to be taken literally; yet the train was large.
60 δέξας . . . ταῦτα: acc. abs.; see the note on ἰδὼν, II, 5, 68. ταῦτα is best taken as subj. (cf. ταῦτα ἰδὼν). Xen. has also δέξας ταῦτα (Hell. III, 2, 19), δοκάστων τοῦτων (Hell. I, 7, 90), and δικάστων τοῦτων (Hell. I, 1, 38).
58 ὑποστήριζαντες, posting men (with a covert purpose, ὑπο—; cf. II, 1, 88).
59 ὥσπερ, whatever; cf. I, 5, 4.
60 τῶν εἰρημένων, of the objects above mentioned. This is simpler than to take the phrase, as is usually done, as = τοῖς ἔπαιναι· of the things they had been ordered to abandon.
61 τοῦ δὲ· i.e. the men, τοῦ στρατιῶτα. ἐκλεψαν, smuggled through (Vollbrecht).
66 ὅλον, for example.
67 ἐπιτίθεν: part gen. The other gens. are governed by ἐπανεμήρας. They would more naturally have been expressed in the acc. (obj. of ἐκλέψαν).
68 τά μὲν . . . τά δέ, now . . . now.
70 χειμών: It was now about the middle of November.
71 ἀναχάζοντες: a poetic word, as is also the βαράτη, below.
72 παρηγγύσθη: i.e. to Chrisophus.
73 ἐπικεκλείστο: frequentative.
74 μὲν . . . τάτα δέ: co-ordination (parataxis), where to us subordination (although . . . yet) is more natural.
75 ὁταν παρεγγυσθω, whenever word was passed. Impera. pass.; see op παρηγγύτω, III, 4, 11.
τὸ αἰτίων τῆς σπουδῆς· ὡστε ἡ πορεία ὁμολα ὁμοία φυγῆ ἐγκυνετο τοῖς τοῖς ὁπισθοφύλαξι. καὶ ἐνταῦθα ἀποθυμήσκει ἀνὴρ ἀγαθὸς Δακωνίκος Δεόνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευρὰς, καὶ Ἡσαίας Ἀρκᾶς διαμιπήρες τὴν κεφαλὴν.

19 ἔτει δὲ ἄφικαντο ἐπὶ σταθμὸν, εὐθὺς ὦσπερ εἶχεν ὁ Ἑνοφῶν ἐρῶν πρὸς τὸν Χειρίσσοφον ὑπάτῳ αὐτῶν ὅτι οὐχ ὑπεμενεν, ἀλλ’ ὑπὰγακάζοντο φεύγοντες ἄμα μάχεσθαι. καὶ νῦν δόο καλὸ τὸ καὶ ἀγαθὸν ἀνδρὸν τέθνατο καὶ οὗτε ἀνελέάθαι οὗτε δύσαμεθα. ἀποκρίνεται ὁ Χειρίσσοφος· Βλέψον, ἠφη, πρὸς τὰ ὅρη καὶ ἰδὲ ὡς ἀβατά πάντα ἐστί· μὰ δ’ αὐτή ὁδὸς ἡν ὕφα ορθά, καὶ ἐπὶ ταύτη ἀνθρώπων ὑρᾶν ἔξεστι σοι ὠχλόν τοσοῦτον, οἱ κατεική- σο
20 φότες φυλάττουσι τὴν ἐκβοσιν. ταύτ’ εἰγὼ ἐσπευδον καὶ διὰ τούτο σε οὐχ ὑπεμενον, εἰ πως δυναλήμη φθάσαι πρὶν κατειλήφθαι τὴν ὑπερβολὴν· οἱ δ’ ἠγεμόνες οὗτο ἔχομεν οὐ φασίν εἰναι ἄλλην}

69 τράγμα τι, some trouble. 

ταραλθὲν: the omission of τοι or Χειροσόφου is natural; so in Eng., there was no time to go forward and see. 

73 διαμετρός, straight through, a poetic word. 

τὴν κεφαλήν: (so τοξεύθης). For the acc., see the note on τὰς κεφαλάς, Π. 6, 67 f. 

74 ὦσπερ εἶχεν, just as he was; emphasizing ἔσοδ. 

75 ὑπῆμων . . . ὑπαγάκαζον: rapid shift of subj. 

76 καὶ τὸν: transition to dir. speech. 

καλὸ τὸ καὶ ἄγαθό: cf. Π. 6, 67, and the note. 

77 τέθνατον, are lying dead. Note the tense. 

ἀναλάσθαι: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Arghi-
nusae, 406 B.C., are the best illustration of this.) 

78 ἀποκρίνεται: asyndeton in dialogue. After this vb. the following ἠφη is redundant; it is none the less often inserted in colloquial narrative. 

79 μὰ δ’ αὐτὴ . . . ὅρθα, there is this one road which you see, a steep one. With numerals ὅσοι omits the art. It is here said with a gesture (so τοσοῦτον, below). Cf. c. 7. § 4. 

81 ἐκβοσιν: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called ὑπερβολη. 

ταῦτα: best taken as the inner obj. of ἐσπευδο, although it is sometimes used for διὰ ταῦτα. 

82 εἰ τοι: cf. 1. 32, and the note. 

φθάσαι τρίν: cf. Π. 5, 17, and the note. 

οδόν. ὁ δὲ Ξενοφῶν λέγει. Ἄλλος ἐγώ ἐχω δύο ἄνδρας. ἐπεὶ 22
85 γὰρ ἡμῖν πράγματα παρέχουν, ἐνυδρεύομεν, διὰ τὸ ἡμᾶς καὶ
ἀναπνεύσασι ἐποίησε, καὶ ἀπεκτέιναμεν τινὰς αὐτῶν, καὶ ἦν
τὰ πρὸ καὶ ἑκατομήθημεν λαβεῖν αὐτοῦ τοῦτον ἑνεκα ὅτι ἤγερσην εἰδότι
τὴν χώραν χρησιμέθηκα.

Καὶ εὐθὺς ἄγαγοντες τὸν ἄνδρα τούτου ἡλεγχον διαλαβόντες 23
90 εἰ τίνα εἰδεῖσθαι ἀλλήν ὁδόν ἡ τὴν φανερὰν. ὁ μὲν οὖν ἐτερός οὐκ
ἐφη μάλα πολλῶν φόβων προσαγομένων. ἐπεὶ δὲ οὐδὲν ἄφελμα
μον ἠλεγχον, ὁρῶντες τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἐλεξεν 24
ὅτι οὕτως μὲν οὐ φαλὴ διὰ ταύτα ἐιδεῖν αὐτῶ οὕτω οὕτως θυγα-
τὴρ ἔκει παρ' ἄνδρι ἐκκεδομῆν. αὐτὸς δ' ἐφη ἠγίσσεσθαι δυνατὴν
95 καὶ ὑποξύγου τοῖς πορεύεσθαι ὁδὸν. ἑρωτώμενος δ' εἰ εἶ ἦν τι ἐν αὐτῇ
25 δυσπάριτον χώριον, ἐφ' ἑναί δὲ τὸ, δὲ μὴ τις προκαταλήψει, ἀδύνατον
ἐξεσθαι παρελθεῖν.

ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ τελταστὰς 26
καὶ τῶν ὀπλιτῶν λέγειν τε ἡ παρόντα καὶ ἑρωτάν εἰ τις αὐτῶν

daughter living there with her husband. Note that ταῖς (like
the German bei and the French chez) implies characteristic lo-
cality (at her husband's house).

ἐπικαλέσαστας: acc., despite its
nearness to ἐδίκοι.
PLAN TO ILLUSTRATE IV

A B Steep road.
C Position of Carduchi.
D Ravine
E Position seized by the volunteers.
1 First hill seized by Xenophon.
2 Second hill seized by Xenophon.
3 Height which the volunteers were to have seized, and third hill seized by Xenophon.
4 Hill opposite the height (c. 2, 75).

The Greeks are passing along a road ACB which leads up a steep ascent to a plateau beyond (c. 1, 79). A point C on this road is occupied by the Carduchi. The guide agreed to lead them by a circuitous route AEB (c. 1, 94) over which even the baggage train could pass; the sequel showed that the train could not have proceeded by the road ACB. This circuitous road was commanded by a height (c. 1, 96) which must be seized. For this purpose a call for volunteers was issued (c. 1, 99). These set out, two thousand strong, along the road AE, with instructions to seize and occupy the hill and at daybreak to advance against the enemy at C. The main body was to make a simultaneous attack along the direct road (c. 2, 5). As the volunteers started, Xenophon, to divert the attention of the enemy (c. 2, 9) led the rear-guard along the road toward C. Crossing this was a ravine D (c. 2, 11) which it was impossible to cross, as the enemy rolled down huge stones from their position at C. Meanwhile the volunteers reached the point E (c. 2, 22) and there found a guard of the enemy sitting about a fire. These they dispersed, and themselves occupied the position (c. 2, 24), thinking that it was the height. It was not, however; and the guide seems not to have undeceived them. At daybreak they proceeded against the position C (c. 2, 29), which the Carduchi abandoned at their approach (c. 2, 32). Here at
C the volunteers were joined by Chrisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchii (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a détour re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchii agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchii rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chrisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).
any one among them who would be glad to show his valor. For γενέσθαι = show oneself, cf. I, 10, 34.

100 καλ... πορεύεσθαι. freely, by offering to go as a volunteer. Grammatically πορεύεσθαι depends upon εἴθοι ἂν.

101 ὑφισταται: asyndeton, as below, l. 107. Note that all the volunteers from the hoplites are Arcadians, and cf. the note on I, 1, 9.

104 ἐγὼ... ἡμῖν: said with pride.

106 γυμνήτων ταξιάρχων: appos., as τελτασθαί, above, l. 98. έθολοι, was ready. Not potential, as above.

CHAPTER II

1 διὰ: cf. I, 8, 28, and the note. of &; i.e. Xen. and Chrysiphus.  

ἐμφαγόντας, to eat something and. This cpd. is used of hasty eating.

3 συντίθεται, made an agreement with them (i.e. Xen. and Chrysiphus with the volunteers).

4 κρον: the height mentioned above, c. 1. 20. For this whole episode, study the plan and the accompanying comments.

5 τὴν... ἕκβασιν: cf. c. 1. 21.

6 αὐτοὶ συμβοηθοῦσιν: construed after συντίθεται, as after a vb. of promising (that they themselves would).

7 συνθέμου... ἔμα... σί: part. appos.; cf. I, 8, 77, and the note.

8 ἕσωρ... ἐξ σέρανος, rain.
10 πολέμου προσέχουσι τὸν νοῦν καὶ ὡς μᾶλλον λάθους οἱ περιποίοντες. ἔπει δὲ ἦσαν ἐπὶ χαράδρα, οἱ ὁπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὀρθὸν ἑκβαίνειν, τημεκαῦτα ἐκυλίνοιον οἱ βάρβαροι όλοτρόχους ἀμαξίαλοι καὶ μελικοὶ καὶ ἑλάττους, οἱ θερόμενοι πρὸς τὰς πέτρας παλοῦσι διασφένδονόντο· καὶ πανταχὼς πασίν οὔτε πελάσαι οἷον τῆς εἰσόδου· ἐνοι δὲ τῶν λαχανῶν, ζειμικὴ ταύτη δύναμιν, ἀλλὰ ἐπερώντο· καὶ ταῦτα ἐπολοῦν μέχρι σκότους ἐγένετο· ἔπει δὲ φῶς ἀφάνεις εἶναι ἀπιστῶν, τότε ἀπῆλθον ἐπὶ τὸ δείπνον· ἐστύγχανον δὲ καὶ ἀνάριστοι ὄντες· αὐτῶν οἱ ὁπισθοφυλακέσαντες. οἱ μέντοι πολέμου οὖν διὰ παῦσαν δὲ ὀλὴ τῆς νυκτὸς κυλίνδοντες τοὺς λίθους· τεκμαλάρεσθαι δὲ ἦν τῷ ψάφῳ.

11 οἱ δὲ ἔχοντες τὸν ὅγεμόνα κύκλῳ περιοῦντες καταλαμβάνοντες τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακλώντες τοὺς δὲ καταδώξαντες αὐτοῦ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δὲ οὐ κατείχον, ἀλλὰ μαστὸς ἦν ἕπερ αὐτῶν παρ' εἰς κατάφωναν ὑπάρχοντας; these had been fighting steadily (c. I. § 16).

οὗτοι ἐπιστάμενοι: οὗτος in such cases is stronger than ὁς.

23 τοὺς φύλακας: i.e. of the Carduchi.

κατακλώντες: cf. I, 6, 8, and the note.

24 ὡς . . . κατέχοντες, in the belief that they held.

25 of s': note that here (exceptionally) the subj. does not change.
δεν ἢν ἢ στενὴ αὐτῇ ὄδος ἐφ' ἢ ἐκάθηντο οἱ φύλακες. ἐφοδοσμένοι αὐτὸθεν ἐπὶ τοὺς πολέμους ἦν οἱ ἐπὶ τῇ φανερῇ ὀδῷ ἐκάθηντο καὶ τὴν μὲν νύκτα ἑναύθα διήγαγον· ἐπεὶ δ' ἡμέρα ἱππεάρχειν ἐπορεύοντο συγγαμματευόμενοι ἐπὶ τοὺς πολέμους· καὶ γὰρ ὁμίχλη ἐγένετο, ὡστ' ἐλαθον ἑγγὺς προσελθόντες· ἐπεὶ δοε ἐδοῦ ἄλληλους, ἢ τε σάλπιγξ ἔφθεγξαι καὶ ἄλαλάξαντες λεγό ἐπὶ τούς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἄλλα λεκτόντες τὴν ὄδον φεύγοντες ὅλγοι ἀπέθεντικον· εὐξονοι γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσαφον ἄκουσαντες τῆς σάλπιγγος εὐθὺς ἐντὸ ἄνω κατὰ τὴν φανερὰν ὄδον. ἀλλοὶ δὲ τῶν στρατηγῶν κατὰ ἀτριβέσις ὄδοις ἐπορεύοντο ὑπὲρ ἑκατον δυτες, καὶ ἀναβάντες ὡς ἕνυκρον ἄνιμων ἄλληλος τοὺς δόρας. καὶ οὕτως πρῶτοι συνεμείξαν τοὺς προκαταλαβοῦσιν τὸ ἱππολόν.

Ἐνοφῶν δὲ ἐχὼν τῶν ὑποσθροφυλάκων τοὺς ἡμῖν ἐπορεύετο ὑπὲρ οἱ τῶν ἕγεμονα ἐχοντες· εὐδοκετάτη γὰρ ἦν τοῖς ἐποξυγοῖς· 40

26 ἢ στενὴ αὐτῇ ὄδος: for the position of ἀνή, see G. 975; H. 673c; B. 458. This path led to the main position of the Carduchii; hence the guard.
27 αὐτοθεν: i.e. from where they were, although they had not taken the height. They are thus able to carry out their original plan of attacking the main body of the enemy, as outlined in § 1.
28 διήγαγον: here with dir. obj.; it is abs. in III, 1, 193; III, 3, 8.
29 ἔφθεγξαν: cf. III, 2, 1, and the note.
31 ἔφθεγξατο: we, also, speak of the trumpet's voice.
32 τούς ἀνθρώπους: i.e. the enemy, as often; cf. ἄροις, III, 1, 107. Note the rapidity with which the subj. shifts in this section.
33 ἄλγος: limiting appos.
34 εὐξονοι: cf. III, 3, 29. This clause gives the reason why but few were killed.
35 ἵνα . . . ἐπορεύετο: chiasm.
36 ὡς ἑνυκρον, as best they could.
37 ἄνιμων: the word is a graphic one; it is used of drawing buckets from a well.
38 τὸ ἱππολόν: i.e. the position which the enemy had been occupying.
39 Ἐνοφῶν δὲ: we now learn of the experiences of the rear-guard and the train, while they endeavored to follow the circuitous road over which the volunteers had gone.
40 καὶ ἡμῖν: assimilation in gender; we also have τὸ ἡμῖν, as a noun.
τοὺς δὲ ἡμῶν ὁπίσθεν τῶν ἱπποζυγίων ἔταξε. πορεύομενοι δ’ 10 ἐνυγγάσονε τά λόφα ὑπὲρ τῆς ὀδοῦ κατειλημμένης ἐπὶ τῶν πολεμίων, οὐ δὲ ἀποκόψας ἢν ἀνάγκη ἢ διεξεύγαθαι ἄπει τῶν ἄλλων 'Ελλήνων. καὶ αὐτοὶ μὲν ἄν ἐπορεύθησαν ἔπειροι οἱ ἄλλοι, τὰ 45 δὲ ἱππόζυγα οὐκ ἦν ἄλλη ἢ ταύτη ἐκβήναι. ἐνθα δὲ παρακελευσάμενοι ἀλλήλους προσβάλλουσι πρὸς τὸν λόφον ὁρίζον τοῖς λοχοῖς, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοντο φεύγειν. καὶ τέως μὲν αὐτοῖς ἀναβαίνοντας ἀπὸ ἑδύ- 12 νατο ἐκατοσ τοι βάρβαροι ἐτόξευον καὶ ἐβάλλουν, ἐγγὺς δὲ οὐ 50 προσέντο, ἀλλὰ φυγῇ λείπουσι τὸ χορίον. καὶ τούτων τε παρεληφθέσαν οἱ 'Ελληνες καὶ ἔτερον ὁρῶσιν ἐμπροσθεν λόφον κατεχόμενον ἐπὶ τούτων αὐθε ἐδόξει πορεύεσθαι. ἐννοήσας δὲ 13 ὁ Πεννόφων μή, εἰ ἔρημον καταλίποι τὸν ἐκιεκτόνα λόφον, πάλιν λαβόντες οἱ πολέμοι ἐπιθοῦν τοῖς ἱπποζυγίοις παρισύνε—ἐπὶ 55 πολύ δ’ ἦν τα ἱππόζυγα ἀτε ὅσ τε ἢσ ὀδοῦ πορεύμενα— καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος Ἀθηναίων καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναίον καὶ Ἀρχα-
give the father's name as well as that of the man in question.

60 τρίτος μαστός: this was the ākro of c. 1. 25, which the volunteers should have occupied.

63 ἀρχηγῆς: but I, 7, 48, and elsewhere, ἀρχηγ. 64 αὕτος . . . ἀπολείπεται: quoted after ὑπόπτευς (subj., the Greeks); δεισάντας is causal. Note the shift from the infin. after ἄνευ to an independ. vb.

65 ἄπα, as it proved.

66 τοις ὑποθωθοφύλακας: i. e. those left to guard the first hill, as § 17 shows. The Carduchi had seen from their position on the height what was happening in their rear, and now make a dētour, intending to overpower these men and attack the Greeks from behind.

67 νεωτάτοις: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 45 f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγων, lead on slowly; not quite as III, 4, 195.


71 πεφυγόντως: not equivalent to φυγάω, but = having made his escape; cf. II, 1, 13. Note the vivid indice. in indir. disc.
Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι δοῦν μὴ ἀλάμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὁπισθοφύλακας ἀφίκοντο. ταῦτα 18
75 δὲ διαπράξαμενοι οἱ βάρβαροι ἤκουν ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δὲ ἔρμηνεός περὶ σπουδῶν καὶ τοὺς νεκροὺς ἀπήτευ. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ἀφ' 19
μὴ καλεῖν τὰς οἰκίας. συνώμολογεί ταῦτα ὁ Ξενοφῶν. ἐν ὁ δὲ τὸ μὲν ἄλλο στράτευμα παρῆκε, οἱ δὲ ταῦτα διελέγοντο, πάντες
80 οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν ἐνταῦθα πολέμοι. καὶ 20 ἐπεὶ ἦρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἕνα τὰ ὅπλα ἔκειντο, ἦντο δὴ οἱ πολέμοι πολλοὶ πλήθει καὶ
θρίσσω· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκκυλώνοντες πέτρους· καὶ ἔνοι καὶ κατάξαν
85 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπαστυστής ἔχων τὴν ἀσπίδα ἀπέλυεν. Εὐρύλοχος δὲ Λουσιέων προσέθραμεν αὐτῷ ὅπλησι, καὶ 21
πρὸ ἀμφοῖν προβεβλημένοι ἀπεχώρηε, καὶ οἱ ἄλλοι πρὸς τοὺς ἑπτάγμενους ἀπῆλθον. ἐκ δὲ τούτου πάν ὁμοῦ ἔγενετο τὸ Ἑλληνικὸν, καὶ ἐσκήνησαν 22
80 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἑπτάγμενοι δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὡστε ἐν λάκκοις κοιναῖοι εἶχον. Ξενο- 23

73 δοῦν μὴ, all who had not. μὴ is generic; cf. II, 2, 64, and the note.
75 ἀντίπορον, opposite, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.
77 τοὺς νικοῦσαν: cf. the note on c. 1. 77.
78 ἐφ' ἀφ' μὴ καλαίν, on condition that they should not burn. See G. 1460; H. 999a; B. 596.
78 ἐν ὁ, while. For such phrases, cf. the note on I, 2, 117.
80 οἳ οὐ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.
81 ἦρξαντο: i. e. Xen. and the réstaut.
82 ἔθα τὰ ὅπλα ἐκείνο, where the hoplites stood under arms. The phrase is the pass. of τίθεναι τὰ ὅπλα.
84 ἐκκυλώσου . . . κατάξαν: note the tenses.
85 ἀπῆλθον, had left in the lurch, doubtless through fear.
87 προβεβλημένοι, with his shield thrown before them both. With this use of the mid. cf. δηγκωλομένους καὶ ἐπιβεβλημένους, c. 3. § 28.
88 τοὺς συντεταγμένους: cf. above, § 18.
89 δαψιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4. § 2.
91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and
Armenia. The custom was familiar to the Greeks, as well.

The use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

The general temporal sentences below.

The pl. refers to the several occasions.

A sort of cross-bow, but
110 oterof podi prosbalontes. tade toxeuma en xorpei dia twn
aspidow kal dia twn therakow. exwnto de autous oi \"Ellhnes,
epel laboiven, akontioi enagkoulontes. eu toutous tois xarionois
oi Krhtes xhrismoatatoi enenontu. hische de autonon Staratokh E
Krh.

III. Taftin d' av tinh hemera heiliasasn en tais kowais 1
tais uper tou pediou parad twn Kventhnu potamou, ephos os
deplethron, de orizei tinh \'Armenian kal tinh Karadochon
xhara. kal oi \"Ellhnes entahtha anepeneasen asmenoi idontes
5 pediou. apixe de twn oreon o potamis ek e epita stadia twn
Karadochon. tote mewn ouin heiliasasn malha hedw kal taph
2 tithia exontes kal polla twn paralelungotwn poton menhmo
neontes. epita gar hemeras osapere eporeudhassan dia twn
Karadochon pasas magomenoi dietelasan, kal episth kaka bsa
10 oude ta symantata upo basilikes kal Tissafurnous. wos ouin
apilagmenoi touton hedw ekomiethsan.

this seems very unlikely. Cf.
Arrian, Ind. 16, to podon kato e
thn gen thetes kal to aposterf
antibantes, and Diod. Sic. III, 8,
(\'hina poda) ois toxeumoi men to
pod prosbalontes.
118 akontioi: appos. with autous.
enagkoulontes: the javelin was fitted
with a thong (\'amela) attached
to the middle of the shaft. By
means of this greater force and
greater certainty of aim were
attained. See the Introd., § 28,
and cf. dipukulwmin, c. 4. 28.
119 Krhtes: cf. I, 2, 54, and
the note.

CHAPTER III

2 Kventhnu potamou: the present
Butan Tchai, an eastern tributary of the Tigris; see the map.
3 deplethron: cf. plethriow, I, 5, 20,
and the note. Consult, also, the
note on \dvo plethra, I, 2, 30 f.

4 asmenoi: cf. c. 1. 86.

5 t\'\' Karadochon: with oroiv.
7 polla: inner obj. of menhmo-neontes.
Render freely, often. The
thought is a common one. Most
familiar is, perhaps, Vergil's
Forsan et haec olim meminisse
iuvabit.
8 epta: only five days have been
enumerated. The difficulty is
usually met by assuming that
Xen. includes the next two days,
in which they were beset by the
same enemies.

9 magomenoi dietelasan: cf. dieteloun
xronou, III, 4, 65.

kak\'e: yet had not the mountain-
ous country saved them from
the pursuit by Tissa. and the
Persians, they might well have
succumbed in the end.
3 *Αμα δὲ τῇ ἡμέρᾳ ὤρῶν ἔπεας ποιν τοῦ ποταμοῦ ἐξοπλισμένοι ὡς κωλύσοντας διαβάλειν, πεζοὺς δὲ ἐπὶ ταῖς ὑθῖαις παρατεταγμένοι ἂν οὖν τῶν ἔπεας ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαλεῖν. ἦσαν δὲ οὗτοι ὁ Ὀρόντα καὶ Ἡροδότα 15 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαίοι μισθοφόροι. ἔλεγον δὲ οἱ Χαλδαίοι ἔλευθεροι τε καὶ ἄλλοι εἰσαί. ὡπλα δὲ εἶχον 5 γέφρα μακρὰ καὶ λόγχας. αἰ δὲ ὑχεῖ ἀνταῖ ἕφ' ὅν παρατεταγμένοι οὕτω ήσαν τριά καὶ τέταρτα πλέορα ἀπὸ τοῦ ποταμοῦ ἀπέχουν. ὡδε δὲ μία ὁρμήθη ἦν ἄγονον ἀνω ὅσπερ χερσοπολι— 20 τος· ταυτὴ ἐπερώντω διαβάλειν οἱ Ἑλλήνες. ἦπει δὲ πειρω- 

μένοι τὸ τε ὕδωρ υπὲρ τῶν μαστῶν ἐφαίνετο, και τραχὺς ἦν ὁ ποταμὸς Μεγαλός λίθοις καὶ άλυσθηροῖς, καὶ οὕτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἕχειν,—εἰ δὲ μη, ἦρπαζεν ὁ ποταμὸς·—ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἰ τίς φέρει, γυμνὸν ἄγωνον πρὸς τὰ τοξεύ—25 ματα καὶ τάλλα βελη, ἀνεκχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο 7 παρὰ τῶν ποταμῶν. ἦνα δὲ αὐτοὶ τὴν πρόσθεν νῦκτα ἦσαν ἐπὶ τοῦ ὅρους ἑώραν τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπολλαγμένοι: cf. ἀπολλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.

16 ἐκβαλεῖν: used as ἐκβαίνω, c. 2, 5, and below, I. 88.

'Ὀρόντα ... Ἡροδότα: for these gen. forms, cf. 'Ἀβεκάμα, I, 4, 15, and the note.

17 ἐλεύθεροι: yet they were nominally under Persian rule.

Ἀλμοῖ: a poetic word, occurring again, c. 7 § 15.

ὤπλα: appos., as ἀκοῦσιον, above, c. 2. 112.

20 ὡδὲ ... ἄγονα, freely, there was a single road in sight, which led. For the form ἦν ἄγονα, cf. the note on εἶνα ... φιλάττων, I, 2, 1222. Here, too, each element has its own force.

χαρωπόφρος: "made" roads were not common until Roman days; see the note on I, 9, 44. Remains of an ancient causeway are reported by travelers as still to be seen in this region, but the exact locality is uncertain.


22 ὁ ποταμὸς, the river bed.

23 οὕτ': balanced by τε, below.

24 αἱ μῆ: cf. II, 2, 6, and the note. This clause is parenthetical.

25 γυμνὸι ... πρὸς, exposed to. Note the pl. after the collective τοῖς, and the postponement of the condit. part. (cf. the note on II, 4, 27).

27 παρὰ τῶν ποταμῶν: further defining ab ovo (where they were).

.herokuapp, had been. See the note on I, 2, 129.
én tois ὄπλοις. ἐνταῦθα δὴ πολλή ἄθυμλα ἦν τοῖς Ἑλλησίων, 30 ὀρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρῶσι δὲ τοὺς διαβαλνεῖν καλύσοντας, ὀρῶσι δὲ τοὺς διαβαλνουσίν ἐπικεισομένους τοὺς Καρδούχους ὀπίσθεν.

taútn μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ 8 ἀπορίᾳ ὑπέτευ. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, 35 αὐτῷ δὲ αὐτῷ αὐτόματα περιρρήναι, ὡστε λυθῆναι καὶ δια- 

βαλνεῖν ὁτόσον ἐβούλετο. ἐπεὶ δὲ ὁρθος ἦν, ἔρχεται πρὸς τὸν 

Χειρίσοφον καὶ λέγει ὅτι ἐπίδαις ἐχει καλῶς ἐσεθαί, καὶ δη- 

γείται αὐτῷ τὸ ὄναρ. Ὁ δὲ ἤδετο τε καὶ ὡς τάχιστα ἔς ῥή- 

φαινεν ἑθύντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ 

40 ἦν εὐθὺς ἐπὶ τοῦ πρῶτου. καὶ ἀποντες ἀπὸ τῶν ἱερῶν οἱ στρα-

τηγοὶ καὶ λοχαγοὶ παρῆγγελλον τῷ στρατῖ ἀριστοποιεῖσθαι.

καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκων· ἤδε- 

σαν γὰρ πάντες ὅτι ἐξείπαντο καὶ ἀριστῶντε καὶ δειπνοῦτε 

προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραστα εἰπεῖν, εἰ τίς τι ἔχοι 

45 τῶν πρὸ τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνον φρύ- 

γανα συλλέγοντες ὡς ἐπὶ πύρ, κατείχαν κατίδον ἐν τῷ πέρα 

ἐν πέτραις καθηκοῦσαι ὅπ' αὐτὸν τὸν ποταμὸν γέροντα τε καλ

30 ὀρῶσι μὲν ... ὀρῶσι δὲ ... ὀρῶσι 

δὲ: triple anaphora.
31 ἐπικεισομένους: cf. c. 1. 65. We 

have ἐπιθέσαται, II, 4, 81.
34 ὄναρ: cf. III, 1, 54.
35 ἔδοξεν: normal asyn.
35 περιρρήναι, to slip off his feet. 

diabalein, could move his legs, 
take a step. This is a proper 

meaning of the word (for the 
simple vb., cf. βαβαλάνεις, III, 2, 99, 

and the note). This cpd. is, how- 

ever, generally trans., to pass 
through, cross, and is doubtless 

chosen with reference to their 
crossing the river.
37 ἐπίθες ἄξιος = ἄξιος, and so 

followed by the fut. infin. Cf. the 

note on τιστά λαβέν, II, 3, 108.
38 ὡς τάχιστα: ὡς is the temp. 

conjunc., not, as so often, an 

intensifying adv.
40 ἐπὶ τοῦ πρῶτον: cf. VI, 5, § 2, 

where the word ἱεροῦ (victim) is 

added.
43 αὐτῷ: i.e. Ξενοφῶντι; dat. after 

προσελθεῖν.
44 ἔχοι: sc. λέγειν.
45 καὶ τότε, and so in this case— 

an illustration of what has just 

been said.

tyγχάνων: imperf. opt.; see G. 

1488; Η. 935b; B. 675, 1, note. 
The vbs. were in dir. disc. τυγ-

χάνομεν and κατείχομεν.
46 ἐν τῷ πέραν: cf. εἰς τὸ πέραν, III, 

5, 10.
γυναίκα καὶ παιδίσκας ὁσπερ μαρσίπους ἰματίων κατατιθημένην ἐν πέτρα ἀντρώδει. ἵδον γέ σφαι δόξαι ἀσφαλέως εἶναι διαβῆναι· οὕτω γὰρ τοὺς πολεμίους ἱππεύοι προσβατὸν εἶναι 50 κατά τοῦτο. ἐκδύνετε δ' ἐφάσαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ἢς νευόμενοι διαβαίνειν· πορευόμενοι δὲ πρὸς θεῖν διαβῆναι πρὶν βρέξαι τὰ αἰδοία· καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

12 εὐθὺς οὖν Ἑνοφῶν αὐτὸς τε ἐπειδή καὶ τοῖς νεανίσκοις ἐγκεῖν ἐκεῖτε καὶ εὐχεσθαι τοῖς φήησι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. στείρας δ' εὐθὺς ἤγε τοῖς νεανίσκοις παρὰ τὸν Χειρίσσοφον, καὶ διηγοῦνται ταῦτα.

14 ἀκούσας δὲ καὶ ὁ Χειρίσσοφος σπονδᾶς ἔποιει. στείρας ὑπάρχειν δὲ τοῖς μεν ἄλλοις παρήγγελλων συσκευάζεσθαι, αὐτοὶ δὲ συγκαθάσθαι τοῖς οὕτως ἐβουλευόντο ὅπως ἂν καλλίστα διαβαίνειν καὶ τοῖς τε ἐμπροσθεν νυκτεῖν καὶ ἵνα τῶν ὀπισθεν μηδὲν 15 πάσχουν κακῶν. καὶ ἔποιετο αὐτοῖς Χειρίσσοφον μὲν ἡγεσίν καὶ διαβαίνειν ἔχοντα τὸ ἡμαί τοῦ στρατεύματος, τὸ δ' ἡμαίν ἐτὶ ὑπομένειν οὖν Ἑνοφῶντι, τὰ δὲ ὑποζύγα καὶ τὸν ὄχλον ἐν ἔσπερ τοῦτον διαβαίνειν.

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48 δοσπερ, freely, what appeared to be.
49 δόξα: infin., as though ἑφάσαρ, not ἔγενσα δόξα, had preceded. This is of common occurrence.
53 ὑπόμονην, thinking that they would have to swim.
58 πρόσθεν ... πρὶν: cf. I, 1, 58, and the note. Observe the neg. force of πρὶν. We might render πρὶν βρέξα, without wetting.
58 λαβόντες: this explains their motive in crossing—to steal the clothing.
59 τοῖς νεανίσκοις: dat. after ἐγκεῖν, not after ἐκεῖτε, which does not take a dat. in Attic prose. We need not supply any word; in Eng., too, we can say bade pour.
56 φήησι, who had shown. This has both ὀνείρατα and πόρων as objs. The former is perhaps pl. because the dream had two distinct phases.
59 στείρας ὑπάρχει = λειτοῦργε.
61 ὅτες ἄν ... διαβαίνει ... πάσχουν: poten. opt. in an indir. quest., rather than an obj. clause of irregular type. Cf. III, 2, 140, and the note.
64 τὸ ἡμαίν: probably felt as a noun, although στρατεύματος is
The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chrisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chrisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.
ἐτει δὲ ταῦτα καλῶς εἰχεν ἐπορεύόντο· ἤγοντο δὲ οἱ κεά· 16 νᾶικοι εν ἀριστερᾶ ἔχοντες τον ποταμὸν· ὅδε δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέταρτες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπα- 17 70 ρῆσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθες τοῦ ποταμοῦ, ἐθέντα τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρόσοφος στεφανωσάμενος καὶ ἀποδίδει ἐλάμβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πάσι παρῆγγειλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθῶς, τοὺς μὲν ἐν ἀριστερᾶ τοὺς δ' ἐν δεξιᾷ 75 ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμὸν· οἱ 18 δὲ πολέμοι ἐτάξευν καὶ ἐσφενδόνων· ἀλλ' οὕτω ἐξηκονυτό. ἐπει 19 δὲ καλὰ ἦν τὰ σφάγια, ἐπαινίζον πάντες οἱ στρατιῶται καὶ ἀναλάλοικον, συνωκλώον δὲ καὶ αἱ γυναῖκες ἀπασαί. τολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.

καὶ Χειρόσοφος μὲν ἐνέβαλε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν 20 τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐξωνοτάτους ἔθει ἀνὰ κράτος πᾶλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτη διαβᾶσ ἀποκλείσειν τοὺς

itself neut. Cf. the note on τῶν ἡμέρας, c. 2. 39.

69 ἀντιπαρθένων, kept abreast of them (on the opposite bank).

70 διάβασιν: i.e. the ford discovered by the youths.

κατὰ . . . τὰς ὄχθες, at the ford and opposite the bluffs (§ 3).


73 παρῆγγελε: i.e. to follow his example.

74 τοὺς λόχους ὀρθῶς: cf. c. 2. 46, and the note.

75 ἐσφαγιάζοντο εἰς: cf. σφάξαστε εἰς, II, 2, 40 f., and the note.

78 ἀναλάλοικον, συνωκλώον: for the former vb., cf. c. 2. 31, and the note. The latter is almost invariably used of a cry raised by women, whether of fear or (oftener) of joy. Note the chias- tic order.


81 εὐξωνοτάτους: cf. c. 2. 33.

ἀνὰ κράτος: cf. I, 8, 4, and below, 1. 87.

83 τὸν πόρον τὸν κατὰ: the formal position is due to a desire for clearness. This was the regular ford which the enemy had been guarding. For ἐκβασιν, cf. c. 2. 5.

83 προσποιούμενος . . . ἀποκλείσαν, pretending that he was going to cross there and cut off.
Book IV, Chap. III 217

21 παρὰ τὸν ποταμὸν ἵππεις. οἱ δὲ πολέμοι ὀρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον ἐσπετῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφόντα θέοντας εἰς τὸ ὅμολον, δεσπότας μὴ ἀπολυφθέλοντας φεύγωντον ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἀνὰ ἱδαπασίν. ἐπεὶ δὲ κατὰ τὴν ὄδον ἐγένυτο, ἔτεινον ἄνω πρὸς τὸ ὄρος. Δύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἵππεων καὶ Αἰσχύνης ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐὼρον ἀνὰ 90 κράτος φεύγωντας, ἐποντό· οἱ δὲ ὑποτιθῶταί ἐβόων μὴ ἀπολει-23 πεσθαί, ἀλλὰ συνεκβαινειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς ἱππεῖς οὐκ ἐδιώκειν, εὑρός δὲ κατὰ τὰς προσθηκούσας ἵκεσιν ἐπὶ τὸν ποταμὸν ἑξεβαινειν ἐπὶ τοὺς ἄνω πολεμίους. οἱ δὲ ἄνω, ὀρῶντες μὲν τοὺς ἑαυτῶν ἱππεῖς φεύγοντας, ὀρῶντες 95 δ' ὑπίλατα σφίσιν ἐπιόντας, ἐκλείποντο τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24 Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἐώρα καλῶς γνωμόμενα, ἀπεχόρευε τὴν ταχιστὴν πρὸς τὸ διαβαίνον στράτευμα· καὶ γὰρ οἱ Καρ-25 δούχοι φανερὸ ἡγῇ ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθετ.-100 σόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατείχε,
Δύκιος δὲ σὺν ὠλγοῦς ἐπιχειρήσας ἐπιδιώκας ἔλαβε τῶν σκευοφόρων τὰ ὑπολειτόμενα καὶ μετὰ τοῦτων ἐσθήτα τε καλὴν καὶ ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
105 ἀκμὴν διεβαίνει, Ξενοφῶν δὲ στρέφας πρὸς τοὺς Καρδοῦχους ἀντιλα ὑπα καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτικας ποιήσασθαι ἐκαστὸν τὸν ἑαυτοῦ λόχου, παρ' ἀστίδαια παραγαγόντας τὴν ἐνωμοτικας ἐπὶ φαλάγγος καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδοῦχων ἱέναι, 110 ὦραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρ- 27 δοῦχοι ὡς ἐκεῖνοι τῶν ὑποστοφύλακας τοῦ ὄχλου ψιλομένους καὶ ὠλγοῦς ἡδη φανομένους, θάττων δὴ ἐπίθαν ἧδης τινός ἀδοντεσ. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτὸ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδόντας καὶ 115 τοξότας καὶ κελεύει ποιεῖν δ', τι ἀν παραγγέλλῃ.

100 εὐδόν δ' αὐτοῖς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον 28 κελεύει αὐτοῦ μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας. ὅταν δ'
ἀρξανται αυτοὶ διαβαινειν, ἐναντίον ἐνθὲν καὶ ἐνθὲν σφῶν ἐμ-
βαίνειν ὡς διαβησμένους, διηγεγυλωμένους τοὺς ἀκοντιστὰς καὶ
ἐπιβεβλημένους τοὺς τοξότας. μὴ πρόσω δὲ τοῦ ποταμοῦ προ-
βαίνειν. τοῖς δὲ παρ’ ἐαυτῷ παρῆγγελεν, ἐπειδὰν σφενδόν
ξεκινήθηκαί καὶ ἀστὶς ψοφῇ, παιανώσατας θείν εἰς τοὺς πολεμί-
ους, ἐπειδὰν δ’ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ
ὁ σαλπικτῆς σημήνῃ τὸ πολεμικὸν, ἀναστρέγγας ἐπὶ δόρυ
ἡγεῖται μὲν τοὺς οὐραγοὺς, θείν δὲ πάντας καὶ διαβαίνειν ὅτι
τάχιστα ἢ ἐκαστὸς τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἄλληνος·
ὅτι οὗτος ἀριστος ἐσοτὸ ὅ ἀν πρῶτος ἐν τῷ πέραν γένηται.

οἱ δὲ Καρδούχοι ὀρφυτε ὀλγοὺς ἦδη τοὺς λυποὺς—πολλοὶ
γὰρ καὶ τῶν μάεων τεταγμένοιν ἤχωντο ἐπιμελέμενοι οἱ μὲν
ὐποξυγίων, οἱ δὲ σκευῶν, οἱ δ’ ἐταιρῶν—ἐνταῦθα δὴ ἐπέκειτο
θρασεῖς καὶ ἦχουντο σφενδονάν καὶ τοξεύειν. οἱ δὲ Ἑλληνες
παιανώσαντες ὀρμήσαν δρόμῳ ἐπ’ αὐτοῖς. οἱ δὲ οὐκ ἐδεξαντο·
καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὀρεσὶ, ἰκανῶς πρὸς τὸ

to polemikón: of course to deceive
the enemy.

ἐπὶ δόρυ: contrast παρ’ ἀστίδα,
above, I, 107.

εἶχεν: instead of ἦχοι; see the
note on III, 1, 7.

ὅτι: for ὅστε; cf. I, 5, 64, and the
note.

ὅτι, adding that. A vb. of
saying is, as often, implied in
the preceding vb. of command-
ing.

τῶν μάεων τεταγμένων: really
half of the army; cf. § 15.

ὀς . . . ἰκανός, well enough for
mountaineers. In such phrases
ὀς has a limiting force; cf. Lat. ut.

ἀρχιστάτως . . . ἰκανῶς: note that the
chaotic order best brings out
the emphasis. The Carduchi
were doubtless without defen-
sive armor, save the shield; and
so were no match for hoplites.
ταναντία στρέψαντες, wheeling about so as to face the opposite direction (stronger than ἀναστρεψάντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.


καλ . . . Ἕλληνων, even when the Greeks were on the other side.

οἱ δὲ ὑπαντήσαντες: i. e. those sent by Chrisophus.

προσωτέρω τοῦ καιροῦ, farther than they should have.

CHAPTER IV

2 πεδίων . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the actual character of the country, but their route is wholly uncertain. If they turned westward it accords well (Karbe, Marsch der Zehntausend, p. 27).

κάμη: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil’s Urbem quam statuo vestra est (Aen. I, 673).

τῇ στράτῃ: Orontas.

6 τόρσους: a statement true of the architecture in these regions today.

7 δαβιλῆ: cf. c. 2, 90, and the note.

8 ὑπερῆλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),
έντεθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβάιον ποταμὸν. οὗτος δ' ἦν καλὸς μὲν, 10 μέγας δ' οὖν κώμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ὡς πρὸς ἐσπέραν. ἤπαρχος δ' ἦν αὐτὸς Τιρίβαζος, ὁ καὶ βασιλεῖς φίλος γενόμενος, καὶ ὅπτε 15 παρεῖ, οὔτεις ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἑπτάς ἔχων, καὶ προσέπνευσεν ἐρμηνέα εἰπέν δ' τι 15 βουλὸν διαλεγθήναι τοῖς ἄρχονται. τοῖς δ' στρατηγοῖς ἐδοξεν 16 ἀκούσας· καὶ προσελθόντες εἰς εἴπηκον ἡρώτων τῇ θελεί. δ' δ' εἰπέν δ' σπειρόσαρα βουλὸν ἐφ' ὧ μήτε αὐτὸς τοὺς Ἑλλήνας ἄδικεύων μήτε ἔκεινους καλεῖν τὰς οἰκίας, λαμβάνει τῇ τάπητι- δεια δοσιν δέοντο. ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπειραστὸν 20 ἐπὶ τούτων.

whatever its identification, plainly flows into the Euphrates.

Τηλεβαίον: certainly not the Tigris proper, but some tributary. Just what stream it was cannot be determined.

19 ὁ τρόπος ἐσπέραν, western.

ἐπαρχος, lieutenant (cf. I, 1, 5), apparently subordinate to Orontas, although some assume that Tiranazus, too, was satrap (of western, as Orontes of eastern, Armenia).

14 ἀνέβαλλεν, assisted to mount. The ancients had no stirrups.

17 εἰς εἴπηκον: cf. II, 5, 143f. They are on their guard.

18 ἐφ' ὧν: cf. c. 2, 77, and the note.

μήτε ... μήτε ... τε, neither ... nor ... but. Cf. II, 2, 38, and the note.

20 ἔδωκε: normal asyndeton.


23 παρθεκολοῦθη: doubtless waiting for an opportunity to attack.

25 πολλάν: pred., in great abundance. The paronomasia is intentional.

26 χιὼν πολλάς: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

ἀσφαλὲς ἐδόκει εἰλαὶ διὰ τὸ πλῆθος τῆς χιώνος. ἐνταῦθα ἔλησ
30 ὅσα ἐστὶν ἀγαθὰ, ἵππεια, σῖτον, οἴνους παλαιοὺς εἰώδεις, ἀσταφίδας, ἄσπρα παντοδαπά. τῶν δὲ ἀποσκεδασμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν νῦκτωρ πολλὰ πυρὰ φαινόντα. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διαθεκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐνεύθεν
35 συνήλθον· καὶ γὰρ ἐδόκει διαθριάζειν. νυκτερινώτατον δ' αὐτῶν ἐνταῦθα ἐπιτίπτει χιῶν ἄπλετος, ὡστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὁμοῖος ἦν ἀνύστασθαι· κατακειμένων γὰρ ἄλευων ἦν ἡ χιών ἐπιπτοπωκεία ὧν μὴ παραρρῦειν.
40 ἔπει δὲ Ξενοφῶν ἐπόλυσε γυμνὸς ἀναστὰς σχίζειν ἥμα, τάχ' ἀναστάς τις καὶ ἄλλος ἐκεῖνον ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαυσον καὶ ἑξόρυσαν· πολὺ γὰρ ἐνταῦθα ἄφθοκετο χρίμα, δ' ἑξόρυσαν ἀντὶ ἐλαιου, σύνειον

30 ἱππαῖα: properly sacrificial beasts, but freely used of animals slaughtered for food. For the asyndeton in an enumeration, cf. II, 4, 127.
31 τινὲς: another instance of freedom of position.
33 φαίνοντα, blazing.
36 δοκεῖ: with different meanings with the two following infinitives—first seemed, then seemed best. So not infrequently.
34 ἐνεύθεν: cf. ἐκ τοῦτον.
35 διαθριάζειν, to be clearing up.
43 κατακειμένων: gen. abs. with omitted subj. (cf. προϊοντον, I, 2, 99, and the note); for the abs. construction, where we might have looked for the dat., cf. I, 4, 82, and the note.
39 ἀλαιών, a source of warmth. For the neut. adj. thus used, cf. ἄλεος, II, 3, 60, and the note.
40 ἑξόρυσαν, summed up courage.
42 ἀφελόμενος: sc. τὴν δἐξινν, or τὰ ἕξωλα.
This vb. is often construed with two accs. (e. g. I, 3, 18).
43 ἑξόρυσαν: the use of oil to keep the skin in good condition and the limbs supple was universal among the Greeks.
44 ἐλαιοῦ: this was the normal unguent in Greece.
καὶ σησάμμενον καὶ ἀμυγδαλίνον ἐκ τῶν πικρῶν καὶ τερμίθυνον.
ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἡπράκεκτο.

14 Μετὰ ταῦτα ἔδοκε πάλιν διασκηνητέον εἶναι εἰς τὰς κόμας εἰς στέγας. ἐνθα δὴ ὦν στρατωτέα σὺν πολλῇ κραυγῇ καὶ ὑδοὺ ἤταν ἐπὶ τὰς στέγας καὶ τὰ ἑπιτήδεια. ὅσοι δὲ ὅτε τὸ πρῶτον ἀπῆραν τὰς οἰκίας ἐνέπηραν ὑπὸ ἀτασθαλίας, δίκην ἐδόθησαν κακῶς σκηνοίντες. ἐντείνειν ἑπεμψαν νυκτὸς Δημο-

50 κράτην Τημνήτην ἄνδρας δόντες ἐπὶ τὰ ὅρη ἑνθα ἑφασαν οἱ ἀποσκεδασμοὶ καθοραν τὰ πυρᾶ. οὗτος γὰρ ἐδοκεῖ καὶ πρῶτον πολλὰ ἤδη ἀληθεύει νομίζετα, τὰ δόντα τε ὡς ὅντα καὶ τὰ μὴ δόντα ὡς οὐκ ὅντα. πορευθέσθαι δὲ τὰ μὲν πυρᾶ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβόν ἤκεν ἄγων ἔχοντα τὸν Περσι-55 κὸν καὶ φαρέτραν καὶ σάγαριν οἰαντὴρ καὶ αἱ Ἀμαζόνες ἵχονοιν. ἐρωτώμενος δὲ ποδαῖς ἐὴ Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ’ ἄπατ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἑπιτήδεια λάβοι. οὗ δὲ ἡρώων αὐτῶν τὸ στράτευμα ὁπόσον τ’ εἰπ’ καὶ ἐπὶ τίν πυκνοιτέμενον. δὲ ἐπειπ’ ὅτι Τιριβάζος ἐὴ ἕχων τὴν σοὶ τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Τάδχους· παρεσκευάσθαι δὲ αὐτῶν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν

44 ἐκ τῶν πικρῶν: added for clear-
ness’ sake. The preceding adj. supplies the noun. The whole phrase = ἐκ τῶν πικρῶν ἀμυγδαλῶν; but the adj. form is preferred in order to conform to what pre-
cedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, made from these same ingredients.
Cf. II, 3, 55.

47 ἐκ στέγας, under cover; it is, therefore, not redundant after ὅτι τὰς κόμας.

σὺν πολλῇ . . . ἴδισθ, with loud
shouts of joy—a good instance of hendiadys (one idea ex-
pressed by two words).

49 ἐκ ἀτασθαλίας, in wanton
folly. The word is Homeric.

51 Τημνήτην: Temnus was a city
in Aeolis; but the text is un-
certain.

54 τὰ μὴ δόντα: the generic μῆ (giv-
ing the class); see G. 1613; H.
B. 431, 1. Below we have ὁδι
δόντα, because in each case he re-
ported ὁδι δόντα.

τοπευθεῖς, on his return.

55 ἡκαί ἄγων, brought with him.

56 Ἀμαζόνες: familiar to Xen.’s
readers from many works of art.

58 τὸ στράτευμα: prolepsis. This
was the army which had been
reported in § 9.

60 ἐὴ ἑκαί, it was Τ, with.

62 παρεσκευάσθαι . . . ἔφη: if in
indir. disc. a vb. of saying is re-
expressed, it is almost invariably
τοῖς στενοῖς ὑπερ μοναχῆ εἰ ἑποειά, ἐνταύθα ἐπιθησόμενον τοῖς Ἐλλησιν.

65 ἀκούσας τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγείν καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοὺς μένονας Σοφαῖνειον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλώντα ἀνθρώπων. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὅτι, οἱ πελαταῖοι προϊόντες καὶ κατιδότες τὰ στρατόπεδον οὐκ ἔμειναν τοὺς ὑπόλιτας, ἀλλὰ ἀνακραγόντες ἔθεεν ἐπὶ τὸ στρατόπεδον. οἱ 21 δὲ βαρβαροὶ ἀκούσαντες τὸν βόρυβον οὐχ ὑπεμείναν, ἀλλὰ ἔφευρον δὲ καὶ ἀπέθανον τινὲς τῶν βαρβάρων καὶ ἦπεροι ἐκλωσαν εἰς ἐκκοσι καὶ ἡ ζητήθη ἡ Τιριβάξου ἐάλω καὶ ἐν αὐτῇ κλίναν ἀργυρόποδες καὶ ἀκτώματα καὶ οἱ ἁρτοκόποι καὶ οἱ
75 οἰνοχώροι φάσκοντες. εἶναι. ἐπειδὴ δὲ ἐπόδοντο ταῦτα οἱ τῶν 22 ὑπόλιτῶν στρατηγοῦ, ἔδοξει αὐτοῖς ἀπιέναι τὴν ταχύστην ἐπὶ τὸ στρατόπεδον, μῆ τὸς ἐπιθετος γένοιτο τοῖς καταλεκμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημεροῦν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ἱστεραλῇ ἔδοξει πορευτεῖν εἶναι δὴ δύναντο 1 τάχιστα πρὶν ἡ συλλεγήσαι τὸ στράτευμα πάλιν καὶ καταλα-

a form of φημ, no matter what the original vb. was. So, too, a second clause often has the infin., even when φημ is not inserted. Note the tense of ἐπιθησόμενον, all was in readiness.

63 ἐνταύθα: resumptive, as demonstr. words so often are.
66 ἐν τῇ: in command of.
67 Σοφαῖνειον: see the Introduction, § 38. ἡγεμόνα: cf. ἀκτώμοι, c. 2. 112, and the note.
69 τὸ στρατόπεδον: i.e. that of Tiritabasus.
70 ἀνακραγόντες, raising a shout (ingressive aor.)
74 κλίνα: similarly Herodotus (IX, 80 and 82) mentions among the spoils captured in the camp of Mardonius at Plataea, κλίνας τε χρυσὰς καὶ ἀργυρὰς εἰς ἑστρωμένας καὶ τραχέας τε χρυσὰς καὶ ἀργυρὰς καὶ παρασκευὴν (dishes) μεγαλωρετία. There is mention there, too, of ἁρτοκόπου and ὀψωὶδου (cooks).
75 φάσκοντες εἶναι, claiming to be; cf. καλοὺμενοι; I, 8, 104.
76 τὸ στρατόπεδον: i.e. their own camp, guarded by Sophonetus.
77 ἐπιθετος γένοιτο: i.e. on the part of Tiritabasus.
78 ἀνακαλεσάμενοι, sounding a recall.

Chapter V

2 πρὶν ἦς: this poetical equivalent of the simple πρὶν is found twice
again in Xen. and once in Thucydides, but is otherwise foreign to Attic prose. See G. M. T. 652.
3 τὰ στενά: cf. c. 4. 63.
4 ἡγεμόνας: apparently prisoners taken in the attack on the camp.
5 ἡμέρα, was to have.
7 τὸν Εὐφράτην: i. e. the eastern branch, now known as the Murad Su.
10 διὰ ... πεδίου, over a plain covered with deep snow.
11 παρασάγγας δέκα: the text is uncertain, but so little can be said with definiteness about the route of the Greeks after they crossed the Centrites, that sure emendation is impossible.
πρόσω: sc. στραμώσ.
12 ἐνίττοις, in their faces.
ἀποκάλων, parching, blasting—a strong word to denote the effect of cold. In a fragment of one of the comic poets we have,


25 ἐνεύθεν δὲ τὴν ἐπιούσαν ἡμέραν δλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλίμασαν. Ἐνοφῶν δὲ ὁπισθο- 

φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἤγνοει διὰ τὸ πάθος εἶ. ἐπειδὴ δὲ εἰπτέ τις αὐτῷ τῶν ἐμπελρῶν οὐ 

τι σφαῖς βουλίμασι καὶ τὸ φάγωσιν ἀναστήσονται, περιῶν 

περὶ τὰ ὕποξύγια, εἰ ποῦ τι ὀρφή βρατῶν, διδίδου καὶ διέπεμπε 

διδόντας τοὺς δυναμένους παρατρέχειν τοὺς βουλίμασιν. ἐπειδὴ δὲ τι ἐμφάγουν, ἀνίσταντο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρίσσοφος μὲν ἀμφι κνήφας πρὸς κόμην 

ἐφικνεῖται, καὶ ὑδροφοροῦσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ

30 οὐ προσίσαν, would not admit to. Cf. III, I, 134.
31 πυρός: with μεταδίδοναι the obj. shared is commonly in the partitive gen. (cf. below, δὲ εἰχον). The acc. is rare (save in the case of the word μέρος. part.) and denotes, of course, the part given.

았다...usahaan: the former is demonstr., the latter rel.
32 ἂλλο εἰ τι, whatever else, εἰ τι ἂλλο, or ἂλλο εἰ τι, would have been more usual.
33 ἄλλα...ἄλλα: the former is demonstr., the latter rel.
34 οἶοι ἐπὶ, clear to. For ὅτε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (Anab. VI, 4, § 28), and in V, 5, § 4 (a spurious passage) we have ἐχρί εἰς.
35 διδῶσον: a poetic word.
36 ἐβουλίμασαν, were attacked by boulimy (ravenous hunger). Bou-lin composition often denotes something huge (βοῦται, a great overgrown boy); so, too intro- 

and horse- in Eng. (horse-radish, horse-laugh).
37 τοὺς πίπτοντας τῶν ἀνθρώπων, those of the men who sank ex- 

hausted. Note the tense.
30 διδῶσο: cf. I, 9, 80.
31 διδότας, to give; sc. τοῖς. The pres. part., often stands where the fut. (of purpose) might have been looked for (cf. ἔρεφάνῃ σκοτών, II, 4, 104). It is more graphic.
32 κνήφας: a poeticism. [κόρας.
33 ἐκ τῆς κόμης: with γυναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the
γυναῖκας καὶ κόρας καταλαμβάνει ἠμπροσθεν τοῦ ἐρύματος. 85 10 αὐταὶ ἤρωτον αὐτοῖς τίνες εἶν. ὁ δ' ἠμηρελεύς εἶπε περισσότερον ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἰ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἰ, ἀλλ' ἀπέχει δοὺς παρασάγην. οἱ δ', ἐπεὶ ὦ τὶ σοι, πρὸς τὸν κομάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὕδροφοροις. Χειρίσο φος μὲν οὐν καὶ δοὺς ἐσπνῆσαν σοὶ τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἀλλών στρατιώτων οἱ μὴ δυνάμενοι διατελέσαι τὴν ὄδον ἐνεκτέρευσαν ἄστικοι καὶ ἀνεμ πυρὸς καὶ ἐνταῦθα τινας ἀπόλουν τῶν στρατιώτων.

12 ἐφείσοντα δὲ τῶν πολεμίων συνεισέχοντο τινὲς καὶ τὰ μὴ 45 δυνάμενα τῶν ὑποκυμίων ἡρπαζον καὶ ἄλληλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιώτων οἳ τε διεφθαρμένων ὡς τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὡς τοῦ πυρὸς τοὺς δακτύλους τῶν ποδῶν ἀποστείρησαν. ἢν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρησε τῆς χιόνος εἰ τε μέλαν τι ἔχον πρὸ τῶν ὀφθαλμῶν ἐπο- 50 ρεύτο, τῶν δὲ ποδῶν εἰ τε κενοῖτο καὶ μηδέποτε ἥσυχλαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοντο· δοὺς δὲ ὑποδείκνυεν ἐκοιμώντο εἰσεύρηκον εἰς τοὺς πόδας οἱ ἑμαντες καὶ τὰ ὑποδήματα περιειδή γήμημον· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλυτε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποημέναι εἰ τῶν νεοδάρτων βοῶν.
sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοῶν, oxen, and so (by metonymy) ox-hides.

56 ἀνάγκας, straits.

57 διὰ τὸ ἐκλειπτέαν: the clause explains μέλαν. For the infin. with the art., see the note on I, 6, 9.

59 ἵνα ἀμφισσοῦσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπη: the form νάπες occurs three times in VI, 5.

60 πορεύεσθαι: what they said was οὐ πορεύσαμεν, we are going no farther. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on I, 2, 152.

ṝασθείναι, a detachment of the rear-guard.

61 τάς τώις καὶ μηχανῆ, by all manner of means. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens ἔδεικτο, itself a strong word.

63 ταλαιπώρως, finally.

ἑχαλέπαινεν: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had beenbidden to carry. The time of the flogging is there given as ἄτον καὶ ῥηγεί ἀπωλλυμέθα καὶ χῶν πλείστη ἤν.

σφάται: neither subj. nor obj. need be expressed. The men said simply σφάτε.

64 ἐν δένασθαι: supply ἐφασαν, from ἐκλείψον; cf. c. 4. 62 and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὅ... διαφερόμενοι, guar-
ἀτε ἰγαλύνοντες ἐξαναστάντες ἐδραμον εἰς τοὺς πολέμιους· οἱ δὲ κάμνοντες ἀνακραγόντες δόσον ἐδύναντο μέγιστον τὰς ἁστίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἤκαν τὸ αὐτοὺς κατὰ τῆς χιώνος εἰς τὴν νάπην, καὶ οὐδεὶς ἐστι οὔδαμοι ἐφθέγξατο.

19 καὶ Ἑνοφὼν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν ὑμῖν ὑποπεράλη ἤξουσι τινὲς ἐπὶ αὐτούς, πορευόμενοι πρὶν τέτπα τα στάδια διελθῶν ἐνυγχάνουσιν ὡς ἐκ τῆς ὠδῆ αὐτοπαυσίν 75 ἐπὶ τῆς χιώνος τοὺς στρατιῶτας ἑγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεστήκη· καὶ ἀνέστασαν αὐτοῖς. οἱ δ' ἔλεγον ὅτι οἱ ἐμπροσθεν σὺν ὑποχροῖεν. δὲ παριῶν καὶ παραπέμπων τῶν πελαστῶν τοὺς ἱγχυροτάτους ἐκελευ σκέφσασθαι τὶ εἰς τὸ κολύον. οἱ δὲ αὐτήγεγελλον ὅτι ὅλων οὐτως ἀναπαύοντο 80 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ἑνοφώντα ηὐλιοθησάν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ο μὲν Ἑνοφών πέμψας πρὸς τοὺς ἀσθενοῦτας τοὺς νεατάτους ἀναστήσαντας ἐκέλευεν ἀναγκαῖων προεῖναι.

85 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκέψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἀσμένοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,

reling about their booty. ἀμφί with the gen. (instead of τοῖς) is used by Xen. alone among Attic prose writers.

68 ἅτε ἰγαλύνοντες: cf. the note on I, 1, 12.


69 δόσον ἑδύναντο μέγιστον, as loud as they could (inner obj.). μέγας is regularly used of the voice.

τὰς ἁστίδας . . . ἔκρουσαν: cf. I, 8, 73 l.

70 ἔλεγαν, seized with fear. Note the tense.

ἱμαν αὐτοὺς, flung themselves. The act. with the reflexive is always stronger than the mid. It is often used of unusual or unnatural actions.

77 ἀνιστασαν, tried to make them get up. They supposed that the men had succumbed to the drowsiness preceding death from cold.

80 ὅλων: an easy exaggeration. As a matter of fact the van had reached a village (§§ 9 and 22).

86 τῶν ἑκ: see on I, 1, 18. The gen. is partitive (sc. τῆς).

87 οἱ σλέ: apparently the men sent by Xen. to bring up the sick.

αυτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν
90 πρὸς τῇ κώμῃ ἐνθα Χειράσφος θύλλητο. ἐπεὶ δὲ συνεγένοντο 23
ἀλλῆλοις, ἔδοξε κατὰ τὰς κόμας ἀσφαλῆς εἶναι τὰς τάξεις σκη-
νοῦν. καὶ Χειράσφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες
δὲ ἔωρον κόμας ἐπορεύοντο ἐκαστοὶ τοὺς ἐαυτῶν ἔχοντες. ἐνθα 24
δὴ Πολυκράτης Ἀθηναίος λοχαγὸς ἐκέλευσεν ἀφιέναι ἐαυτῶν·
95 καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἵνα εἰλήκῃ Ξενο-
φῶν καταλαμβάνει πάντας ἐνδον τοὺς κομῆτας καὶ τὸν κωμάρ-
χνα καὶ πόλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπτακαίδεκα,
καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνατὴν ἡμέραν γεγαμημένην· ὁ
δὲ ἀνήρ αὐτῆς λαγός ἤχετο θηράσων καὶ οὐκ ἔδω ἐν τῇ κόμῃ.
100 αἱ δὲ οἰκίαι ἦσαν κατάγαιοι, τό μὲν στόμα όστρετος, 25
κάτω δὲ οἰρέοι: αἱ δὲ εἴσοδοι τοὺς μὲν ὑποξυγίους ὑρυκταῖ, οἱ δὲ
ἀνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν
ἀγεσ, ὀλεῖ, βόες, ὀρνιθές, καὶ τὰ ἐκγονα τούτων· τὰ δὲ κτήμα
πάντα χιλίῳ ἐνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαῖ
26

92 αὐτοῦ: i.e. in the village where
he was.

διαλαχάνεσ . . . κόμας, distributing among themselves by lot the
villages which they saw. κόμας is incorporated in the rel. clause;
cf. I, 1, 24.

94 ἐκλέκτων, urged; as a subordinate
he could hardly order.

ἀφίναι, that he be then leave to
set out.

95 θέων: this vb. is rarely used
without military connotations;
cf. the note on I, 8, 71.

96 καὶ . . . καὶ . . . καί: in enumerations we have either poly-
syndeton, as here, or asyndeton,
as below, I. 103.

ἐπτακαίδεκα: the number seems
incorrect; see below, § 35.

98 ἐνατὴν ἡμέραν, eight days before.
99 ἀνήρ, husband, as often.

100 κατάγαιοι: Xenophon's description
of these underground, or semi-underground, houses
agrees, in the main, with the accounts of modern travelers.
They are not, to be sure, entirely underground nor are they
entered by a hole in the roof, but they are none the less largely
covered with earth for the sake of warmth, often being exca-
vated in hill-sides; and the inhabitants share them with the
domestic animals.

τὸ μὲν στόμα: probably in partitive
appos. with oίκαι, which is im-
mmediately resumed as subj. It
may also be taken as acc. of
specification.

103 ὄρνιθαι, poultry, as often.

104 ἐτρέφοντο: for the pl. vb. with
neut. pl. subj., see the note
on I, 2, 38. Observe that here
the idea of plurality is emphasized.

105 οἶνος κρίθινος, barley-wine (i.e. beer).

106 ἴσοχελεῖς, floating level with the brim.

107 γόνατα, joints. For such metaphor, cf. αὐρωπία, III, 4, 154, and μαστίς, c. 2, 25.

108 ἄκρατος, strong. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθείτην, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 σύνιδιπτον ἐπούλησατο: cf. II, 5, 103.

111 οὕτος . . . τι: cf. II, 2, 38, and the note. The parallelism is sought even where the subj. changes.

112 στερήσατο: fut. mid. as pass. ἀντιμεθέλουσας . . . ἀνασώμω, they would fill (in recompense) before they left.

113 ξηγησάμενος φαινῆται, should prove to have suggested. Cf. the note on I, 9, 70.

114 ἵνα. See the note on I, 9, 38.

115 οἶνον: prolepsis. This was doubtless grape wine.

116 ἐν πάσιν ἄφθονοι: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 συναμφέων ἄφθεαν, in no case would they let them go.
αὐτοῖς ἄριστον· οὐκ ἦν δὲ ὅποι οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31 τράπεζαν κρέας ἄρεια, ἀρίστεια, χολεια, μόσχεια, ὀμφάλεια, σὺν 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὅταν δὲ 32 τις φιλοφρονούμενος τῷ βοῦλοιτῷ προπείνει, ἐλκὼν ἐπὶ τὸν κρα- τήρα, έπειθεν ἐπικύπταντα ἔδει βοφοῦντα πίνειν ὁσπερ βοῦν. καὶ 130 τῷ κομάρχῃ ἐδίδοσαν λαμβάνειν δ' τι βοῦλοιτό. δὲ ἄλλο μὲν οὖν ἐδέχετο, ὅπου δὲ τινὰ τῶν συγγενῶν ἵδοι, πρὸς ἐαυτὸν ἀεὶ ἐλάμβανεν. ἔπει δ' ἠλθον πρὸς Χειρίσοφον, κατελάμβανον 33 κάκελους σκηνοῦντας ἐστεφανωμένους τοῦ ἕθεοῦ χιλίου στεφά- νους, καὶ διακονοῦντας 'Αρμενίους παιδᾶς σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδεικνυσαν ὁσπερ ἑνώς δ' τι δέοι 135 ποιεῖν.

ἔπει δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενο- φῶν, κοινωνίᾳ ἑνώ κατάρτισαν τὸν κομάρχην διὰ τὸν περσικούτων ἀρμενίων τῶν ἄρτοις ἐνῷ κριθίνοις ἐρμηνεύω τὸι Χώρα. δ' ἔλεγεν δι' ἄρμενλα. καὶ πάλιν ἤρωτον τινὰ οἱ ἵπποι τρέφονταί. δ' ἔλεγεν δι' ἄρμενλας ἀσμός· τινὰ δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν 140 οἴκην ἐφραζέν ή εἰς. καὶ αὐτοῦ τότε μὲν ἄκρηον ἄγων ὁ Ξενοφῶν 34 πρὸς τοὺς ἑαυτῶν οἰκέτας, καὶ ἵπποι δὲ εἰλήφει παλαιτερον

**diakonountas, below, l. 132), is the regular word for serving at table.**

193 οὐκ ἦν δὲ ὅποι οὖ: for the strong phrase, cf. οὐκ ἔστων δὲσις ὁπο, Π. II, 4, 15, and the common odelis δοσις οὖ (everybody).

196 προημ, to drink his health.

197 βοῦς: attracted to the case of αὐτοῦ. We should have looked for βοῦς (so. πίνει).

199 ἐξέκοτο: note the tense; he would accept nothing else.

191 σχηματίζων: here=εὔχωμαι.

192 στεφανομένουs: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὁσπερ ἱεροῖς: the boys, of course, understood no Greek.

139 Χάλυβας: the name of the people for the name of the country; cf. Πισίδας, I, I, 62, and the note.

140 αὐτῶν: the comarch. The word is strongly emphasized by its position.

τότε μὲν: contrast ἔπει δ', below, c. 6. 1.

141 πρὸς . . . οἰκέτας, to his family (i.e. the comarch's). The reflexive refers back to the emphatic word, here, the obj., not the subj. of the sentence; see G. 904; H. 683, b; B. 470. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24).
διδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθύσαι, ὅτι ἤκουεν αὐτὸν ἵερον εἶναι τοῦ Ἡλίου, δεδώσεις μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων ἑκάστης τῶν καλοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δὲ οἱ 145 ταύτης ἵπποι μελόνες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ. ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τούτων πόδας τῶν ἵππων καὶ τῶν ὑποξυγίων σακία περιελείν, ὅταν διὰ τῆς χιόνος ἀγωσίν· ἀνεν γὰρ τῶν σακίων κατεδύνυτο μέχρι τῆς γαστρός.

1 VI. Ἡμέρα δὴ ὑπὲρ ἤγους, τὸν μὲν ἡγεμόνα παραδίδοσι Χειρισόφφα, τοὺς δὲ οἰκείας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νιὸ τοῦ ἄρτι ἡβάσκοντος· τούτον δὲ Πλεισθένει Ἀμφύπολι τῆς φυλῆς διδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγησίοντο, ἔχουν καὶ τούτων ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο 5 πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. Ἡγεῖτο δὲ αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἂν ητί τῇ ἡν ἐν τῷ τρίτῳ

144 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

Chapter VI

1 τὸν μὲν ἡγεμόνα, him (i. e. the comarch), as guide. τῷ κωμάρχῃ just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως ... ἄφιν, intending, if he should prove an honest guide, to let him go home, taking his son with him.

7 λελυμένος, free from bonds. Contrast c. 2. 2.

The vb. is probably impers., as there.
σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγαγεν. δὲ δὲ ἔλεγεν ὅτι οὐκ εἶδεν ἐν τῷ τόπῳ τούτῳ. ὡς δὲ
10 Χειρίσοφος αὐτὸν ἔπαισεν, ἔδησε δ' οὖ. ἐκ δὲ τούτοις ἔκεινοι τῆς ἐνυκτὸς ἀποδρᾶς ἤχετο καταλπῶν τὸν νῦν. τοῦτὸ γε ἐκ
Χειρίσοφον καὶ Ξενοφόντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἦράσθη
tοῦ παιδὸς καὶ οἰκαδε κομίσας πιστοτάτῳ ἐχρῆτο.
15 μετὰ τούτῳ ἐπιρεύθησαν ἔπτα σταθμοῖς ἀνὰ πέντε παρα-
σάγγας τῆς ἡμέρας παρὰ τῶν Φασιν ποταμῶν, εὗρος πλεθραῖον.
ἐντεῦθεν ἐπιρεύθησαν σταθμοῖς δύο παρασάγγας δέκα. ἐπὶ 5
δὲ τῇ εἰς τὸ πεδίον ὑπερβολῆ ἀπῆμησαν αὐτοῖς Χάλυβες καὶ
Τάοχοι καὶ Φασιανοι. Χειρίσοφος δὲ ἐπελ κατεἰδὲ τοὺς πολέ-
20 μίους ἐπὶ τῇ ὑπερβολῆ, ἐπαύσατο πορεύμενος, ἀπέχων εἰς
τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγον πλησιάσῃ τοῖς
πολέμων. παρῆγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους,
ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπελ δὲ ἠλθὼν οἱ 7
ὀπισθοφύλακες, συνεκάλεσε στρατηγοὺς καὶ λοχαγοὺς, καὶ
25 ἔλεξεν ὁδὲ. Οἱ μὲν πολέμωι, ὡς ὅρατε, κατέχουσι τὰς ὑπερβο-
λὰς τοῦ ὄρους. ὃρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἄγων-

8 ἐχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.
9 οὖ: κόμας: from the description in § 25 it will be clear that vill-
gages could easily have escaped notice, unless the guide chose
to reveal them; Chrisophus' anger may, therefore, have been
justified. At the same time, if the villages were widely scat-
tered, the guide may have been
10 ἔδησε δ': said not to mark
Chrisophus' clemency, but his
lack of caution.
11 ἀποδρᾶς ἤχετο: cf. II, 4, 105,
and the note.
12 διάφορον, disagreement.
13 ἐχρῆτο: ingressive aor.; cf. I,
1, 45.
14 ὑπερβολῆ, found. Cf. the Lat. utov.
16 Φασῖν: certainly not the fa-
miliar Phasis, which flows into
the Euxine from the east, al-
though the Greeks doubtless
thought it was. It must have
been a branch of the Araxes;
see the map.
17 πλεθραῖον: cf. I, 2, 30 f., and the
note.
18 ὑπερβολῆ: cf. I, 2, 143.
21 κατὰ κέρας, in column—the or-
der of march.
22 παράγειν: i.e. παρ' ἀστίδα.
23 ὅπως: ἀγωνούμεθα: cf. I, 1,
14, and the note.
8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοτοπεῖσθαι τοῖς στρατιώταις, ἥμας δὲ βουλεύεσθαι εἶτε τήμερον εἶτε αὔριον
9 δοκεῖ ἑπερβάλλειν τὸ ὄρος. Ἑμοὶ δὲ γε, ἐφὶ οἶ Κλεάνωρ, δοκεῖ, ἐπὶ τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς κράτιστα 30
ιέναι ἐπὶ τούς ἄνδρας. ἐὰν γὰρ διατρίψομεν τὴν τήμερον ἥμεραν, οὐ τε νῦν ἡμᾶς ὀρῶντες πολέμιοι θαρραλεώτεροι ἐσονται καὶ
ἄλλους εἰκός τούτων θαρροῦντων πλέον προσγενέσθαι.
10 μετὰ τούτων Ξένοφων εἰπεν· Ἑγὼ δὲ οὖν γυγνώσκω. εἰ μὲν
ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὡς ὡς κρατιβίστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ράστα ἑπερβάλλειν, τούτο
μοι δοκεῖ σκέπτεσθαι εἰμι ὡς ἐλάχιστα μὲν τραύματα λάβω
11 μεν, ὡς ἐλάχιστα δὲ σώματα ἄνδρων ἀποβαλλομεν. τὸ μὲν οὖν
ὦρος ἐστι τὸ ὀρφευνὸν πλέον ἢ ἐφ' ἐξήκοστα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν 40
ὁδὸν· πολὺ οὖν κρείττον τοῦ ἀρήμου ὄρους καὶ κλέψαι τι περ
ρασθαι λαθοῦτας καὶ ἀρπάσαι φθάσαντες, ἵ δυναλμεθα, μᾶλλον
ἡ πρὸς ἑσχυρὰ χωρία καὶ ἄνθρωποισ παρεσκευασμένοις μάχεσθαι.

28 ἡμᾶς 54: expressed for the sake of emphasis, although there is no change of subj.
29 ἑπερβάλλειν: note the tense. Κλέανο: see the Introd., § 38.
32 πλέον: pred. (in larger numbers).
33 προσγενέσθαι: after eisai the pres. or aor. infin. is common, not the fut. alone.
34 Ξένοφων: the following rhetorical speech is in marked contrast with the author's narrative style; see the Introd., § 40.
37 οὖν ... λάβεμεν ... ἀποβάλλομεν: subj. clause with subj.; cf. I, 1, 20, and the note.
38 σώματα ἄνδρών: a strong phrase for men.
39 τὸ ὀρφευνὸν: with ὄρος. Its position suggests that it was an after-thought.
40 ἀλλ' ἢ, save only.
41 τοῦ ἀρήμου ὄρους: partitive gen. with τοῦ. The position is emphatic.
42 κλέψας . . . καὶ ἀρπάσας: both infin. depend on περάσασθαι. The former has reference to stealth, the latter to a sudden dash, such as that described in III, 4, 3344 ff. The distinction is made clearer by the accompanying particles. Note that the usual construction of λαθοῦν and φθάσω is here reversed; see G. M. T. 893.
43 εἰ δυναλμεθα: ideal opt., where ἤν δυνάμεθα might have been expected.
44 μᾶλλον ἢ: after κρειττον; the second comp. is, of course, redundant.
44 πολὺ γὰρ ῥῆσιν. the two projects, κλέψαι and ἄρπασαι, are taken up in chastic order (cf. the note on II, 6, 5). Xen. wishes to close with κλέψαι.

45 τὰ πρὸ τοῦτον, freely, one's path.

46 τοῖς τοσίν: with τραχεία; but the words may be spurious.

47 λοιπὸν ... βαλλομένους: for the dat., cf. I, 5, 55, and the note. (λοιπὸν is not in agreement with τοῖς τοσίν).

τὰς κεφαλὰς: cf. II, 6, 2, and the note.

48 κλέψαι, emphatic position.

49 οἰκοθησίᾳ παρέχειν: i.e. to be heard.

50 δοκοθεὶν δ’ ἄν ... χρῆσθαι: the personal construction cannot be literally rendered. For the repeated ἄν, cf. I, 3, 29, and the note.

51 μάνων: ἄν is to be supplied from the preceding sentence. Only in such cases may the potential opt. omit ἄν; see the note on I, 6, 8, and G. M. T. 226.

52 ἀτὰρ: save in Plato, not common in Attic prose. Note that the style here is conversational.

53 ὡμᾶς ... τοῖς Δακεδαμονίους, appos. Cf. I, 5, 94, and the note.

54 τῶν ὄμοιων, the peers, a technical name for those of Dorian stock at Sparta. The other inhabitants were restricted in civic rights (Helots, Perioeci).

55 διὰ μὴ καλῶν νόμων: the rations served to Spartan boys were but scanty and they were allowed to
μον παρ’ ύμιν ἐστιν, ἐὰν ληφθήτε κλέπτοντες, μαστιγοῦσαι. νῦν οὖν μᾶλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγᾶς λάβωμεν.

16 Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγώ ἕμας τοὺς Ἀθηναίους ἀκούσεις δεινοὶ εἶναι κλέπτειν τὰ δημόσια, καὶ μᾶλα ὅτως δεινὸ κυνύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μᾶλιστα, εἴπερ ύμῖν οἱ κρατίστοι ἄρχειν ἀξιόνται. ὡστε ἡρα καὶ σοι ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ἐυνοφῶν, ὡς ἐτοιμὸς εἰμί τοὺς ὁπισθοφύλακας ἡχῶν, ἐπειδὰν δεισύνησομεν, ἰέναι καταληψόμενος τὸ ὄρος. ἡχῶ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῖτες τῶν ἐπομένων ἡμῖν κλωτῶν ἔλαβον τινος ἐνδερεύσαυσι· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἀβατῶν ἐστί τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσὶν· ὡστε ἐάνπερ ἀπάξ λάβωμεν τι 70 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἐσται. ἐλπίζω δὲ οὐδὲ τοὺς

steal food. If caught, however, they were severely punished.
55 μᾶλα . . . καιρός ἐστιν: cf. τὰν ἐν καιρῷ, III, 1, 177.
ἐπιδείκνυσθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.
59 πληγᾶς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγᾶς δέδωκα. Cf. the note on II, 4, 48.
63 δεινοὶ . . . κλέπτειν, terrible fellows at stealing. From such a use it is easy to see how δεινός comes to mean clever. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.
ἐντὸς: concessive, with intensive καὶ.
60 δεινοῖ: chosen to refer back to δεινοῖ. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.
63 κρατίστοι, your best men.
64 ἀπερ, that is, if.
ὑμῖν: ethical dat. (to be your rulers).
The aspersion of Chрисophus' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.
65 ἐπιδείκνυσθαι, perhaps, to set about showing; not exactly as ἐπιδείκνυσθαι, above.
68 κλωτῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5. § 12.
69 τοῦτων καὶ πυνθάνομαι, I learn from them, besides other things. 70 νισταί αἰξὶ καὶ βουσίν, is grazed over by goats and cattle. In the act, construction the subj. is the herdsmen, not the animals.
71 βατὰ: cf. III, 4, 199.
πολεμίους μενείν ἐτί, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὀμοίῳ ἐπὶ τῶν ἄκρων· οὔδε γὰρ νῦν ἐθέλουσι καταβαλνέν εἰς τὸ ίσον ἡμῖν. οὐ τὰ Χειρισοφος εἶπε· Καὶ τὰ δὲ σὲ ἱέναι καὶ λιπέιν τὴν 19 75 ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἀν μὴ τινς ἐθέλουσε ἀγαθὸν φαῖνονται.

ἐκ τούτου Ἀριστόνυμος Μεθυδρείους ἐρχεται ὀπλίτας ἕχων 20 καὶ Ἀριστέας ὁ Χίος γυμνήτα καὶ Νικόμαχος Οίταιος γυμνή-
tas· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν 80 πολλά. ταῦτα συνθῆμενοι ἱρίστων· ἐκ δὲ τοῦ ἱρίστου προῆ 21 γαγεν ὁ Χειρισόφος τὸ στρατεύμα πᾶν ὡς δέκα σταδίων πρὸς 90 τοὺς πολεμίους, ὅποτε ὡς μάλιστα δοκολη ταύτῃ προσέξειν.

'Επειδὴ δὲ ἐδειπνησαν καὶ νῦς ἔγενετο, οἱ μὲν ταχθέντες 22 ἰχνόντα, καὶ καταλαμβάνοντο τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ 85 ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἰσοθοντο τὸ ὄρος ἐχόμενον, ἐγρηγορεσαν καὶ ἐκαῖον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ 23 ἡμέρα ἐγένετο Χειρισόφους μὲν θυσάμενος ἤγε κατὰ τὴν ὄδον, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήγα. τῶν δὲ 24 πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος 90 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὅμου εἶναι τοὺς

73 in τῇ ὀρει, on a level with them.
75 ἀλλά, no, or rather. It implies a preceding negation (Do not go yourself).
77 'Αριστόνυμος... 'Ἀριστέας: cf. c. 1. §§ 27 and 28. The use of the art. with Χίοι is perhaps intended to signalize Aristea's well-known bravery. Cf. Σωκρά-
tei τῷ 'Αθηναίῳ, III, 1, 27.
78 Οίταιος: find Mount Oeta on the map.
79 σύνθημα ἐποίησαντο = συνήθετα; cf. ταύτα συνῆθεν, below, and the note on I, 1, 24. The mid. is reciprocal. Cf. c. 2. 7.
80 ἐκ... τοῦ ἱρίστου, immediately after breakfast (lunch).
83 οἱ μὲν ταχθέντες: i.e. the volunteers, § 20.
86 ἐγρηγορεσαν, kept watch. When the perf. of a vb. has the force of a pres. (e.g. ἔγρηγερα, am awake), the plpf. has, of course, the force of an impf.
86 νυκτός: cf. the stronger phrase δι' ὦς τῆς νυκτὸς, c. 2. 20.
87 θυσάμενος: cf. I, 7, 85; contrast θυσάτεις, below, 1. 98.
88 κατὰ τὰ ἄκρα ἐπῆγαν, advanced against them along the heights.
89 τὸ μὲν πολὺ: cf. I, 4, 86.
90 τοὺς πολλοὺς: i.e. the two main bodies. The following gen., ἀλ-
λήλων, depends upon ὅμοι, which
here follows the analogy of ἔγγος and πληγιόν. Ordinarily, as a word denoting sameness, it takes a dat.

93 οἱ ἐκ τοῦ πεδίου: i. e. the main body of the Greeks. Note the partitive appos. in the following.


94 βαδήν ταχῶ, at a quick pace.

95 τὸ ἀνώ = τοῖς Æρω, their men above. For the neut., cf. the note on I, 2, 3.

98 πρόσαλον στησάμενοι: This was the regular sequel to a Greek victory. The trophy, whether elaborate, as often, or simple, as it must have been in this case, was at once a thank-offering to the gods and a monument to their own valor (note that the vb. is regularly mid.)

100 γεμοῦσις: after so many privations Xen. uses strong words to express abundance, when they meet it. Cf. c. 2. § 22.

CHAPTER VII

1 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάρχους στάθμοι πέντε παρασάγγας τριδίκοντα· καὶ τὰ ἐπιτῆδεα ἐπέλευσεν χώρα γὰρ ὁκοὺ ἵσχυρὰ οἱ Τάρχοι, ἐν οἷς καὶ τὰ ἐπιτῆδεα 2 ἀπαντὰ εἶχον ἀνεκκεκομισμένοι. ἔτελε δ' ἀφίκωντο πρὸς χωρίοι 3 πολὺν μὲν οὐκ εἶχεν οὔδ' οἰκίας—συνελημμεθῆσε δ' ἦσαι 5

1 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάρχους στάθμοι πέντε παρασάγγας τριδίκοντα· καὶ τὰ ἐπιτῆδεα ἐπέλευσεν χώρα γὰρ ὁκοὺ ἵσχυρὰ οἱ Τάρχοι, ἐν οἷς καὶ τὰ ἐπιτῆδεα ἀπαντά εἶχον ἀνεκκεκομισμένοι. ἔτελε δ' ἀφίκωντο πρὸς χωρίοι 5 πολὺν μὲν οὐκ εἶχεν οὔδ' οἰκίας—συνελημμεθῆσε δ' ἦσαι 5

100 γεμοῦσις: after so many privations Xen. uses strong words to express abundance, when they meet it. Cf. c. 2. § 22.

CHAPTER VII

1 Ἐκ δὲ τούτων: probably neut., after these events, rather than fem., out of these villages.

εἰς Τάρχους: note again the name of the people, instead of the name of the country. This name still survives.

2 ἐπελαυμ: cf. I, 5, 30, but note the difference in tense.

3 ἐν οἷς: not εἰς δ', because of εἶχον. They kept the provisions in the strongholds, whither they had brought them. For the phrase εἶχον ἀνεκκεκομισμένοι, cf. ἔχομεν ἀνήρπακτος, I, 3, 74, and the note.

5 συνελημμεθῆσε... ἦσαν, had gathered. The plpf. is not rarely resolved into perf. partic. and copula; see, however, the note.
αὐτός καὶ ἄνδρες καὶ γυναικές καὶ κτήνη πωλλα—Χειρίσοφος μὲν οὖν πρὸς τούτο προσέβαλλεν εὐθὺς ἦκων· ἑπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήγε καὶ αὐθίς ἄλλη· οὖ γὰρ ἦν ἄθροις περιστήμαι, ἄλλ' ἀπότομον ἦν κύκλῳ.

10 ἑπειδὴ δὲ Ξενοφῶν ἠλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελταζοσται καὶ ὑπλήσαι, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἥκετο· τὸ γὰρ χαρίον αἴρετέον· τῇ γὰρ στρατιᾷ οὖν ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χαρίον. ἑνταῦθα δὴ κοινὴ ἔβοι λεύνοντο· καὶ τοῦ Ξενοφῶντος ἔρωτόντος τί τὸ κωλὺν εἶν 15 εἰσελθείν εἰπέν ο Χειρίσοφος· Μία αὐτὴ πάροδὸς ἐστὶν ἦν ὀρίζοντας δὲ τὶς ταύτη πειρᾶται παρίεναι, κυλινδοῦσι λίθους ὅπερ ταύτης τῆς ἱπερχούσης πέτρας· δὲ δ' ἂν καταλαμβάνῃ, οὕτω διατίθεται. ἃμα δ' ἐδείξει συντετριμμένοις ἀνθρώποις καὶ σκῆλε καὶ πλευράς. Ἡ ἥν δὲ τοὺς λίθους ἀναλῶσωσιν, ἐφ' ὃ Ξενοφῶν, 5 ἄλλο τι τῇ οὐδὲν κωλὺς παρίεναι; οὖ γὰρ δὴ ἐκ τοῦ ἐναντίων ὀρῶμεν εἰ μὴ ὀλγους τοῦτος ἀνθρώπους, καὶ τοῦτων δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χαρίον, ὅς καὶ σὺ ὀρὸς, σχέδου τρία ἡμίθεον πλεθρὰ ἐστὶν δ' ἐς ὑπολογίσεις διελθείν· τοῦτο δὲ δὲν οὔτων πλέθρου δασοῦ πίπτων διαλειποῦσας μεγάλας, ἀνθ' ὃν ἐστηκότες

on ἥυν εἰπετοποιήτε. II, 3, 30, and on εἶπε... ψιλάττων. I, 2, 122 f. 6 αὐτὸς: the rel. construction is given up as often. Χειρίσοφος μὲν οὖν: the sentence makes a new start (anacolouthon). 7 εἰδώς ἦκων, immediately on his arrival. 11 εἰς καλῶν, opportuinely. 13 τὸ χαρίον... τὸ χαρίον: note the effect of the chiastic order. (Cf. I, 7, 62, and the note. 13 εἰ μὴ ληψόμεθα: a warning condition; cf. I, 5, 66, and the note. 15 Μία... ὀρᾶς: cf. c. 1. 79, and the note. 16 κυλινδοῦθε: for the form, cf. ἐρρίπτων, III, 3, 3, and the note. 17 οὕτω διατίθεται, faren thus. For the vb. cf. διατιθέει, I, 1, 19. 18 σκῆλη καὶ πλευράς: cf. the note on ταῖς κεφαλαῖς, II, 6, 2. 20 ἅλλο τι ἡ: cf. II, 5, 30, and the note. ἐκ τοῦ ἐναντίου, on the other side. 21 εἰ μὴ, except. τοῦτος, yonder. No art. 23 χαρίον, space. τρία ἡμιθερα: i.e. 150 ft. For the form of expression, cf. τρία ἡμιδαρέα, I, 3, 110. 23 βαλλομένους, under fire. δασοῦ: cf. I, 2, 15, and the note. 24 δασοῦ πίπτων: the adj. has here its normal construction (with a dat. of means). In II, 4, 63, it was construed with a gen., after
ἀνδρεῖς τί ἂν πάσχοιεν ἡ ὑπὸ τῶν φερομένων λίθων ἡ ὑπὸ τῶν 25 κυλινδρομένων; τὸ λουτρὸν οὖν γίγνεται ὡς ἡμίπλεθρον, δὲ δὲ 7 ὅταν λαφήσωσιν οἱ λίθοι παραδραμεῖν. Ἀλλὰ εὐθὺς, ἐφεὶ ὁ Χειρόσοφος, ἐπειδὰν ἀρξάμεθα εἰς τὸ δασὺ προσεῖναι, φέρονται οἱ λίθοι πολλοὶ. Αὐτὸ ἂν, ἐφεὶ, τὸ δεόν εἰς τὸ ἄττον γὰρ ἀναλώσοι τοὺς λίθους. Ἀλλὰ πορευόμεθα ἐνθεὶ ἡμῖν μικρὸν 30 τι παραδραμεῖν ἐσται, ἡν δυνώμεθα, καὶ ἀπελθεῖν ράδιον, ἡν βουλώμεθα.

8 'Εντεῦθεν ἐπορεύοντο Χειρόσοφος καὶ Ξενοφῶν καὶ Καλλιμαχος Παρράσιος λοχαγὸς· τοῦτον γὰρ ἐγεμονεῖ ἡν τῶν ὑπισθοφυλάκων λοχαγῶν εκείνη τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ 35 ἐμενοῦν ἐν τῷ ἀσφαλεί. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποὶ ὡς ἐβδομήκοντα, οὐχ ἄθροί οἱ ἀλλὰ καθ’ ἑνα, ἐκατὸς 9 φυλαττόμενοι ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστόνυμος Μεθυδρείς καὶ οὗτοι τῶν ὑπισθοφυλάκων λοχαγοὶ ὑπεσ, καὶ ἄλλοι δὲ, ἐφέστασαν ἐξω τῶν δένδρων· οὐ γὰρ ἦν 40 ἀσφαλῶς ἐν τοῖς δένδροις ἑστάναι πλέον ἡ τὸν ἑνα λόχον. ἔθα δὴ Καλλιμαχος μηχανάτα τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ’ ὅ ὡς οὗτος δύο ἡ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέρετο, ἀνέχαξεν

the analogy of words expressing fullness. See the note there.

καλλιμαχος, standing at intervals. Cf. I, 5, 11.

ἀνθ’ ἑν, behind which.

25 τί ἂν πάσχοιεν: the incorporation of the question in the rel.
clause adds vividness.

φερομένων: cf. I, 8, 78, and the note, and φέρονται, below, l. 28.

29 πολλοί, pred., in large numbers.

and...ἀνέχαξεν: that is the very thing we want.

30 ἓνεπ’, (to a point) whence.

μικρὸν τι: i. e. the space estimated
as 50 ft. (§ 6).

31 ἄνειλθεν, to get back; i. e. if an
advance should prove impossible.

33 Καλλιμαχος: cf. c. 1. 103.

34 ὑπισθοφυλάκων λοχαγῶν: appos.

35 εκείνη τῇ ἡμέρᾳ: from this it ap-
pears that the several λόχοι held
the front position (the post of
danger) on successive days.

36 ἀπῆλθον, departed, set out; not
as ἀπελθεῖν, above.

37 ὡς ἐβδομὴκοντα: i. e. his λόχοι.

καθ’ ἑνα, one at a time. Cf. κατὰ
θοῖ, I, 8, 34, and the correspond-
ing distributive use of ἄρα (e. g.
c. 6. 15).

38 Ἀγασίας: cf. the Introduct., § 38.


40 καὶ ἄλλοι δέ, and others, too.

43 προὔτρεχεν: explanatory asy-
deton. Note the tenses.

43 βήματα: acc. of extent.

ἀνέχαξεν: for the vb., cf. c. 1. 65, and
the note.
εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἁμαξαί
45 πετρῶν ἄνηλξοντο. ὁ δὲ 'Ἀγασίας ὡς ὁρᾷ τὸν Καλλίμαχον 11
ἀπολεῖ, καὶ τὸ στρατεύμα πάν τεθωμένου, δεῖσάς μη ὦ πρῶτος
παραδράμῃ εἰς τὸ χωρίον, οὐ [δὲ] τὸν 'Αριστώνυμον πλησίον
ὅντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν Δουσίεα ἑταίρους ὄντας
οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτῶς, καὶ παρέρχεται πάντας. ὁ δὲ 12
50 Καλλίμαχος ὡς ὁρᾷ αὐτὸν παρόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
ἵτως· ἐν δὲ τούτῳ παραθεῖ αὐτοῦ 'Αριστώνυμος Μεθυδρείκης,
καὶ μετὰ τούτων Εὐρύλοχος Δουσίεας· πάντες γὰρ οὗτοι ἀντε-
ποιοῦντο ἀρετῆς καὶ διηγούντο πρὸς ἀλλήλους· καὶ οὕτως
ἐρίζοντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἀπαξ εἰσεδραμοῦν, οὐδὲις
55 πέτρος ἀνώθεν ἤνεχθη. ἐνταύθα δὴ δεινὸν ἢν θέαμα. αἱ γὰρ 13
γυναῖκες ῥήπτουσι τὰ παιδία εἰτα ἑαυτὰς ἑπικατερρύπτουν, καὶ
οἱ ἄνδρες ὠσαύτως. ἐνταύθα δὴ καὶ Αἰνέας Στυμφάλιος
λοχαγὸς ἱδών τινα θέοτα ὡς βίους ἑαυτῶν στολῆν ἔχοντα
καλὴν ἐπιλαμβάνεται ὡς κωλύσων· δὲ δὲ αὐτῶν ἐπιστάται, καὶ 14
60 ἀμφότεροι φύσιν κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.
ἐντεύθεν ἀνθρωποὶ μὲν πάνυ ὄλγους ἐλπιθήσαν, βοεῖ δὲ καὶ δωνο-
τολοι καὶ πρόβατα.

Ἐντεύθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ τὰ παρα-
55 σάγγας πεντήκοντα. οὕτως ᾐσθαν δὲν διήλθον ἀλκιμώτατοι, καὶ
35 εἰς χείρας ᾤσαν. ἐλχον δὲ θώρακας λινοῖς μέχρι τοῦ ἤτρου, ἄτι

41 ἁμαξαί, wagon-loads.
45 Καλλίμαχος ἀπολεῖ: prolepsis.
46 δεῖσάς μη ὦ πρῶτος παραδράμῃ,
afraid that he (himself) would
not be the first to get in.
49 αὐτός, alone, a frequent use;
cf. I, 8, 44.
50 αὐτόθι ἵτως, the rim of his
shield. αὐτόθι may be taken with
ἵτως ἵτως, or directly with ἐπιλα-
μβάνεται (catches hold of him by
his shield). ἵτως is a poetical word.
52 ἀντετοιχοῦτο ἀρετῆς: cf. II, 1, 50.
ἀρετή is here reputation for
valor.
54 ἀπαξ: cf. I, 9, 34.
55 δεινόν: Xen. was not lacking in
humanity.
56 ῥήπτουσι ... ἑπικατερρύπτουν:
ote the durative tenses and the
exact use of the preps.
58 στολῆν ... καλὴν: cf. the note
on I, 2, 158.
60 φύσιν ... φερόμενοι: cf. II, 4,
105, and the note.
64 ἄν: gen. by attraction; the
antecedent would have been
partitive.
ἀλκιμώτατοι: for the adj., cf. c. 3.
17, and the note.
65 εἰς χείρας ᾤσαν: cf. I, 2, 152,
although the sense differs.
Book IV, Chap. VII

18 ἰχθον δὲ καὶ κυμίδας καὶ κράνη καὶ παρὰ τὴν ζώην μαχαίριον ὄσον ἕνηλην Δακονικήν, δὲ ἑσφατόν ὃν κρατεῖν δύναντο, καὶ ἀποτέμνοντες ἄν τὰς κεφαλὰς ἑχοντες ἐπορεύοντο, καὶ ἤδου καὶ ἑχόρευον ὅποτε οἱ πολέμῳ αὐτοῖς ὄψεσθαι ἐμέλλον. ἰχθον δὲ καὶ δόμη ἦς 70

19 ἐπετεκαίδεκα πήχεων μὲν λάγχην ἐχον. οὕτω ἐνέμενον ἐν τοῖς πολέμσαις. ἐπεὶ δὲ παρελθοῦν οἱ Ἔλληνες, ἐποντὸν ἄεὶ μαχοῦμενοι. ἠκοῦν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτίθεα ἐν τούτοις ἀνακεκομμένοι ἦσαν· ὅστε μηδὲν λαμβάνειν αὐτοθέν τοῦ Ἐλλήνας, ἀλλὰ διετράφησαν τοῖς κτήσεων ὃ ἐκ τῶν Ταχῶν 75 ἔλαβον. ἐκ τούτων οἱ Ἐλλήνες ἄφικοντο ἐπὶ Αρπασον ποταμοῦ, εὐρός τεττάρων πλέθρων. ἐντεύθεν ἐπορεύθησαν διὰ Σκυθικῶν σταθμοὺς τέτταρας παρασάγγας ἐκεῖσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἐμείναν ἡμέρας τρεῖς καὶ ἐπεστίσαντο.

19 ἐντεύθεν διήλθον σταθμοὺς τέτταρας παρασάγγας ἐκεῖσι πρὸς 80 πόλιν μεγαλὴν καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῦ Ἐλληνικῆν ἴσχυρον πέμπει, ὅπως 20 διὰ τῆς ἐαυτῶν πολεµίας χώρας ἅγιοι αὐτοὺς. ἔλθὼν δὲ ἐκεῖνος

66 πτερύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called πτέρυξ (flap), and was usually of leather or felt, at times covered with metal plates.

67 ίσχυρα: acc. by attraction; cf. ἐκτερ βοίν, c. 5. 127.

68 ἐν... ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, would carry them with them as they marched.

70 μελλόν: we should have expected μελλοντικός, but see the note on I, 5, 59.

71 μὲν λάγχην: the Greek spear had a spike (στόραξ, σαυρωτήρ) at

72 μαχοῦμενοι, ready to fight.


75 διετράφησαν: the dependent construction (with ὑπερ) is given up. For the force of διά- cf. διεγέροντα, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

76 Ἀρπασον: of wholly uncertain identification.

83 ἐαυτῶν: gen. after πολεµίας, a somewhat rare use. It is permissible, because πολεµία may easily be felt as a substantive. Cf. τοῦδε ἐκείνου ἐχθέσους, III, 2, 25, and ἐαυτῶν, below I. 86. ἐαυτῶν
λέγει δὴ ἅξει αὐτοὺς πέντε ἥμερῶν εἰς χωρίων ὅθεν ὅψονται
85 θάλατταν· εἰ δὲ μῆ, τεθνάναι ἐπηγγελλατο. καὶ ἤγούμενος
ἐπειδῆ ἐνεβάλλεν εἰς τὴν ἐαυτοῦ πολεμίαν, παρεκκλεόντο ἄθεον
καὶ φθείρεν τὴν χώραν· ὃ καὶ δῆλον ἐγένετο ὅτι τούτον ἔνεκα
ἔθανεν, οὐ τῆς τῶν Ἐλλήνων εὐνοιας. καὶ ἀφικυνόντα τῇ τὸ 21
ὁρος τῇ πέμπτῃ ἡμέρᾳ· ὅμως δὲ τῷ ὁρει ἦν Ἡχὺς. ἐπεὶ δὲ οἱ
90 πρῶτοι ἐγένεντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλῇ ἐγένετο. ἀκούσας 22
δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες φήθησαν ἐμπρόσθεν ἄλλους
ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ ὅπισθεν ἕκ τῆς καιομένης
χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τῇ τινας καὶ
ἐξώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέφρα ἔλαβον δασεῖον
95 βοῶν ὅμοβεία ἄμφι τὰ έκοσιν. ἐπειδῆ δὲ βοὴ πλεῖον τῷ 23
ἐγένετο καὶ ἐγγύτερον καὶ οἱ ἂν ἐπιώντες ἔθεον ὅρμῳ ἐπὶ τοὺς
ἀεὶ βοῶντας καὶ πολλῷ μεῖζον ἐγένετο ἡ βοὴ διὰ πλεῖος
ἐγένεντο, ἐδόκη δὴ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβᾶς ἐφ’ 24
Ιππον καὶ Δύκιον καὶ τοὺς ἅπτεας ἀναλαμβῶν παρεβοήθει· καὶ
100 τάχα δὴ ἀκούσας βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα
καὶ παρεγγυόντων. ἑνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες,
25 καὶ τὰ ὑποζύμια ἡλιάνυτο καὶ οἱ Ἰπποὶ. ἐπεὶ δὲ ἀφίκουσα πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς διακρόνοντες. καὶ ἐξαπίνης ὅτου δὴ πυρεγγυσάντος οἱ στρατιώται φέρουσι λίθους καὶ ποιούσι 105 ἐκ κολονίων μέγαν. ἐνυπάθειαν ἀνετίθεσαν δερμάτων πλήθος ὀμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέφρα, καὶ ὁ ἤγεμον 27 αὐτῶς τε κατέτεμεν τὰ γέφρα καὶ τοὺς ἅλλους διεκελεύετο. μετὰ ταύτα τὸν ἤγεμόνα οἱ Ἔλληνες ἀποτέμησαν δώρα δόντες ἀπὸ κοινοῦ Ἰπποῦ καὶ φίλην ἀργυρὰν καὶ σκευήν Περσικήν καὶ 110 δαμακουσάν δέκα· ἔτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κἂν πάντα δὲ δεξιὰς αὐτῶς οὐ σκηνήσοντο καὶ τὴν ὄδον ἦν πορεύοντα εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, φύκετο τῆς νυκτὸς ἀπιῶν.

1 VIII. Ἐνεύθεν δὲ ἐπορεύθησαν οἱ Ἐλληνες διὰ Μακρώνων σταθμοῦς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκουσα ἐπὶ τὸν ποταμὸν δὲ ὄριος τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκύθων 2 νόν. ἔλθον δὲ ὑπὲρ δεξιῶν χωρίων οἶνον χαλεπότατον καὶ ἐξ

109 ἡλιάνυτο, were hurried on.
104 δακτυλίους: how different from δακτυλίας? This emotional outburst needs no apology; cf. the note on I, 3, 9.

113 σκηνήσοντο ... πορεύονται: for the rel. clause of purpose, cf. I, 3, 70, and the note.
114 φύκετο ... ἀπιῶν: cf. II, 5, 105, and the note.

CHAPTER VIII

3 τὴν τῶν ... τὴν τῶν: χώρας easily supplies itself.
4 ὑπὲρ δεξιῶν, above them on the right; cf. ὑπερδεξίων, III, 4, 153. Both are more descriptive than the simple ἐν δεξίᾳ (cf. ἐξ ἄριστεράς) or ἐν δεξιᾷ (I, 5, 2). The tense of ἔλθον suggests that χωρίων means, not position, but continuous country.

οἶνον χαλεπότατον: οἶνον is used with the superlative, as are ἄριστος and
άριστεράς ἄλλον ποταμόν, εἰς δὲν ἐνεβαλλεν ὁ ὀρίζων, δι' οὖ ἔδει διαβῆναι. ἦν δὲ οὕτως δασὺς δένδρας παχέσι μὲν οὖ, πικνοῖς δὲ.

ταύτ' ἔπει προσήλθον οἳ Ἐλληνες ἐκοπτοῦν, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἔξελθεν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα και λόγχας καὶ τριχύνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως 10 παρατεταγμένοι ἤσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τῶν ποταμῶν ἔμπριπτον. ἐξικευόντο γὰρ οὖν' ἐξιλαπτον οὐδέν.

Ἐνθα δὴ προσέρχεται Ἐνοπόμοι τῶν πελτάστων ἀνὴρ 14 Ἀϑήνηνα φάσκον δεδουλευκέναι, λέγων ὅτι γυναικὸς τὴν φωνήν τῶν ἀνθρώπων. καὶ οἴμαι, ἐφή, ἐμὴν ταύτην πατρίδα εἰναί. 15 καὶ εἰ μὴ τι κολύει ἐθέλω αὐτοίς διαλεχθῆναι. 'Ἀλλ' οὐδέν 5 κολύει, ἐφη, ἀλλὰ διαλέγοι καὶ μᾶθε πρὸτος τίνες εἰσίν. οἱ δ' εἴτεν ἐρωτήσαντοι δὲν Ἐλληνες. 'Ερώτα τολμῶν, ἐφη, αὐτοὺς τὶ ἀντιτετάχαται καὶ χρῆσον ἡμῖν πολέμιοι εἰναί. οἱ 6 δ' ἀπεκρίναντο "Οτι υμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. 20 λέγειν ἐκέλευν ὁ στρατηγὸς ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἐλλάδα, καὶ ἐπὶ θάλασσαν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖνοι εἰ δοίειν ἄν ἦν

ως (cf. I, 1, 22, and the note), but it is much less common.
5 ἐνεβαλλεν: cf. I, 2, 45.
6 ὀρίζων, the boundary stream.
6 δασὺς, thickly bordered with;
7 σπεύδον: we have the form δένδρος in c. 7. 41.
7 ἐκοπτοῦν: the reason is given by σπεύδοντες; cf. συνεκοπτοῦν, below l. 28.
9 τριχύνους: i.e. woven of (goat's) hair.
κατ' ἀντιπέραν: cf. κατ' ἀντιπέρας,
13 Ἀθήνη: locative; see G. 296; H. 220; B. 76 note.
14 ἐνεβαλλεν: declaring, not alleging.
The forms of φημι, save in the indic., are indeterminate, and may be either pres. or aor. When a pres. is desired, forms of φακω are freely used without appreciable difference of meaning.
14 ταύτην: sc. χώραν. This is subj., patrida pred. Note the transition to direct speech.
17 ἐρωτήσαντος: sc. abroτ.
17: introducing direct speech; cf. I, 8, 36.
20 λέγειν ἐκέλευν: asyndeton is common in dialogue.
21 ἐπὶ θάλασσαν: the chiastic order strongly emphasizes these words.
22 ἐστιν ἄν: potential opt. in an inuir. ques. cf. I, 7, 11.
τούτων τα πιστά. οἱ δὲ ἐφασαν καὶ δοῦναι καὶ λαβεῖν εὖθελειν. εὑτεύθεν διδάσασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἐλλησιοί τοῖς λόγοις εἰκείοις Ἐλλησικῆν· ταῦτα γὰρ ἐφασαν 25 πιστὰ εἶναι· ταύτα δὲ ἐπεμαρτύραντο.

Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξεκοπών τὴν τε ὁδὸν ὀδοντόλοιν ὡς διαβιβάσοντες εἰς μέσοις ἀναμεμειγμένοι τοῖς Ἐλλησιοί, καὶ ἀγοράν ὅπως ἐδύναντο παρεῖχον, καὶ παρῆγαγον ἐν τρισῶν ἡμέραις ἄνω ἐπὶ τὰ Κόλχαι δρια 30 κατέστησασιν τοῖς Ἐλλησιοί. ἐνταῦθα ἦν ὁρὸς μέγας· καὶ ἐπὶ τούτῳ οἱ Κόλχαι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἐλλησιοί ἀντιπαρετάξατο φαλαγγα, ὡς οὕτως ἀξιότερες πρὸς τὸ ὁρὸς· ἐπειτα δὲ ἐδοξεῖ τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν ὅπως ὁς κάλλιστα ἄγωνονται.

35 ἔλεξεν οὖν Ξενοφόντων ὅτι δοκολὶ παύσασιν τὴν φαλαγγά λόχους ὀρθὸς ποιήσαι· ἢ μὲν γὰρ φαλαγξ διασταθήσεται εὐθὺς· τῇ μὲν γὰρ ἄνωδον τῇ δὲ εὐθῷ εὐθότους τὸ ὁρὸς· καὶ εὐθύς τούτῳ ἄθυμιαι ποιήσει ὅταν τεταγμένοι εἰς φαλαγγὰς ταύτην διεσπαρμένην ὁρόσων. ἐπειτα ἄν μὲν ἐπὶ πολλῶν τεταγμένοι 40 προσάγωμεν, περιτεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περίττοις χρήσονται διτι ἄν δουλεύονται· ἐδώ δὲ ἐπὶ ὀλίγων τεταγμένοι ὠμεν, οὕτως ἄν εἰς βαμαστῶν εἰ διακοπεῖ ἡμῶν ἡ φαλαγξ ὑπὸ ἄθρων καὶ βελῶν καὶ ἀνθρώπου πολλῶν ἐμπεσόντων· εἰ δὲ τῇ τούτῳ ἔσται, τῇ φαλαγγῇ κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὁρθὸν 45

23 τὰ πιστά, the (proper) pledges.
30 διαβιβάσοντες: with this vb. the contracted fut. is commoner.
33 ἀντιπαρετάξαντο φαλάγγα: the acc. is an extension of the inner obj.; below, l. 39, we have εἰς φαλάγγα.
34 βουλεύσασθαι συλλεγών, to come together and consult. Note the dat., συλλεγών; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.
35 δὲ ὡς ... ἄγωνονται: obj. clause, although the interrog. tone is clear.
37 λόχους ὀρθῶν: cf. c. 2. 46, and the note.
38 διασταθήσεται: cf. III, 4, 80. Note again the shift to direct speech.
40 ἐπὶ πολλῶν, many deep. Cf. below, ἐπὶ ὀλίγῶν, few deep.
41 περιτεύσουσιν ἡμῶν: i.e. their line will be longer than ours.
42 διὶ ἄν βουλεύονται: e.g. for a flank attack. For the inner obj. with χρήσονται, cf. I, 3, 93.
44 ἄθρων: the text is uncertain.
τοὺς λόγους ποιησαμένους τοσοῦτον χωρίων κατασχείν διαλείπονται τοῖς λόγοις διὸν ἐξω τοῖς ἐσχάτοις λόγοις γενέσθαι τῶν πολεμίων κεράτων. καὶ οὖτος ἐσόμεθα τῆς τε τῶν πολεμίων φαλαγγος ἐξω οἱ ἐσχάτοι λόγοι, καὶ ὀρθίως ἄγοντες οἱ κράτιστοι 50 ἡμῶν πρῶτοι προσίσω, ἢ τε ἂν εὑοδόν ἢ ταύτη ἐκαστος ἄξει ὁ λόγος. καὶ εἰς τε τὸ διαλέιτον οὐ βάδιον ἔσται τοῖς πολεμίοις 13 εἰσελθεῖν ἐνθεν καὶ ἐνθεν λόγον ὄντων, διακόψαι τε οὐ βάδιον ἔσται λόγον ορθίων προσίσω. ἢν τε τις πιεῖται τῶν λόγων, ὁ πλησίον βοηθήσει. ἡν τε εἰς πη δυνηθῇ τῶν λόγων ἐπὶ τὸ 55 ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μεῖν τῶν πολεμίων.

ταῦται ἔδοξε, καὶ ἔποιον ὀρθίως τοὺς λόγους. Ἀειφόλῳ δὲ ἐν ἄπιών ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἐλεγε τοὺς στρατιώτατος. 'Ἀνδρες, οὐτοὶ εἰσίν οὐς ὀράτε μόνοι ἐτί ἢμῖν ἐμποδίζων τὸ μή ἢδη εἰναι ἐνθα πάλαι σπείδομεν· τούτους ἡν πως δυνώμεθα, καὶ 80 ὀμοιοί δεὶ καταφαγεῖν.

As it stands ἄρθρων (pred. after ἐμποδίζων) is to be taken both with βῆλων and ἀνθρώπων.
60 ταύτη: resuming the rel., as often.
δὲν: intrans.
55 οὔτεις μηκέτι μεῖν: for the double neg., see the note on II, 2, 54.
56 ἐμποδίζων τὸ μὴ . . . εἰναι: for the infin. with τὸ μή after a word of hindering, see G. 1551; Ἡ. 961a; B. 642, 1; 643.
59 πάλαι σπείδομεν, have long been striving—a regular force of the pres. with πάλαι.
60 ὀμοίοι . . . καταφαγεῖν: a proverbial phrase which occurs again in Hell. III, 3, 6. It may be a reminiscence from Homer; see Iliad IV, 35; XXII, 347; XXIV, 212. Compare also Much Ado about Nothing Act IV, sc. 1, I would eat his heart in the market-place.
"Επεί δ' ἐν ταῖς χώραις ἐκαστοὶ ἐγένοντο καὶ τοὺς λόχους ὀρθοὺς ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὑγιοῦκοντα, ὁ δὲ λόχος ἐκαστος σχέδου εἰς τοὺς ἐκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχέδου εἰς ἐξακοσίους ἐκαστους. ἐκ τούτου παρηγγύσαν οἱ στρατηγοὶ εὐχεσθαί· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσσοφος μὲν καὶ Ἐνοφόν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων βάλαγγος ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμοι ως εἴδον αὐτοῖς, ἀντιπαραθέντες οἱ μὲν ἐπὶ τὸ δεξίον οἱ δὲ ἐπὶ τὸ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν βάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδίκῳ πελτασταλ, ἔν ἡρχεν Λειχήνης ὁ Ἀκαρναν, νομίζαντες φεύγειν ἀνακραγόντες ἡθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὅρος ἀναβαλοῦσι· συνεφασίστηκαν δὲ αὐτοῖς καὶ τὸ Ἀρκαδίκῳ ὀπλιτικόν, ἔν ἡρχε Κλεάνθωρ 75 ὁ Ὁρχομένος. οἱ δὲ πολέμοι, ως ἡρξαντο θείν, οὐκέτι ἐστησάν, ἀλλὰ φυγῇ ἀλλὸς ἀλλη ἐτράπετο.

οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τάπιτιθεία πολλὰ ἐχοῦσαι. καὶ τὰ μὲν ἄλλα οὐδὲν δ', τι

61 χώραις, places; cf. κατὰ χώραν, I, 5, 100.
63 ὑγιοῦκοντα ἐκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58 f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

64 τοῖς ἐκατόν: for the art., cf. I, 2, 59, and the note. The company properly numbered 100 men (cf. I, 2, 143, and the note), but this number can hardly have been always maintained.
66 παρηγγύσαν: less common than the equivalent παραγγέλω, but occurring four times in this book.
67 Χειρίσσοφος Ἐνοφόν: they led the columns at the extreme right and left.
70 ἀντιπαραθέντες: for the prep.s, cf. above, l. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.
72 κατὰ τὸ Ἀρκαδικόν, in the Arcadian division. This, it appears, was in the centre.
73 φεύγειν: i.e. τοὺς πολεμοὺς.
75 ὀπλιτικῶν, ὡς: the pl. is justified, since ὀπλιτικῶν = ὀπλίται.
76 ὡς ἡρξαντο: i.e. τὸ πελταστάλ.
79 τὰ μὲν ἄλλα, for the rest (adv. όδεν: sc. ἤ). [acc.]
8, τι καὶ: καὶ may be rendered, at
καὶ ἑδαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτοῖς, καὶ τῶν κηρίων
δοὺς ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγγύνοντο καὶ
ἡμῶν καὶ κἀτῳ διεχόμενας καὶ ὅρθος οὐδεὶς ἔδυνατο ἵστα-
θαι, ἀλλ' οἱ μὲν ὀλγον ἐδηδοκότες σφόδρα μεθύουσιν ἤφεσαν,
οἱ δὲ πολὺ μαυσομένοις, οἱ δὲ καὶ ἀποθνῄσκουσιν. ἦκετιντο δὲ 21
οὗτοι πολλοὶ δοσπερ τροπῆς γεγεννήμενοι, καὶ πολλὴ ἦν ἄθυμα.
τῇ δ' ἕστερα τρόπῳ ἀπέχανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτήν πως ἄραν
ἀνεφάροντο· τρίτη δὲ καὶ τετάρτη ἀνέστατο δοσπερ ἐκ φαρμα-
κοσοσιας.

1 'Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπτά, 22
καὶ ἡλθον ἐπὶ βαλαττὰν εἰς Τραπεζοῦται πόλιν 'Ελληνιδα
οἰκουμένην ἐν τῷ Ἑυξείνῳ Πόντῳ Σινωπέων ἀποκλαύν ἐν τῇ
Κόλχων χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν
ταις τῶν Κόλχων κόμαις· καντεῦθεν ὄρμωμενοι ἐλῆζοντο τῇ 23
Κόλχιδα. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦτουι,
καὶ ἔδεξαντό τε τοὺς 'Ελληνας καὶ ξένα ἐδοσαν βούς καὶ ἄλφια
cal καὶ οἶνον. συνδιεπράπτοντο δὲ καὶ ὑπὲρ τῶν πληΣίων Κόλχων 24
τῶν ἐν τῷ πεδίῳ μάλιστα οἰκοῦντος, καὶ ξένα καὶ παρ' ἐκείνων
ἡλθον βοές.

all. Here it lessens the force of
the vb.; oftener it accentuates it.
καὶ διεχόμενας καὶ ἀποθνῄσκουσιν:
suffered from diarrhoea.
μεθύουσιν . . . ἀποθνῄσκουσιν:
partics., of course, like μαυσο-
μένοις.
ἀνεφάροντο, began to recover
their senses. Note the force of
the prep., and cf. ἀνακεφαλήσαι,
c. 1. 88.
τρίτη δὲ καὶ τετάρτη: in such
phrases in Greek, καὶ is com-
moner than the disjunct. οὐ.
ἀντὶ φαρμακοσοσιάς: the accounts of
modern travelers with reference
to the existence of poisonous
honey in this region tend, for the
most part, to corroborate Xeno-
phon's account. They differ
widely from one another regard-
ing the flower from which the
honey is extracted, and some
hold that it is unwholesome only
if eaten raw. Professor Koch
denies the existence of poison-
ous honey, and thinks the
Greeks must have eaten honey
that was spoiled.
Τραπεζοῦται: here at last we
are on certain ground; this was
the modern Trebizond.
ἔδεξαντο: i. e. into the city.
sυνδιεπράπτοντο: i. e. in con-
junction with the Colchians.
ὡς: i. e. that they should not be
pillaged.
ξένα: in appos. with βοές.
μετὰ δὲ τούτῳ τὴν θυσίαν ἢν ηὔξαντο παρεσκευάζοντο· ἠλθόν δὲ αὐτοῖς ἰκανὸι βῶς ἀποθέουσαι τῷ Διῷ σωτῆρα καὶ τῷ 100 Ἡρακλεῖ ἤγεμόσωνα καὶ τοῖς ἄλλοις θεοῖς τῇ ηὔξαντο. ἔποιήσαν δὲ καὶ ἀγώνα γυμνικὸν ἐν τῷ ὀρεί ἐνθατερ ἑσκήνουν. ἐξέπηκτο δὲ Δρακόντιον Σπαρτιάτην, δὲ ἔφυγε παῦς ἐν οἴκοθεν, παῖδα ἄκων κατακαίνων ξυῆλα πατάξας, δρόμου τῷ ἐπιμεληθῆναι καὶ τοῦ ἀγώνος προστατῆσαι.

26 ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακόντιῷ, καὶ ἤγεσθαι ἐκέλευσον ὅπου τὸν δρόμον πεποιηκὼς ἐκεῖ. ὦ δὲ δεξαμενη ἐστηκὼτες ἐντύχανον Ὀὐτὸς ὁ λόφος, ἐκεί, καλλίστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφοβοι, δυνησθεῖτε παλαίειν ἐν σκληρῷ καὶ δασεὶ ὀὐτὼς; ὥς δὲ ἐπε: 118 Μᾶλλον τι άνάστηται ὁ καταπεσόν. ἡγονίζομεν δὲ παίδες μὲν στάδιον τῶν αἴχμαλωτῶν οἱ πλείστοι, δόλιχον δὲ Κρήται πλείους

99 ηὔξαντο, had vowed. See III, 2, § 9.
103 ἄραθρως: for the cpd., cf. I, 3, 67, and the note on ἄραθρως, I, 1, 41. They are fulfilling an obligation.
101 ἡγεμόσωνα, thank-offerings for guidance. The word occurs here only. ἡγεμός was a standing title of Heracles (e. g. VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.
103 ἐνθετῷ, right where. The force of the enclitic ἐν should always be noted.
104 ἄκων: i. e. he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, i. e. according to the primitive view, to go beyond the range of the ghost of the slain man.

108 δέρματα: the skins of the victims were to serve as prizes (cf. Iliad XXII, 159 f.).
111 Μᾶλλον ... καταπεσόν, so much the worse for him who is thrown—a reply worthy of the Spartan.
112 ἡγονίζομον ... στάδιον: the acc. is cognate (inner obj.). So, too, with πάλην, πυγμή, and παγκράτιον the vb. ἡγονίζομον is to be supplied. With δόλιχον (sc. δρόμου) ἔθεον is expressed, but it is very probable that ἡγονίζομον should be understood there, too, ἔθεον being regarded as a gloss. The στάδιον was the oldest of the Olympic contests, and the victor in this was the Olympic victor for the year. It was a straightforward dash of approximately 200 yards. παιδεῖα: races for boys formed a regular part of Greek athletic contests.
112 αἴχμαλωτῶν οἱ πλείστοι: excused by the fact that there
ἡ ἐξήκοντα, [ἐθεον] πάλην δὲ καὶ πυγμήν καὶ παγκράτιον ἔτεροι, καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἀτε θεωμένοι
115 τῶν ἑταρων πολλὴ φιλουκλία ἐγένετο. ἐθεον δὲ καὶ ἰστόι καὶ 28 ἔδει αὐτοῖς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάτῃ ἀπὸ στρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγεν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἀνω δὲ πρὸς τὸ ἴσχυρὸς ὄρθιον μόνας βάδην ἐκορεύοντο οἱ ἱπποι· ἐνθα πολλὴ κραυγή καὶ γέλως καὶ
120 παρακέλευσις ἐγένετο.

were no Greek boys in the army.
In the great games of Greece only those of genuine Hellenic stock might compete.

Σόλιχον: this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

113 παγκράτιον: a composite contest in which the arts both of the wrestler and the boxer were allowed.

114 κατέβησαν: the technical term for entering the lists (in arenam descendere).

ἀτε: cf. I, 1, 12, and the note.

116 αὐτοῖς: i.e. the horses, obj. of ἀγέν and the accompanying partica. We must understand ἵππας as subj.

117 βωμόν, mound, of earth or turf. Doubtless it was the “altar” on which the victims had been sacrificed.
THE WRESTLERS

(A copy of a Greek work of the fourth century B.C. The original is now in the Uffizi Gallery, Florence, Italy)
BOOK V

1 Ι. ὁ Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαί οἱ Ἑλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἔπει θάλατταν τὴν ἐν τῷ Εὐβείῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθεσαν ἐν θῆκαντο σωτηρία θύσεων ἐνθα πρῶτον εἰς φίλιαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2 Ἐκ δὲ τούτου ἐξευθεῖας ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Δέων Θούριος καὶ ἔλεξεν ὁ δὲ Ἑγὼ μὲν τούτων, ἐφι, δὲ ἀνδρες, ἀπείρηκα ἡδη ἔνσκευαξόμενοι καὶ βαδίζουν καὶ τρέχουν καὶ τὰ ὅπλα φέρουν καὶ ἐν τάξει ἀν καὶ φυλακας φυλάττουτο καὶ μαχάμενοι, ἐπιθυμεῖ δὲ ἡδη παυσάμενος τούτων τῶν πόλων, ἐπεὶ θαλάσσαν ἐχομεν, πλείν τὸ λοιπὸν καὶ ἐκαθεῖλες ἀσπερ ὁδοιοεις ἀφικέσθαι εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθοῦσησαν ὡς εὐ λέγει· καὶ ἄλλος ταῦτα ἔλεγε· καὶ πάντες οἱ παρεῦροντες. ἔπειτα δὲ Χειρίσιφος ἀνέστη καὶ εἶπεν ὁ δὲ Φίλος μοι ἔστιν, δὲ ἀνδρες, Ἀναζήσιος, 15 ναυαρχῶν δὲ καὶ τυγχάνει. ἦν οὖν πέμψει με, οἰομαί ἂν ἐλθείν καὶ τρυπεῖς ἔχων καὶ πλοία τὰ ἡμᾶς ἔξοντα· ὑμεῖς δὲ ἐπερ πλείν βούλεσθε, περιμένετε ἐστι δὲν ἐγὼ ἐλθω· ἡξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἰσθήσαν τε καὶ ἐφησάντα πλείν αὐτὸν ὡς τάχιστα.

5 Μετὰ τούτου Ἐνοθοφῶν ἀνέστη καὶ ἔλεξεν ὁ δὲ. Χειρίσιφος μὲν δὴ ἐπὶ πλοία στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. δοσα μοι οὖν δοκεὶ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν τὰ ἐπιτήδεια δει πορίζεσθαι εἰκεν τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἐστιν ἢκα τοῦ ὀνυσμήθα εὔποροι εἰ μὴ ὅλης τοῖς ἡ 25 δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσαι, ἦν ἀμελῶς τε καὶ ἀφιλάκτως πορεύσῃς ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σοι προνομαίς λαμβάνειν τὰ ἐπιτήδεια, ἀλλως δὲ μὴ πλανασθαι, ως σφέξησαι, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἐδοξε ταῦτα.

8 Ἐτι τούτων ἀκούσατε καὶ τάδε. ἐπὶ λειαν γὰρ οὖν ἐκπο- 30 ρεώσοντα τίνες. οἰομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν

253
μέλλοντα ἔξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἔξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν, εάν τι δέη, κἂν βοηθῆσαι τοσί καιρὸς ἡ, εἰδῶμεν ὅποι δεῖσαι. 85 βοηθεῖν, καὶ εάν τις τῶν ἀπεροτέρων ἐγχειρή τοι, ξυμβουλεύομεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οἷς ἂν ἰσοιν. ἔδοξε καὶ ταῦτα.

'Εννοεῖτε δὲ καὶ τόδε, ἐφι. σχολὴ τοῖς πολεμίοις λήξεσθαι, καὶ δικαιῶν ἡμῖν ἐπιβουλεύονσιν· ἐχομεν γὰρ τὰ ἐκείνων· ὑπερ-κάθυνται δὲ ἡμῶν. φυλακάς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατό-πεδον εἶναι· εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἄν δύναντο ἡμᾶς θηρᾶν ὧν πολέμοι.

'Ετι τοῖνυν τάδε ὀρᾶτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἢξες 11 πλοία Χερισόφος ἄγων ἱκανά, οὐδὲν ἄν ἔδει δυν μέλλω λέγειν· 15 νῦν δὲ ἔπει τούτο ἄδηλον, δοκεῖ μοι περάσθαι πλοία συμπα-ρασκευάζειν καὶ αὐτόθεν. ἢν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθουτεροίς πλευσόμεθα· ἀν δὲ μὴ ἀγη, τοῖς ἐνθάδε χρησό-μεθα. ὅρω δὲ ἐγὼ πλοία πολλάκις παραπλέοντα· εἰ οὖν 11 αἰτησάμενοι παρὰ Τραπεζοντίων μακρὰ πλοία κατάγομεν καὶ 50 φυλάττομεν, τὰ πηδάλια παραλυόμενοι, ἔως ἂν ἱκανὰ τὰ ἄξιοντα γένηται, ἵσως ἂν οὐκ ἀπορήσαμεν κομίδης οἷς δεσμεύτα. ἔδοξε καὶ ταῦτα.

'Εννοήσατε δ', ἐφήν, εἰ εἰκός καὶ τρέψεων ἀπὸ κοινοῦ οἷς ἄν 12 κατάγωμεν δοσὺν ἄν χρόνον ἡμῶν ἔνεκεν μένωςι, καὶ ναῦλον 55 ξυνίθεσαι, ὅπως ὀφελοῦντες καὶ ὀφελώνται. ἔδοξε καὶ ταῦτα.

Δοκεῖ τοῖνυν μοι, ἐφή, ἥν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13 ὡστε ἄρκει τοῖς πλοία, τὰς ὀδοὺς ὑπὸ δυστάρον ἁκούομεν εἶναι τὰς παρὰ θάλατταν οἰκούσις πόλεις ἐπεκλασθαὶ ὀδοποιεῖν· πελ-σονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βουλεῖσθαι ἡμῶν 60 ἀπαλλαγῆμαι.

'Ενταῦθα δὲ ἀνέκραγον ὡς οὐ δεῖ οδοιπορεῖν. δ' δὲ ὡς ἔγιν 14 τὴν ἀφροσύνην αὐτῶν, ἐπευήθησε μὲν οὐδέν, τάς δὲ πόλεις ἐκούσας ἐπείσεν ὀδοποιεῖν, λέγων ὅτι θάττων ἀπαλλάξουμεν, ἥν εὐποροὶ γενώμεται αἱ ὀδοι. ἔλαβον δὲ καὶ πεντήκοντον παρὰ 15 65 τῶν Τραπεζοντίων, ἰ ἐπέστησαν Δέξιππον Δάκωνα περιοίκον. οὗτος ἀμελήσας τοῦ ἐκλέγειν πλοία ἀποδράς ὡς κετο ἢξον τοῦ
Πόντων, ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαιθεν ὑστεροῦν ἐν Θράκη γὰρ παρὰ Σεῦθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ 16 Νυκάνδρου τοῦ Δάκωνος. ἔλαβον δὲ καὶ τριακόντων, ἦ ἐπεστάθη Πολυκράτης ᾿Αθηναίος, ὡς ὡσα λαμβάνοι πλοῖα κατῆγε τὸ ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγώνιμα εἰ τί ἦγον ἔξαιρομενοι φύλακας καθίστασαν, ὡποσ σῶα εἶν, τοῖς δὲ πλοίοις ἔχρησαντο 17 εἰς παραγωγὴν. ἐν φ适当的这个行 δὲ ταῦτα ἦν ἔπληκεν ἔμπειροι οἱ ᾿Ελληνες, καὶ οἱ μὲν ἐλάμβανοι, οἱ δὲ καὶ οὗ. Κλεαίνετο δὲ ἐξαγαγών καὶ τῶν ἐαυτοῦ καὶ ἀλλον λόχων πρὸς χωρίων χαλεπῶν αὐτός τε 75 ἀπέθανε καὶ ἀλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 II. Ἡστελ δὲ τὰ ἐπιτίθεσα οὐκέτι ἦν λαμβάνειν ὡςτε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἤγεμόνας τῶν Τραπεζοῦντων ἔζαγεν εἰς Δρῆλαι τῷ ἡμιοι τοῦ στρατεύματος, τὸ δὲ ἢμοι κατέλιπε φυλάττει τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἂτε ἐκπεπτοκότες ἐκ τῶν οἰκίων, πολλοὶ ἦσαν 5 ἀδρόι καὶ ὑπερεκάθησαν ἐπὶ τῶν ἁκρών. οἱ δὲ Τραπεζοῦντοι ὁπόθεν μὲν τὰ ἐπιτίθεσα ράδιον ἦν λαβεῖν οὐκ ἤγον· φίλοι γὰρ αὐτοῦς ἦσαν· εἰς δὲ τοὺς Δρῆλαις προθύμως ἦγον, ὡς δὲν ἑκάς ἐπασχον, εἰς χωρία τε ὁρεινα καὶ δύσβατα καὶ ἀνθρώπους πολεμικότατος τῶν ἐν τῷ Πόντῳ.

3 Ἡστελ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ ᾿Ελληνες, ὡστε τῶν χωρίων τοῖς Δρῆλαις ἀλώσιμα εἶναι ἐθοκεὶ ἐμπυμπράντες ἀπήσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὡς ἢ βούς ἢ ἄλλο τι κτῆνος τὸ πόρο διαπεφυγὸς. ἐν δὲ ἦν χωρίων μητρόπολει αὐτῶν· εἰς τούτο πάντας ἐξυπερηφανείαν. περὶ δὲ τούτῳ ἦν χαράδρα ἒρυθρώς· 15 βαθεία, καὶ πρόσοδοι χαλεπὰ πρὸς τὸ χωρίον φέοι δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἐξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὅραντες πρόβατα πολλὰ καὶ ἀλλὰ χρήματα προσεβαλλον πρὸς τὸ χωρίον· ἐξυπείπτων δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτίθεσα ἐξωριμημένοι· διὸ ἐγένοντο οἱ διαβάντες πλεοὺς ἢ εἰς χιλίους ἀνθρώπους. ἡστελ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία ἀναβλημένη καὶ σκόλιοται ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις τυχαὶ ἔξυπναι πεποιημέναι, ἀπείνα δὴ ἐπεχειροῦν· οἱ δὲ ἐπέκειντο αὐτοῖς. ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' 25
Anabasis

ἐνὸς ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι πρὸς Ἑνοφώντα. Ὁ δὲ ἤγειτο τοὺς ὀπλίτας. ὁ δὲ ἐξείων λέγει τοῖς ἔστι χωρίον χρημάτων πολλῶν μεστὸν· τούτο οὐτε λαβεῖν δυνάμεθα· ἵνα χρυσὸν γὰρ ἑστὶν· οὕτε ἀπελθεῖν ράδιον· μάχονται γὰρ ἐπέξεληνυθότες καὶ ἡ ἀφοδος χαλεπὴ.

Ἀκούσας ταῦτα ὁ Ἑνοφῶν προσαγαγῶν πρὸς τὴν χαράδραν ὃ τοὺς μὲν ὀπλίτας θέασαι ἐκεῖνους τὰ ὅπλα, αὐτὸς δὲ διαβάζει σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἰς κρείττον ἀπαγαγεῖν καὶ τοὺς διαβεβηκότας ἣ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἂν τοῦ χωρίου. ἔδοξε γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἔλειν δὲ ἃν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον, καὶ ὁ Ἑνοφῶν ξυνεχώρησε τοῖς ἑρῴδις πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν ὅτι μάχῃ μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἐπέστρεψε διὰ-βιβάζοντας τοὺς ὀπλίτας, αὐτὸς δὲ ἔμενεν ἀναχωρίσας ἀπαντας τοὺς πελταστὰς, καὶ οὐδένα εἰς ἀκροβολίζεσθαι. ἔπει δὲ ἢκον 11 οἱ ὀπλίται, ἐκεῖνος τὸν λόχον ἐκαστὸν πούσας τῶν λοχαγῶν ὡς ἂν κράτιστα ὤνται ἀγωνισεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-σίον ἄλληλων οἱ πάντα τῶν χρόνων ἄλληλος περὶ ἀνδραγαθίας ἄντεποιοῦντο· καὶ οἱ μὲν ταῦτα ἐποίουσι· δὲ δὲ τοῖς πελτασταῖς 12 πᾶσι παρήγγειλε διηγυλλωμένους λέναι, ὡς ὡπόταν σημήνη ἀκούστηκαν, καὶ τοὺς τοξοῦσας ἐπεβεβλήσας ἔπει τοῖς νευραῖς, ὡς ὡπόταν σημὴν τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστάς τὰs διεβέρας· καὶ τοὺς ἐπιτηδείους ἐπέµψε τούτων ἐπιµεληθήναι.

50 Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολό-χαγοι καὶ οἱ ἄξιοντες τούτων μὴ χεῖρος εἶναι πάντες παρα-τεταγμένοι ἦσαν, καὶ ἄλληλοι μὲν δὴ χυνεφόροι· μηνοεῖδης γὰρ διὰ τὸ χωρίον ἡ τάξις ἤν· ἐπεὶ δὲ ἐπαινίσαν καὶ ἡ σάλπιγξ 14 ἐφθάνετο, ἀμα τε τῷ Ἐνναλύρῳ ἠλέμναν καὶ ἔθεν δρόμοι οἱ ὀπλίται, καὶ τὰ βέλη ὧν ὡφέρετο, λόγχαι, τοξεῦματα, σφενδόναι, πλείονοι δὲ ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πύρ προσέ-φερον. ὑπὸ δὲ τοῦ πλῆθους τῶν βελῶν ἐλπίσων οἱ πολέμοι 15 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὡστε Ἀγασίας Στυμφάλαιος καταθέμενος τὰ ὅπλα ἐν χιτώνι μόνον ἀνέβη, καὶ ἄλλου εἴλκε, 60 καὶ ἄλλος ἀναβεβήκε, καὶ ἐκάλωκε τὸ χωρίον, ὡς ἐδόκει.
16 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψυλοὶ ἐσδραμόντες ἦρπαζον ὅτι ἐκαστὸς ἐδύνατο· ο ὁ Ἑυνοφῶν στὰς κατὰ τὰς πύλας ὅπόσοις ἐδύνατο κατεκάλυψε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἅλλοι ἐφαύνοντο ἐπὶ ἀκροὶς τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγῆς τε ἐγένετο ἐνδοῦ καὶ ἐφευγον ὡς οἱ μὲν καὶ ἔχοντες δὲ ἐλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὁ ὁδισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἔφοιτον οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τε ἐστὶν ἐνδοῦ καὶ οἱ πολέμιοι πολλοὶ,
18 οἱ παλόνσιν ἐκεδραμηκότες τοὺς ἐνδοῦ ἀνθρώπους. ἐνταῦθα ἀνειπεῖν εἷκελευσε Τολμίδην τὸν κήρυκα λέανε εἰσὶν τὸν βουλὸ- το μενὸν το λαμβάνει. καὶ λεναι πολλοὶ εἶσω, καὶ νικῶσι τοῖς ἐκπίπτονται οἱ εἰσοθούμενοι καὶ κατακλεῖοντι τοὺς πολεμίους
19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρ- πάσθη, καὶ ἔζακομίσαντο οἱ Ἐλληνες· οἱ δὲ ὀπλίται ἐκεῖνο τὰ ὀπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 76
20 τὴν ἄκραν φέρουσαν. ο ὁ Ἑυνοφῶν καὶ οἱ λοχαγοὶ ἐσκότουν εἰ οἶδον τε εἰς τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς, ἀλλὰς δὲ πάνω χαλέπτον ἐδόκει εἶναι ἀπελθεῖν· οὐκοποιμένοι δὲ αὐτῶς ἐδοξον παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
21 Ἰνταῦθα παρεσκευάζοντο τὴν ἁφοδον, καὶ τοὺς μὲν σταυροῖς 80 ἐκαστοῖς τοῖς καθ' αὐτοὺς διήρουσι, καὶ τοὺς ἀχρείους καὶ φορτίῳ ἔχοντας ἔξερεμπόντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλύοντες
22 οἱ λοχαγοὶ οἶλες ἐκαστος ἐπίστευεν· ἐπεὶ δὲ ἡρξαντο ἀποχώρειν, ἐπεξεῖθεν ἐνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κυμίδιας καὶ κράνη Παφλαγονικά, καὶ ἅλλοι ἐπὶ τὰς οἰκίας ἄνεβαινον τὰς 85
23 ἐνθευ καὶ ἔνθευ τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὡστε οὐδὲ διδόκειν ἀσφαλῆς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερο- σας. καὶ γὰρ ἡπλα μεγάλα ἐπερρίπτουν ἀνώθεν, ὡστε χαλέπτον ἦν καὶ μένεις καὶ ἀπείλαι καὶ ἡ υδὲ φοβερὰ ἦν ἐπιούσα.
24 Μακρομένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τῆς αὐτοῖς 90 μηχανὴν σωτηρίας δίδωσιν. ἐξαιφίης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάγαντο. ὡς δ' αὐτὴ ἐμπέπτετον, ἐφευ- 25 γον οἱ ἄπο τῶν ἐν δεξιᾷ οἰκίων. ὡς δ' ἐμαθεν ὁ Ἑυνοφῶν τότε παρά τῆς ὁχῆς, ἐνάππεν ἐκέλευε καὶ τὰς ἐν ἀριστερᾶ οἰκίας, αἰ ἐκλιναί ἤσαν, ὡστε καὶ ταχὺ ἐκαίοντο. ἐφευγον οὖν καὶ οἱ 96
ἀπὸ τούτων τῶν οἰκίων. οἴ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἔλυσον καὶ δῆλοι ἦσαν ὅτι ἐπικείμονται ἐν τῇ ἔξοδῷ τε καὶ καταβάσει. ἐνταῦθα παραγγέλλει φορεῖν ξύλα δοσί ἐτύχον πλω ὑπὲρ τῶν βελῶν εἰς τὸ μέσον έαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἰκανὰ ἦδη ἡν, ἐνήψαν· ἐνῆπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφι ταῦτα ἔχοιεν. οὖτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ έαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ οἱ οἰκίαι καὶ αἱ τύρφεις καὶ τὰ σταυρώματα καὶ τὰλα πάντα πλην τῆς ἀκρας.

105 Τῇ δὲ ὑστεραίᾳ ἀπῆσαν οἱ Ἐλληνες ἔχοντες τὰ ἐπιτήδεια. ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπέζουντα, πραγμάτως γὰρ ἦν καὶ στενῆς, ψυχικῶν ἐποίησαντο καὶ αὖθι Μυσός καὶ τοῦνμα τοῦτο ἔχου τῶν Κρητῶν λαβὼν δέκα ἔμενεν εἰς λασίῳ χωρίῳ καὶ προσεποιήτο τοὺς πολεμίους πειρᾶσθαι λανθα-νεῖ. αἱ δὲ πελταί αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίροντο χαλ-καὶ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα διορὼντες ἐφοβοῦντο ώς ἐνεδραν οὖσαι· ἢ δὲ στρατιά ἐν τούτῳ κατέβαινεν. ἐπεὶ δὲ ἔδοκεν ἡδή ικανὸν ὑπεληθῆναι, τῷ Μυσῷ ἐσήμηνε φεύγειν ἄνα κράτος· καὶ δὲ ἔξαναστάς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν ἀλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τὸ δρόμῳ, ἐκπονοῦσας ἐκ τῆς ὅδου εἰς ύλην κατὰ τὰς νάσας καινούμενοι ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὅδου φεύγουν ἐβοϊ βοηθεῖν· καὶ ἐβοηθησαν αὐτῷ καὶ ἀνέλαβον τετρωμένον. καὶ αὐτῷ ἐπὶ πόδα ἀνεγάφοιβοι βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτεξιόντες τινες τῶν Κρη-τῶν. οὖτως ἄφικοντο ἐπὶ τὸ στρατόπεδον πάντες σώοι δυντε, δυντε.

115 III. Ἕστηκεν δὲ οὗτε Χειρίσοφος ἦκεν οὗτε πλοία ικανὰ ἦν 1 οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδοκεὶ ἀπετένευν. καὶ εἰς μὲν τὰ πλοῖα τοὺς τῇ ἄσθενοντες ἐνεβίβασαν καὶ τοὺς ὑπὲρ τεταράκοντα ἐτή καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα 5 μὴ ἀνάγκη ἦν ἔχειν. καὶ Φιλήσιον καὶ Σοφαγνετὸν τοὺς πρεσβυτάς τῶν στρατηγῶν εἰσεβίβασαν τοὺς ἐκέλευον εἰπ-μελείςβας. οἱ δὲ ἄλλοι ἐπορεύοντο· ἢ δὲ ἄδει φοβοημένη ἦν. 2 καὶ ἄφικοντας πορεύομενοι εἰς Κερασούντα τριτοῖς πολλὶν Ἐλληνίδα ἐπὶ παλάτηΣινωτέων ἄποικον ἐν τῇ Κολχίδι χώρᾳ. 10 ἀνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασεν ὁ σὺν τοῖς ὅπλοις 3
ἐγένετο καὶ ἀριθμός, καὶ ἐγένοντο ὁκτακισχίλιοι καὶ ἐξάκοσιοι. οὕτῳ ἔσώθησαν. οἱ δὲ ἄλλοι ἀπώλουσο ὑπὸ τῶν πολεμίων καὶ χιόνος καὶ εἰ τις νόσῳ.

4 Ὑπετῆ Καλὴ καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυρίων γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἔξειλον καὶ 15 τῇ Ἐφεσίᾳ Ἀρτέμιδι διελαβον οἱ στρατηγοὶ τὸ μέρος ἐκαστὸς φυλάττειν τοὺς θεοῖς: ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιαῖος ἔλαβε. Ἐνοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἔν Δελφοῖς τῶν Ἀθηναίων θησαυροῦ καὶ ἐπέγραψε τὸ τε αὐτοῦ οἶνομα καὶ τὸ Προξένου, δι σὺν Κλεάρ- 20 χω ἀπέθανεν. ξένοις γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτι ἀπῆκε σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοωτοὺς ὁδόν, καταλαμίευσε παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὡς αὐτὸς κινδυνεύσωσ᾽ ἐδοκεῖ ἕναι, καὶ ἐπέστειλεν, ἢ μὲν αὐτὸς σωθῇ, αὑτῷ ἀποδοῦναι. ἢν δὲ τὶ πάθη, ἀναθείναι ποιησά- 25 μενυν τῇ Ἀρτέμιδι δὲ οἴνοι ταιρίαισθαι τῇ θεῇ.

7 Ἐπεεἶδη δ᾽ ἐφευγεν ὁ Ἐνοφῶν, κατοικοῦντος ἦδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Δακεδαμονίων οἰκισθέντως παρὰ τήν Ὑλυμπίαν ἀφικνεῖται Μεγαβύζῳς εἰς Ὑλυμπίαν θεορήσως καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ἐνοφῶν δὲ λαβὼν χορίον 30 ὀνείται τῇ θεῇ ὅπου ἄνειλεν ὁ θεός. ἐτυχεὶ δὲ διαρρέων διὰ τοῦ χωρίου ποταμὸς Ἑλλυνοῦς. καὶ ἐν Ἐφεσίῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Ἑλλυνοῦς ποταμὸς παραρρεῖ. καὶ ἰχθύες τε ἐν ἀμφωτέροις ἔνεισι καὶ κόγχαι. ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ 40 καὶ θηρᾷ πάντων ὅπόσα ἐστὶν ἀγρεύμενα θηρία. ἐποίησε δὲ 35 καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατῶν τὰ ἐκ τοῦ ἱεροῦ ὁραία θυσίαν ἐπολεῖ τῇ θεῷ, καὶ πάντες οἱ πολίται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχοι- τῆς ἐορτῆς. παρείχε δὲ ἡ θεοὶ τοῖς σκηνοῦσιν ἀλφιτά, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυμεμένων ἀπὸ τῆς ἱερᾶς νομῆς λάχους, 40 καὶ τῶν θηρευμένων δὲ. καὶ γὰρ θηρῶν ἐποιοῦντο εἰς τὴν ἐορτὴν οἱ τε Ἐνοφῶντος παιδεῖ καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ δὲ βουλόμενοι καὶ ἄνδρες εὐνεθήρων καὶ ἀνέκδοκε τά μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ εἰ τῆς Ὑλυμπίας, σύνες καὶ δορ- κάδες καὶ ἔλαφοι.
"Εστι δὲ ἡ χώρα ἐκ Δακεδαλμονος εἰς Ὄλυμπιαν πορεύεται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὄλυμπίᾳ Δίως ἱεροῦ. ἔν δὲ ἐν τῷ ἱερῷ χώρρα καὶ λεμών καὶ ὅρη δένδρων μεστά, ἱκανά σὺς καὶ αἴγας καὶ βοῖς τρέφειν καὶ ἰπποὺς, ὡστε καὶ ὁ τῶν εἰς τὴν ἑορτὴν ἱόντων ὑποξύγια εὔωχεροῦσαν. περὶ δὲ αὐτῶν τῶν ναῶν ἀλογονόμενοι δένδρων ἐφυτεύθη δοσα ἐστὶ τρωκτὰ ὁραία. ὁ δὲ ναὸς ὅσος μικρὸς μεγάλῳ τῷ ἐν Ὁ Ἐφέσῳ ἦκασται, καὶ τῷ ἐξανθὲν ἔοικεν ὅσον κυπαρίσσιον χρυσόν ὑπὶ τῷ ἐν Ὁ Ἐφέσῳ. καὶ στήλη ἐστηκε παρὰ τῶν ναῶν γράμματα ἐχοῦσα. ἸΕΡΟΣ Ο ΧΩΡΟΣ

ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΞΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΤΕΤΟΣ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗ ΤΑΤΤΑ ΘΗΘΕΩΙ ΜΕΛΗΣΕΙ.

IV. Ὅκε Κερασοῦντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο 1 οἴπερ καὶ πρόσθεν, οἱ δὲ ἄλοι κατὰ γῆν ἐπορεύοντο. ἐπεὶ δὲ ἦσαν ἐπὶ τῶν Μοσσυνοίκων ὅροις, πέμπουσιν εἰς αὐτοὺς Τιμήσιθεον τὸν Τραπεζοῦντιν πρόεξειν ὑπὸ τῶν Μοσσυνοίκων, 5 ἐροτώντες πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύονται τῆς χώρας. οἱ δὲ εἰποῦν ὅτι οὗ διήσοιες ἐπίστευον γὰρ τῶν χωρίων. ἐντεῦθεν λέγει ο Τιμήσιθεος ὅτι πολέμοι τούτοις εἰσίν; οἱ εἰκ τοῦ ἑπέκεινα. καὶ ἔδοκες καλέσαι ἐκεῖνος, εἰ βουλοῦντο ξυμμαχίαν ποιῆσασθαι. καὶ πεμφθεὶς ο Τιμήσιθεος ἤκειν ἄγων 10 τοὺς ἄρχοντας. ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἐλλήνων καὶ Ἐλεξέ Ξενοφῶν, ἠμήνευε δὲ Τιμήσιθεος. Ὁ ἄνδρας Μοσσυνοικοῦ, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἐλλάδα πεζῷ πλοῖα γὰρ οὐκ ἔχουμεν· καλύνουσι δὲ οὗτοι ἡμᾶς οὐκ ἀκούομεν ὑμῖν πολεμίους 15 εἰναι. εἰ οὖν βούλεσθε, ἐξεστίν υμῖν ἡμᾶς λαβεῖν ξυμμαχίαν καὶ τιμωρήσασθαι εἰ τί ποτε υμᾶς οὗτοι ἡδέσαν, καὶ τὸ λοιπὸν υμῶν ὑπηκούν εἰναι τούτους. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε τὸν εὐθεῖας ἀν ἡ τοιαύτη ὅθεν πάλιν λάβοιτε ξύμμαχον. πρὸς ταῦτα ἀπεκρίνατο ο ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βουλοῦντο 20 ταῦτα καὶ δέχοντο τὴν ξυμμαχίαν. Ἀγετε δὴ, ἐφεις ὁ Ξενοφῶν, τί ἡμῶν δεησεθε χρήσασθαι, ἄν ξύμμαχοι υμῶν γενώμεθα, καὶ
10 ὑμεῖς τι οἷον τε ἐσεσθε ἡμῖν ἐμπράξαι περὶ τῆς διδούν; οὐ δὲ εἰπον ὃτι ἰκανοὶ ἐσμεν εἰς τὴν χώραν εἰςβάλλειν ἐκ τοῦ ἐπὶ βάτερα τὴν τῶν ἡμῖν τε καὶ ἡμῖν πολεμιῶν, καὶ δεύτερο ὑμῖν πέμψαι νᾶς τε καὶ ἄνδρας ἀτίνες ὑμῖν ἐμμαχούνταί τε καὶ 25 τὴν ὀδὸν ἡγήσονταί.
11 Ἐπὶ τούτων πιστὰ δόντες καὶ λαβόντες ὄχοντο. καὶ ἦκον τῇ ὑπεραί ἄγουντες τριακόσια πλοία μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, δῶν οἱ μὲν δύο ἐκβάντες εἰς τὰξιν ἔθεπτο τὰ ὅπλα, 12 ὁ δὲ εἰς ἐμενε. καὶ οἱ μὲν λαβόντες τὰ πλοία ἀπέπλευσαν, οἱ δὲ 30 μένοντες ἔβαταν ὅδε. ἔστησαν ἀνὰ ἐκάτω μάλιστα οἶον χοροὶ ἀντιστοιχοῦντες ἀλλήλους, ἔχουν γέρρα πάντες λευκῶν βοῶν δασεὰ, ἤκασμένα κιττοὶ πετάλω, ἐν δὲ τῇ δεξιᾷ παλτοῦ ὃς ἔσπηξε, ἐμπροσθέν μὲν λάγχην ἔχουν, ὀπισθεν δὲ τοῦ ξύλου.
13 σφαιροεἰδεῖς. χιτωνάκους δὲ ἐνεδιδύκεσαν ὑπὲρ γονάτων, πάχος 35 ὁς λινοῦ στραματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτων οἶαπερ τὰ Παφλαγονικά, κρωβύλου ἔχοντα κατὰ μέσον, ἐγγύ- 14 τα τιαροεἰδῆ. ἔχουν δὲ καὶ σαγάρες σιδηρᾶς. ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι ἄπαντες ἐπορεύοντο ἁδοντε 15 ἐν μυθῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὀπλῶν 40 τῶν Ἐλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμιοὺς ἐπὶ χωρίον δὲ ἐδόκει ἐπιμαχάσεται εἶναι.
16 Ὁικεῖο τὸ τούτῳ πρὸ τῆς πόλεως τῆς Μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνολκῶν. καὶ περὶ τούτου ὁ πόλεμος ἦν. οἱ γὰρ ἄει τούτῃ ἔχοντες ἐδόκουν 45 ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνολκῶν, καὶ ἐφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινῶν δὲ καταλαβόντας πλεονεκτεῖν.
17 Ἐπινόετο δ' αὐτοῖς καὶ τῶν Ἐλλήνων τινῶς, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἔνεκεν. οἱ δὲ πολέμιοι προσιδοῦνε ὑπὸ μὲν ἡσύχαζον ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίον, ἐκδραμόντες 50 τρέπονται αὐτοῖς, καὶ ἀπέκτειναν συχνοίς τῶν βαρβάρων καὶ τῶν εὐφναβάντων Ἐλλήνων τινῶς, καὶ ἐδίοκον μέχρι οὐ εἶδον 18 τοὺς Ἐλλήνας βοηθοῦντας. εἶτα δὲ ἀποτατόμονεν ὄχοντο, καὶ ἀποτεμόνες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἐλλησι 25 καὶ τοῖς ἔαυτών πολεμιοὺς, καὶ ἀμα ἐχάρευον νόμῳ τινὶ ἔδοντες. 55 οἱ δὲ Ἐλληνες μᾶλα ἤχθουσιν οτι τοὺς τοις πολεμιοὺς ἐπετοιχι
κεσαν θρασυτέρους καὶ ὁτι οἱ ἐξελθόντες Ἔλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μᾶλα ὄντες συναε. Ὁ οὖτω πρόσθεν ἐπετοίκησαν ἐν τῇ στρατείᾳ.

60 Ἐνεοφών ἐν ἡγαλέσας τοὺς Ἔλληνας ἐπεν. Ἦν ἀνάρες 19 στρατιώται, μηδὲν ἁθυμίας ἐνέκα τῶν γεγενημένων· ἵστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20 γὰρ ἐπιστασθεὶς ὅτι οἱ μέλλοντες ἡμῖν ἠγείροντας τῷ ὄντι πολέμοι εἰσιν ὑπὲρ καὶ ἡμᾶς ἀνάγκη. ἔπειτα δὲ καὶ τῶν Ἐλλήνων οἱ ἀμελήσαντες τῆς ἡμῖν ἁμαρτε πάλιν καὶ ἰκανοὶ ἀγιάζοντες ἐναι ἔν τοῖς ἐπιστασθεὶς ἐπέφευγον· διότι ὅσιοι ἤττον τῆς ἡμετέρας τάξεως ἀπολείψανται. ἀλλ' ἡμᾶς δὲ παρασκευάζεσθαι ὅτι καὶ τοῖς βίλλοις ὅσιοι τῶν 21 βαρβάρων δέχετε κρείττους αὐτῶν εἰναι καὶ τοῖς πολεμίους ἡμᾶς ὑπενθεὶς ὅτι οὐχ ὁμολοὺς ἀναδρασί μαχούνται νῦν τε καὶ ὅτε τοῖς ἀπάτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἠμέραν οὐτῶς ἔμειναν· τῇ δὲ ὀστεράλα 22 θύσαντες ἐπει ἐκαλλιερήσαστο, ἀριστήσαντες, ὁρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐόνυμον κατὰ 75 ταύτα ταξάμενοι ἐπορεύοντο τοὺς τοξώσας μεταξὺ τῶν λόχων ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὄπλων. ἦσαν γὰρ τῶν πολεμίων οἱ εὐζωνοὶ κατατρέχοντες τοὺς λῆθοις 23 ἐβαλλον. τοὺτοις ἀνέστηλλον οἱ τοξώτας καὶ πελτασταί. οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χώριον ἀφ' ὁδ' τῇ 80 προτεραλα τοις βάρβαροι ἐτρέφθησαν καὶ οἱ εὖν αὐτοῖς· ἐναυθὰ γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελτασταίς 24 ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὄπλιται, ἐτρέποντο. καὶ οἱ μὲν πελτασταί εὐθὺς εἶποντο διὰ ἐκβολής ἄνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλίται ἐν τὰξι εἴποντο. 85 ἑπεῖ δὲ ἄνω ἦσαν πρὸς ταῖς Μητρόπολεως οἰκίαις, ἐναυθὰ οἱ 25 πολέμιοι ὁμοῦ δὴ πάντες γεγομένων ἐμάχοντο καὶ ἐξηκοντίζον τοῖς παλτοῖς, καὶ ἅλλα δόρατα ἔχοντες παχέα μακρὰ, δόσα ἄνιθρ ἃν φερότα μόλις, τοῦτος ἐτερορών ἀμύνασθαι ἐκ χειρὸς. ἑπεῖ 28 δὲ οὐχ ὑφίεντο οἱ Ἐλληνες, ἀλλὰ ὁμοῦ ἐχώρουν, ἐφευγον οἱ 90 βάρβαροι καὶ ἐντεύθεν λείποντες ἀπαντεῖ τὸ χώριον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυν τῷ ἐπὶ ἄκρου φυκοδομημένῳ, ἰδίᾳ τρέ-
φονεὶ πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ἦθελεν ἐξελθεῖν, οὐδὲ ο ἐν τῷ πρότερον αἱρεθέντι χωρὶς, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνους κατεκοῦσαν.

27 Οἱ δὲ ᾠΔηνεὶς διαρπᾶστες τὰ χωρὶς ηὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων, νενεμένων πατρίδως, ὡς ἐφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον οὗτον ξὺν τῇ καλάμῃ ἀποκειμένον. Ὑσαν δὲ ἥξειν αἱ πλεῖστα. καὶ δελφίνων τεμάχη ἐν ἀμφορεύσιν ηὗρισκετο τεταρκευμένα καὶ στέαρ ἐν τεύχει τῶν δελφίνων, δὲ ἐχρώντο οἱ Μοσσύνοικοι καθάπερ οἱ ᾠΔηνεὶς τῷ ἔλαφῳ κάρνα 100 δὲ ἐπὶ τῶν ἁγνοχνων ἢ πολλὰ τὰ πλατά τὰ ὑπάρχοντα διαφυγήν οὐδεμίαν. τούτῳ καὶ πλεῖστῳ σῖτῳ ἐχρώντω ἐψοντες καὶ ἄρτους ὑποτέντες, οἷονος δὲ ηὗρισκετο δὲ ἀκράτους μὲν ὡς ἐψαλντε εἰναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε καὶ ἤδυς.

30 Οἱ μὲν δὲ ᾠΔηνεὶς ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ἐμμαχῆσαι τῶν Μοσσυνολικῶν. ὅποια δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ἔστω τοῖς πολεμίοις ὑπάρχοντας, τὰ ἐπιπροσδότατα οἴ μὲν ἔλευθον, οἳ δὲ ἐκόντες προσεχόρουν. τὰ δὲ πλείστα τοιάδε ἡν τῶν χωρίων. ἀπείχον αἱ πόλεις ἀπ' ἄλληλον στάδια ὑγδοήκοντα, αἰ δὲ πλέον αἵ δὲ μεῖν. ἀναβοῦσιν δὲ ἄλληλον ἐνυήκουν εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. οὕτως ὡθήλη τε καὶ κοίλη ἡ χώρα ἢν.

32 ἐπεὶ δὲ πορεύομεν ἐν τοῖς φύλοις ἦσαν, ἐπεδεικνύον αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτοῖς, τεθραμμένους καρυὸς ἐφθοῖς, ἀπαλοῖς καὶ λευκοῖς σφόδρα καὶ οὐ πολλοῦ δέοντας ἵσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῦν καὶ τὰ ἐμ-

33 προσθεν πάντα ἐστηγμένους ἀνθέμια. ἐξήτων δὲ καὶ ταῖς ἐταῖραις ἃς ἦγον οἱ ᾠΔηνεὶς, ἐμφανῶς ἑνγυγὸν ἐθελοντος νόμος γὰρ ἡν ὑστοὶ σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἰ 120 γυναῖκες. τοῦτοις ἔλεγον οἱ στρατευόμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστου τῶν ᾠΔηνεικῶν νόμων κεχωρισμένους. ἐν τῇ γὰρ ὄχλῳ ὄντες ἐπολοῦν ἀπερ ἄν ἀνθρωποί ἐν ἐρημίᾳ ποιήσεωι, μόνοι τε ὄντες ὄμοις ἐπραττοῦ ἀπερ ἄν μετ' ἄλλων ὄντες, διελεύσαντο τα αὐτοῖς καὶ ἐγέλαοι ἐφ' ἐαυτοῖς καὶ ἀρχοῦντα 125 ἐφιστάμενοι ὅποιν τοῦχοιεν ὄσπερ ἄλλοις ἐπιδεικνύμενοι.
V. Διὰ ταύτης τῆς χώρας οἱ "Ελληνες, διὰ τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμοὺς, καὶ ἀφικνοῦνται εἰς Χάλυβας. οὗτοι ὀλίγοι τε ἦσαν καὶ ὦπ'κουσι τῶν Μοσσυνολκών, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. 5 ἐντεύθεν ἀφικνοῦνται εἰς Τιβαρνηνοῦ. ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία ἔχει ἐπὶ θαλάσσα ἥττων ἐρμώνα. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιάν ὀνηθήνας τι, καὶ τὰ ἕξιν ἀ ἤκε παρὰ Τιβαρηνών οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες ἑστε βουλεύσαντο ἐθύνοντο. καὶ πολλὰ καταθυσάμνων τέλος ἀπεδείξαντο οἱ μᾶς-τεις πάντες γνώμην ὅτι οὐδαμῇ προσώπῳ οἱ θεοὶ τῶν πόλεων. ἐντεύθεν δὴ τὰ ἕξιν ἐδέχεντο, καὶ ὁς δὲ χωρία πορεύμενοι δύω ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἐλληνίδα, Σιμωπέων ἀποικιά, οὗτοι δὲ ἐν τῇ Τιβαρηνών χώρᾳ. 10

15 [Μέχρι ἑμείναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπᾶς ἐποίησαν κατὰ θεῶν ἐκαστὸν τῶν Ἐλλήνων καὶ ἀγώνων γυμνοίς. τὰ δὲ ἐπιτίθεντο θάμβαντο τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δὲ ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἁγοράν, οὐδὲ εἰς τὸ τείχος τοὺς ἀσθενοῦντας ἐδέχοντο. Εὐν τούτῳ ἔρχονται ἐκ Σινώπης πρόσβεις, φοβοῦμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, ἢ γὰρ ἐκείνων καὶ φόρον ἐκείνων ἐφεροῦν, καὶ περὶ τῆς χώρας, ὅτι ἦκουν δρουμένην. καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγορεῖ δὲ Ἔκατώμως δεινὸς νομίζομεν εἶναι λέγειν. εἴπερνει ἡμᾶς, δὲ ἀνδρὶς στρα-8 τιώται, ἡ τῶν Σινώπεων πόλεως ἐπαινεύοντας τε ἡμᾶς ὅτι νικάτε Ελληνες οὗτες βασπόρους, ἔπειτα δὲ καὶ ξυτιζοθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὅτι ἡμεῖς ἠκουσάμεν, πραγμάτων σεσωμένοι πάρεστε. ἄξιούμενε δὲ Ἐλληνες οὗτες καὶ αὐτὸς ὑφ' ὑμῶν ὡν Ἐλλήνων ἁγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν. 25
οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πόστωτε ὑπήρξαμεν κακῶς ποιοῦντες.

10 Κοτυρρίται δὲ οὕτω εἰσὶ μὲν ἡμέτεροι ἀποκοιμάτωτε, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμόν ἡμῖν φέρουσιν οὕτω τεταγμένον καὶ Κερασοῦντοι καὶ Τραπεζοῦντοι· ὃστε δὲ τι ἀν τούτοις κακόν ποιήσητε ἡ Σινο- 40

11 πέων πόλις νομίζει πάρχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βλα παρεκπληθότας ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων βλα λαμβάνειν δὲν ἂν δέησθε οὐ πείθοντας· ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορυ- λαν καὶ Παφλαγόνας καὶ ἄλλον ὄντων ἄν δυνάμεθα φίλον ὅσ ποιεῖσθαι.

13 Πρὸς ταῦτα ἀναστὰς Ἐνοφόν πάντων ἐπέπε. Ὁ μείρε δὲ, ὃ ἀνδρεῖς Σινωπεῖσις, ἱκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνατὸν ἁμα τε χρήματα

14 ἄγειν καὶ φέρειν καὶ τοὺς πολεμίους μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50 τὰς Ἐλλήναδας πόλεις ἠλθόμενεν, εὖ Τραπεζοῦντι μέν, παρεῖχον γὰρ ἡμῖν ἀγοράν, ἀνοίμηνοι εἰχόμεν τὰ ἐπίτηδεα, καὶ ἀνθ' ὄν ἐτήσιον ἡμᾶς καὶ ἄνω ἔσσηκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτοῖς, καὶ εἰ τοὺς αὐτοῖς φίλον ἦν τῶν βαρβάρων, τοῦτον ἀπειδήμεθα· τούς δὲ πολεμίους αὐτῶν ἐφ' οὐδ' αὐτοὶ ἡγοῦντο κακῶς ἐποιοῦμεν 55

15 δόσεν ἐδυνάμεθα. ἔρωτάτη δὲ αὐτοῖς ὤπλων τινῶν ἡμῶν ἐτυχόν· πάρεισι γὰρ ἐνθάδε οὗτοι ἡγομένοις διὰ φίλιαν ἡ πόλις ἑυνέ- 16 πεμψαν. ὣς τοὺς δ' ἀν ἐδόθησεν ἀγορὰν μὴ ἐχόμεν, καὶ τε εἰς βαρβαρόν γῆν ἀν τε εἰς Ἐλλήναδα, οὐχ ὄβρει ἀλλὰ ἀνάγκη

17 λαμβάνομεν τὰ ἐπίτηδεα. καὶ Καρδούχως καὶ Ταύχως καὶ ὁ Ἀλαδαλοῦς καὶ παῖσιν οὐρά ὑπηκόους ὄντας δύμως καὶ μάλα φοβηροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ- 18 βάνειν τὰ ἐπίτηδεα, ἐπεὶ ἀγορὰν οὐ παρεῖχον. Μάκρονας δὲ καλπαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἶναν ἐδύναμον παρεῖχον, φί- λους τε ἐνομίζομεν εἶναι καὶ βλα οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 65

19 Κοτυρρίται δὲ, οὗτοι ὑμετέροις φατε εἶναι, εἰ τε αὐτῶν εἰλή- φαμεν, αὐτοί αὐτοῖς εἰσών· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὕτε εἰσώ εἰδέχοντο οὕτε ἔξω ἀγορὰν ἐπεμπότο· ἦταντο δὲ τὸν παρ' ὑμῶν ἀρμοτήτῃ τούτων αὐτῶν 20 εἶναι. δ' ἐδέ λέγεις βλα παρεκπληθότας σκηνοῦν, ἡμεῖς ἠξιοῦμεν 70
τούς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφηγον τὰς πύλας, θῇ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βλέπον ἐποίησαμεν, σκηνοῦσι δὲ ἐν ταῖς στέγαις οἱ κάμνοντες τὰ αὐτῶν δαπανώντες, καὶ τὰς πύλας φρουροῦμεν, 75 ὅπως μὴ ἔπι τῷ ὑμετέρῳ ἀρμοστῇ διαν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἕκομισασθαί ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὀράτε, 21 σκηνοῦμεν ὕπαλθροι ἐν τῇ τάξει, παρεσκευασμένοι, ἀν μὲν τις εὐ ποιῇ, ἀντεντοιείν, ἄν δὲ κακὸς, ἄλεξασθαι.

"Α δὲ ἡπείλησας ὅσ ἦν ύμῖν δοκῇ Κορίλαν καὶ Παφλαγόνας ἑυμμάχους ποιήσεσθε ἐφ' ἡμῖν, ἥμεις δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσωμεν καὶ ἀμφότεροι· ἦδη γὰρ καὶ ἄλλοις πολλαπλασίας ὑμῶν ἐπολεμήσαμεν. δὲ δοκῇ ἡμῖν καὶ φίλοι ποιεῖσθαι τὸν Παφλαγόνα — ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας 23 πόλεως καὶ χωρίων τῶν ἐπιδαλαττῶν— περασοῦμεθα ξυμβάς πράττοντες αὐτῷ δὲν ἐπιθυμεῖ φίλοι γλυκεῖσθαι.

"Ἐκ τούτου μάλα μὲν δήλοι ἦσαν οἱ ξυμπρέσβεις τὸν Εκατω- 24 νύμφα καλεπάντοντες τοὺς εἰρημένους, παρελθὼν δὲ αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἦκοιεν ἑκάτης ἐπιδεξόντες ὅτι φίλοι εἰσι. καὶ ξενοῦσι, ἢ μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, 90 εκεὶ δεξόμεθα, νῦν δὲ τοὺς ἑνάδε κελεύσομεν διδόναι δὲ δύνασθαί· ὅρῳμεν γὰρ πάντα ἀληθὴ δυτα δὲ λέγετε. ἐκ τούτου ξένια τε 25 ἐπεμπτού οἱ Κοτυγρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλὰ τε καὶ φιλικὰ διελέγοντο τά τε ἀλλὰ καὶ περὶ τῆς λοιπῆς πορείας 95 ἀνεπυθόνοντο δὲν ἐκάτεροι ἐδέντο.

VI. Ταύτῃ μὲν τῇ ἡμέρᾳ τούτῳ τὸ τέλος ἐγένετο. τῇ δὲ 1 ὠστεράλα ξυνελέξαν οἱ στρατηγοὶ τοὺς στρατιῶτας. καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. εἰτε γὰρ πεζῇ δέου πορεύεσθαι, χρήσιμοι δὲν ἐδό- 5 κουν εἶναι οἱ Σινωπείς· ἐμπεποίτευορ γὰρ ἦσαν τῆς Παφλαγούνας· εἰτε κατὰ θαλατταν, προσδείν ἐδόκει Σινωπέων· μόνοι γὰρ δὲν ἐδόκουν ἴκανοι εἶναι πλοία παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ. καλέσαντες οὖν τοὺς πρέσβεις ξυνεβούλευσαν, καὶ ἦσιον ὁ Ἑλλη- 2 νας δυνας Ἑλληνες τούτου πρῶτον καλῶς δέχεσθαι τῷ εὐνοους τε εἰναι καὶ τὰ κάλλιστα ξυμβουλεύειν.
3 'Αναστάς δὲ 'Εκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσωμε, ὅτι οὐχ ὁ τοῖς Ἐλληνι πολεμησάμενοι σφῶν εἶποι, ἀλλὰ διὶ εἶχον τοῖς βαρβάρους φίλους εἶναι τοὺς Ἐλλήνας αἰρήσονται. ἐπεὶ δὲ ξυμβουλεύεις, λείεις ἐκέλευν, ἐπευξάμενος εἰπεν ὄδε. Εἰ μὲν ξυμβουλεύοιμι ἀδιέξοδο τοῖς μοὶ δοκεῖ, πολλὰ μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μὴ, τὰναντία. αὐτὴ γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὑ ξυμβουλεύσας φανῶ, πολλοὶ ἔσονται οἱ ἐπαινοῦντες με, ἂν δὲ κακῶς, πολλοὶ ἔσονται οἱ καταράφων· μενοι. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλεῖον ἔχομεν, ἐὰν κατὰ 20 θαλατταν κομίζῃσθε· ἡμᾶς γὰρ δεῦσε τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆν στελλῆσθε, ἡμᾶς δεῦσε τοὺς μαχομένους εἶναι. δρομὸς δὲ λεκτέα δὲ γαγυόσκε ξυμπερίοι γάρ εἰμι καὶ τῆς χάρας τῆς Παφλαγόνου καὶ τῆς δυνάμεως· ἔχει γάρ ἀμφότερα, καὶ πεδία καλλιστα καὶ ὀρή υψηλότατα. 25
7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὔ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὀδοῦ καθ' ἐκάτερα ἔστιν υψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνω ὀλγοῖ δύναντ' ἃν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἀνθρώποι δύναντ' ἂν διελθεῖν. ταύτα δὲ καὶ δείξαμι ἂν, εἰ μοι τίνα θυσίας ἑωθεὶς 30 ξυμπέμψῃ.
8 Ἐπιστα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππεῖαν ἂν αὐτοῖς οἱ βάρβαροι νομίζουσι κρέατον εἶναι ἀπάσης τῆς βασιλείας ἱππεῖας. καὶ νῦν οὖν οὐ παρεγέγοντο βασιλεῖ καλοῦντι, ἀλλὰ μεῖζον φρονεῖ ὁ ἄρχον αὐτῶν. 35
9 Ἔν δὲ καὶ δυνηθήτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβοῦντες καὶ εν τῷ πεδίῳ κρατήσαι μαχόμενοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλέον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερμόδοντα, εὗρος τριών πλέθρων, διι χαλεπῶν οὔμαι διαβαίνειν ἄλλως τα καὶ πολεμίῳ πολλῶν ἐμπροσθεν 40 ὄστων, πολλῶν δὲ ὄστεσθε ἐπομένων· δεύτερον δὲ Ἰριν, τρίπλεθρων ὀστὰτως· τρίτον δὲ Ἀλυν, οὐ μεῖον δυοῦν στάδιων, διι οὐκ ἂν δύνασθε ἀνεν πλοίων διαβήσαι· πλοῖα δὲ τὰς ἔσται ὁ παρέχων; ὡς δ' αὐτῶς καὶ ὁ Παρθένος ἐβατος· ἐφ' ἢν ἐξέβουτε ἄν, εἰ τὸν Ἀλυν διαβαίητε.
'Εγὼ μὲν οὖν ό χαλεπὴν υμῖν εἶναι νομίζω τὴν πορείαν ἄλλα 10 παντάπασιν ἀδύνατον. ἀν δὲ πλέοτε, ἐστιν ἐνθένδε μὲν εἰς Σι- νώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν. ἐξ Ἡρα- κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία πολλὰ γὰρ 50 καὶ πλοία ἐστιν ἐν Ἡρακλείᾳ.

'Εσπε δὲ ταῦτ᾽ ἔλεξεν, οἴ μὲν ὑπόπτευον φίλας ἔνεκα τῆς 11 Κορίλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἴ δὲ καὶ ὥς δώρα ληψόμενον διὰ τὴν χυμβουλήν τιτάνην· οἴ δὲ ὑπόπτευον καὶ τούτου ἔνεκα λέγειν ὡς μὴ πεζῇ ἱοντες τὴν Σινώπεων τι χώρων 55 κακὸν ἐργάζομετο. οἳ δ' οὖν Ἐλληνες ἐψηφίσαντο κατὰ θάλα- ταν τὴν πορείαν ποιεῖσθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν. 60 Ω 12 Σινώπεις, οἷς οὖν ἄνδρες ἔρχονται πορεῖα ἦν ύμεῖς χυμβουλεύετε· οὔτω δὲ ἔχει· εἰ μὲν πλοία ἔσσεσθαι μέλλει ἵκανα ὡς ἀριθμῷ ἕνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς δὲ πλέοιμεν· εἰ δὲ μελλο- 65 μεν οἳ μὲν καταλείψεσθαι οἳ δὲ πλεύσσομαι, οὐκ ἀν ἔμβαλημεν εἰς τὰ πλοία. γυγνόσκομεν γὰρ ὅτι ὅπου μὲν ἀν κρατῶμεν, 13 δυναίμεθα ὁμοὶ καὶ σφέξσαι καὶ τὰ ἑπτάκενα ἐχεῖμε· εἰ δὲ ποι ἣττους τῶν πολεμιών ληφθησόμεθα, εὐδηλῶ δὴ ὅτι ἐν ἄνδραπό- δων χώρᾳ ἐσώμεθα. ἦκούσαντες ταῦτα οἳ Σινώπεις ἐκέλευον 65 πέμπτειν πρόσβεις. καὶ πέμπτους Καλλίαχον Ἀρκάδα καὶ Ἁριστωνα Ἀθηναίον καὶ Σαμπλαὶ Ἀχαίον. καὶ οἳ μὲν φήμοντο.

Εν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὀρῶντε μὲν ὄπλιτας πολικό- 15 χοί τῶν Ἐλλήνων, ὀρῶντε δὲ πελταστῶς πολλοὺς καὶ τοξότας καὶ σφενδονίτας καὶ ἲππεῖς δὲ καὶ μαλὰ ἦδη διὰ τὴν τριβήν 70 ἴκανοι, ὅταν δ' ἐν τῷ Πόντῳ, ἔνθα οὖν ἂν ἂν ἂν ὅλοις χρημά- των τοσὰτη δύναμις παρεσκευάσθη, καλῶν αὐτῷ ἐδόκει εἶναι χώραν καὶ δύναμιν τῇ Ἐλλάδι προσκτήσασθαι πολὺς κατοικί- σαντας. καὶ γενέσθαι δὲ αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ 16 τὸ τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. καὶ 75 ἐπὶ τούτοις ἐθύετο πρὶν τινὶ εἶπεν τῶν στρατιωτῶν Σιλανδί- 80 παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην. ὁ δὲ Σιλανδὸς δεδώς μὴ γενήσαι ταύτα καὶ καταμείνη ποὺ ἦ 17 στρατία, ἐκφέρει εἰς τὸ στράτευμα λόγῳ ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατίαν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ
τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὐς γὰρ παρὰ Κύρου ἔλαβε τρισχίλιον δαρεικοὺς ὅτε τὰς δέκα ἡμέρας ἠλήθευσε θυόμενος Κύρῳ, καὶ διεσεόκει.

19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοὺς μὲν ἑδοκεὶ βελτιστοὺς εἶναι καταμείναι, τοὺς δὲ πολλοῖς οὕ. Τιμασίων δὲ ὁ Δαρδανεύς 85 καὶ Θώραξ ὁ Βοώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἑρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦτο τῇ στρατιᾷ μυθὸν ὡστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πύντῳ· βούλεται γὰρ Ξενοφῶν καὶ ἥμας παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης 90 τῇ στρατιᾷ. Ἀνδρεὶς, νῦν μὲν ὅροις ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλωρ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἰκαὶ ἀπεθάναται ὅνησαί τι τοὺς οἴκους. ἐδὲ βουλευθεὶ τῆς κύκλῳ χώρας περὶ τὸν Πύντον οἰκουμένης ἐκλέξαμενοι ὅτι αὐν βουλήσθης κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἰκαδε, τὸν δὲ ἐθέλοντα μέενιν αὐτοῦ, πλοῖα δὲ 95 ὕμιν πάρεστιν, ὡστε ὅτι ἀν βουλήσθηξε ἐξαίφνης ἀν ἐπιτέσουσι.

21 Ἀκούσαντες ταῦτα οἱ ἐμποροὶ ἀπῆγγελλον ταῖς πόλεσιν· ξυνέσευσε δὲ αὐτοῖς Τιμασίων Δαρδανεύς Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοώτιον ταῦτὰ ἔρουντας. Σινωπεῖς δὲ καὶ Ἑρακλεώτας ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμα- 100 σίων καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλέον ἡ στρατιὰ. ὃ δὲ ἀσμένος ἀκούσας ἐν ἔμπλογγε τῶν στρατιωτῶν ὄντων λέγει τάδε. Οὗ δεὶ προσέχειν μονὴν, ὃ Ἀνδρεῖς, οὐδὲ τῆς Ἑλλάδος οὔδὲν περὶ πλεῖόνοις ποιεῖσθαι.

22 Ἀκούω δὲ τίνως θύεσθαι ἐπὶ τοῦτο οὐδ' ὕμιν λέγοντας. ὑπὶ- 105 σχοῦμαι δὲ ὅμοι, ἀν ἐκπλήθῃ, ἀπὸ νυμφηλίας μισθοφοράν παρέξειν κυβικνήν ἐκάστῳ τοῦ μηνὸς· καὶ ἄξω ὅμοι εἰς τὴν Τρφάδα, ἐνθέν καὶ εἰμὶ φυγᾶς, καὶ ὑπάρχει ὅμοι ἡ ἐμὴ πόλις· ἐκόντες γὰρ μὲ δέξονται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἐνεῖκον πολλὰ χρήματα λήψεσθε. ἐμπείροι δὲ εἰμὶ τῆς Αἰολίδος καὶ τῆς Φρυγίας 110 καὶ τῆς Τρφάδος καὶ τῆς Φαρναβάξου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ἐξεστρατεύσαθι εἰν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδα.

23 Ἀναστάτας αὖθις Θώραξ ὁ Βοώτιος, δὲ περὶ στρατηγίας Ξενο- φῶντι ἐμάχετο, ἐφη, εἰ ἐξέλθως εἰκ τοῦ Πύντου, ἔσεσθαι αὐτοῖς 115
Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα ὦστε ἔξειναι τῷ βουλομένῳ ἑνοικεῖν, τῷ δὲ µὴ βουλομένῳ ἀπιέναι οὐκάδε. γελοιοῦν δὲ εἶναι ἐν τῇ Ἑλλάδι οὐσὶς χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ βαρβάρων μαστεύειν. ἔστε δὲ ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ καὶ ἀπὸ τὸν Τιμασίων ἑπισχυοῦμαι ὑμῖν τὴν μισθοφοράν. ταῦτα δὲ ἔλεγεν εἰδὼς ἡ Τιμασίων οἱ Ἡρακλεώτατοι καὶ οἱ Σινωπεῖς ὑπισχυοῦντο ὅστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσύγη.

Ἀναστὰς δὲ Φιλίσιος καὶ Δύκων οἱ Ἀχαιοὶ ἔλεγον ὅσ δεινόν 27 εἰ ἢ ἢδη µὲν Ξενοφῶντα πεῖθεν τε καταμείνει καὶ θύεσθαι ὑπὲρ τῆς µονῆς, εἰς δὲ τὸ κοινὸν µηδὲν ἀγορεύειν περὶ τούτων.

Ὠστε ἡναγκάσθη ὁ Ξενοφῶν ἀναστήματι καὶ εἰπεῖν τάδε. Ἐγὼ, δὲ ἄνδρες, θύομαι µὲν ὡς ὅρατε ὑπὸσα δύναμαι καὶ ὑπὲρ 28 ὑµῶν καὶ ὑπὲρ ἐµαυτός ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῦν καὶ πράττων ὑποία µέλλει τῶν καλλίστα καὶ ἀριστά 130 ἔσεσθαι καὶ ἐµοὶ. καὶ νῦν ἑθυνόµεν περὶ αὐτοῦ τούτου εἰ ἀµείνων εἰῃ ἀρχεσθαι λέγειν εἰς ὑµᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι µηδὲ ἀπτεσθαι τοῦ πράγματος. Σιλανὸς δὲ µοῦ ὁ µαντις 29 ἀπεκρίνατο τὸ µὲν µέγιστον, τὰ ἱερὰ καλὰ εἰναι. ἔδει γὰρ καὶ ἐµὲ ὡς ἀπειρον ὑπὰ διὰ τὸ ἄει παρεῖναι τοὺς ἱεροῖς. ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φανείτω τις δόλος καὶ ἐπιβουλὴ ἐµοὶ, ὡς ἀρα γιγνώσκων ότι αὐτὸς ἐπεβουλεύει διαβάλλειν µε πρὸς ὑµᾶς. ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίµα ἡδή οὐ πεῖσας ὑµᾶς. ἐγὼ δὲ εἰ µὲν ἐφών ἀποροῦντας ὑµᾶς, τοῦτ' ἀν 30 ἐσκόπουν αὑ' οῷ ἄν γένοιτο ὅστε λαβώντας ὑµᾶς πόλιν τὸν µὲν 140 βουλόµενον ἀποπλεῖν ήδη, τὸν δὲ µὴ βουλόµενον, ἐπεὶ κτῆσαιτο ἱκανὰ ὦστε καὶ τοὺς ἑαυτοῦ οἰκεῖος ὀφελήσαλ τι. ἐπεὶ δὲ ὅρῳ 31 ὑµῖν καὶ τὰ πλοία πέµπουται Ἡρακλεώτατος καὶ Σινωπεῖς δοστε ἐκπλεῖν, καὶ µισθὸν ὑπισχυοµένους ὑµῖν ἄνδρας ἀπὸ νουµηνίας, καλὸν µοι δοκεῖ εἶναι σφοξοµένους ἐνθα βουλόµεθα µισθὸν τῆς σωτηρίας λαµβάνειν, καὶ αὐτὸς τε πάνωµαι ἐκέληνης τῆς διανοίας, καὶ ὁπόσοι πρὸς ἐµὲ προσήσαν λέγοντες ὡς χρὴ ταύτα πράττειν, ἀναπαύεσθαι φηµὶ χρῆναι.

Ὅτω γὰρ γιγνώσκω· ὅµοι µὲν ὄντες πολλοὶ δοστε νυνὶ 32 δοκεῖτε ἂν µοι καὶ ἔντιµοι εἰναι καὶ ἕχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαµβάνειν τὰ τῶν ἦττων· διαστασθέντες
δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὕτ' ἂν τροφὴν
dύνασθε λαμβάνειν οὕτε χαίροντες ἂν ἀπαλλάξατε. δοκεῖ οὖν
μοι ἀπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐὰν τις μέντοι
ἀπολυτῶν λῃθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πάν τὸ στρατεύμα, κρί-
νεσθαι αὐτῶν ὡς ἄδικοντα. καὶ ὦ τοι δοκεῖ, ἐφη, ταῦτα, ἀράτω 155
τὴν χείρα. ἀνέτειναι ἄπαντες.

34 Ὡ δὲ Σιλανὸς ἔβαι, καὶ ἔπεξελειρέτα λέγειν ὡς δίκαιον εἰς
ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιώται οὐκ ἢνείχοντο, ἀλλ’
헤폴ον αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην
35 ἐπιθῆσιον. ἐντείθεν ἐπεὶ ἔγνωσαν οἱ 'Ἡρακλεώτατι ὅτι ἐκπλείν 180
δεδογμένων εἰς καὶ Ἑξενοῦν αὐτῶν ἐπετηφικῶς εἰς, τὰ μὲν πλοῖα
πέμπουσι, τὰ δὲ χρήματα ἄν τεσσερον μισαισίων καὶ Θόρακι
36 ἐφευσμένοι ἦσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδείξαν
τὴν στρατιάν οἱ τὴν μυσθοφορὰν ὑπεσχημένοι. παραλαβόντες
οὖν οὐτοί καὶ τοὺς ἄλλους στρατηγοὺς οὓς ἀνεκεκολυντο ἂ 185
πρώοθεν ἔπραττον, πάντες δ’ ἦσαν πλὴν Νέων τοῦ Ἀσιναίου,
ὦ Χειρισσὸφ ὑπεστράτηγε. Χειρισσὸφ δὲ οὕτω παρῆν, ἔρχον-
ται πρὸς Ἑξενοῦντα, καὶ λέγονσιν ὅτι μεταμέλεια ἂν, καὶ
δοκοὶ κράτιστον εἶναι πλεῖν εἰς Φάσιν, ἐπεὶ πλοῖα ἐστι, καὶ
κατασχεῖν τὴν Φασιανῶν χώραν. Αἰτήτω δὲ ὕδωρ ἐτύγχανε 170
37 βασιλείων αὐτῶν. Ἑξενοῦν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τοῦτων
eποιεῖ εἰς τὴν στρατιάν· ὑμεῖς δὲ ἐξυλλέξαντες, ἐφη, ἐι βούλεσθε,
λέγετε. ἐνταῦθα ἀποδεκίναται Τιμιάσιων ὁ Δαρδανείς γνώμην
οὐκ ἐκκλησιάζει ἄλλα τοὺς αὐτοῦ ἑκαστὸν λοχαγοὺς πρῶτον
περάσθαι πελθεῖν. καὶ ἀπελθόντες ταῦτ’ ἐποίουν.

1 VII. Ταῦτα οὖν οἱ στρατιώται ἀνεπόδοντο ταραττόμενα.
καὶ ὁ Νέων λέγει ὡς Ἑξενοῦν ἀναπτεικὸς τοῖς ἄλλοισ στρατη-
γοῖς διανοεῖται ἀγείν τοῶς στρατιώτας ἐξαπατήσας πάλιν εἰς
2 Φάσιν. ἀκούσαντες δ’ οἱ στρατιώται χαλεπῶς ἔφερον, καὶ ἕξι-
λογοί ἐγήγοντο καὶ κύκλοι ξυνίσταντο [καὶ μαλὰ φοβερὸν ἦσαν 5
μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κηλιχων κήρυκας ἐποίησαν καὶ
tοὺς ἀγωράκιοιν· ὅσιοι μὴ εἰς τὴν ἁλαττάν κατέφυγον κατε-
3 λέσθησαν]. ἐπεὶ δὲ ἥσθανετο Ἑξενοῦν, ἐδοξεῖν αὐτῷ ὡς τα-
χιστα ἔλεγαγες αὐτῶν ἀγοράν, καὶ μὴ ἔσαι ξυλλέγηναι
4 αὐτομάτοις· καὶ ἐκέλευσε τὸν κήρυκα ἔλεγαγεν ἀγοράν. οὐ δ’ 10
έπει τοῦ κῆρυκος ἦκουσαν, ξυνέδραμον καὶ μᾶλα ἐτοίμως. ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὗ κατηγόρει, ὅτι ἦλθον
πρὸς αὐτὸν, λέγει δὲ δίδε.

'Ακούσ τινα διαβάλλειν, ὃ ἀνδρεῖς, ἐμὲ ὡς ἐγὼ ἄρα ἔξαπατή-5
15 σας ὑμᾶς μέλλω ἄγειν εἰς Φάσιν. ἀκούστατε οὖν μου πρὸς θεών,
καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ χρή με ἐνθέντε ἀπελθέιν
πρὶν ἁν δῶ δίκην. ἄν δ’ ὑμῖν φαίνωμαι ἀδικεῖν οἱ ἐμὲ διαβάλ-
λοντες, οὔτες αὐτοῖς χρήσθαι δοστερ ἁξιον. ὑμεῖς δὲ, ἐφη, ἵνα τὸ
δήποτε ὅθεν ἦλθος ἄνασχει καὶ ὅπου δύται, καὶ ὅτι ἐὰν μὲν τις
20 εἰς τὴν Ἑλλάδα μελλή λέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν
dὲ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔως. ἐστιν
οὖν ὅστις τοῦτο ἀν δυνατο ὑμᾶς ἔξαπατῆσαι ὡς ἦλθος ἐνδέμη
μὲν ἄνασχει, δύται ἐνταύθα, ἐνθα δὲ δύται, ἄνασχει ἐντεῦθεν; ἀλλὰ 7
μὴ καὶ τοῦτο γε ἐπισταθής ὁτι βορεάς μὲν ἐξω τοῦ Πόντου εἰς
25 τὴν Ἑλλάδα φέρει, νότος δὲ εἰσὼ εἰς Φάσιν, καὶ λέγεται, διὰν
βορρᾶς πνύῃ, ὡς καλοὶ πλοῖο εἰσὼ εἰς τὴν Ἑλλάδα. τοῦτ’ οὖν
ἐστιν ὅπως τις ἄν ὑμᾶς ἔξαπατῆσαι ὅστε ἐμβαίνειν ὅποταν νότος
πνύῃ; ἀλλὰ γὰρ ὅποταν γαλήνη ἦ ἐμβίβα. οὐκοῦν ἐγὼ μὲν ἐν
ἐν ἐν πλοῖῳ πλεύσομαι, ὑμεῖς δὲ τούλάχιστον ἐν ἑκατόν. τὸς
30 ἄν οὖν ἐγώ ἢ βιασαμην ὑμᾶς ἔξω ἐμοὶ πλεῖν μὴ βουλομένους ἢ
ἔξαπατησῆς ἀγομι; ποιῶ δ’ ὑμᾶς ἔξαπατηθήσατε καὶ γοητεύ-9
θέντας ὅπ’ ἐμοὶ ἥκειν εἰς Φάσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν
χώραν· γνώσθη δὴ ὅτι οὐκ ἐν τῇ Ἑλλάδι ἑστέ- καὶ ἐγώ
μὲν ἑσομαι ὁ ἐξεπατηθηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξεπατηθημένοι ἐγγὺς
35 μυρίων ἑχοντες ὄπλα. τὼς ἄν οὖν ἀνήρ μᾶλλον δολὴ δίκην ἢ
hurst τοί ἀρτοῦ τε καὶ ὑμῶν βουλευμένοις;

Ἀλλ’ οὔτοι εἰσὼ οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καμοὶ φθονοῦν-10
των, ὅτι ἐγώ ὑφ’ ὑμῶν τιμῶμαι. καίτοι οὐ δικαίως γ’ ἂν μοι
φθονοίεν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἰ τίς τι ἀγαθὸν
40 δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἰ τις ἐθελεί ὑπὲρ ὑμῶν τε καὶ
ἐαυτοῦ, ἢ ἐγχυρορέην περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελοῦ-
μενον; τί γὰρ, ἀρχοντας αἱρουμένων ὑμῶν ἐγὼ τινὶ ἐμπόδον
ἐμί; παρῆκα, ἀρχέτω· μόνον ἀγαθὸν τι ποιῶν ὑμᾶς φαινέσθω.
ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τοῦτον τὰ εἰρημένα· εἰ δὲ τις ὑμῶν
11 ἢ αὐτὸς ἔξαπατησῆσαι ἄν οἰτείαν ταῦτα ἢ ἄλλον ἔξαπατησαι
12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλλα ἔχητε, μὴ ἀπέλθῃ τρίν ἄκοιντες ὅλων ὁρῶ ἐν τῇ στρατιᾷ ἀρχῷμενον πράγμα. ὃ εἰ ἐπεισὶ καὶ ἐσται ὅλων ὑποδέκκωσίν, ἢρα ἢμῶν θουλεύσθαι ὑπὲρ ἢμῶν αὐτῶν μὴ κάκιστοι τε καὶ ἀσχιστοὶ ἀνδρεῖς ἀποφανώμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50 φίλων καὶ πολεμιῶν.

13 ἀκούσαντες δὲ ταῦτα οἱ στρατιώται ἐθαύμασάν τε δ', τι εἰ ἦν καὶ λέγειν ἐκεῖνον. ἐκ τούτου ἀρχεῖται πάλιν. Ἐπιστασθέντοι δ' οἱ χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλα τοῖς Κερασοῦντοις, οἵνεκα κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἦμίν καὶ ἄλλα 55 ὅπως εἴχον, δοκοῦσι δὲ μοι καὶ ἦμών τινες εἰς τὸ ἐγγυτάτω χωρίῳ.

14 τούτων ἐθάντες ἀγοράσαντες τι πάλιν ἀπελθεῖν. τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἶπ' καὶ ἀφύλακτῳ διὰ τὸ φίλων νομίζειν εἶναι, ἔρχεται ἐπ' αὐτούς τῆς νυκτὸς ὡς 15 πορθῆσων, οὐδενὶ ἦμῶν εἰπὼν. διενεικτό δὲ, εἰ λάβοι τὸ δelman 60 χωρίον, εἰς μὲν τὸ στράτευμα μηκετὶ ἐλθεῖν, εἰσβάς δὲ εἰς πλοίον ἐν φ' ἐπτύχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενοι εἰ τι λάβοι, ἀποπλέσων οἴχεσθαι ἔξω τοῦ Πόντου. καὶ ταῦτα ἐνυπολογίζαντες αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν 18 αἰσθάνομαι. Παρακαλέσας οὖν ὅποσος ἐπειθεῖν ἦγεν ἐπὶ τὸ ὅα χωρίον. πορευόμενοι δ' αὐτῶν φθαίνει ἡμέρα γενομένη, καὶ ἐνυπολογίζαντες οἱ ἀνθρώποι ἀπὸ ἰχθυρῶν τῶν βάλλοντες καὶ παλαιών τοῦ τοῦ Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συνήχοις, 17 οἵ δ' τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀποχωροῦσι. ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεύρο ἐξωρμῶμεν πεζῷ· τῶν δὲ πλεοντῶν τὸ ἐπὶ τινὲς ἦσαν ἐν Κερασοῦντι, οὕτω ἀνηγμένου.

Μετὰ τούτων, ὡς οἱ Κερασοῦντοι λέγουσιν, ἀφικνοῦντι τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρῆσθοντες ἐλθεῖν. ἐπεὶ δ' ἦμας οὐ κατέλαβον, πρὸς τοὺς Κερασοῦντος ἔλεγον ὅτι θαυμάζοιμεν τὴ ἦμιν δόξειν ἐλθεῖν 75 ἐπὶ αὐτούς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, διτὶ οὐκ ἀπὸ κοινοῦ γένουτο τὸ πράγμα, ἤδεσθαί τε αὐτοῖς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἦμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν 19 αὐτοὺς θάππες λαβόντας. τῶν δ' ἀποφυγόντων τινὰς Ἐλλήνων τυχέω ἐτὶ ὄντας ἐν Κερασοῦντι· αἰσθάνομεν δὲ τοὺς βαρβάρους 80
δηλαδή τούτοι τε ἑτολμησαν βαλεῖν τοῖς λίθωις καὶ τοῖς ἀλλοις παρεκκελέουντο. καὶ οἱ ἄνδρες ἀπὸθησάκουσι τρεῖς δύτες οἱ πρόσβεις καταλευκθέντες.

Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασοῦντιοι καὶ λέγουσι τὸ πράγμα. καὶ ἡμεῖς οἱ στρατηγοί ἀκούσαντες ἡχομένας τε τοῖς γεγενημένοις καὶ ἐβουλευόμενα ἔστησαν τοῖς Ἐλληνῶν ἱεροῖς. συγκα-θήμενοι δὲ εξωθεν τῶν ὁπλών ἐξαιρήσεις ἀκούσαν θρόμμων πολλῶν Παῖε παῖε, βάλλε βάλλε, καὶ τάχα δὴ ὁρῶμεν πολλοὺς προσ-θέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρομένους. καὶ οἱ μὲν Κερασοῦντιοι, ὡς δὴ καὶ ἐφραίκότες τὸ παρ᾽ ἐαυτοῖς πράγμα, δέλαντες ἀποχοροῦσι πρὸς τὰ πλοία. ἦσαν δὲ νὴ Διὸ καὶ ἡμῶν οἱ ἐδεικαν. ἔγω γε μὴν ἠλθόν πρὸς αὐτοὺς καὶ οἱ ἰρώτων δὲ, ἐστὶ τὸ πράγμα. τῶν δὲ ἦσαν μὲν οἱ οὔδεν ἠδεικαν, δὴ δὲ μὲν οἱ εἰχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἴδοτε τινὶ ἐπετύχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. ἐν τούτῳ τις ὁρᾶ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλασσαν ἀποχοροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἠκούσαν, δοσπερ ἡ σῶς ἁγρίου ἡ ἐλάφου φανέντος ιεταὶ ἐπ᾽ αὐτῶν. οἱ δὲ αὐτοῖς ὥσιν ὄρμωντας καὶ αὐτοῖς, σαφῶς νομίζοντες ἐπὶ σφαῖς λειταὶ, φεύγουσι δρόμῳ καὶ ἐμπιπτοῦσιν εἰς τὴν θάλασσαν. ξυνεισεποστε ὁ καὶ ἡμῶν αὐτῶν τινως, καὶ ἐπηγεῖτο διὸς νεῖν μὴ ἑτύγχανεν ἐπιστάμενος. καὶ τούτους τι δοκεῖτε; ἡδίκους μὲν οὔδεν, ἐδεικαν δὲ μὴ λύττα τις δοσπερ· κυοῦν ἡμῖν ἐμπεπτώκοι.

Εἰ οὖν ταύτα τουαύτα ἔσται, θεévοσθε οὖν ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιάς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσυσθε καὶ κύριοι οὗτε ἀνελέσθατι πολέμου φι δὲν βούλησθε οὖθε καταλύσαί, ἵδια δὲ ὁ βουλόμενος ἀξεῖ στράτευμα ἐφ᾽ ὅτι δνθέλη. καὶ τινες πρὸς ὑμᾶς ἢσσι πρόσβεις εἰρήνης δεόμενοι ἐὰν οὐδος τινος, κατακτεῖντες τούτους οἱ βουλόμενοι ποιήσοντες ὑμᾶς τῶν λόγων μὴ ἀκούσαι τῶν πρὸς ὑμᾶς ἰδιῶν. ἔσπειτα δὲ οὐδὲν αὐτῶς ὑμᾶς πάντες ἔλησθε ἀρχοντας, εν οúdeμα χώρα ἔσυσθαι, δεῖσι δὲ δν ἐαυτὸν ἤλθατι στρατηγὸν καὶ θελθε λέγειν Βάλλε βάλλε, ἢκοί τοῦ ἐσται ἱκανὸς καὶ ἀρχοντα κατακανεῖν καὶ ἰδιοτῆν δν αὐ
υμῶν ἑθέλη ἄκριτον, ἦν δοῦν οἱ πεισόμενοι αὐτῷ, ὥστε καὶ νῦν ἐγένετο. οὔ δὲ υμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος εἰ μὲν ἀδικεὶ υμᾶς, οἶχηται ἀποπλέων οὐ δοὺς υμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δεῖσας μὴ ἀδικώς ἄκριτος ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρόσβεις διεπράξαντο υμῖν μένοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἀν μὴ σὺν ἴσχυι ἀφικνῆσθε· τοὺς δὲ νεκροὺς οὐς πρόσθεν αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τοὺς τοῖς διεπράζαντο μηδὲ ξὺν κηρυκείῳ ἐτί ἄσφαλὲς εἶναι ἀνελέσθαι. τὰς γὰρ ἑθελήσεις κῆρυξ 125 ἴναι κηρυκαὶ ἀπεκτονῶς; ἀλλὰ ἡμεῖς Κερασούντων θάψαι αὐτοὺς ἐδεξήμενεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτοι υμῖν, ἵνα ὅσ τοιούτων ἐσομένων καὶ φυλακὴν ἱδία τοιῇσι τις καὶ τὰ 130 ἑρμινὰ ὑπερδέξια πειρᾶται ἔχουν σκηνοῦν. εἰ μέντοι υμῖν δοκεῖ ὑπερθύμινα ἄνθρωπον εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 135 παῦλαν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς τῶν ἡθοὺς θύσομεν ἤδεως ποιοῦντες ἔργα ἀσεβῆ, ἡ πολέμων πῶς μαχοῦμεθα, ἦν ἀλλήλους κατακαλῶμεν; πῶς δὲ φιλα τὰς ἡμᾶς δέξεται, ἡτίς ἄν ὁρᾷ τοσαύτην ἄνομλαν ἐν ἡμῖν; ἀγορᾶν δὲ τὸς ἄξιον θαρρῶν, ἦν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ 140 δὴ πάντων οἴομεθα τείχεσθαι ἐπαλνοῦ, τὰς ἡμᾶς τοιοῦτος ὄντας ἐπαινέσει; ἡμεῖς μὲν γὰρ οἴδ᾽ ὅτι πονηροὺς ἄν φαίημεν εἶναι τοὺς τοῖς τοιαύτα ποιοῦντας. 145 'Εκ τούτου ἀνιστάμενοι πάντες ἐλεγοῦν τοὺς μὲν τούτων ἄρχαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἀρξάι· 150 εἳδ᾽ ἔν ὑμῖν ἀρξῆ, ἀγέσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας καὶ εἰ τὸ ἀλλο τὶς ἡδίκητο ἐν Κύρος ἀπέθανε· δικαστάς δὲ τοὺς λοχαγοὺς ἐποιήσαντο. παραμοῦντος δὲ Ἐνοφῶντος καὶ τῶν μάντων συμβουλευόντων ἐδοξε καθήμαι τὸ στράτευμα. καὶ ἐγένετο 155 καθαρός. 1 VIII. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. καὶ διδότων Φιλῆσιος μὲν ὄφλε καὶ Ἐλανθικῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἰκοσὶ μῖᾶς, Σοφαλωτος δὲ, ὅτι αἴρεθης * κατημέλει, δέκα μιᾶς.
5 Ἐνοφώντος δὲ κατηγορήσαν τινὲς φάσκοντες παίεσθαι ἵπται αὐτοῦ καὶ ὅσ υἱβρίσσιον τῷν κατηγορίᾳ ἐποίησαν. καὶ ὁ Ἐνοφὼν ἐκέλευσεν εἰπεῖν τῷν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. ὁ δὲ ἀπεκρίνατο· ὁποιοὶ καὶ βίγει ἀπωλλύμεθα καὶ χῶν πλείστη ἤν. ὁ δὲ εἶπεν· Ἀλλὰ μὴν χειμῶνος γε ὄντος οἷον λέγει, 3 στὸν δὲ ἐπιλειτούτος, οἶνου δὲ μηδ' ὀσφαλνεθαί παρόν, ἦτο δὲ τῶν πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιοτῷ καιρῷ ὑβρίζον, ὠμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἰκος διστὶ τῆς ὑβρεως κόστον οὐκ ἐγγύγνυσθαι. ομος δὲ καὶ λέξαν· ἐφη, ἔκ τίνος ἐπλήγης. πότερον ήτοι τι σὲ καὶ 4 ἐτελ μοι οὖν ἔδιδον ἐπαινώ· ἀλλ' ἀπήτους; ἀλλὰ περὶ παιδεκών μαχόμενος; ἀλλὰ μεθύον ἐπαράψηνα; ἐτελ δὲ τοῦτων 5 οὐδὲν ἐφήσεων, ἐπήρετο αὐτὸν εἰ ὀπλινεῖτοι. οὐκ ἔφη· πάλιν εἰ πελτάζοι. οὐδὲ τοῦτ' ἐφη, ἀλλ' ἡμῶν ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκηνών ἐλευθερὸς ἄν. ἐνταύθα δὴ ἀναγιγνώσκει αὐτόν καὶ 6 ἢρετο· Ἡ σὺ εἰ ὁ τῶν κάμυντα ἄγαγος; Ναὶ μὰ Δἰ, ἐφη· σὺ γαρ ἡμάγιαζε· τὰ δὲ τῶν ἐμῶν συσκηνῶν σκεῦη διέρρησας. 'Αλλ' 7 ἁ μὲν διάρρηψιν, ἐφη ὁ Ἐνοφών, τοιαύτῃ τις ἐγένετο. διδώκα ἄλλοις ἄγεν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν ἀπαντα σῶσ ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἔμοι ἀπεδείξας τὸν ἀν- 25 δρα. ὅλον δὲ τὸ πράγμα ἐγένετο ἀκούσατε, ἐφη· καὶ γαρ ἐξειν. Ἄνηρ κατελείπετο διὰ τὸ μηκετί δύνασθαι πορεύεσθαι. καὶ 8 ἐγὼ τῶν μὲν ἄνδρα τοσοῦτον ἐγίγνουσον οὐτι εἰς ἡμῶν εἰς· ἡμάγιαζα δὲ σὲ τοῦτο ἄγεν, ὡς μή ἀπολοίον· καὶ γαρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. συνέφη τούτω ὁ ἄνθρωπος. 20 Οὐκοῦν, ἐφη ὁ Ἐνοφών, ἐτελ προφητεύσα σε, καταλαμβάνω 9 αὐθεν σὺν τοῖς ὀπισθοφύλαξι προσων βόθρων ὀρύττοντα ὡς κατορύθυντα τὸν ἄνθρωπον, καὶ ἐπιστᾶσ ἐπίνον σε. ἐτελ δὲ 10 παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνήρ, ἀνέκραγαν οἱ παρόντες ὑπὸ ἕδη ἀνήρ, σὺ δ' εἶπας Ὀπόσα γε βούλεται· ὡς 25 ἐγώ οὗτοι οὐκ ἔξω. ἐνταύθα ἐπαινά σε· ἀληθὴ λέγεις· ἐδο- ἐς γὰρ μοι εἰδώτι εἰσώνειν δι' ἑξή. Τι οὖν; ἐφη, ἤττον τι 11 ἀπεθάνεν, ἐτελ ἑγὼ σοι ἀπεδείξα αὐτῶν; Καὶ γαρ ἡμῖν, ἐφη ὁ Ἐνοφών, πάντες ἀποθανοῦμεθα· τοῦτο όν ἐνεκα ξόντας ἡμᾶς δεῖ κατορυχθῆναι;
12 Τοῦτον μὲν ἀνέκραγον ὡς ὅλγας παλσεῖν· ἄλλους δὲ ἐκέλευε
13 λόγειν διὰ τὶ ἐκαστὸς ἐπλήγη. ἔπει δὲ οὐκ ἀνόστατο, αὐτὸς
ἐλεγεν· Ἐγώ, δ' ἄνδρες, ὡμολογῶ παῖσαι δὴ ἄνδρας ἐνεκεν ἀτα-
ξίας δόσοι σφέζεσθαι μὲν ἦρκει δ' ὑμῶν ἐν τάξει τε ἱόντων καὶ
μαχομένων ὅποιν δέοι, αὐτὸι δὲ λυπώντες τὰς τάξεις προθέοντες
ἀρπάζειν θεολογοῦν καὶ ἱμῶν πλεονεκτεῖν. εἰ δὲ τούτο πάντες 45
14 ἐποιοῦμεν, ἀπαντεῖς ἰν ἀπωλόμεθα, ἢ δ' εἰ καὶ μαλακιζομένων
τινα καὶ οὐκ ἐθέλοντα ἀνόστασθαι ἀλλὰ προϊέμενον αὐτὸν τοὺς
πολεμίους καὶ ἔπαιστα καὶ ἐβιασάμην πορεύεσθαι. εὖ γὰρ τῷ
ἰσχυρῷ χειρῶν καὶ αὐτῶς ποτὲ ἀναμένων τῶν συσκευασμένων
καθεξόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μὸλις καὶ ὥς 50
15 σκέλη ἐκτελέσας. εὖ ἐμαυτῷ οὖν πειραν λαβὼν ἐκ τούτου καὶ
ἄλλων, ὅποτε ἱδοιμι καθήμενον καὶ βλακεύοντα, ἦλαννοι· τὸ
γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασάν τινα καὶ ἵγρο-
τητα, τὸ δὲ καθήσαι καὶ ἰσχύσαιν ἤχειν ἑώρουν ἰππουργὸν αὖ τῷ
τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσήπτεσθαι τοὺς τῶν ποδῶν 55
16 δακτύλων, ἀπερ πολλοῖς καὶ ὑμεῖς ἵστε παθόντας. ἄλλων δὲ
γε ἵστως ἀπολειπόμενον που διὰ βροτόνην καὶ κολύστα καὶ
ὑμᾶς τοὺς πρόσθεν καὶ ἱμᾶς τοὺς ὅπισθεν πορεύεσθαι ἐπαισά
17 ποῖς, ὅπως μὴ λόγχη ἤπεὶ τῶν πολεμίων πατοίτο. καὶ γὰρ οὖν
νῦν ἐξεστὶν αὐτῶς σωθεῖσιν, εἰ τι ὑπ' ἐμῷ ἔπαθον παρὰ τὸ 60
δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοὺς πολεμίους ἐγένοντο, τι
μέγα αὐτοὺς ἔπαθον ὅτου δίκην ἀν ἡξίουν λαμβάνειν;
18 Ἄπλοὺς μοι, ἐφι, ὁ λόγος· εἰ μὲν ἐπ' ἄγαθῳ ἐκδολάσα τινα,
ἀξίων ὑπέχειν δίκην οἶναν καὶ γονεῖς νιόν καὶ διδάσκαλοι παῖσι·
19 καὶ γὰρ οἱ ἱατροὶ καίουσι καὶ τέμνουσιν ὑπ' ἄγαθῳ· εἰ δὲ ὑβρεῖ 65
νομίζετε με ταῦτα πράττειν, ἐνθυμηθεὶ τι νῦν ἐγὼ θαρρῶ σὺν
toῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ
20 οἴνον πλεῖον πίνω, ἅλλ' δυσός οὐδένα παῖσο· εἰν εὐδίᾳ γὰρ ὡρῷ
ὑμᾶς. ὅταν δὲ χειμῶν ἢ καὶ βαλάττα μεγάλῃ ἐπιφέρηται, οὐχ
ὁποτε δι' ἃν καὶ νεκρότα κόλακας ἔνεκα χαλεπαίνει μὲν προφεῖ το
τοῖς ἐν πρόφα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρόμη; ἢκαδὰ
γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι.
21 δι' ἃν δικαλῶς ἐπαινοῦν αὐτοῖς καὶ ὑμεῖς κατεδικάσατε· ἔχοντες
ἐξήθη, οὐ ψήφους, παρέστατε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ
75 ἐβουλευθεὶς· ἀλλὰ μᾶ Δία οὐτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοί
tὸν ἀτακτοῦντα ἑπαλεῖτε. τοιγαροῦν ἐξουσίαν ἐποίησατε τοῖς 22
κακοῖς αὐτῶν ὑβρίζειν ἑώτες αὐτοῖς.
Οἶμαι γὰρ, εἰ ἔθελετε σκοπεῖν, τοὺς αὐτοὺς ἑυρίσκετε καὶ τὸτε
κακίστους καὶ νῦν ὑβριστοτάτους. Βοῦκος γοῦν ὁ πῦκτης ὁ 23
30 Θεταλὸς τότε μὲν διεμάχετο ὡς κάμων ἀσπίδα μὴ φέρειν, νῦν
dὲ, ὡς ἀκούω, Κοτυμώριτῶν πολλοὺς ἤδη ἀποδεδυκέν. ἦν οὖν 24
σωφρονήτη, τούτον τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς
μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδάσκει, τὰς δὲ
νύκτας ἀφεῖσι, τούτον δὲ, ἣν σωφρονήτη, τὴν νύκτα μὲν δῆσετε,
35 τὴν δὲ ἡμέραν ἀφῆσετε.

'Ἀλλὰ γὰρ, ἐφὶ, θαυμάζω δτι εἰ μὲν τινι ὑμῶν ἀπηχθὸμην, 25
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἔχειμόνα ἐπεκούρησαι ἢ
πολέμων ἀπήρυξῃ ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι,
tούτων δὲ οὐδεὶς μέμνηται, οὐδὲ εἰ τινα καλῶς τι ποιοῦντα ἐπή-
39 νεσα οὐδὲ εἰ τινα ἄνδρα ὡς ἄγαθον ἄτιμησα ὡς ἐδυνάμην, οὐδὲν
τούτων μέμνησθε. ἀλλὰ μὴν καλῶν τε καὶ δίκαιον καὶ δόσων 20
καὶ ἰδίου τῶν ἄγαθῶν μᾶλλον ἡ τῶν κακῶν μεμνῆσθαι.
'Εκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμησκον. καὶ περι-
γένετο διότι καλῶς ἔχειν.
BOOK VI

1 Ἡ ἑκ τοῦτον δὲ ἐν τῇ διατριβῇ οὗ μὲν ἀπὸ τῆς ἀγορᾶς ἐξοῦν, οὗ δὲ καὶ λεξίμενοι ἐκ τῆς Παφλαγονίας. ἐκλάπευνον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδασμένους, καὶ τῆς νυκτὸς τοὺς πρῶσω σκηνοῦντας ἐπειράντο κακουργεῖν· καὶ πολέμωτα πρὸς ἀλλήλους εἰχον ἐκ τοῦτων. ὁ δὲ Κορύλας, ὡς ἐτύγχανε τοῦτο Παφλαγονίας ἄρχουν, πέμπει παρὰ τοὺς Ἑλλήνας πρέσβεις ἐχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας δὲ Ἰορῦλας ἐτύμομοι εἰς τοὺς Ἑλλήνας μῆτε ἄδικειν μῆτε ἄδικείσθαι. οἱ δὲ στρατηγοὶ ἀπεκρίναντο διὶ περὶ μὲν τοῦτον σὺν τῇ στρατιᾷ βουλεύσαντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτοὺς· παρεκάλεσαν δὲ 10 καὶ τῶν ἄλλων ἀνδρῶν οὖς ἐδόκουν δικαίοτάτους εἶναι.

4 Ἐπιστάντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἀλλὰ ἰερείᾳ εὔχολαν μὲν ἄρκουσαν παρεῖχον, κατακελμένοι δὲ ἐν σκυμπόσιν ἐδείπνουν, καὶ ἐπίνου ἐκ κερατίων ποτηρίων, ὡς ἐνευγχανόν ἐν τῇ χώρᾳ. ὁ ἐπεὶ δὲ στοῦν δαὶ τε ἐγένοντο καὶ ἑπαίνεσαν, ἀνέστησαν πρωτον 15 μὲν ᾿Ορίκης καὶ πρὸς αὐλὸν ὑρχήσαντο σὺν τοῖς ὀπλοῖς καὶ ἔλλοτον οὐφιλά τε καὶ κούφως καὶ ταῖς μαχαιραῖς ἔχοντο· τέλος δὲ ὁ ἐτερος τὸν ἐτερον παίει, ὡς πάσιν ἐδάκει. δὲ ἐπεσε τεχνικῶς ταῖς· καὶ ἀνέκραγον οἱ Παφλαγόνες· καὶ δὲ μὲν σκυλεύσας τὰ ὀπλα τοῦ ἐτερου εξῆγε αἴδων τὸν Σιτάλκαν· ἀλλω δὲ 20 τῶν ᾿Ορίκων τὸν ἐτερον εξέφερον ὡς τεθυκότα· ἦν δὲ οὐδὲν πεπονθῶς. μετὰ τοῦτο Αἰνόνας καὶ Μάνυτης ἀνέστησαν, οἱ 8 ὑρχοῦτο τὴν καρπαλαν καλουμένην ἐν τοῖς ὀπλοῖς. δὲ τρόπος τῆς ὑρχήσας ἦν, δὲ μὲν παραθέμενος τὰ ὀπλα σπείρει καὶ ἰενγιλατεί, πικνὰ δὲ στρεφόμενος ὡς φοβούμενος, λρατής δὲ προσέρ- χει. δὲ ἐπειθέντα προῖδηται, ἀπαντᾷ ἀρπάζασα τὰ ὀπλα καὶ μάχεται πρὸ τοῦ ἐμεγούς· καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλὸν· καὶ τέλος ὁ λρατής δήσας τὸν ἄνδρα καὶ τὸ ἐμέγος ἀπάγει· ἐνοτε δὲ καὶ ὁ ἰενγιλάτης τὸν λρατήν· εἶτα 9 παρὰ τοὺς βοῦς ἐξέζασεν ὡς ὁ χείρι ἔχον τῷ χείρι ἐρικρί ἐξουν πέλτην, καὶ
τοτὲ μὲν ὡς δύο ἀντιταττομένων μυμούμενος ὀρχείτο, τοτὲ δὲ ὡς πρὸς ἕνα ἐχρήτο ταῖς πέλταις, τοτὲ δὲ ἐδεικνύτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας, ὅστε ἄψων καλὴν φαύσθαι. τέλος δὲ τὸ 10
περισκόν ὀρχείτο κρούσων τὰς πέλτας καὶ ὀκλαξὶ καὶ ἐξανιστατο. καὶ ταῦτα πάντα ἐν ρυθμῷ ἔποιει πρὸς τὸν αὐλὸν. ἐπὶ 11
δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι των Ἀρκάδων ἀναστάντες ἔξωπλασαμενοὶ ὡς ἐδύναντο κάλλιστα ἦσαν τε ἐν ρυθμῷ πρὸς τὸν ἐνθύλην ρυθμὸν αὐλούμενοι καὶ ἑπαίνισαν καὶ ὀρχήσαντο
40 ὧσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρῶντες δὲ οἱ Πα-φλαγόνες δεινὰ ἐποιούντο πάσας τὰς ὀρχήσεις ἐν ὀπλοῖς εἶναι. ἐπὶ τούτου ὁρῶν ὁ Μυσός ἐκπεπληγμένος αὐτοῦς, πελάσας τὸν 12 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἁσπίδα δοὺς κούφην αὐτῇ. ἥ δὲ ὀρχήσατο
45 πυρρῆχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολῖς, καὶ οἱ Παφλα-13 γόνες ἤροντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δὲ ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεφάμεναι εἶσεν βασιλέα ἐκ τοῦ στρατοπέδου. τῇ μὲν νυκτὶ ταύτῃ τούτῳ τὸ τέλος ἐγένετο.

Τῇ δὲ ύστεραλὰ προσήγουν αὐτοὺς εἰς τὸ στράτευμα· καὶ 14
50 ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖ-σθαι. μετὰ τούτῳ οἱ μὲν πρέσβεις φίλον· οἱ δὲ Ἑλληνες, ἐπειδὴ πλοία ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλουν ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. τῇ δὲ ἄλλῃ ἀφίκνυται εἰς Σινώπην καὶ ὀρμᾶσαν εἰς Ἀρμῆν. 15
55 νῦν τῆς Σινώπης. Σινώπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονίᾳ, Μιλησίων δὲ ἀποικὶ εἰσίν. οὕτως δὲ ξένα πέμποντο τοῖς Ἑλλησῖν ἀλφίτων μεδίμνους τρισχίλιους, οἷνος δὲ κεράμα χίλια καὶ πεντακοσία.

Καὶ Χειρίσσοφος ἐνταῦθα ἦλθε τρίτη ἔχων· καὶ οἱ μὲν 16
60 στρατιώται προσέδοκων ἄγοντά τι σφίσσαν ἥκειν. δὲ δὴ ἦγε μὲν οὔδεν, ἀπήγγελλε δὲ τοῖς ἐπαινοίᾳ αὐτοῖς καὶ Ἀναξίβιος ο ναύαρ-χος καὶ οἱ ἄλλοι, καὶ τοῖς ὑπισχυέτο Ἀναξίβιος, εἰ ἀφίκωντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεθαι. καὶ ἐν ταύτῃ τῇ 17
Ἀρμήνη ἔμειναν οἱ στρατιώται ἡμέρας πέντε.

65 Ὁσ δὲ τῆς Ἐλλάδος ἐδόκοις ἐγγύς γίγνεσθαι, ἦδη μᾶλλον ἦ πρόσθεν εἰσήγη αὐτοῖς ὅπως ἄν καὶ ἐχοντές τι οἰκαδε ἀφίκαντα.
18 ἡγήσαντο οὖν, εἰ ἕνα ἔλουτο ἄρχοντα, μᾶλλον ἄν ἡ πολυαρχίας οὐσίας δύνασθαι τὸν ἕνα χρήσας τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δέοι λαυθάνειν, μᾶλλον ἄν κρύπτεσθαι, καὶ εἰ τι αὐτ ἰδοι φθάνειν, ἢττον ἄν οὐστερίζειν: οὐ γὰρ ἄν λόγων δεῖν τῷ πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαλεῖσθαι ἄν· τὸν δὲ ἐμπροσθεῖν χρόνον ἐκ τῆς νυκτός ἐπράττων πάντα οἱ στρατηγοι.

19 Ὅς δὲ ταῦτα διευνοῦντο, ἐστάσαντο ἐπὶ τὸν Ἑλεοφόντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιά οὕτω γιγνώσκει, καὶ εὐνοιαν ἐνδεικνύμενος ἡκαστος ἐπειθεὶς αὐτῶν ὑποστήναι 75 τὴν ἀρχήν. ὁ δὲ Ἑλεοφόνων τῇ μὲν ἐβούλετο ταῦτα, νομίζον καὶ τὴν τιμὴν μείζων οὕτως εαυτῷ γλυκεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τούτου μείζων ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθὸν τινὸς ἀν αἰτημα ἑπρήκεν αὐτῶν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. 80 ὎τε δὲ ἐνθυμηθεὶς ὅτι ἂνδηλων μὲν παντὶ ἀνθρώπῳ διὰ τὸ μέλλον ἑξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἰ ἡ καὶ τὴν προεργασμένην δόξαν ἀποβαλεῖν, ἣπορεῖτο.

21 Διαπορομένῳ δὲ αὐτῷ διακρίνετο ἐδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινώσας· καὶ παραστησάμενος δύο ἱερεῖα θυετὸ τῷ 85 Διὶ τῷ βασιλεῖ, δόσεων αὐτῷ μαντευτός ἢν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτων τοῦ θεοῦ ἐνομίζειν ἐφοράκεναι δὲ ἔδειν ὅτε ἡρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. καὶ δέτε ἐξ Ἐφέσου ἀρμάτου Κύρφῳ συνταθήσομεν, αἰετὸν ἀνεμιμησκετο ἐσφάγον φθεγόμενον, καθημένου μέντοι, ὅτερ ὁ μάρκος τῆς προτειμήσων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰκῶν εἰ ἡ καὶ οὐκ ἰδιοτικός, καὶ ἐνδοξος, ἐπίτονοι μέντοι· τὰ γὰρ οἰκεῖα μάλιστα ἐπιθυμεῖσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικόν εἶναι τοῦ οἰκῶν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ 24 ἐπιτίθεται. οὕτω δὲ θυμομένῳ αὐτῷ διαφανῶς ο ὅθεν σημαίνει 95 μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε εἰ αἱρεῖτο ἀποδέχεσθαι. τούτο μὲν ὅτι οὕτως ἐγένετο.

25 Ὅς δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπει τούτῳ ἐδοξε, προεβάλλοντο αὐτῶν. ἐπεὶ δὲ ἐδοξει δῆλον εἶναι ὅτι αἱρήσονται αὐτῶν, εἰ τῖς ἐπιψηφίζοι, ἀνέστη καὶ 100 ἔλεξε τάδε.
'Εγώ, ὃ ἀνδρεὶς, ἥδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἂν ἔρωτος εἶμι, καὶ χάριν ἔχω καὶ εὐχόμαι δοῦναι μοι τοῦς θεοὺς αἰτίον τινος ὑμίν ἄγαθον γενέσθαι· τὸ μέντοι ἐμὲ προκριθήναι ὑπὸ ὑμῶν ἄρχοντα Δακεδαμονίου ἀνδρὸς παρόντος οὕτω ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν, εἴ τι δεόσθε παρ' αὐτῶν· ἐμοὶ τε αὐτῷ οὐ πάντα τι νομίζω ἀσφαλές εἶναι τούτῳ. ὁρῶ γὰρ δι' αὐτῷ παρθένῳ μου οὐ πρόσθεν ἐπαύτι σαντο πολεμοῦντες πρὶν ἔποιήσαν πᾶσαν τὴν πόλιν ὁμολογεῖν Δακεδαμονίους καὶ αὐτῶν ἀγεμόνας εἰναι. ἔπει δὲ τούτῳ ὁμολόγησαν, εἰδὼς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐποιλώρηκαν τὴν πόλιν. εἰ οὖν ταῦτα ὅρων ἔγιν δοκολη ὅπον δυναίμην ἐνταῦθ' ἀκυρον ποιεῖν τὸ ἐκεῖνον ἄξιομα, ἐκεῖνο ἕννοι μὴ λίαν ἄν ταχὺ σωφρονισθεῖν. δὲ ὑμεῖς ἐννοεῖτε δι' ἦττον δὲ ἄν στάσις εἴη ἑώς ἄρχοντος ή πολλῶν, εἰς ἰστε δι' ἄλλων μὲν ἐλόμενοι οὐχ εὐρήσατε εἰμε στασιάζοντα· νομίζω γὰρ δοτες ἐν πολέμῳ ἄν στασιάζῃ πρὸς ἄρχοντα, τούτων πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ δῆλησθε, οὐκ ἂν ταυμάσασίμει εἰ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.
(Book VI, Chap. II)

...ἀνάστατο οὐχ ἐλάμενοι. ὡς καὶ νῦν Δέξιππος ἦδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιου δ᾽τι ἐδύνατο καὶ μᾶλα ἐμοῦ αὐτὸν συγκλόστως. ὦ δ᾽ ἐφὶ νομίζειν αὐτὸν Τιμασίων μᾶλλον ἄν συνάρχειν ἐδειχῆσαι Δαρδανεὶς ὅτι τοῦ Κλεάρχου στρατεύματος ἦν 140

33 έκατο νέακων ὢντι, επεὶ μέντοι ἐμὲ ἐπέλεσθε, ἐφη, καὶ ἐγὼ πειρᾶσομαι δ᾽τι ἂν δύναμι ἡμᾶς ἁγαθὸν ποιεῖν. καὶ ἰμεῖς ὦστο παρασκευάσασθε ὅς αὐριον, ἐὰν πλοῦς ἦ, ἀναξίμενοι· ὦ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἀπαντᾶς οὖν ἰδίᾳ ἐκείστω πειρᾶσθαι κατασχεῖν· τὰ δ᾽ ἀλλά, ἐπειδὰν ἐκείστω ἐλθόμεν, βουλευσόμεθα. 145

1 Π. Ἐντεῦθεν τῇ ὅστερα ἀναγόμενοι πνεύματι ἐπλέουν καλὸν ἡμέρας δύο παρὰ γῆν. καὶ παραπλέωντες [ἐφεσώρουν τῇν τῇ Ἴασουλαν ἀκτῆν, ἐνθα ἡ Ἀργώ λέγεται ὁμώμενος, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμόδοντος, ἐπείτα δὲ τοῦ Ἰριου, ἐπείτα δὲ τοῦ Ἁλιου, μετὰ τοῦτον τοῦ Παρθενίου 5 τοῦτον δὲ παραπλέωντες] ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἐλληνίδα Μεγαρέων ἀποικον, οὐσαν δ᾽ ἐν τῇ Μαριανδύνων χώρᾳ.

2 καὶ ὁμώμαντο παρὰ τῇ Ἀχερονιάδας Χερροκῆσφο, ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τῶν Ἐρρίπερων κύνια καταβῆναι ἦ νῦν τὰ σημεία διεκινήσας τῆς καταβάσεως τὸ βάθος πλέον ἦ ἐπὶ δύο στάδια. 10

3 ἐνταῦθα τοὺς Ἐλληνας οἱ Ἡρακλεότατοι ξένων περπτούσων ἀλφιτων μεδίμνους τρισχήλιους καὶ οἴνου κεράμα δισχίλια καὶ βοίς εἰκοσι καὶ οῖς ἐκατόν. ἐνταῦθα διὰ τοῦ πεδίου ἰεὶ ποταμὸς Δύκως ὄνομα, εἰρῆς ὄς δύο πλέβρων.

4 Οἱ δὲ στρατιώται συλλεγέντες ἐβουλευόντο τῇν λουτὴν πο- 15 ρελαν πότερον κατὰ γῆν ἢ κατὰ θάλασσαν χρῆ πορευθήμειν ἐκ τοῦ Πόντου. ἀναστάς δὲ Δύκων Ἀχαίος εἶπε· Θαυμάζω μέν, δ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρᾶται ἦμῖν ἐκπορίζεις σιτηρέσιον· τὰ μὲν γὰρ ξένων οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμέρων σιτα· ὁπόθεν δὴ ἐπιστευτίσαμεν πορευόμεθα οὖκ ἐστίν, 20 ἐφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεότατος μὴ ἐλαττὸν ἦ 

5 τρισχίλιοι κυζικηνοὺς· ἀλλὰ δ᾽ εἶπε μὴ ἐλαττὸν ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μᾶλα ἡμῶν καθημένων πέμπτες πρὸς τὴν πόλιν, καὶ εἰδέναι δ᾽τι ἂν ἀπαγγέλλωσι, καὶ πρὸς 25 ταύτα βουλευθῆσαι. ἐντεῦθεν προβαλλόντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὦτι ἄρχων ἔρητο· ἐστι δ᾽ ο φι καὶ Ἐβενοφώντα.
οἱ δὲ ἵσχυροι ἀπεμάχοντο· ἀμφοῖν γὰρ ταὐτὰ ἐδόκει μὴ ἁναγκάζειν πόλειν Ἐλληνίδα καὶ φιλίαν δ', τι μὴ αυτὸι ἐθέλοντες διδοῖεν. ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμου ἦν, πέμπτους Λῦ-7
30 καὶ Α' Ἀχαιὸν καὶ Καλλίμαχον Παρράσιον καὶ 'Αγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδομένα· τὸν δὲ Δύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποίησοι ταῦτα· ἀκούσαντες δ' οἳ Ἡρακλεώται βουλεύσεσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγην καὶ τὴν ἀγορᾶν ἔσω ἀνεσκέυασαν, καὶ 35 αἱ πύλαι ἐκέκλεισαν καὶ ἔτι τῶν τεχῶν ὕπλα ἐφαίνετο.

'Εκ τούτων οἱ ταράζαντες ταῦτα τοὺς στρατηγοὺς ὑπίστων διαφθείρειν τὴν πρᾶξιν· καὶ συνείστηκαν οἱ Ἀρκάδες καὶ οἱ Ἀχαιοὶ· προεστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τὸ παρράσιος καὶ Δύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς 10
40 αἰσχρὸν εἰ ἄρχειν Ἀθηναίων Πελοποννησίων καὶ Δακεδαμονίων μηδεμιᾶν δύναμιν παρεχομένους εἰς τὴν στρατιὰν καὶ τοὺς μὲν πόλους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατεργασμένων· εἶναι γὰρ τοὺς καταργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν 45 εἶναι· καὶ ἢν δὲ τῇ ἄληθείᾳ ὑπὲρ ἦμου τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοὶ· εἰ οὖν σωφρονοῖς, αὐτοῖς συντάντες 11 καὶ στρατηγοὺς ἐλομένους ἐαυτῶν καθ' ἐαυτοὺς ἄν τὴν πορείαν ποιῶντο καὶ πειράματο ἁγάθον τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ 12 ἀπολυπόντες Χειρίσοφον εἰ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ἐννοοῦντα συνετῆσαν καὶ στρατηγοὺς ἀφοῦνται ἐαυτῶν δέκα· τούτως δὲ ἐφησίσαντο ἐκ τῆς νικότητος δ', τι δοκοί τούτο ποιεῖν. ἢ μὲν οὖν τοῦ παντὸς ἄρχῃ Χειρίσοφος ἐνταῦθα κατελύθη ἡμέρα ἐκτεὶ ἐβδόμη ἄφ' ἥς ἠρέθη.

Ἐννοοῦν μένοι ἐβούλευτο κοινῇ μετὰ τῶν μεινάντων τὴν 13
55 πορείαν ποιεῖσθαι, νομίζων οὖτος ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἐκαστον στελλέσθαι· ἀλλὰ Νέων ἐπειθεῖν αὐτῶν καθ' αὐτῶν πορεύεσθαι, ἀκούσας τοῦ Χειρίσοφον ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἄρμουσθαι φαίνετρι ἑχον ἤξειν εἰς Κάλπης λιμένα· ὅτως οὖν καὶ εἰς μετάγοι, ἀλλ' αὐτὸι καὶ οἱ αὐτῶν στρατιῶν 14
60 ται ἐκπλεύσειν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρίσοφος, ἀμα μὲν ἄθυμοι τοῖς γεγενημένοις, ἀμα δὲ μισῶν
ἐκ τούτου τὸ στρατεύμα, ἐπιτρέπει αὐτῷ ποιεῖν δ,τι βούλεται.
15 Ἐνοφόων δὲ ἐτί μὲν ἐπεχείρησεν ἀπαλλαγῆς τῆς στρατιᾶς ἐκ-
πλεύσαι. θυμόμεν δὲ αὐτῷ τῷ ἱγμένῳ Ἡρακλεὶ καὶ κοινομένῳ,
πότερα λὼν καὶ ἁμέων εἰς στρατεύσεσθαι ἔχοντι τοὺς παρά-
65 μείναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμην ὁ θεὸς
16 τοῖς ἰεροῖς συστρατεύεσθαι. οὕτω γίγνεται τὸ στρατεύμα τρίχα,
Ἀρκάδες μὲν καὶ Ἁχαιοὶ πλέον ἢ τετρακιςχεῖσι, ὀπλίται
πάντες, Χειρισόφω θ ὀπλίται μὲν εἰς τετρακιςχεῖσι καὶ χίλιοι,
πελτασταλ δὲ εἰς ἔπτακσιοις, οἱ Κλεάρχου Θράκες, Ἐνοφόωντι τὸ
δὲ ὀπλίται μὲν εἰς ἔπτακσιοις καὶ χίλιοι, πελτασταλ δὲ εἰς
τετρακιςχεῖσι. ἵππων δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα
ἵππεας.
17 Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοία παρὰ τῶν Ἡρακ-
λεωτῶν πρῶτοι πλέονσιν, ὅπως ἔξαλφης ἐπιτεσσόντες τοῖς 75
Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβάϊονς εἰς Κάλπης
18 λυμένα κατὰ μέσον ποὺς τῆς Θράκης. Χειρισόφως δὲ εὐθὺς ἀπὸ
tῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορευότοι διὰ τῆς
χώρας· ἐπεῖ δὲ εἰς τὴν Θράκην ἐνεβάλε, παρὰ τὴν θάλατταν
19 ἤζει καὶ γὰρ ἠσθενεῖ. Ἐνοφόων δὲ πλοία λαβὼν ἀποβαίνει 80
ἐπὶ τὰ δραμα τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογέας
ἐπορεύετο.
1 Ⅲ. ["Ον μὲν οὖν τρόπον ἢ τε Χειρισόφου ἄρχῃ τοῦ παντὸς
κατελύθη καὶ τῶν Ἐλλήνων τὸ στρατεύμα ἐσχύσθη εὕ τοῖς
ἐπάνω εἰρηταί.]
2 "Επραξαν δ' αὐτῶν ἐκαστοί τάδε. οἱ μὲν Ἀρκάδες ὡς ἀπέ-
βησαν νυκτὸς εἰς Κάλπης λυμένα, πορεύονται εἰς τὸς πρῶτος 5
κόμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς
ἐγένετο, ἤγεν ἐκαστος ὁ στρατηγὸς τῶν αὐτοῦ λόχου ἐπὶ κόμας·
ὅπως δὲ μελζων ἐδοκεὶ εἶναι, σύνδυο λόχων ἤγεν οἱ στρατηγοὶ.
3 συνεβάλλοντο δὲ καὶ λόχον εἰς διν δέοι πάντας ἀλλ' ἑσθαὶ· καὶ
ἀτε ἔξαλφης ἐπιτεσσόντες ἀνδράποδα τε πολλὰ ἔλαβον καὶ
10 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θράκες ἡθροίζοντο οἱ
diaφεύγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ δυντες ὀπλίτας
εἰς αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελήγησαν, πρῶτον, μὲν τῷ
Σμύρνητο οὗχον ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπινότε ἦδῃ εἰς
15 τὸ συγκείμενον καὶ πολλὰ χρήματα ἁγονίτε ἐπιτίθενται. καὶ τὸ ἐνεκέρα ἄμα πορεύμενοι ὡς Ἑλληνες, ἐπὶ δὲ διαβάσει χαράδρας πρέπονται αὐτούς, καὶ αὐτοὺς τῷ τῶν Σμύρηντα ἀποκτινώσαι καὶ τοὺς ἄλλους πάντας. ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγήσανδρον ὡκτὼ μόνον ἔληπτον. καὶ αὐτὸς
20 Ἡγήσανδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνήλθον οἱ μὲν σὺν πράγμασιν οἱ ἐν ἀνευ πραγμάτων. οἱ δὲ Ἐράκες ἐπεὶ ἡυτόχησαν τούτο τὸ εὐτύχεια, συνέβον τῷ ἄλληλοι καὶ συνελέγοντο ἐρρωμένως τῆς νυκτὸς. καὶ ἀμα ἡμέρα κύκλῳ περὶ τῶν λόφων ἔνθα οἱ
25 Ἑλληνες ἐστρατοπεδεύοντο ἐτάγγυτο καὶ ἰππεῖς πολλοὶ καὶ πελτασταῖ, καὶ οἱ πλέονες συνέρρεον καὶ προεβάλλον πρὸς τοὺς ὑπόλαται ἀσφαλῶς. οἱ μὲν γὰρ Ἑλληνες οὔτε τοξότην εἶχον οὔτε ἀκουσίετην οὔτε ἰππεά. οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἥκουτοι· ὅποτε δὲ αὐτοῖς ἐπίλειον, ῥάδος
30 ἀπέθεαν. ἄλλοι δὲ ἄλλη ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ θ᾽ ἐτυφρόσκοντο, τῶν δὲ οὐδεὶς· ὅστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἄλλα τελευτώντες καὶ ἀπὸ τοῦ ύδατος εἰρθον αὐτοὺς οἱ Ἐράκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπουδῶν· καὶ τὰ μὲν ἄλλα ὡμολόγητο αὐτοῖς, ὑμηροὺς δὲ οὐκ ἐδίδοσαν οἱ
35 Ἐράκες αἰτούντων τῶν Ἑλληνῶν, ἄλλ᾽ ἐν τούτῳ ἰσχετο. τὰ μὲν δὴ τῶν Ἀρκάδων οὔτως εἶχε.

Χειρόσοφος δὲ ἀσφαλῶς πορεύόμενος παρὰ θάλαταν ἀφικ. 10 νεῖται εἰς Κάλπησις λιμένα.

Ἐνοφόντες δὲ διὰ τῆς μεσογείας πορευομένοι οἱ ἰππεῖς προ-
40 καταθέοντες ἑνυγχάνουσι προσβύταις πορευομένοι ποι. καὶ ἐπεὶ ἡχθησαν παρὰ Ἐνοφόντα, ἔρωτὰ αὐτοῖς εἴ που ὑσθηναι ἄλλου στρατεύματος ὡς Ἑλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11 γεγενημένα, καὶ νῦν ὅτι πολυρκοῦται ἐπὶ λόφον, οἱ δὲ Ἐράκες πάντες περικεκλωμένοι εἶναι αὐτοῦς. ἐναύθα τοὺς μὲν ἀνθρώ-
45 ποις τούτοις ἐφύλαττε ἰσχυρῶς, ὡς ἡγεμόνες εἶναι ὅποι δεό-
σκοποίς δὲ καταστήσας συνέλεξε τοὺς στρατιῶτας καὶ ἐλέετο. Ἀνδρὲς στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνάσων, οἱ δὲ λοιποὶ 12 ἐπὶ λόφου τινὸς πολυρκοῦται. νομίζω δ᾽ ἐγώνε, εἰ ἐκεῖνοι ἀπο-
λοῦνται, οὐδ᾽ ἡμῖν εἶναι οὐδεμαν σωτηρίαν, οὔτως μὲν πολλῶν
13 δινω των πολεμών, οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἡμῖν 50 ὡς τάχιστα βοηθεῖν τοὺς ανδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνως μαχόμεθα καὶ μὴ μόνοι λειψάντες μόνοι καὶ κυδυ- 
16 νεώμενε. ἥμεις γὰρ ἀποδοράθημεν ἂν οὐδαμοὶ ἐνθέντες· πολλὴ 
14 μὲν γὰρ, ἐφι, εἰς Ἡράκλειαν πάλιν ἀπίεναι, πολλὴ δὲ εἰς 
Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ ὡς 
λμένα, ἐνθα Χειρόσφον εἰκάζομεν εἶναι, εἰ σέσωται, ἐλαχίστη 
ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὖν πλοία ἐστιν ὡς ἀποπλευσόμεθα, 
17 μένουσι δὲ αὐτοῦ οὖν μᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ 
15 πολυκρομένων ἀπολομένων σὺν τοῖς Χειρόσφοι μόνοι κάκιον 
ἐστι διακινδυνεῖν ἡ τῶνδε σωθέντων πάντας εἰς ταύτων ἐλθόν· 
ος κοινὴ τῆς σωφρίας ἐχεσθαι. ἀλλὰ χρὴ παρασκευάσα- 
μένοις τὴν γνώμην πορεύεσθαι ὡς νῦν ἡ εὐκλείας τελευτήσαι 
ἐστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἡλλήνας τοσοῦτοι σώ- 
18 σαντας. καὶ οὐ δεῖσιν ἄγει οὕτως, ὅτι μεγαληγορήσαντα 
16 ὡς πλέον φρονοῦντας ταπεινῶσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ ὡς 
τῶν θεῶν ἀρχομένως ἐντιμῶσεις ἐκείνων καταστήσας. ἀλλ' 
ἐπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον 
14 δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσόμεθα προελθόντες 
ἐσον ἃν δοκῇ καίρὸς εἶναι εἰς τὸ δεινοποιεῖσθαι· ἔσος δ' ἂν 
πορευόμεθα, Τιμαιόν ἔχον τοὺς ἵππεως προελαυνέων ἔφορον τὸ 
ἡμᾶς καὶ σκοτεινῶ τὰ ἐμπρόσθεν, ὡς μηδὲν ἡμᾶς λάθη. 
15 Ταῦτ' εἰπών ἥγεσθο. παρέπεμψε δὲ καὶ τῶν γυμνήτων 
18 ἀνθρώπων εὐφώνους εἰς τὰ πλαύμα καὶ εἰς τὰ ἀκρα, ὅπως εἰ 
ποῦ τί ποθεν καθοριζεῖ, σημαίνειν· ἐκέλευε δὲ καλεῖν ἄπαντα 
19 ὅτι ἐντυγχάνοις καυσίμῳ. οἱ δὲ ἵππεως σπειρόμενοι ἐφ' ὅσον 75 
καλῶς εἴχεν ἵππον, καὶ οἱ πελτασταὶ ἐπιταράντινες κατὰ τὰ 
ἀκρα ἐκαίνων πάντα ὅσα καύσιμα ἑώρων, καὶ ἡ στρατιὰ δὲ, εἰ τιν 
παραλειπόμενοι ἐντυγχάνοντες· διότι πᾶσα ἡ χώρα αἰθεσθαὶ 
20 ἐδόκει καὶ τὸ στρατεύμα πολὺ εἶναι. ἐπει δὲ ὥρα ἦν, καταστρα- 
τοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τῶν πολεμῶν 80 
πυρὰ ἑώρων, ἀπείχον δὲ ὡς τεταράκοντα σταδίους, καὶ αὐτοὶ ὡς 
21 ἐδύναντο πλείστα πυρὰ ἱκαίον, ἐπεὶ δὲ ἐδείπνησαν τάχιστα, 
παρηγγέλθη τὰ πυρὰ κατασβενόντων πάντα. καὶ τὴν μὲν νύκτα 
φυλακᾶς ποιησάμενοι ἑκάθενδον· ἀμα δὲ τῇ ἡμέρᾳ προσευχάμενοι
τοῖς θεοῖς, συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Τιμασίων δὲ καὶ οἱ ἰππεῖς ἔχοντες τοὺς ἱγμόνιας καὶ 22 προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἐνθα ἐπολιορκοῦντο οἱ Ἑλληνες. καὶ οὐχ ὄρῳσιν οὔτε φίλουν στράτευμα οὔτε πολέμου—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν 90 Ἐνοφῶντα καὶ τὸ στράτευμα—γρέξσι δὲ καὶ γεροντια καὶ πρόβατα ἁλίγα καὶ βοῖς καταλειμμένους. καὶ τὸ μὲν πρὸ—23 τοῦ θαῦμα ἡν τὸ εἶπ τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Ὁρᾶκες ἀφ' ἐσπέρας ὕχοντο ἀπιόντες, καὶ τοὺς Ἑλληνας ὡς ἔφασαν οἰχεσθαι· ὅποι δὲ, οὐκ 95 εἴδεναι.

Ταῦτα ἀκούσαντες οἱ ἄμφι Ἐνοφῶντα, ἔπειρ ἡράτησαν, 24 συνεξεξάμενοι ἐπορεύοντο, βούλομενοι ὡς τάχιστα συμμείζαι τοῖς ἄλλοις εἰς Κάλπης ομένα. καὶ πορεύομεν οἴων τῶν στίβων τῶν Ἀρκάδων καὶ Ἀχαϊῶν κατὰ τὴν ἐπὶ Κάλπης ὀδόν. 100 ἔπειρ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἀσμενοι τε ἔδοξοι ἄλληλους καὶ ἄσπαζοντο ὅσπερ ἀδέλφοις. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν 25 περὶ Ἐνοφῶντα τῇ τὰ πυρὰ κατασβέσειν· ἠμεῖς μὲν γὰρ, ἔφασαν, φῷμενα ὡμᾶς τὸ μὲν πρῶτον, ἐπεὶδὴ τὰ πυρὰ οὐκ ἔσετον, τῆς νυκτὸς ἦξεν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι 105 δὲ, ὡς ἡ ἡμῖν ἐδόκουν, τούτῳ δείσαντες ἀπῆλθον· σχεδὸν γὰρ ἄμφι τοῦτον τὸν χρόνον ἄπησαν. ἔπειρ δὲ οὐκ ἀφίκεσθε, ὦ δὲ 28 χρόνος ἐξῆκεν, φῳμενα ὡμᾶς πυθομένων τὰ παρ' ἡμῖν φοβηθέντας οἰχεσθαι ἀποδράντας ἐπὶ τὰλατταν· καὶ ἐδοκεὶ ἡμῖν μὴ ἀπολεῖσθαι ὑμῶν. οὕτως οὖν καὶ ἠμεῖς δεύρο ἐπορεύθημεν.

IV. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ θύλλαξον ἐπὶ τοῦ 1 αἰγαλαοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τούτο δ καλεῖται Κάλπης λιμῆν ἔστι μὲν ἐν τῇ Ὁρᾶκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Ὁρᾶκη αὐτῇ ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι 5 Ἡρακλείας ἐπὶ δεξιά εἰς τὸν Πόντον εἰσπλέοντι. καὶ τρίηρει 2 μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κύραια ἡμέρας μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄληθε μὲν πολὺς οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς, ἀλλὰ Ὁρᾶκες Βιπυνοι· καὶ οὐς αὖ καθισμι τῶν Ἑλλήνων ἐκπίπτοντας ἢ ἄλλοις πας δεινὰ υβρίζειν λέγονται 10 τοὺς Ἑλλήνας. ὦ δὲ Κάλπης λιμῆν ἐν μέσῳ μὲν κεῖται ἑκατέρα.
ρωθεὶν πλεύτων ἐξ Ἡρακλείας καὶ Βυζαντίου, ἔστι δ’ ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θαλατταν καθήκον αὐτοῦ πέτρα ἀπορρόζην, ὦς ὡς ἐλαχίστων οὐ μείον εἴκοσιν ὰργυρίων, ὃ δὲ αὐχέντος δὲ αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐστέραν αἰγιαλὸν ἤχων. κρήνη δὲ ἡδέος ὦδας καὶ ἀφθονος ἰζούσα ἐπ’ αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατεῖα τοῦ χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἅλλα, πάντως δὲ πολλὰ καὶ 5 καλὰ ναυπηγήσιμα ἐπ’ αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὀρος εἰς μεσὸν ές γειαν μὲν ἀνήκει δος ἐπὶ εἴκοσι στάδιους, καὶ τούτῳ γεώδες καὶ ἀλιθον· τὸ δὲ παρὰ θαλατταν πλέον ἡ ἐπὶ εἴκοσι στάδιους δασὸ 6 πολλοὶς καὶ παλατοφασὶς καὶ μεγαλοὺς ἤόλους. ἡ δὲ ἅλλῃ χώρᾳ καλῇ καὶ πολλῇ, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ ἀικούσαν· φέρει γὰρ ἡ γῆ καὶ κριθᾶς καὶ πυρὸς καὶ δσπρα 25 πάντα καὶ μελίνας καὶ σήσαμα καὶ σύκα ἀρκοῦται καὶ ἀμπέλους πολλάς καὶ ἠδόνας καὶ τάλλα πάντα πληθ ἔλαθον.

7 Ἡ μὲν χώρα ἡν τοιαύτη. ἑσκήνουν δ’ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τόπον πόλισμα ἢν γενόμενον οὐκ ἐβουλουτο στρατοπεδεύσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπὶ- 30

8 Βουλής εἶναι, Βουλομένων τῶν κατοικίσαμε πόλιν. τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐκ ἐπὶ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταὐτῆν τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἄρετην ἀκούστες, οἱ μὲν καὶ ἄνδρας ἀγοῦτες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τοῦτων ἑτεροί ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35 τέκνα καταλπότες ὡς χρήματ’ αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούστες καὶ τοὺς ἅλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἄγαθα πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἐλλάδα σφέσθαι.

9 Ἡ ἐπειδή δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ’ 40 ἔξοδο ἔθυνε Ἐφέσων· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξαγείν· ἐπενεία δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ ἐγένετο, ἐπισταυροῖ καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἑυθαπτεῖν ἐπέσον ἐκάστους ἐθαψαν· ἡδὴ γὰρ ἦσαν πειπταίοι καὶ οὐχ οἶον τε ἀναφεῖν ἐπὶ ἦν· ἐνίοις δὲ τοὺς ἐκ τῶν 45
οδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ἅπαξίων ὡς ἔδυναν καλλιστα· οὖς δὲ μὴ ἡθοσκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέδεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δευτεράστατε ἐκομὴ 50 θήσαν. τῇ δὲ ὑστερᾷ συνήλθοι οἱ στρατιώται πάντες· συνήγε δὲ μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἰεράννυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ 11 δόγμα ἐποίησαντο, ἐάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στρατεύμα ποιεῖν, θανάτῳ αὐτὸν ἕξιμούσθαι, καὶ κατὰ χώραν ἀπίεσαι ἦπερ 55 πρόσθεν ἐξῆ τὸ στρατεύμα καὶ ἀρχεῖν τοὺς πρόσθεν στρατηγοὺς. καὶ Χειρίσοφος μὲν ἦδη ἑτετελευθήκη καὶ φάρμακον ποιῶν πυρέττων· τὰ δὲ ἔκεινον Νέων Ἀσυναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· Ὁ ἄνδρες στρατιώται, τὴν μὲν πορείαν, ὡς έοικε πεζῆ μινητέων· οὐ γὰρ ἔστε 60 πλοία· ἀνάγκη δὲ πορεύεσθαι ἡδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτίθεμα. ἤμεις οὖν, ἐφε, θυσώμεθα· ὡς δὲ δεὶ παρασκευάζομεν εἴ ποτε καὶ ἀλλοτὲ· οἱ γὰρ πολέμου ἀνατεθαρρακοῦσιν· ἐκ τούτου ἐθύνοντο οἱ στρατηγοὶ, μάντις δὲ 13 παρῆν Ἀρηζίων Ἀρκάς· ὁ δὲ Σιλάνδος ὁ Ἀμπρακιώτης ἦδη 65 ἀπεδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλεᾶς. θυμόμενοι δὲ ἐπὶ τῇ ἄφοδῷ οὐκ ἐγίγνετο τὰ ἱερά· ταύτην μὲν οὖν τὴν ἠμέραν 14 ἐταύσαντο. καὶ τινὲς ἐτάλμοιν λέγειν ὅσον ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἴκισαι πέτεικε τῶν μάντων λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἄφοδῷ. ἐντεύθεν ηκρύβας τῇ αὐριον παρέμνει ἐπὶ 15 70 τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἰ τις εἰς, παραγγέλλας παρείναι ὡς συνθεασάμενον τὰ ἱερά, ἔθευε· καὶ ἐνταῦθα παρῆσαν πολλοί. θυμόμενοι δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἄφοδῷ οὐκ ἐγίγνετο 16 τὰ ἱερά· ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιώται· καὶ γὰρ τὰ ἐπιτίθεμα ἐπέλυμεν ἐξ ὑποτές ἢλθον, καὶ ἀγορὰ οὐδεμία παρὶ 75 παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοχῶν· Ὁ ἄνδρες, 17 ἐπὶ μὲν τῇ πορείᾳ, ὡς ὀράτε, τὰ ἱερὰ οὕτω γίγνεται· τῶν δὲ ἐπιτηδείων ὡς ὡς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς τις εἶπεν. Καὶ εἰκότως 18 80 ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου
χθές ἦκοντος πλοῦρ ἱκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου
ἀρμοστής μέλλει ἦξειν πλοῖα καὶ τριήρεις ἔχων. ὁ ἐκ τοῦτοῦ δὲ ἀναμένει μὲν πᾶσιν ἐδόκει· ἔτι δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξεῖναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγὼντο τὰ ἱερὰ. καὶ ἦδη καὶ ἐπὶ σκηνὴν ἴδοντες τὴν Ἐξονφώντος ἔλεγον ὅτι 85 οὐκ ἔχοιε τὰ ἐπιτήδεια. ὁ δὲ οὖν ἄν ἐφῆ ἐξαγαγεῖν μὴ γεγονόμε
νοῦν τῶν ἱερῶν.

20 Καὶ πάλιν τῇ ὑστεραιᾷ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἀπασίν ἐκυκλούντων περὶ τὰ ἱερὰ· τὰ δὲ θύματα ἐπελεότησε. οἱ δὲ στρατηγὸι ἐξῆγον μὲν οὕ, συνεκάλεσαν δὲ. 90 εἶπεν οὖν Ἐξονφῶν. Ἰσος οἱ πολέμωι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπτόντες τὰ σκεύη ἐν τῷ ἑρμυφὼ 
χαρίᾳ ὡς εἰς μάχην παρεσκευαζόμενοι ἴσοις, Ἰσος αὐτὸ τὰ ἱερὰ 22 προχωροῦ ἡμῖν. ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δεότι εἰς τὸ χωρίον ἁγεῖν, ἀλλὰ θύεσθαι ὡς τάχιστα. καὶ 95 πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξῃς προϊμοι ἐθύνοντο· καὶ Ἐξονφῶν Κλεάνδρος ἐδείχθη τοῦ Ἀρκάδου προσβείσθαι εἰ 
τι ἐν τούτῳ ἐι. ἀλλ' οὖδ' ὡς ἐγένοντο.

23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ ἐν τούτῳ ἄνθρωπος ὡς έχον δεινώς τῇ ἐνδείᾳ, Βουλόμενος 100 αὐτοῖς χαρίζεται, εὑρὼν τινα ἄνθρωπον Ἡρακλεώτην, δι' ἐφη κόμας ἐγχύς εἰδέναι οὐθὲν εἰς ἱεροὺς τὰ ἐπιτήδεια, ἐκήρυξε τοὺς 
βουλόμενον λέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνως ἐσομενοῦν. ἐξ-
ἐρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ υπλάκοις καὶ ἄλλοις ἀνθρώποις. ἐπειδὴ δὲ ἦσαν ἐν ταῖς
24 κόμαις καὶ διεστέροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπτοῦσιν σύν αὐτοῖς οἱ Ἐφραίμα' ἀπείς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν 
τοῖς Βιθυνοῖς, Βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναυτο, ἀποκα-
λίσαν τοὺς Ἐλλήνας μὴ ἔθειν εἰς τὴν Φρυγίαν· οὕτωι οἱ ἀπεῖς 
ἀποκαλύσαντοι τῶν ἄνδρῶν οὐ μείου πεντακοσίου· οἱ δὲ λοίποι 110 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαγγέλλει τοὺς παύτα τῶν 
ἀποφευγόντων εἰς τὰ στρατόπεδον. καὶ ὁ Ἐξονφῶν, ἐπεὶ οὖν 
ἐγεγένηστο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαβὼν Βοῦν ὑπὸ ἀμάξῃς, οὐ 
γὰρ ἦν ἀλλὰ ἱερεία, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ 
μέχρι τριάκοντα ἐτῶν ἀπαντες. καὶ ἀναλαβόντες τοὺς λοίποὺς 115
μέχρι εἰς τὸ στρατόπεδον μέγα ἄμφι
όλου δυσμᾶς ἦν καὶ οἱ Ἔλληνες μάλις ἄθυμοι ἔχοντες ἐδειπνο-
ποιοῦσι, καὶ ἤπατος διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπι-
γενομένοι τοῖς προφυλαξαί τοὺς μὲν κατέκαινον τοὺς δὲ ἐδίωξαν

120 καὶ κραυγῆς γενομένης εἰς τὰ ὀπλα 21 πάντες ἔδραμοι οἱ ᾿Ελληνες· καὶ διόκειν μὲν καὶ κινεῖν τὸ στρα-
τόπεδον νυκτὸς οὐκ ἀσφαλὲς ἔδοκε εἶναι· διασέα γὰρ ἦν τὰ χωρία,
ἐν δὲ τοῖς ὀπλοῖς ἐνυκτέρευον φυλαττόμενοι ἱκανοὶ φυλάξι.

V. Τὴν μὲν νύκτα ὀὕτω διήγαγον ᾗς δὲ τῇ ἡμέρᾳ οἱ 1 στρατηγοὶ εἰς τὸ ἐρυμόν χωρίον ἤγοντο· οἱ δὲ ἐπιστύλο ἀναλα-
βόντες τὰ ὀπλα καὶ τὰ σκεῦς. πρὶν δὲ ἄριστον ἄραν εἶναι ἀπετάφρευον ἥ ἡ εἰσόδος ἦν εἰς τὸ χωρίον, καὶ ἀπεστάφυσαν
5 ἅπαν, καταλείποντες τρεῖς τύλας. καὶ πλοίον εἶ· Ἡρακλεᾶς
ὡτεν ἀλφίτα ἄγων καὶ ἱερεία καὶ οἶνον· πρὸ δὲ ἀναστὰς Ξενοφῶν 2 ἰθύετο ἐπ' ἔξοδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρῶτου ἱερείου.
καὶ ἦδη τέλος ἐχόντων τῶν ἱερῶν ὅραι αἰετῶν αἰείων ὁ μάντις
᾿Αρηξίων Παρράσιος, καὶ ἤγείσθαι κελεύει τὸν Ξενοφῶντα. καὶ 3
10 διαβάντες τὴν τάφρον τὰ ὀπλα τίθενται, καὶ ἐκήρυξαν ἀριστη-
σαντας ἐξεῖναι τοὺς στρατιῶτας σὺν τοῖς ὀπλοῖς, τὸν δὲ ὄχλον
καὶ τὰ ἀνδράποδα αὐτοῦ καταλείπει. οἱ μὲν δὴ ἄλλοι πάντες 4
ἐξῆσαν, Νέων δὲ οὗ· ἔδοκε γὰρ καλλιστὸν εἶναι τούτον φύλακα
καταλείπειν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δὲ οἱ λοχαγοὶ καὶ οἱ
15 στρατιῶται ἀπελευτουν αὐτῶν, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν
ἄλλων ἐξιόντων, κατέλησαν αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταρά-
κοντα ἑτη. καὶ οὐτοὶ μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. πρὶν 5
δὲ πεντεκαίδεκα στάδια διεληθυῖν ἐνέτυχον ἦδη νεκροῖς· καὶ
τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρῶτους φανέται
20 νεκροὺς ἔθαπτον πάντας ὑπὸ σου ἐπελάμβανε τὸ κέρας. ἐπεὶ δὲ
τοὺς πρῶτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθαί
ποιησάμενοι κατὰ τοὺς πρῶτους τῶν ἄταφοι ἔθαπτον τοὺς αὐτῶν
τρόπον ὑπὸ σου ἐπελάμβανεν ἥ στρατιά. ἐπεὶ δὲ εἰς τὴν ὀδον
ἡκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροι, συνενεγκόντες
25 αὐτοὺς ἔθαψαν.
ἔντος τῆς φάλαγγος, καὶ ἐξαίφνης ὀρῶι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἵππεας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης 30 καὶ Ῥαδίης ἤκουν παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.

8 ἐπεὶ δὲ κατείδου τοὺς Ἑλλήνας οἱ πολέμοι, ἐστησαν ἀπέχουντες αὐτῶν ὅσον πεντεκαῖδεκα στάδιον. ἐκ τούτου εὐθύς ὁ Ἀρχέης ὁ μάντις τῶν Ἑλλήνων σφαγίαζεται, καὶ ἐγένετο ἐπὶ τοῦ πρῶτου
9 καλὰ τὰ σφάγια. Ἐνθὰ δὴ Ἑσνοφόν λέγει· Δοκεῖ μοι, ὃ ἀνδρεῖς 35 στρατηγοῖ, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵν' ἂν ποὺ δέχῃ δοὺς οἱ ἐπιθύμησοντες τῇ φάλαγγι καὶ οἱ πολέμοι τεταραγμένοι ἐμπτέτειον εἰς τεταγμένους καὶ ἀκεράλους. συνεδόκει

10 ταύτα πάσιν. 'Τιμεὶς μὲν τολμῶν, ἕφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὅσ μὴ ἐστήκομεν, ἐπεὶ ὁφθημὲν καὶ εἰδομὲν τοὺς 40 πολεμίους· ἐγὼ δὲ ἤξὼ τοὺς τελευταίους λόχους καταχωρίσας

11 ἕπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἰσχυοῦ προῆγον, δὲ δὲ τρεῖς ἀφελῶν τὰς τελευταίας τάξεις ἀνὰ διακοσίων ἀνδρὰς τὴν μὲν ἐπὶ τὸ δεξὶ ἐπέτρεφεν ἐφέσπευσθαι ἀπολύσοντας ὡς πλέθρον. Σαμῦλας Ἀχαῖοι τάυτης ἥρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ 45 ἐγκώρισεν ἐπεσείας. Πυρρίας Ἀρκάς τάυτης ἥρχε τῆς τάξεως· τὴν

12 δὲ μὲν ἐπὶ τῷ ἐνοῦνυμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφεστήκει.

13 Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυστύρῳ, ἔκτησαν ἄγνοοντες εἰ διαβατέων εἰ ἦν τὸ νάπος. καὶ παρεγγύσω στρατηγοῖς καὶ λοχαγοῖς παριέναι ἐπὶ τῷ 50

14 ἡγούμενοι. καὶ ὁ Ἑσνοφὸν θαυμάσας δὶ τὸ ἵσχον εἰ ἦν τὴν πορείαν καὶ ταχύ ἀκοῦν τὴν παρεγγυθήν, ἑλάυνεν ἢ τάχυτα. ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος προσβύτατος δὲ τῶν στράτηγῶν ὅτι βουλής οὐκ ἄξιον εἰ ἦν εἰ διαβατέων ἐστὶ τοιοῦτον νάπος.

15 Καὶ ὁ Ἑσνοφὸν σπουδὴ ὑπολαβῶν ἐξέβευ· Ἀλλ' ὅστε μὲν ἐμὲ, δὲ ἀνδρεῖς, οὐδένα πω τοῦ κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὅρως δεομένους ὑμᾶς εἰς ἀνδρείτητα, ἀλλὰ

16 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένυε οὐκ ἔστων ἀπελθεῖν· ἢ γὰρ μὴ ἡμεῖς ἰσαμένη εἴπε τοὺς πολέμους, οὕτω 60 ἡμῖν ὁπόταν ἀπίστωμεν ἔγονται καὶ ἐπιπεσοῦνται. ὁράτε δὴ πότερον κρείττον ἦναι εἴπε τοὺς ἀνδρας προβαλλομένους τά
διπλὰ ἡ μεταβαλλομένου ὄπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσθαι· ἵστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδεὶς 17 καλὸς ἦν, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίσσι θάρρος ἐμποίει. ἐγὼ γοῦν ἤδιον ἂν σὺν ἡμίσειν ἐπιοίητον ἢ σὺν διπλασίοις ἀποχωροῦν. καὶ τούτοις οἶδ᾽ ὅτι ἐπιώντων μὲν ἡμῶν οὔθ᾽ ὑμεῖς ἐλπιζέτε δέξασθαι ἡμᾶς, ἀπιώντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὄπισθεν νάπος χαλέ 18 τὸ ποιῆσασθαι μέλλοντας μάχεσθαι ἄρ᾽ οὐχὶ καὶ ἀρπάσαι ἅξιον; τοῖς μὲν γὰρ πολεμίοις ἐγὼ βουλομένην ἃ ἐπιτηρά πάντα φαινεσθαι ὅστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δει διδάσκεσθαι ὅτι οὐκ ἔστιν μὴ νικῶσι σατηρία. θαυμάζω δ᾽ ἐγώ γε καὶ τὸ νάπος τοῦτο εἶ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν 75 ἄλλων λέι διάπεπορεύμεθα χωρίων. πῶς γὰρ δὴ διαβατόν τὸ 19 πεδίον, εἰ μὴ νικήσομεν τοὺς ἵππεας; πῶς δὲ ἄρ πολεμικὸν ὅρη, ἢν πελτασταὶ τοσοῦτο ἐφέπωσται; ἢν δὲ δὴ καὶ σωθῶμεν ἡμᾶς καὶ ἀπὸ τοῦ χωρίου δεὶ διδάσκεσθαι ὅτι οὐκ ἔστι τὸ πλοῖο ἡμῶν σατηρία. 80 θάττον ἐκεὶ γενόμεθα, θάττον πάλιν ἐξελέατ' ἐπὶ τὰ ἐπιτήδεια. οὐκοῦν μὲν κρεῖττον ἡρσηκότας μάχεσθαι ἢ αὔριον ἀναρίστους. 21 ἄνδρες, τα τε ιερὰ ἡμῖν καλὰ οἱ τε οἰκονομοί ἀισθοῦν τα τε σφάγια καλλιστα. ἰσομεν ἐπὶ τοὺς ἄνδρας. οὐ δὲ ἐπὶ τούτοις, ἐπεὶ ἡμᾶς πάνως ἐλιθον, ἰδέως δειπνήσωμεν οὐδ᾽ ὅποι ἀν θέλωσι σκηνήσαι. 22 Ἐντεύθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεξε. 23 καὶ δε ἡγεῖτο, παραγγείλας διαβαλλένει δ ἐκαστὸς ἐτύγχανε τοῦ νάποις ὅπη. θάττον γὰρ ἄβρον ἐδόκει ἂν οὐκοῦ πέραν γενέσθαι τὸ στρατεύμα ἢ καὶ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπετι ἢ ἐξεμπήρυντο. ἐπεὶ δὲ διεβήσαν, παρισοῦ παρ᾽ τὴν φαλαγγα ἐλεγεν. 24 Ἁνδρεῖς, ἀναμμυνήσκεσθε διὸς δὴ μάχας σὺν τοῖς θεοῖς ὡμὸς ἢ ὅντες νεκρήκατε καὶ οἱ πάσχουσιν οἱ πολεμίους φεύγουσιν, καὶ τούτο ἐννοῆσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐστί. ἀλλ᾽ ἐπεζειρέσθη ἡγεμόν τῷ Ἡρακλεί καὶ ἀλλήλους παρακαλεῖτε ὁνομαστι. ἤδυ τοῖς ἄνδρεῦν τι καὶ καλὸν νῦν εἰσούντα καὶ ποιήσαντα 95 μνήμην ἐν οἷς ἔθελε παρέχειν ἑαυτοῦ.

Ταῦτα παρελαύνον ἐλεγε καὶ ἄμα ύψηγεῖτο ἐπὶ φαλαγγα, 25 καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς
πολέμιοις. παρήγγειλτο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ἄμων ἔχειν, ἐγὼ σημαίνω τῇ σάλπυγι. ἔπειτα δὲ εἰς προσβολὴν καθένας ἔπεσθαι βάθη καὶ μηδένα δρόμον διόκειν. ἐκ τούτοις 100 σύνθημα παρήγγ. Ἡματικὴς ἡγεμών. οἱ δὲ πολέμιοι 28 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἔπει δὲ ἐπηλπισάζουν, ἀλαλάζοντες οἱ Ἕλληνες πελτασταῖ θεοὶ ἐπὶ τοὺς πολέμιους πρὶν τις κελεύειν· οἱ δὲ πολέμιοι ἀντίλοι δρομήσαν, οἱ θ' ἵππεις καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέποντα τοὺς πελταστὰς. 105 ἂν ἂν ἐπεὶ ὑπηνείαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἁμα ἡ σάλπυγι ἐφθάγειτο καὶ ἑπαινίζον καὶ μετὰ ταῦτα ἡλάζον καὶ ἁμα τὰ δόρατα καθίσαν, ἐνταῦθα οὐκέτι ἐδέξαυτο 28 οἱ πολέμιοι, ἀλλὰ ἔφευγον. καὶ Τιμασίων μὲν ἔχον τοὺς ἵππεις ἐφείπτετο, καὶ ἀπεκτίνυνσαν ὁσοσπερ ἐδύναντο ὡς ὅλγοι δυτε. 110 τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρῃ, καθ' ὁ οἱ Ἕλληνες ἵππεις ἡσαν, τὸ δὲ δεξιὸν ἀτε οὐ σφόδρα διωκόμενον 29 ἐπὶ λόφον συνέστη. ἔπει δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδοκεῖ βάσταν τε καὶ ἀκωδυνατῶν εἶναι ἐναὶ ἡδὴ ἐπὶ αὐτοὺς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπεμείναν. 115 καὶ ἐνταῦθα οἱ πελτασταὶ ἐδώκωκεν μέχρι τὸ δεξιὸν διεσπάρη· ἀπέθανον δὲ ὅλγοι· τὸ γὰρ ἰππικὸν φόβον παρεῖχε τὸ τῶν 30 πολεμίων πολὺ ὄν. ἔπει δὲ εἶδον οἱ Ἕλληνες τὸ τε Φαρναβάζου ἵππικόν ἔτι συνεστήκος καὶ τοὺς Βιθυνῶν ἰππέας πρὸς οὕτο προσόμενον καὶ ἀπὸ λόφου τίνος καταθεωμένος τὰ γηγολυμενα ἀπερήκησαν μὲν, ὅμως δὲ ἐδοκεὶ καὶ ἐπὶ τούτου ἵτέων εἶναι οὕτως ὅπως δύναντο, ὡς μὴ τεθαρρυκτὲς ἀναπαύσατο. 31 συνταξάμενοι δὴ πορεύονται. ἔντευθεν οἱ πολέμιοι ἵππεις φεῦγον κατὰ τοῦ πρανοῦς ὀμολογούσαν ὅσπερ ὑπὸ ἰππεῶν διωκόμενοι· νάποσ γὰρ αὐτοὺς ὑπεδέχετο, δ' οὐκ ἱδεσαν οἱ Ἕλληνες, ἀλλὰ 125 32 προαπετράποντο διωκόμενοι· ὅφε γὰρ ἦν. ἐπανελθόντες δὲ ἐνθὰ ἡ πρότη συμβολὴ ἐγένετο, στηράμενοι τρόπαιον ἀπῆγαν ἐπὶ θαλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἤσαν ὡς ἐξῆκωντα ἐπὶ τὸ στρατόπεδον.

1  Ἐντεύθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγαγον καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅπου ἐδύναντο προσώπτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλεάνθρον καὶ τὰς
τριήρες καὶ τὰ πλοῖα ὡς ἤξοντα, ἐξόντες δ᾽ ἐκάστης ἡμέρας σὺν
5 τοῖς ὑποξυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροῦς καὶ
κριθᾶς, οἶνον, δότρια, μελίνας, σῦκα· ἀπαντὰ γὰρ ἀγαθὰ εἰχὲν
ἡ χώρα πλὴν ἐλαύν. καὶ ὅποτε μὲν καταμένου τὸ στράτευμα 2
ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἱέναι, καὶ ἐλάμβανον οἱ ἐξόντες·
ὅποτε δὲ ἔξοι πάν τὸ στράτευμα, εἰ τὸι χωρὶς ἀπελθών λάβοι
10 τι, δημόσιον ἐδοξεὶ εἰναι. ἡδὲ δὲ ἦν πάντων ἀφόνια· καὶ γὰρ 3
ἀγοραῖ πάντωθεν ἀφίκνουτο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ
παραπλέουσι ἀσμενοι κατήγοι, ἀκοῦστες ὡς οἰκίζοντο πόλεις
καὶ λιμὴν εἰς. ἔπεμπον δὲ καὶ οἱ πολέμιοι ἡδὲ οἱ πλησίον 4
ὡς πρὸς Ἑνοφώντα, ἀκοῦστες δὲ οὗ οὗ Πολύτην, τὸ χωρίον,
15 ἐρωτῶντες δτι δεοὶ ποιοῦντας φίλους εἰναι. δὶ δ᾽ ἐπεδείκνυεν
αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρες ἔχον, 5
πλοῖον δ᾽ οὐδὲν. ἐτύγχανε δὲ τὸ στράτευμα ἐξο ὡς ὁ οἱκέτο
καὶ ἐπὶ λείαν τινὰς οἰχόμενοι ἀλλοσε εἰς τὸ ὄροι εἰλήφησαν πρό-
20 βατα πολλὰ· ὄνυντες δὲ μὴ ἀφαιρεθεὶν τῷ Δέξιππῳ λέγον-
σιν, δὲ ἀπέδρα τὴν πεντηκόντον ἔχον ἐκ Τραπεζούντος, καὶ
κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτῶν λαβεῖν,
τὰ δὲ σφίσαν ἀποδοῦναι. εὔθεσ δ᾽ ἐκείνος ἀπελαῦει τοὺς περί-
6 στῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἰς, καὶ τῷ
25 Κλέανδρῳ λέγει ἔλθον ὡς ἄρτάξειν ἐπιχειροῦν. δ᾽ ἐκεῖνε
τὸν ἄρτάξοντα ἄγειν πρὸς αὐτὸν. καὶ δ μὲν λαβῶν ἤγε τινὰ 7
περίτυχὸν δ᾽ Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος
λοχίτης. οἱ δ᾽ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι
βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ
30 καὶ τῶν τριήρων πολλοὶ καὶ ἐφευγοῦν εἰς τὴν θάλατταν, καὶ
Κλέανδρος δ᾽ ἐφευγε. Ενοφῶν δὲ καὶ οἱ άλλοι στρατηγοὶ 8
κατεκώλυον τε καὶ τῷ Κλέανδρῳ ἔλεγον δὲ οὐδὲν εἰς πρώγμα,
ἀλλὰ τὸ δόγμα αὐτῶν εἰς τὸ στρατεύματος τῶν γενέσθαι.
9 δὲ Κλέανδρος ὑπὸ τοῦ Δέξιππου τε ἀνερθειόμενος καὶ αὐτὸς
ἀκθεσθείς ὡς ἐφοβηθεὶς, ἀποπλευσεῖται ἐφὶ καὶ κηρύξειν μηδε-
μίαν πόλιν δέχεσθαι αὐτοῦς, ὡς πολεμίου. ἤρχον δὲ τότε
35 πάντων τῶν Ἑλλήνων οἱ Δακεδαμονί. ἐνταῦθα πονηρῶν 10
τὸ πράγμα ἔδοκε εἰναι τοῖς Ἑλληνί, καὶ ἐδέοντο μὴ ποιεῖν
11 ἀρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ δὲν ἦχητε Ἀγασίας 40 διὰ τέλους φίλος τῷ Ἐισοφόντι. ἐξ οὗ καὶ διεβαλλεν αὐτὸν ὁ Δέξιππος.

Καὶ ἐπειδὴ ἀπορλα ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνοικα μὲν αὐτῶν παρ’ ὅλον ἐπουρύγο τὸν Κλέανδρον, τῷ δὲ Ἐισοφόντι οὐκ ἠδόκει φαύλου εἶναι, ἀλλ’ ἀναστάς 45 ἔλεξεν· ὦ ἄνδρες στρατιώται, ἐμοὶ δὲ οὐδὲν φαύλου δοκεῖ εἶναι τὸ πράγμα, ἐμ’ ὦν οὗτος ἔχων τὴν γνώμην Κλέανδρος ἀπεισὼν ὅστερ λέγει. εἰσὶ μὲν γὰρ ἤγγις αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Δακεδαίμονι προεστήκασιν· ἰκανὸν δὲ εἰσὶ καὶ εἰς ἐκαστὸς Δακεδαίμονίων εν ταῖς πόλεως ὑπερβοῦνται διαπράττ- 50 τεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλεῖαι, ἠπείτα δὲ τοὺς ἄλλους ἠμοσταῖς παραγγέλει εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Δακεδαίμονίους καὶ ἀνόμους ἐντας, ἦτε δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἦξει, χαλεπὸν ἦσται καὶ μένειν καὶ ἀποστείλων· καὶ γὰρ ἐν τῇ γῇ 55 ἄρχον Δακεδαίμονι καὶ ἐν τῇ θαλάτῃ τὸν νῦν χρόνον.

14 οὐκοῦν δει οὕτως ἔνεκα οὕτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστεύον ὑπερβοῦνται καὶ καλοῖς εἰς τόποις εἰς τῆς Ἑλλάδος ἀπέχεσθαι. δὲν ὑπερβοῦνται αὐτοῖς. ἦγω μὲν οὖν, καὶ γὰρ ἄκοιοι Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἄν 60 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἦγω αὐτὸν ἐκέλευσα, ἦγω μὲν οὖν ἀπολύσω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἄν αὐτὸς Ἀγασίας φήσῃ ἐμε τοῦτον αἰτίων εἶναι, καὶ καταδίκαζον ἐμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τοῦτος βιαλοῦ ἕξαρχοι, τῆς ἑσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ ὅσιτα καὶ τοὺς ἄλλους αἰτιάται, χρὴναν ἐαυτὸν παρασχεῖν Κλέανδρῳ κρίνω· οὐτὸς γὰρ ἄλλοι ἀπολέλυμενοι τῆς αἰτίας εἴητε. ὅσιτα δὲ νῦν ἔχει, χαλεπὸν εἰ οἴομενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνει καὶ τιμῆς τέξεσθαι ἀντὶ δὲ τούτων οὖν ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ’ εἰρξόμεθα εκ τῶν Ἑλληνίδων πόλεων.
άνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δέξιππου, δὲν 75 ύμείς ἐπίστασθε ύμᾶς προδόντα, δεινῶν ἐδοξήθη εἰναι καὶ ἀφει- 
λόμην, ὁμολογῶ. καὶ ύμείς μὲν μὴ ἐκδοτέ με· ἐγὼ δὲ ἐμαντῶν, 18 
δοσπερ Ἐμνοφών λέγει, παρασχῆσω κρίναντε Κλέανδρον διτὶ ἄν 
βούληται ποιῆσαι· τοῦτον ἑνεκα μὴτε πολεμεῖτε Δακεδαμονίων 
σφξουσθὲ τὸ ἀσφαλὸς ὅποι τὸλεῖ ἔκαστος. συμπέμψατε μέντοι 
80 μοι ύμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον ὀλίνες, ἀν τι ἐγὼ 
παραλίπω, καὶ λέξουσιν ἵπτερ ἐμοῦ καὶ πράξουσιν.

"Εκ τοῦτον ἐδοκεῖν ἢ στρατιά ὁστίνας βούλοιτο προελ- 19 
μενον λέναι. ὦ ἐν προειλετὸ τοὺς στρατηγοῦς. μετὰ ταῦτα 
ἐπορεύοντο πρὸς Κλέανδρον Ἀγαςίας καὶ οi στρατηγοῦ καὶ ὁ 
85 ἀφαίρεθες ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοῦ· 20 
"Ἐπεμψεν ἡμᾶς ἡ στρατιά πρὸς σέ, ὦ Κλέανδρε, καὶ ἐκέλευσέ 
ἐς, εἰτε πάντας αἰτίας, κρίναντε σὲ αὐτὸν χρῆσθαι διὶ ἄν βούλῃ, 
ἐκεν ἄν τις ἢ δώς ὑπὸ καὶ πλείους αἰτίας τοῦτοι ἀξίουσι παρα- 
σχεῖν σοι ἐαντοὺς εἰς κρίσιν. εἰ τι ὁν ἡμῶν τινα αἰτία, 
90 πάρεσμεν σοι ἡμεῖς· εἰ τι δὲ ἄλλον τινά, φράσον· οὐδεὶς γὰρ 
ἀπέσταται δεῖς ἄν ἡμῖν ἐδῆλον πειθέοι. μετὰ ταῦτα παρελθὸν 21 
ὁ Ἀγαςίας εἶπεν· "Ἐγὼ εἰμί, ὦ Κλέανδρε, ὦ ἀφελόμενος Δέξι- 
ππου ἀγοντος τοῦτον τὸν ἄνδρα καὶ παῖειν κελεύσας Δέξιππου. 
τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα 22 
95 αἰρεθέντα ὑπὸ τῆς στρατιάς ἀρχειν τῆς πεντηκοντορᾶς ἡς ἀρτισα- 
μεθα παρὰ Τραπεζουντίων ἐφ᾿ ὅτε πλοία συλλέγεν ὡς σφ— 
ζοίμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας 
μεθ᾿ ἄν ἐσῶθη. καὶ τούς τε Τραπεζουντίων ἀπεστερήκαμεν 23 
τὴν πεντηκοντορᾶν καὶ κακοὶ δοκοῦμεν εἰναι διὰ τούτοι, αὐτὸ 
100 τε τὸ ἐπὶ τοῦτο ἀπολώλαμεν. ἦκων γὰρ, ὀδοσπερ ἡμεῖς, ὡς 
ἀποροῦν εἰς πεζὴ ἀπίθνας τοὺς πτολαμοὺς τε διαβήναι καὶ 
σωθῆναι εἰς τὴν Ελλάδα. τοῦτον οὐν τοιοῦτον ὄντα ἀφειλόμην. 
εἰ δὲ σὺ ἡγεῖς ἢ ἄλλος τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ᾿ ἡμῶν 24 
ἀποδραντων, εἰ ἵσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δὲ, 
105 ἄν ἐμὲ νῶν ἀποκτείνῃς, δι᾿ ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα 
ἀγαθὸν ἀποκτείνων.

"Ακούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππων μὲν οὐκ 25 
ἐπαινοῖ, εἰ ταῦτα πεποιηκὼς εἰς· οὐ μέντοι ἐφι νομίζειν οὐδ
κριθέντα, δόστε καταλείποντες τόν τοῦ ἄνδρα· ὅταν ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν· αὐτίκα ἔστε ὑμεῖς αὐτὸς ὑμῶν ἀφελέσθαι τὸν ἄνδρα. ὅ δ' ἀφαίρεσθε εἶπεν· 'Εγώ, ὁ Κλέανδρος, εἰ καὶ οἱ μὲν ἀδικοῦντά τι ἄγεσθαι, οὕτω ἔταον οὐδένα ὑμᾶς ἠπάλλον, ἀλλ' ἔτι εἶπον ἄτι δημόσια εἰπτ' ἡ πρόβατα· ὅταν ἡ στρατιά τῶν στρατιωτῶν δόγμα, εἰ τὸ ὄντω τῆς στρατιάς ἔγοντο ἵπποι ιδία λήπτοι, δημόσια εἶναι· τὰ ληφθέντα· ταῦτα εἶπον· ἐκ τοῦτον με λαβὼν ὅριον ἦγεν, ἵνα μὴ φθέγγοντο μηδεὶς, ἀλλ' αὐτός λαβὼν τὸ μέρος διασώσεως τοὺς λησταῖς παρὰ τὴν ρήτραν τὰ χρήματα· πρὸς ταῦτα ὁ 120 Κλέανδρος εἶπεν· 'Επει τοῦτων συναίτεοι εἰ, κατάμενε, ἵνα καὶ περὶ σοῦ βουλευσόμεθα.

25 Ὁ ἔκ τούτων οἱ μὲν ἀμφὶ Κλέανδρον ἡρώστων· τὴν δὲ στρατιὰν συνήγαγε Ἑνεφώδων καὶ συνεβούλευεν πέμψαι ἄνδρας πρὸς Κλέανδρον παρατησσομένους περὶ τῶν ἄνδρων· ἐκ τούτων ἐδοξεῖν α' τοίς 135 πέμψατο στρατηγοῦς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρτιᾶτα καὶ τῶν ἄλλων οἱ ἐθόκοι ἑπιτηδεῖοι εἶναι δεῖσθαι Κλέανδρον· κατὰ πάντα τρόπον ἀφεῖναι τῷ ἄνδρε. ἔλθων οὖν οἱ Ἑνεφώδων λέγει· Ἐχεῖς μὲν, ὁ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιὰ σου ὑφεῖτο δ' τι ἥβουλον ποῦσαι καὶ περὶ τούτων καὶ 130 περὶ αὐτῶν ἀπάντησαι. νῦν δὲ σε αἰτοῦνται καὶ δεῦται· δοῦναι σφίξαι τῷ ἄνδρε καὶ μὴ κατακαίνει· πολλὰ γὰρ ἐν τῷ ἐμπροσθεν· κρόνῳ περὶ τὴν στρατιῶν ἑμοχθησάτην· ταῦτα δὲ σου τυχόντες ὑπισχοῦνταί σοι ἀντ' τούτων, ἢν βούλῃ ἠγείροις αὐτὸν καὶ ἢν οἱ θεοὶ ἑλθοῦσιν, ἐπιδείξειν σοι καὶ ὁς κόσμοι εἰσὶ καὶ ὅσοι 135 ἐκανόν τῷ ἄρχοντι πεθομένοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. δεῦται δὲ σου καὶ τούτο, παραγενόμενου καὶ ἄρξαιντα ἐαυτῶν πείραν λαβεῖν καὶ Δεξιπποῦ καὶ σφῶν τῶν 140 ἄλλων οἰσι ἐκατόστος ἄστι, καὶ τὴν ἄξιαν ἐκάστοις νείμαι. ἀκούσας ταῦτα ὁ Κλέανδρος, Ἀλλὰ ναὶ τῷ σιώ, ἐφη, ταχὺ τοῖς 140 ὑμῖν ἀποκρινοῦμαι· καὶ τῷ τε ἀνδρε ύμῖν δίδωμι καὶ αὐτός παρέσωμαι· καὶ ἣν οἱ θεοὶ παραδιδόσιν, ἐξηγήσωμαι εἰς τὴν Ἑλλάδα. καὶ τοῦ οἷον λόγοι οὕτως ἀντίοι εἰσὶν ἢ οἷς ἐγὼ
περὶ ὑμῶν ἐνίον ἢκουν ὅς τὸ στρατεύμα ἀφίστατε ἀπὸ
145 Δακεδαίμονιον.
Εἰκ τούτου οἱ μὲν ἐπαυνοῦντες ἀπήλθον, ἔχουσι τῷ ἄνδρεὶς 35
Κλέανδρος δὲ ἔθυετο ἐπὶ τῇ πορείᾳ καὶ ξυνή Ἐννοφώντι φιλικῶς
καὶ ξενιάν ξυνεβάλλοντο. ἔπει δὲ καὶ ἔώρα αὐτοῖς τὸ παραγ-
γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμόν
150 γενέσθαι αὐτῶν. ἔπει δὲ μέντοι θυμομένοι αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγύγνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγοὺς εἶπεν. Ἐμοὶ
μὲν οὐ τελεθεί τὰ ἱερὰ ἐξαγείνει· ἢμεῖς μὲντοι μὴ ἀθυμεῖτε τοῦτον
ἐνεκα· ὑμῖν γὰρ, ὥσε θνηκε, δεδοται ἐκκομίσας τοὺς ἄνδρας· ἀλλὰ
πορεύσθε. ἢμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἤκητε, δεξόμεθα ὡς
155 ἀν δυνώμεθα καλλιστα.
Εἰκ τούτου ἔδωκε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρὸβαταὶ· δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπελε. οἱ δὲ στρατιώται διαθέμενοι τὸν σίτου δὲ ἤσαν συγ-
κεκομισμένοι καὶ τὰλὰ δὲ εἰλήψανεν ἐξεπορεύοντο διὰ τῶν
160 Βιβινῶν. ἔπει δὲ οὐδεὶς ἐνέτυχον πορεύμενοι τὴν ὁρθὴν ὁδόν, 38
ὅστε ἔχουσι τί εἰς τὴν φιλίαν ἠλθεῖν, ἐδοξεν αὐτοῖς τοὺς παλιὰν
ὑγοστέφαντας ἠλθεῖν μιᾶς ἡμέραν καὶ νύκτα. τούτῳ δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφι-
κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἔκει ἐμειναν
165 ἡμέρας ἀπὸ τὰ λαφυροπωλοῦντες.
BOOK VII

1 I. ["Όσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπράξαν οἱ Ἐλληνες μέχρι τῆς μάχης, καὶ δόσα ἔπει Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ δόσα ἐκ τοῦ Πόντου πεζῷ ἐξώντες καὶ ἐκπλέοντες ἐπολοῦν μέχρι ἕξω τοῦ στόματος ἐγένοντο ἐν Χρυσοτόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν τῷ λόγῳ δεδήλωται."]

2 Ἑκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στρατεύμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύεται, πέμψας πρὸς Ἀναξίβιον τὸν ναυαρχόν — ὅ δ' ἐτυχεν ἐν Βυζάντιῳ ἄν — ἐδείτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπαχνεῖτο πάντα ποιήσειν 10 αὐτῷ δοσά δεότι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον, καὶ ὑπαχνεῖτο, εἰ διαβαίει, μισθο- 4 φορὰν ἔσσεθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν θυμενάμενοι ἀπαγγελεῖν, Ἐνοφὼν δὲ ἐίπεν αὐτῷ ὅτι ἀπαλλάξοι ἣδη ἀπὸ τῆς στρατιᾶς καὶ βουλοῦτο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνδιαβάντα ἐπείτα οὕτω ἀπαλλάττεσθαι. ἐφ' οὐν ταύτα ποιήσειν.

5 Σεύθης δὲ ὁ Ὀμρᾶς πέμπει Μηδόσάδην καὶ κελεύει Ἐνοφώντα συμπροθυμεῖσθαι ὅπως διαμῃσθῇ τὸ στρατεύμα, καὶ ἐφ' αὐτῷ ταῦτα συμπροθυμηθῆναι ὅτι οὐ μεταμελήσει. ὃ δ' ἐίπεν· 20 ἀλλὰ τὸ μὲν στρατεύμα διαμῃστεῖ τοῦτον ἕνεκα μηδὲν τελεῖτο μὴ ἐμοὶ μὴ ἄλλῳ μὴν διαβῇ ἐκεῖναν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξωμαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους διατας προσφερέσθω ὅσ' ἐν αὐτῷ δοκῇ ἀσφαλεῖ.

7 Ἑκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25 ταῖς καὶ μισθοῦν μὲν οὐκ ἔδιδον ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα- βόντας τὰ ὑπὲρ καὶ τὰ σκεῦα τοὺς στρατιώτας ἐξεῖναι, ὡς ἀποπέμψῃν ταὶ ἅμα καὶ ἅμα ἐξίσους συνήσουν. ἐναῦθαι οἱ στρα- τιώται ἑκβοῦντο, ὅτι οὐκ ἔλχον ἀργύριον ἐπιστικεῦσθαι ἐκ τήν 8 πορείαν, καὶ ὁκνηρῶς συνεσκευάζουσιν. καὶ ὁ Σενοφῶν Κλεάν- 30 ς δὲ τῷ ἀρμοστῷ ξένους γεγενημένοι προσελθὼν ἑσπάζοντο αὐτῶν
περὶ ὑμῶν ἐνίον ἦκουν ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Δακεδαίμονίων.

'Εκ τούτου οἱ μὲν ἐπαινούντες ἀπῆλθον, ἔχοντες τῷ ἀνδρὶ 35 Κλέανδρος δὲ ἐθύτει ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ξενοφώντι φιλικῶς καὶ ξενίαν ἐξεβάλλοντο. ἐπεὶ δὲ καὶ ἔφυρα αὐτοῦς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἐτὶ ἐπεθύμει ἤγεμῶν 150 γενέσθαι αὐτῶν. ἔπει μὲντοι θυμόμενοι αὐτῷ ἐπὶ τρεῖς ἡμέραις 36 οὓς ἐγίνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς ἐπεν. 'Εμοὶ μὲν οὐ τελέσθε τὰ ἱερὰ ἐξάγειν· ὑμεῖς μὲντοι μὴ ἀνθυμεῖτε τούτου ἐνεκά· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἀνδρας· ἄλλα πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπεὶδὰν ἐκείσε ἦκητε, δεξίῳθα ὡς 155 ἀν δυνόμεθα κάλλιστα.

'Εκ τούτου ἔνοιξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37 πρόβατα· δὲ δεξίῳθαν πάλιν αὐτοῖς ἀπεδωκε. καὶ οὗτος μὲν ἀπέπλει. οἱ δὲ στρατιώται διαθέμενοι τὸν σῖτον διὰ ἡσαν συγκομισμένοι καὶ τάλλα δὲ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν 160 Βιθυνῶν. ἔπει δὲ οὐδενὶ ἐνετύχον πορεύμενοι τὴν ὀρθὴν ὀδὸν, 38 διὸτε ἔχοντες τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῖς τούμπαλις ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τούτῳ δὲ πονηρασίαις ἔλαβον πολλὰ καὶ ἀνδρόποδα καὶ πρόβατα· καὶ ἀφικοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἑκεῖ ἔμειναν 165 ἡμέρας ἐπὶ τὰ λαφυροπωλοῦντες.
BOOK VII

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ δὲ τὴν Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ δὲ τὸν Πόντον πεζῷ ἐξόντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς 'Ασίας, ἐν τῷ πρόσθεν δὲ λόγῳ δεδήλωται."

2 Ἐκ τούτου δὲ Φαρνάβαζος φοβοῦμενος τὸ στρατέυμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύτατα, πέμψας πρὸς Ἀναξίβιον τὸν ναῶρχον — δὲ ἔτυχεν ἐν Βυζάντιῳ ὅπως ἐδείτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς 'Ασίας, καὶ ὑπισχυόταν πάντα ποιήσειν 10 αὐτῷ δὲ δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον καὶ ὑπισχύοτα, εἰ διαβαίειν, μισθοῦ 4 φοράν ἔσεθαί τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευόμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξω δὴ ἀπὸ τῆς στρατιάς καὶ βοῦλοι ἀποπλεῖν. δὲ ὁ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα ὦτης ἀπαλλάσσεσθαι. ἔφη οὖν ταύτα ποιήσειν.

5 Σεύθης δὲ ὁ Ὁρᾶξ πέμπτει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη 6 αὐτῷ ταύτα συμπροθυμηθεῖν ὅτι οὐ μεταμελήσῃ. δὲ ἔπειτα 20 Ἀλλὰ τὸ μὲν στράτευμα διαβῆσεται· τούτου ἐνεκα μηδὲν τελεῖτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενι. ἐπειδὰν δὲ διαβῇ, εἰδὸ 7 καὶ ἀπαλλάξουσι, πρὸς δὲ τοὺς διαμένοντάς καὶ ἐπικαίρους ὄντας προσφερέσθω ὡς ἄν αὐτῷ δοκῇ ἀσφαλές.

7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιώται. 25 καὶ μισθὸν μὲν οὐκ ἔδιδον ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβόντας τὰ ὁπλα καὶ τὰ σκεύη τοὺς στρατιώτας εξιέναι, ὡς ἀποπέμψων τα ἀμα καὶ ἀρίθμων ποιήσων. ἐνταῦθα οἱ στρατιώται ἥχοντο, ὅτι οὐκ ἔχον ἀργύριον ἐπιστιξότεθαι εἰς τήν 8 πορείαν, καὶ ὕπνοις συνεκαγόμενοι. καὶ οἱ Ξενοφῶν Κλείνων 30 δρό τῷ ἀρμοστῷ ἔνδος γεγενημένος προσελθὼν ἠσταμάτετο αὐτῶν
περὶ ὑμῶν ἐνώπιον ἦκονον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ
145 Δακεδαιμονίων.

Ἐκ τούτου οὐ μὲν ἐπαινοῦντες ἀπῆλθον, ἐχοντες τῷ ἄνδρε. 35
Κλέανδρος δὲ ἔθετο ἐπὶ τῇ πορείᾳ καὶ ξυνὶν Ἐσσιφώντι φιλικῶς
καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἐδρά ἀυτοὺς τὸ παραγ-
γελλόμενον εὑρίσκοντας ποιοῦσαν, καὶ μᾶλλον ἐτί ἐπεθύμει ἡγεμό
150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυμόμενο αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγοὺς εἶπεν: Ἡμοὶ
μὲν οὐ τελέσας τὰ ἱερὰ ἐξάγειν: ὑμεῖς μὲντοι μὴ ἄθυμείτε τοῦτον
ἐνεκα: ὑμῖν γὰρ, ὡς ἔοικε, δεδοται ἐκκομίσαι τοὺς ἄνδρας: ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἡκτε, δεξόμεθα ὡς
155 ἀν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια καὶ
πρόβατα· δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιώται διαθέμενοι τὸν σῖτον διὰ ἤραν συν-
κεκομισμένοι καὶ τάλλα δ ἐιλήφεσαν ἐξεπορεύοντο διὰ τῶν
160 Βιλινῶν. ἐπεὶ δὲ οὐδεὶς ἐντυχον πορευόμενοι τὴν ὀρθὴν ὀδον, 38
δοτε ἐχοντες τι eἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαι
ὑποστρέφαντας ἐλθεῖν μιὰν ἡμέραν καὶ νύκτα. τούτῳ δὲ τοι-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἄφι-
κοντο ἐκταῖοι εἰς Χρυσσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
165 ἡμέρας ἐπὶ τὰ λαφυροπωλοῦντες.
BOOK VII

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ δόσα ἔτει Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφικοντο, καὶ δόσα ἐκ τοῦ Πόντου πεζῇ εξιότες καὶ ἐκπλέοντες ἐποιοῦν μέχρι έξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς 'Ασίας, ἐν τῷ πρόσθεν ὁ λόγος δεδηλωται.]

2 Ἔκ τούτου δὲ Φαρνάβαζος φοβοῦμενος τὸ στρατεύμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύτω, πέμψας πρὸς 'Αναξίβιον τὸν ναύαρχον — δ' ἔτυχεν ἐν Βυζάντιῳ ὄν — ἐδείτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς 'Ασίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν τούτῳ τοῦ στρατηγοῦ καὶ λοχαγοῦ εἰς Βυζάντιον, καὶ ὑπισχνείτο, εἰ διαβαθεῖν, μμοθο-20
gorān ἑσεθαί τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευόμενοι ἀπαγγελεῖν, Ξενοφόν ἔτι ἔπεμψε αὐτῷ ὡς ἀπαλλάξοντο ὑδὴ ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. δ' ἔκαλε οὗτος αὐτῶν συνδιαβαθαν ἑπειτα οὕτως ἀπαλλάττεσθαι. ἐφε οὖν ταῦτα ποιήσειν.

5 Σεῦθες δὲ ὁ Ὀραξίππος πέμπει Μηδοσάδην καὶ κελεύει Ξενοφόντα συμπροσλαμβάνεις διὸς διαβιβάζῃ τὸ στρατεύμα, καὶ ἐφη 6 αὐτῷ ταῦτα συμπροσλαμβανθέντι διὸ οὗ μεταμελήσει. δ' ἔπεμψε· ἀλλὰ τὸ μὲν στρατεύμα διαβιβάζεται· τοῦτο ἔνεκα μηδὲν τελείτω μήτε ἐμὸν μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβιβάζῃ, εγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιροῖς ἄντας προσφερεῖσθω ὡς ἄν αὐτῷ δοκῇ ἁσφάλεις.

7 Εἰς τοῦτον διαβαινοῦσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται καὶ μισθῶν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβοῦντα τὰ ὅπλα καὶ τὰ σκεῦσι τοὺς στρατιώτας ἔξειναι, ὡς ἀποθέμψων τα ἀμα καὶ ἀριθμῶν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἴχον ἄργυρον ἐπισιτίζοντες εἰς τὴν πορείαν, καὶ ὄμηρος συνεκεδύσοντο. καὶ οὐκ Ξενοφόν Κλεαντίνων ὃς τῷ ἀρμοστῷ ξένοις γεγενημένοις προσέλθων ἔσπαξε τοῦ αὐτοῦ 25

301
ός ἀποπλευσόμενος ἦδη. ὅ ἐδὲ αὐτῷ λέγει. Μὴ ποιήσῃ ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἤξεις, ἐπεὶ καὶ νῦν τινὲς ἦδη σὲ αἰτιώταν. διὶ οὖ ταχὺ ἔξερπε τὸ στράτευμα. ὁ δ' εἶπεν: Ἄλλ' αἴτιος ἢ μὲν ἐγώγε οὐκ εἰμὶ τούτου, οἳ δὲ στρατιῶται αὐτὸι ἐπιστιμοῦν δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ' ὥσπερ, 10 ἔφη, ἐγώ σοι συμβουλεύου ἐξελθεῖν μὲν ὡς πορευόμενον, ἐπειδ' ὦ ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τούνυν, ἔφη ὁ Λευσοῦς, ἐλθότες πρὸς Ἀναξίβιον διαπραξόμεθα.

οὐτως ἐλθότες ἔλεγον ταῦτα.

Ὁ δὲ ἐκέλευεν οὕτως ποιεῖν καὶ ἔξεναι τὴν ταχύτητιν συν- 11 κενασαμένους, καὶ προσανέπευς, δι' ἀν μὴ παρῇ εἰς τὴν ἔξεταςιν καὶ εἰς τὸν ἀριθμὸν, διὶ αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἔξησαν 12 οἳ τε στρατηγοῦ πρώτοι καὶ οἳ ἄλλοι. καὶ ἄρθην πάντες πλὴν ὅλην ἔξω ἦσαν, καὶ Ἀτενίκος εἰστήκηε παρὰ τὰς πύλας ὡς ὁπότε ἔξω γένοντο πάντες συγκλείον τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλόν. ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13 γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν. Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβά- νετε ἐκ τῶν Ἡρακλέων κομῶν· εἰσὶ δὲ αὐτοὶ πολλαὶ κριθαὶ καὶ 50 πυρὸι καὶ τάλλα ἐπιτήδεια. λαβότες δὲ πορεύεσθε εἰς Ἡρε- ρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. ἐπακούσατε δὲ 14 τινες τῶν στρατιωτῶν ταῦτα, καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. καὶ οἳ μὲν στρατηγὸς ἔπυνθάνοντο περὶ τοῦ Σεῦθου πότερα πολέμως εἰς ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὅρους δέων πορεύεσθαι ἢ κύκλω διὰ μέσης τῆς Ἡράκλεως. ἐν δ' δὲ 15 ταῦτα διελέγατο οἳ στρατιῶται ἀναρπάγαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ teichos εἰσιντες. ὁ δὲ Ἀτενίκος καὶ οἳ σὺν αὐτῷ ὡς εἶδον προσθέντας τοὺς ὀπλίτας, συγκλείοσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἳ δὲ 16 στρατιῶται ἐκοπτοῦ τὰς πύλας καὶ ἔλεγον ότι ἀδικῶτα πα- σχοιν ἐκβάλλομενοι εἰς τοὺς πολεμίους· κατασχίζειν τε τὰς πύλας ἔβαλαν, εἰ μὴ ἔκοψαν ἀνοίξωσον. ἄλλοι δὲ ἔθεοι ἐπὶ 17 θάλατταν καὶ παρὰ τὴν χελῆν τὸ teichos ὑπερβαίνουσι εἰς τὴν πόλιν, ἄλλοι δὲ οἳ ἐτύχαν ζησῶν ὄντες τῶν στρατιωτῶν, ὡς ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἄξιναις τὰ κλείδρα ἀναπετανύσας τὰς πύλας, οἳ δ' εἰσπλήθουσιν.
18 'Ο δὲ Ἑνοφών ὡς εἶδε τὰ γνωρίμενα, δείσας μὴ ἔφ' ἀρπαγὴν τράποντο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, θείει καὶ συνεισπίπτει εἰ σῶ τῶν πυλῶν σὺν τῷ ὄχλῳ. οἳ δὲ Βυζάντιοι ὡς εἴδον τὸ στράτευμα τὸ βία ἐσπίπτον, φεύγουσιν ἐκ τῆς ἁγορᾶς, οἳ μὲν εἰς τὰ πλοῖα, οἳ δὲ οἰκαδε, ὡς δὲ ἐνδόν ἐτύγχανον ὑπὲρ, ἔξω, οἳ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σφόξιοντο, πάντες δὲ φοντο ἀπο- λοῦνται, ὡς ἑαυτοκύλας τῆς πόλεως. οἳ δὲ Ἐπεόνικος εἰς τὴν ἀκραν ἀποφεύγει. οἳ δὲ Ἰαναξίβος καταδραμὼν ἐπὶ θάλασσαν 76 ἐν ἀλευτικῷ πλοῖῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα- πέμπτει ἐκ Καλχηδόνος φοιουρός· οὐ γὰρ ἴκανοι εὐδόκουν εἶναι οἱ ἐν τῇ ἀκρόπολε τοῖς ἀνδρασ.

21 Οἱ δὲ στρατιώται ὡς εἴδον Ἑνοφώντα, προσπίπτοι τολλοῖ τοῦτο καὶ λέγουσι· Νῦν σοι ἔδεισθε, ὦ Ἑνοφῶν, ἀνδρὶ ἱερογράφητι. 80 ἔχεις πόλην, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἀνδρας τοσοῦ- τους. νῦν άν, εἴ βούλοι, σὺ τε ἡμᾶς ἀνήκεστα καὶ ἡμεῖς σὲ μέγαν ποιῆσαι. οἳ δ' ἀπεκρίνωτο· 'Αλλ' εὗ γε λέγετε καὶ ποιῆσον ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε ταῦτα ὑπάλληλο ὑπὸ τὰ τὰ τάχιστα· βουλόμενος ἀντίοις καθαρμίσατε· καὶ αὐτὸς τα πα- 85 ργυγύα ταῦτα καὶ τοὺς ἀλλους ἐκέλευε παρεγγυᾶν τῆς ἀνδρας τὰ ὑπάλληλα. οἳ δὲ αὐτοὺς ἢφ' ἑαυτῶν ταττόμενοι οἳ τε ὑπάλληλοι ἐν ὧλοις χρίσισι εἰς ὕπτω ἐγένοιτο καὶ οἳ πελτάσαλ ἐπὶ τὸ κέρας ἐκάτερον.

24 παρεδεδραμήκεσαν. τὸ δὲ χορὸν οὐον καλλιστον ἐκτάξασθα ἐστὶ τὸ ὄραμα καλουμένου, ἔρημον οἰκεῖον καὶ πεδινόν. ἐπει 90 δὲ ἐκεῖνο τὰ ὑπάλληλα καὶ καθαρμίσθησαν, συγκλαίει ὦ Ἑνοφῶν τὴν στρατιαν καὶ λέγει τάδε. "Ὅτι μὲν ὑγρίζεσθε, ὦ ἀνδρες στρατιώται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατώμενοι οὐ ταυ- μάζω· ἃν δὲ τῷ θυμῷ χαριζόμεθα καὶ Δακεδαμονεῖοι τοῖς παρόνταις τῆς ἐξαπάτης τιμωρήσωμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95 αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἐσται ἐνεθείθεν. πολέμοι μὲν ἑσόμεθα ἀποδειγμαζόμενοι Δακεδαμονεῖοι καὶ τοῖς συμμάχοις. οἷος δὲ πολέμοι ἀν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καί 27 ἀναμμησθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἳ Ἀθηναίοι ἠλθομεν εἰς τὸν πόλεμον τὸν πρὸς Δακεδαμονεῖοι καὶ τοῖς 100 συμμάχοις ἔχοντες τριήρεις τὰς μὲν ἐν θαλάσσῃ τὰς δ' ἐν τοῖς
νεώριος οὖκ ἐλάττως τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρη-
μάτων ἐν τῇ πόλει καὶ προσόδου οὕσης κατ᾽ ἐναντίον ἀπὸ τε τῶν ἐνδήμων καὶ τῆς ὑπεροπλίας οὐ μείον χιλίων ταλάντων. ἄρχοντες
105 δὲ τῶν νήσων ἀπασῶν καὶ ἐν τῇ Ἀσίᾳ πολλὰς ἐχοντες πόλεις καὶ ἐν τῇ Ἕλληνικῇ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-
τιον, ὅπου νῦν ἔσμεν, ἐχοντες κατεπολεμήθηκεν οὖτως ὡς πάντες ὑμεῖς ἐπίστασθε. νῦν δὲ ἂν οἷομεθα παθεῖν, Δακεδαιμο-
νίοις μὲν καὶ τῶν ἄρχαλων συμμάχων ὑπαρχόντων, Ἀθηναῖοι
110 δὲ καὶ οἱ ἐκείνοι τότε ἦσαν σύμμαχοι πάντων προσπεργημένων,
Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων
πολεμίων ἡμῶν ὄντων, πολεμωτάτοι δὲ αὐτοῦ τοῦ άνω βασιλέως,
διὶ ἡλθομεν ἀφαιρησμένοις τὴν ἀρχὴν καὶ ἀποκτενοῦστε, εἰ
dυνάμεθα; τούτων δὴ πάντων ὑμῶν ὃτι τους ἄφορων
115 ὡστις οἴεται ἃν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μανώμεθα 29
μηδ' ἀσχρόσις ἀπολόμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ
τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλε-
σιν εἰσὶ πάντες ταῖς ἑφ' ἡμᾶς στρατευομέναις, καὶ δικαίως, εἰ
βάρβαρον μὲν τῶν οὐδεμιᾶς ἡθελήσαμεν κατασχεῖν, καὶ ταῦτα
120 κρατοῦντες, Ἐλληνίδα δὲ εἰς ἃν πρόθυν ἡλθομεν τὸλιν, παῦσιν
ἐξαλαττάξομεν. ἐγὼ μὲν τούτων εὐχομαι πρὶν ταῦτα ἐπιδεῖν 30
ὑπ' ὑμῶν γενόμενι μυρίας ὡς ἐκ τῆς ὑψη ὄργυας γενέσθαι.
καὶ ὑμῖν δὲ συμβουλεύω ὉΕλληνας ὄντας τοῖς τῶν Ἐλλήνων
προετοικίᾳ πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν.
125 ἄλω δὲ μὴ δύνῃσθε ταῦτα, ὡς δὲ άδικομένους τῆς γοῦν
Ἐλλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψας Ἀνα-
31 ξιβίρ εἰπεῖν ὃτι ἡμεῖς οὐδὲν βλάπτων παράξοντες παρελθήσαμεν
eis τὴν πόλιν, ἀλλ' ἂν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθὸν τι εὐρί-
σκεσθαι, εἰ δὲ μὴ, ἀλλὰ δηλώσουτε ὃτι οὐκ ἐξαπατώμενοι ἀλλὰ
130 πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἐδοξεί, καὶ πέμπτους Ἰερώνυμοι τε τῶν Ἡλείων ἔρωτα 32
ταῦτα καὶ Εὐρύπολον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. οἱ μὲν
ταῦτα ὕχοντο ἔρωτες.

"Ετι δὲ καθημένων τῶν στρατιωτῶν προσέχεται Κοιρατάς 33
135 Ὁηβαίος, ὃς οὐ φεύγων τὴν Ἐλλάδα περιήγη ἀλλὰ στρατηγικῶν
καὶ ἐπαγγελλόμενος, εἰ τις ἡ πόλις ἡ ἔθνος στρατηγοῦ δέοιτο.
καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἰς ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἐνθα πολλὰ καὶ ἀγαθὰ λήψωμε· ἔστε δ’ ἂν μολὼσιν, εἰς ἀφθονίαν παρέξεων ἔφη καὶ 34 σιτία καὶ ποτά. ἀκούοισιν ταῦτα τοῖς στρατιώτασι καὶ τὰ παρὰ 140 Ἀναξίβιοι ἀμα ἀπαγγελλόμενα—ἀπεκρίνατο γὰρ ὅτι πεπο-
μένοις αὐτοῖς οὐ μεταμελήσει, ἄλλα τοῖς τε ἱκου τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλεύσοιτο περὶ αὐτῶν ὅ,τι δύνατο ἀγα-
35 θῶν—ἐκ τούτων οἱ στρατιῶται τὸν τε Κοιρατάδαν δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπήλθον. ὁ δὲ Κοιρατάδας 145 συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρα-
τεύμα ἔχουν καὶ ἱερεία καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ. 36 ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἐκλείσε τὰς πύλας καὶ ἐκήρυξεν ὅσ
37 ἂν ἀλφ ἐνδοῦι δν τῶν στρατιωτῶν ὅτι πεπράσεται. τῇ δ’ ὑστεραίᾳ 150 Κοιρατάδας μὲν ἔχοιν τὴν ἱερεία καὶ τὸν μάντιν ἡκε καὶ ἀλφιτα 150
φέροντες ἐπόντοι αὐτῷ ἐξισομαι ἄνδρες καὶ οίνου ἄλλου ἐξισοι καὶ ἔλαιων τρεῖς καὶ σκορόδων ἄνηρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλους κρομμύων. ταῦτα δὲ καταθέμενοι ὡς ἐπὶ δάσμευσιν
38 ἐθύετο. Ἐποφών δὲ μεταπεμψάμενος Κλέανδρον ἐκέλευε δια-
πράζει διὸς εἰς τὸ τείχος εἰσέλθοι καὶ ἀποπλήσῃ εἰκ. Βυζαν-
155 τίοι. ἔλθὼν δ’ ὁ Κλέανδρος μάλιστα μόλις ἔφη διαπραξάμενος ἴκειν· ἔλεγεν γὰρ Ἀναξίβιον ὅτι οὐκ ἔπιτῆδειν εἰς τοὺς μὲν
39 στρατιώτας πλησίον εῖναι τοῦ τείχους, Ἐποφώντα δὲ ἐνδου-
τῶν Βυζαντίων δὲ στασιάζει καὶ πονηροῖς εἶναι πρὸς ἀλλή-
λους· διὸς δὲ εἰσίναι, ἔφη, ἐκέλευεν, εἰ μέλλεις σῶν αὐτῷ 160
40 ἐκπλεῖν. ὁ μὲν δὴ Ἐποφών ἀστασάμενος τοὺς στρατιώτας εἰς
τοῦ τείχους ἀπῆς σῶν Κλεάνδρω. ὁ δὲ Κοιρατάδας τῇ μὲν
πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιερέας οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρα-
τίωτας· τῇ δ’ ὑστεραίᾳ τῇ μὲν ἱερεία εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδας ἐστεφανωμένος ὡς θύσων προσελθὼν δὲ Τιμα-
πίων ὁ Δαρδανεὶς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνδρω ὁ Ὄρχο-
μένος ἔλεγον Κοιρατάδα μὴ θυεῖν, ὡς οὐχ ἡγησόμενον τῇ
41 στρατιᾷ, εἰ µὴ δῶσε τὰ ἐπίτηδεα. ὁ δὲ κελεύεις διαμετρεῖσθαι. ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὡς ἡμέρας σὸν ἐκάστῳ γενέσθαι
tῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεία ἀπῆς καὶ τὴν στρατηγίαν 170
ἀπειπών.
Π. Νέων δὲ ὁ Ἀσυναῖος καὶ Φρυνικός ὁ Ἀχαῖος καὶ 1 Φιλήσιος ὁ Ἀχαῖος καὶ Εὐνυκλής ὁ Ἀχαῖος καὶ Τιμασίων ὁ Δαρδανεύς ἑπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Ῥωμαίων προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ 5 στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνικός πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπείθε γὰρ αὐτοῖς, καὶ ἔδωκε τῷ μὲν Ἰππον, τῷ δὲ γυναῖκα. Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Δακε- 10 δαμιουλίος γένοιτο, παντὸς ἄν προεστάναι τοῦ στρατευμάτος· Τιμασίων δὲ προβευμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἄν οἰκάκε κατελθεῖν. καὶ οἱ στρατηγοὶ ταῦτα ἐβουλοῦντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιῶ- 15 τῶν, οἱ μὲν τὰ ὅπλα ἀποδίδομενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἱδώναι, οἱ δὲ καὶ εἰς τὰς πέλεις κατεμεθύνοντο. Ἀναξίβιος δὲ ἡχαίρε ταῦτα ἄκουόν, διαφθείρομενον τὸ στράτευμα· τούτων 20 γὰρ γνωριμένων φετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.
'Αποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζάντιου συναντᾶ Ἀρηστάρχος ἐν Κυζικῷ διάδοχος Κλεάνωρ Βυζάντιον ἁρμοστήκη· ἐλέγετο δὲ ὅτι καὶ ναῦρχος διάδοχος Πώλος ἱδον οὐκ παρείπ ἦδη εἰς Ἑλλάδοντον. καὶ Ἀναξίβιος τῷ μὲν Ἀρηστάρχῳ 25 ἐπιτελέει ὑπόσοις ἄν εὑρή ἐν Βυζάντιῳ τῶν Κύρου στρατιώ- τῶν ὑπολειμμένοις ἀποδόσθαι· ὁ δὲ Κλεάνωρ ὁδέον ἐπε- πράκει, ἄλλα καὶ τοὺς κάμποις τὴν αἰθίονες οἰκίσκοι καὶ ἀνακαζόντων ὀική δέχεσθαι· Ἀρηστάρχος δὲ ἐπεί ἤλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. Ἀναξίβιος δὲ παραπλέοσα 30 εἰς Πάριον πέμπει παρὰ Φαρναβάζοι κατὰ τὰ συγκεῖμενα. δ' ἐπεὶ ἦσθετο Ἀρηστάρχος τε ἦκοντα εἰς Βυζάντιον ἁρμοστὴν καὶ Ἀναξίβιων οὐκέτι ναυαρχοῦντα, Ἀναξίβιον μὲν ἠμέλησε, πρὸς Ἀρηστάρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου στρατεύματος ἀπὸ πρὸς Ἀναξίβιον.
ὁς τάχιστα Ενορφώντα προτέμησαι τοῖς ἵπποις ἐπὶ τὸ στρατεύμα. καὶ ὁ μὲν Ενορφών διαπλεύσας ἀφυκεῖται ἐπὶ τὸ στρατεύμα. οἱ δὲ στρατιώται ἐδέξαντο ἡδέως καὶ εὐθὺς εἴποντο ἄσμενοι ὁς διαβησόμενοι ἐκ τῆς Ὀράκης εἰς τὴν Ἀσίαν.
10 Ὁ δὲ Σεῦθης ἀκούσας ἥκουν πάλιν πέμψας πρὸς αὐτοῦ 40 κατὰ θάλατταν Μηδοσάδην ἐδείτο τὴν στρατιὰν ἅγειν πρὸς ἕαυτόν, ὑπαγορεύομεν αὐτῷ δ', τι ἕστο λέγον πείσειν. δ' δὲ
11 ἀπεκρίνατο ὅτι οὐδὲν οἶδα τε εἴη τούτων γενέσθαι. καὶ δ' μὲν ταύτα ἀκούσας χέρτο. οἱ δὲ Ἔλληνες ἔπειλ ἀφύκωσε εἰς Περινθοῦν, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακο- 45 σίους ἀνθρώπους. τὸ δ' ἄλλο στράτευμα πάν ἐν τῷ αὐτῷ παρὰ τὸ τείχος τὸ Περινθῶν ἦν.
12 Μετὰ ταύτα Ενορφῶν μὲν ἐπράττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίειν. ἐν δὲ τούτῳ ἀφεκόμενος Ἀριστάρχος ἐκ Βυζαντίου ἀρμοστῆς, ἔχων δύο τριήρεις, πεπεισμένος ὅπως οὐκ ἔχειτο Φαρναβάζιον τοῖς τε ναυκλήροις ἀπείπα μὴ διάγειν ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιῶταις εἰπεί μὴ περαιοῦσθαι εἰς τὴν
13 Ἀσίαν. ὁ δὲ Ενορφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ πρὸς τούτο ἐπεμψεν ἐνθάδε. πάλιν δ' Ἀριστάρχος ἔλεγεν· Ἀναξίβιος μὲν τοινυν οὐκέτι ναυάρχος, ἔγω δὲ τῆς ἁρμοστῆς· 55 εἰ δὲ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτα εἰπὼν χέρτο εἰς τὸ τείχος. τῇ δ' ὑστεραλα μεταπέμπεται τοὺς
14 στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. ἦδη δ' ἄυντων πρὸς τὸ τείχει ἐξαγγέλλει τις τῷ Ενορφῶντι ὅτι εἰ εἰσελθεί, συλληφθῆ- σεται καὶ ἡ αὐτοῦ τι πείσεται ἡ καὶ Φαρναβάζζῳ παραδοθῆσεται. 60 δὲ ἀκούσας ταύτα τούς μὲν προπέμπεται, αὐτῶς δὲ εἰπὼν ὅτι
15 θώσαι τι βούλοιτο. καὶ ἀπελθῶν ἔθυτο εἰ παραίνειν αὐτῷ ὡς περαῖσθαι πρὸς Σεῦθην ἅγειν τὸ στράτευμα. ἐώρα γὰρ οὖν διαβαίνειν ἀσφαλές δὴ τριήρεις ἔχοντο τοῦ κωλύσοντος, οὗτ' ἐπὶ Χερρόνησον ἔθλων κατακλεισθῆναι έβούλετο καὶ τὸ στρά- 65 τεμα ἐν πολλῆς σπάνει πάντων γενέσθαι ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεί ἁρμοστῇ, τῶν δ' ἐπιτηδείων οὐδὲν ἐμελλεν ἔξειν τὸ στράτευμα.
16 Καὶ δ' μὲν ἄμφι ταύτ' εἴχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἥκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπείναι το
σφάς κελεύει, τῆς δείλης δὲ ἤκειν· ἐνθὰ καὶ δήλη μᾶλλον ἐδόκει
ἡ ἐπιβουλή. ὁ οὖν Ἑ νοφῶν, ἔπει ἐδόκει τὰ ἰερὰ καλὰ εἶναι 17
αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεῦθην ἰέναι, παρα-
λαβῶν Πολυκράτην τὸν Ἀθηναίον λοχαγόν καὶ παρὰ τῶν
75 στρατηγῶν ἐκάστου ἄνδρα—πλὴν παρὰ Νέωνος—ὁ ἢ καστὸς
ἐπιστευεν ὄχετο τῆς νυκτὸς ἐπὶ τὸ Σεῦθο στράτευμα ἐξήκοιτα
στάδια. ἔπει δ᾿ ἐγγὺς ἦν αὐτοῦ, ἐπιτυγχάνει πυρὸς ἐρήμοις. 18
καὶ τὸ μὲν πρῶτον ἤκετο μετακεχωρηκέναι ποι τῶν Σεῦθην· ἔπει
δὲ θυρόβου τῇ ἰχθυτό καὶ σημαινόντων ἀλλήλους τῶν περὶ Σεῦ-
80 θην, κατέμαθεν ὅτι τούτου ἐνεκα τὰ πυρὰ κεκαυμένα εἰς τῷ
Σεῦθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρφιντο
ἐν τῷ σκότει ὅντες μὴτ ὃποτοι μήτ ὃποτο εἰν, οἱ δὲ προσώποις
μῆλανθάνονει, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἰν.

"Ἐπεὶ δὲ ἰχθυτό, προπέμπτε τὸν ἐρμηνεά δυν ἐντύχακεν ἔχον, 19
85 καὶ εἰπεῖν κελεύει Σεῦθῃ ὅτι Ἑ νοφῶν πάρεστι βουλόμενος
συγγενέσθαι αὐτῷ. οἱ δὲ ἤροντο εἰ Ἀθηναίοις ἀπὸ τοῦ στρα-
τεύματος. ἐπειδὴ δὲ ἐφ ὁτός εἶναι, ἀναπηδήσαντες ἐδίωκον
20 καὶ ὅλους ὅστερον παρῆκαν πελταστὰλ ὅσον διακόσιον, καὶ
παραλαβόντες Ἑ νοφῶντα καὶ τοὺς συν αὐτῷ ἤρον πρὸς Σεῦθην.
δὲ δὴ ἦν εἰ τύρσει μάλα φυλαττόμενοι, καὶ ἢππου περὶ αὐτὴν
21 κύκλῳ ἐγκεχαλινομένοι· διὰ γὰρ τὸν φόβον ταῖς μὲν ἡμέρας
ἐχίλου τοὺς ἢππους, τὰς δὲ νύκτας ἐγκεχαλινομένοις ἐφυλάττετο.
διέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ
22 τῇ χώρᾳ πολὺ ἔχον στράτευμα ὑπὸ τούτων τῶν ἄνδρῶν πολλοὺς
ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δὲ οὕτω Θυνολ,
πάντων λεγόμενει εἶναι μάλιστα νυκτὸς πολεμικότατοι.

"Επεὶ δὲ ἐγγὺς ἦσαν, ἐκελεύον ἐισελθεῖν Ἑ νοφῶντα ἔχοντα 23
dύο ὄνος βουλότο. ἐπειδὴ δὲ ἐνδον ἦσαν, ἤπατζοντο μὲν πρῶτον
ἀλλήλους καὶ κατὰ τῶν Θράκιων νόμον κέρατα οὐνον προσπινοῦν.
100 παρῆν δὲ καὶ Μηδοσάδης τῷ Σεῦθῃ, ὅστε ἐπρέσβευεν αὐτῷ
πάντοσε. ἔπειτα δὲ Ἑ νοφῶν ἤρχετο λέγειν· "Ἐπεμψας πρὸς 24
ἐμὲ, δὲ Σεῦθη, εἰς Καλχηδῶν πρῶτον Μηδοσάδην τουτοῦ, δέο-
μενός μου συμπροσνημῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς
Ἀσίας, καὶ ὑπισχυόμενος μοι, εἰ ταύτα πράξαιμ, εἰ ποιήσειν,
105 ἃς ἐφ Μηδοσάδης οὕτος. ταύτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην
ι ἀληθῆ ταύτα εἴη. δ' ἐφη. Αὐθίς ἦλθε Μηδοσάδης οὗτος ἐπελ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρλοῦ, ὕπισκυνο-
μενος, εἰ ἄγομι τὸ στράτευμα πρὸς σέ, τὰλλα τέ σε φίλῳ μοι χρήσεσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάττῃ μοι χωρία δῶν σὺ
κρατεῖς ἔσεσθαι παρὰ σοῦ. ἐπὶ τούτων πάλιν ἤρετο τὸν Μηδο-
σάδην εἰ ἔλεγε ταύτα. δ' δὲ συνέφη καὶ ταύτα. Ἡθι νῦν, ἐφη, ἀφήγησαι τούτῳ τι σοι ἀπεκρίναμη ἐν Καλχηδῶν πρῶτον.
Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν τούτῳ ἐνεκα δέοι τελεῖν οὗτε σοι οὐτε ἄλλῳ· αὐτὸς δὲ ἐπεί δια-
βαλὴς, ἀπείναι ἐφησα· καὶ ἐγένετο οὕτως ὄσσερ σὺ ἔλεγες. 115
Τι γὰρ ἔλεγον, ἐφη, ὅτε κατὰ Σηλυμβριὰν ἀφίκουν; Οὐκ ἔφησα ὁδὸν τε εἰναι, ἄλλῃ εἰς Πέρινθον ἔθνος διαβασύνεις εἰς τὴν
Ἀσίαν. Νῦν τούν, ἐφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ
οὗτος Φρυνίκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς
tῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120
ἐκαστὸ τιλὴν (ἀπὸ) Νέωνος τοῦ Δακωνικοῦ. εἰ οὖν βούλει
πιστοτέραν εἰναι τὴν πράξιν, καὶ ἐκείνους κάλεσαι. τὰ δὲ ὅπλα
σὺ ἐλθὼν εἰπέ, καὶ Πολυκράτες, ὅτι ἐγὼ κελεύω καταληπτεῖν, καὶ
αὐτὸς ἐκεί καταλιπτῶν τὴν μάχαιραν εἰσιβί. 125
'Ακούσας ταύτα δΣεύθης εἶπεν ὅτι οὔδειν ἢ ν ἀπιστήσειν
'Αθηναῖων· καὶ γὰρ ὅτι συγγενεῖς εἰεν εἰδέναι καὶ φίλους εἴνοις
ἐφη νομίζειν. μετὰ ταύτα δ' ἐπεί εἰσῆλθον οὐς ἔδει, πρῶτον
Ξενοφῶν ἐπῄρετο Σεύθην δ', τι δεύτερο χρήσατι τῇ στρατιᾷ. δ' δὲ
eἶπεν δὲ· Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἄρχη. Μελανδι-
tαι καὶ Ὀυνοὶ καὶ Τρανύψαι. ἐκ ταύτης οὖν τῆς χώρας, ἔπει τὰ 130
Ὀδρυσῶν πράγματα ἐνώσεσθεν, ἐκπεσαν ὁ πατήρ αὐτὸς μὲν ἀποθνῄσκει νόσῳ, ἐγὼ δὲ ἐξετάφθην ὄρφανος παρὰ Μηδόκωρ τὰ
νῦν βασιλεῖ. ἐπεῖ δὲ νεανίσκος ἔγενόμην, οὐκ ἐδυνάμην ξην εἰς
ἀλλοτριὰν τράπεζον ἀποβλέπων· καὶ ἐκαθεξόμην ἐνδίφροις
αὐτῷ ἰκήτης δοῦναι μοι ὑπόσους δυνάτος εἰς ἄνδρας, ὅπως καὶ 135
tοὺς ἐκβάλλοντας ἡμᾶς εἰ τὰ δυνάμην κακὸν ποιγνὰ καὶ Ἰρνὴν
μὴ εἰς τὴν ἐκείνου τράπεζον ἀποβλέπων. ἐκ τούτου μοι δίδωσι
tοὺς ἄνδρας καὶ τοὺς Ἴππους οὗς ὑμεῖς ὑψεῖθε ἐπειδὰν ἡμέρα
gένηται. καὶ νῦν ἐγὼ ἦ καὶ τούτου ἔχων, αρξόμενος τὴν εμαυτοῦ
πατρὸν χώραν. εἰ δέ μοι ὑμεῖς παραγένοισθε, οἴμαι ἃν σὺν 140
τοῖς θεοῖς ἡμῶν ἀπολαβεῖν τὴν ἀρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι.

Τῇ ἀν οὖν, έφη ὁ Ἐνοφῶν, σὺ δύναιο, εἰ ἔλθομεν, τῇ τε 35 στρατιά διδόμαι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, 145 ἵνα οὕτωι ἀπαγγέλλωμεν. δ' δ' ὑπέσχετο τῷ μὲν στρατιῶτῃ ἐκ
κυβικοῦ, τῷ δὲ λοχαγῷ διμοιριῶν, τῷ δὲ στρατηγῷ τετραμεῖρων, καὶ γῆν ὑπὸσον ἄν βουλεύσηται καὶ ἕξυγη καὶ χωρίων ἐπὶ
θαλάσσῃ τετεχμέμενον. Ἐὰν δέ, ἐφη ὁ Ἐνοφῶν, ταῦτα πειρώ 37
μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβοι ὑπὸ Δακεδαιμονίων ἔ,
150 δέξῃ εἰς τὴν σεατοῦ, ἐὰν τις ἀπίεναι βουλήτην παρὰ σέ; δ' εἰπὲ. Καὶ ἀδελφοίς γε ποιήσομαι καὶ ἐνδιφρίζω καὶ κοινωνοῦσας
ἀπάντων δὲν ἀν δυνόμεθα κτάσθαι. σοι δέ, δ' Ἐνοφῶν, καὶ
θυγατέρα δώσω καὶ εἰ τις σοι ἐστὶ θυγάτηρ, ἀνήσουμαι Θρακίων
νόμῳ, καὶ Βισάνθινων οἰκησιν δόσω, ὅπερ ἔμοι καλλιστὸν χωρίων
155 ἐστὶν τῶν ἐπὶ θαλάσσῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξίας δόντες καὶ λαβόντες 1
ἀπήλαυνον καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ
ἀπήγγειλαν έκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ 2
μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς· τοῖς δ' ἐδοξε
5 τὴν μὲν πρὸς Ἀρίσταρχον ὠδὸν ἔσαι, τὸ δὲ στράτευμα συγκα-
λέσαι. καὶ ἱσνήλθον πάντες πλὴν οἱ Νέωνοι· οὕτωι δὲ ἀπείχον
ὡς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ἐνοφῶν εἰπὲ 3
τάδε. "Ἀνδρέας, διαπλεῖν μὲν ἐνθα βουλόμεθα Ἀρίσταρχος τρι-
ήρεις έχων κωλύεις· δοστε εἰς πλοία οὐκ ἀσφάλες ἐμβαίνων·
10 οὕτως δὲ αὕτως κελεύει εἰς Ἑρρόνησον βία διὰ τοῦ ἱεροῦ ὄρους
πορεύεσθαι· ἂν δὲ κρατήσαντες τῶν έκκεισε ἐλθόμεν, οὕτε
πολέσειν ἐτὶ ὑμᾶς φησιν ὡσπερ ἐν Βυζαντίῳ, οὔτε ἔξαπαρήσε-
σθαι ἐτὶ ὑμᾶς, ἀλλὰ λήψεσθαι μίσθον, οὔτε περιόψεσθαι ἐτὶ
ὡσπερ νυν δεομένους τῶν ἐπιτηδείων. οὕτως μὲν ταῦτα λέγει· 4
15 Σέιθης δὲ φησι, ἂν πρὸς έκκεισε ἐντε, εἰ ποίησεν ὑμᾶς· νῦν
οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλεύσεσθε ἢ εἰς
tά ἐπιτηδεία ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε 5
οὕτω ἀργύριον ἤχομεν ὡστε ἀγοράζειν οὔτε ἀνευ ἀργυρίου ἔως
cαμβάνειν, ἐπανελθόντας εἰς τὰς κόμας ὁδοί οἱ ἤτοις ἔως 20
λαμβάνειν, ἐκεῖ ἤχουτα ἡ ἐπιτηδεία ἀκούσοντα ὡς τις ήμῶν
6 δείται, αἱρεῖσθαι δὲ τι ἀν ἡμῖν δοκῇ κράτιστον εἶναι. καὶ ὅσον ἐφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἀπαντεῖ. ἀπιστότερον τοῦ νῦν, ἐφη, συσκευαζόμεθα, καὶ ἔπειδὴν παραγγέλλῃ τις, ἔπεσε τῷ ἡγομένῳ.

7 Μετὰ ταῦτα Ἐνοφόν μὲν ἡγεῖτο, οὗ δὲ εἴποντο. Νέων δὲ 25 καὶ παρ' Ἀριστάρχου ἀγγελοὶ ἐπείθον ἀποτρέπεσθαι· οὐ δ' ὦ τις ὑπήκοουν. ἐπεὶ δ' ὁ σῶν τριάκοντα στάδια προελθόθεσαν, ἀπαντᾷ Σεῦθης. καὶ ὁ Ἐνοφόν ἰδὼν αὐτὸν προσελάσας ἐκέλευσεν, ὡς ὦ τι πλείστων ἀκουόντων ἐπιοί αὐτῷ δὲ ἔδωκεν 8 συμφέρειν. ἐπεὶ δ' προσῆλθεν, εἰπεὶ Ἐνοφόν. Ἡμεῖς πορεύομαι ὁμαίνοις μὲν ἔξειν τὸ στρατευμα τροφῆν. ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Δακωνίκου αἴρησόμεθα δ' ἄν κράτιστο δοκῇ εἶναι. ἢν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα ἐστίν ἐπιτήδεια, ὡς 9 σοῦ νομούμεν ἐξενίζομεθα. καὶ ὁ Σεῦθης ἐφη. Ἄλλα οἶδα κόμασ πολλὰς ἄθρασι καὶ πάντα ἔχουσας τὰ ἐπιτήδεια ἀπε. 35 χοῦς ἡμῶν διὰν διελθόντες ἄν ἣδεως ἄριστῳ. Ἡγοῦ τοιοῦν, ἐφη ὁ Ἐνοφόν. ἐπεὶ δ' ἄφικεντο εἰς αὐτὰς τῆς δελίης, συνήλθον οἱ στρατιῶται, καὶ εἶπεν ὁ Σεῦθης τοιάδε. Ἐγώ, δ' ἄνδρες, δέομαι ἡμῶν στρατεύεσθαι σὺν ἑμοί, καὶ ὑπερχυνοῦμαι ἡμῖν δώσειν τοὺς στρατιῶτας κυζικην, λοχαγοῖς δ' καὶ στρα-τηγοῖς τὰ νομίζομεν. ἐξω δ' τούτων τῶν ἔξιον τιμῆσον. σίτω δ' καὶ ποτὰ δώσερ καὶ νῦν ἐκ τῆς χώρας λαμβάνουσε ἐξετε. ὅποσα δ' ἀν ἄλλοκτα ἀξίωσον αὐτὸς ἔχειν, ἓνα ταῦτα διατιθέμενος ὑμῖν 10 τῶν μυσθῶν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδεδράσκοντα ἦμεις ἵκανον ἐσώμεθα διώκειν καὶ μαστεύειν· ἀν δ' τις ἀνθίστηται, 45 σὺν ὑμῖν πειρασόμεθα χειρούργου. ἐπήρετο ὁ Ἐνοφόν. Πόσον δὲ ἀπὸ ταλάττης ἀξίωσες συνέπεσθαί σοι τὸ στράτευμα; ὅδ' ἀπεκρίνατο. Οὐδαμῇ πλέον ἐπτά ἡμέρων, μείον δὲ πολλαχῇ.

13 Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ καὶ ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγει Σεῦθης· χειμῶν γὰρ 50 εἶ καὶ ὦτε οὐκαδὲ ἀποπλεῖν τῷ τοῦτο βουλομένῳ δυνατόν εἶη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶδον τε, εἰ δέοι ὄνομάμενοι ζῆν, εἰν ὃ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἄσφαλέστερον μετὰ Σεῦθου ᾗ μόνος, ὄντων ἀγάθων τοσοῦτων. εἰ δὲ μυσθῶν προσ-λήψοντο, εὐρήμα ἐδόκει εἶναι. ἐπὶ τούτος εἶπεν ὁ Ἐνοφόν. 55
Εἰ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ, ἐπιψηφιῶ ἐγώ ταῦτα. Επεὶ δὲ οὐδεὶς ἀντιλέγεν, ἐπεψηφιῶ, καὶ ἔδοξε ταῦτα. εἰδὼς δὲ Σεὐθῆς εἶπε ταῦτα, ὅτι συστρατεύσωντο αὐτῷ.

Μετὰ τούτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη- 15
γοῦς δὲ καὶ λοχαγοὺς ἐπὶ δείπνου Σεὐθῆς ἐκάλεσε, πλησίον κόμην ἔχων. Επεὶ δὲ ἑπὶ τὰρας ἤσαν ὡς ἐπὶ δείπνον παρόντες, 16 ἤν τις Ἰρακλείδης Μαρωνείτης· οὗτος προσών ἐνι ἐκάστῳ ὁστινας ἤκτε ἤχειν τι δούναι Σεὐθῆς, πρῶτον μὲν πρὸς Παριανοὺς τινας, οἱ παρῆσαν φιλλαν διαπραξόμενοι πρὸς Μήδοκον τῶν Ὀδρυσῶν βασιλέα καὶ δώρα ἀγορτε αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἰς δῶδεκα ἡμέρων ἀπὸ θαλάτης ὀδὸν, Σεὐθῆς δὲ ἐπεὶ τὸ στρατεύμα τούτῳ εἶληφεν, ἄρχων ἐσοφτο ἐπὶ θαλάτης. γείτων οὐν δὴν ἰκανότατος ἢσται ύμᾶς καὶ εἰ καὶ 17 κακῶς ποιεῖν. ὃν ὁν σωφρονίτη, τούτῳ δώσετε δὴ, τίνν ἀγητε- 17 καὶ ἀμεινὸν υἱί διακελεστεῖ ἢ ἔαν Μήδοκος τῷ πρόσῳ οἰκούντω ἰδιάτε. τούτους μὲν οὖν οὕτως ἐπεθεὶ.

Αὐθίς δὲ Τιμασών τῷ Δαρδανεὶ προσελθὼν, ἐπεὶ ἠκουσεν 18
αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βασβαρικάς, ἔλεγεν ὅτι
νομίζω ὅτι ἐπὶ δείπνον καλέσαι ὁ Σεὐθῆς ἄρείσθαι αὐτῷ
75 τούς κληθέντας. οὗτος δὲ ἢ μέγας ἐνθάδε γένηται, ἰκανὸς ἢσται
σε καὶ οἰκις καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα 19
προῦμνατο ἐκάστῳ προσών. προσελθὼν δὲ καὶ Ἐνυφώντι
ἔλεγε. Συ καὶ πόλεως μεγίστης εἰ καὶ παρὰ Σεὐθῆ τὸ σον ὄνομα
μέγιστον ἢστι, καὶ ἐν τῇ τῇ χώρᾳ ἵσως ἀξιώσεις καὶ τείχῃ
80 λαμβάνειν, δύσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν-
ἀξίων ὅπως καὶ μεγαλοπρεπετότατα τιμῆσαι Σεὐθῆν. εὕνους 20
δὲ σοὶ δν παρασιᾶ. εὖ οἶδα γὰρ δὴ τὸ μεῖζον τούτῳ
δωρήσῃ, τοσούτῳ μεῖζῳ ὑπὸ τούτου ἄγαθα πείς. ἀκούων
ταῦτα Ενυφών ἦπορει· ὦ γὰρ διεβεβήκει ἔχων ἐκ Παριῶν ἐπὶ
85 μὴ παίδα καὶ δοσον ἐφόδιον.

Ἑπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δείπνον τῶν τῶν Ἐρμίκων οἱ κρά-
τιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν
Ἑλλήνων καὶ εἰ τις προσβείᾳ παρῆν ἀπὸ πόλεως, τὸ δείπνον
μὲν ἢ καθημένοις κύκλω. ἐπείτη δὲ τρίτοπος εἰσνεχθησαν
90 πᾶσιν. οὕτως δὲ ἤσαν κρεών μεστοὶ νευμηδενών, καὶ ἄρτοι
ξυμίται μεγάλοι προσπεπεροημένοι ἦσαν πρὸς τοῖς κρέασι. 22 μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἤν—καὶ πρῶτος τούτῳ ἑποίει Σεῦθης, καὶ ἀνελόμενος τοῦς ἐαυτὸς παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρήπτει ὡς αὐτοῦ ἔδοκε, καὶ τὰ κρέα ὤσαντος, δοὺς μόνον γεύόσασθαι 95 ἐαυτῷ καταλατύτω· καὶ οἱ ἄλλοι δὲ κατὰ ταύτα ἑπολοῦν καθ' ὁδόι αἱ τράπεζαι ἔλαλον. 'Αρκάς δὲ τις 'Αρύστας ὄνομα, φαγείν δεινός, τὸ μὲν διαρρυπτεῖν εἰς χαϊρεῖν, λαβὸν δὲ εἰς τὴν χεῖρα δοὺς τριχοῦνος ἄρτον καὶ κρέαθεμεν ἔπλ τὰ γόνατα ἐδείπνει. 23 κέρατα δὲ οἰνοῦ περιέφερον, καὶ πάντες ἔδεχόντο· ὁ δὲ 'Αρύστας, ἐπεὶ παρ' αὐτὸν φέρου τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἵδον τὸν Ἑνοφόντα ὁκέτα δειπνοῦντα, Ἐκεῖνος, ἤφη, δός· σχολαζεί γὰρ ἡδη, ἐγὼ δὲ οὐδέπω. ἀκούσας Σεῦθης τὴν φωνήν ἡράτα τὸν οἰνοχόον τι λέγει. ὁ δὲ οἰνοχόος εἶπεν· ἐλλυρίζειν γὰρ ἠπιστάτο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο. 105
28 'Εσπείδη δὲ προὐχώρει ὁ πώτος, εἰσῆλθεν ἀνὴρ Ὄργυς ἵππον ἔχον λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε. Προπίνω σοι, ὁ Σεῦθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἑφ' οὗ καὶ διώκοιμ δὲν ἀν 27 θέλης αἱρῆσεις καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμον. ἄλλος παίδα εἰσαγόνοις οὕτως ἐδώρησατο προπίνων, καὶ ἄλλος ἤματια 110 τῇ γυναικί. καὶ Τιμασίων προπίνων ἐδώρησατο φιάλην τε ἀργυρὰν καὶ τάπιδα ἅξιαν δέκα μιὼν. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστάς εἶπεν ὅτι ἄρχαιοι εἰς νόμοι καλλιστὸς τοὺς μὲν ἐχοντας διδόει τῷ βασιλεί τιμῆς ἐνέκα, τοὺς δὲ μὴ ἔχουν διδό- ναι τὸν βασιλεά, ἵνα καὶ ἐγὼ, ἢφη, ἔχω σοι δωρεῖσαι καὶ τιμᾶν. 115 29 ὁ δὲ Ἑνοφόν ἦπερεῖτο τὸ ποιήσει· καὶ γὰρ ἐτύγχανεν ὡς τιμώ- μενος ἐν τῷ πλησιαστάτῳ δίφρῳ Σεῦθη καθήμενος. ὁ δὲ Ἓρα- κλεῖδης ἐκέλευεν αὐτῷ τὸ κέρας ὁρεῖν τὸν οἰνοχόον. ὁ δὲ Ἑνοφόν, ἦδη γὰρ ὑποπετωκώς ἐτύγχανεν, ἁνέστη θαρραλέως 30 δεξάμενος τὸ κέρας καὶ εἶπεν· Ἐγὼ δὲ σοι, ὁ Σεῦθη, διδώμι 120 ἐμαυτῷ καὶ τοὺς ἐμοὺς τούτους ἐταλροὺς φίλους εἶναι πιστοῖς, καὶ οὐδένα ἄκοιτα, ἀλλὰ πάντας μᾶλλον ἐτὶ ἐμοὶ σοι βουλο- μένους φίλους εἶναι. καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέµενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκυνδυνεῖν ἔθελοντες· μεθ' δὲν, ἄν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν 125
ἀπολήψῃ πατρῶν οὖςαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἰπποὺς,
πολλοὺς δὲ ἀνδρὰς καὶ γυναῖκας καλὰς κτήσῃ, οὕς οὐ λήξεσθαι
σε δεῖσει, ἀλλ’ αὐτὸι φέροντε παρέσονται πρὸς σε δόμα.
ἀναστὰς ο Σεύθης συνεξέπιε καὶ συγκατσκεδάσατο μετ’ αὐτοῦ 33
τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασι τε οἷοι σημαίνουσιν
αὐλοῦντες καὶ σάλπιγγιζον ὁμοβοειάς ρυθμοὺς τε καὶ οὖν μαγα-
δίδι παλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγε τε 33
πολεμικὸν καὶ ἐξῆλατο δόσσερ βέλος φυλαττόμενος μάλα
ἐλαφρῶς. εἰσῆλθαν δὲ καὶ γελωτοποιοῦν.

135 Ὁς δὲ ἦν ήλιος ἐπὶ δυσμαία, ἀνέστησαν οἱ Ἑλληνες καὶ 34
ἐπέν τι ὁρα νυκτοφύλακας καθίσταναι καὶ σύνθημα παραδίδο-
ναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ
στρατόπεδα μηδές τῶν Ἡρώκων εἰσεις νυκτός· οὶ τε γαρ πολέ-
μοι Ὕρακες καὶ ύμεῖς οἱ φίλοι. ώς δ’ ἐξῆλθαν, συνανέστη ὁ 35
Σεύθης οὐδὲν τι μεθύνοντε ἐνοκός. ἐξελθόν δ’ ἐπεν αὐτοῖς
τοὺς στρατηγοὺς ἀποκαλέσας· Ἡ άνδρες, οἱ πολέμου ἡμῶν οὐκ
ισαί τῷ τὴν ἤμετέραν συμμαχίαν· ἢν οὖν ἐλθομεν ἐπ’ αὐτοῖς
πρὶν φυλάξασθαι δόθη πὴ λῃσθήναι ἢ παρασκευάζασθαι δόθη
ἀμύνασθαι, μάλιστ’ ἂν λάβοιμεν καὶ ἄνθρωποι καὶ χρῆματα.

140 συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἤγεισθαι ἐκέλευον. δ’ δὲ 36
ἐπέν. Παρασκευάζομεν αναμένετε· ἐγὼ δὲ ὅταν καίρος ᾧ
ἵξω πρὸς ὑμᾶς, καὶ τοὺς πελταστάς καὶ ὑμᾶς ἀναλαβῶν ἡγη-
σομαι σὺν τοῖς ἰπποῖς. καὶ ὁ Ξευοφῶν ἐπέ. Σκέψαι τοῖς, 37
ἐπέρ νυκτὸς πορευούμεθα, εἰ ο ᾠληνικὸς νόμος κάλλιον ἔχει·
μεθ’ ἡμέραν μὲν γὰρ ἐν τοῖς πορείας ἤγείται τοῦ στρατεύματος
ὅποιον ἄν ἂν πρὸς τὴν χώραν συμφέρη, ἐὰν τε ὀπλιτικόν ἐὰν
tε πελταστικόν ἐὰν τοῖς ἰππικοῖς. νῦκτορ δὲ νῦμος τοῖς ᾠληνικοῖς
ἡγεῖσθαι ἐστίν τῷ βραδύτατον· οὕτω γὰρ ἡκιστα διασπᾶται τὰ 38
στρατεύματα καὶ ἡκιστα λανθάνουσιν ἀποδιδράσκουτε ἀλλή-
λοις· οἱ δ’ διασταθέντες πολλάκις καὶ περιπληττοῦσιν ἀλλή-
λοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. ἐπεν 39
οὖν Σεύθης· Ὅρθως λέγετε καὶ ἐγὼ τῷ νὺμῷ τῷ ἤμετέρῳ
πελτασμα. καὶ ὑμῖν μὲν ἡγεμόνας δῶσω τῶν πρεσβυτάτων τοὺς
ἐμπειροτάτους τῆς χώρας, αὐτὸς δ’ ἐφέσωμαι τελευταῖος τοῖς
150 ἰπποῖς ἔχου· ταχὺ γὰρ πρῶτος, ἂν δὲ, παρέσομαι. σύνθημα
δ' εἰπὼν Ἀθηναίουν κατὰ τὴν συγγένειαν. ταῦτα εἴποντες ἀνεπαύνοτο.

'Ἡνίκα δ' ἦν ἄμφι μέσας νύκτας παρὴν Σεύθης ἔχων τοὺς ἱππεάς τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὀπλοῖς. καὶ ἐπεὶ παρεδωκε τοὺς ἥγεμόνας, οἱ μὲν ὑπέλατον ἥγοντο, οἱ δὲ 185 πελτασταὶ ἐλπίνοντο, οἱ δ' ἱππεῖς ὑπισθυφυλάκουν. ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρῆλαινεν εἰς τὸ πρόσθεν καὶ ἔπηνεσε τὸν Ἐλλη-

νικοῦ νόμον. πολλάκις γὰρ ἐφη νύκτωρ αὐτὸς καὶ σὺν ὀλγοῦς πορευόμενος ἀποπασθῆναι σὺν τοῖς ἱπποῖς ἀπὸ τῶν πεζῶν· νῦν δ' ἄσπερ δεὶ ἄθροι πάντες ἁμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170 ύμεις μὲν περιμένετε αὐτὸν καὶ ἀναπαύσασθε. ἐγὼ δὲ σκέψα-

212 μενὸς τι ἥξω. ταῦτ' εἴπον ἠλαυνε δι' ὅρους ὁδὸν τινα λαβών. ἐπεὶ δ' ἄφικεν εἰς χιόνα πολλὴν, ἐσκέψατο εἰ ἐκ ἤχην ἀνθρώ-

ποων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἀτριβῆ ἐσάρα τὴν

180 ὄδον, ἴκε ταχὺ πάλιν καὶ ἔλεγεν. "Ἀνδρες, καλῶς ἔσται, ἦν θεὸς 175 θεῖη· τοὺς γὰρ ἀνθρώπους λήσομεν ἔπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἱπποῖς, ὅταν ἰσὲ τινα ἰδοῦμεν, μὴ διαφθυγῆν σμήνη τοῖς πολεμίοις· ύμεῖς δ' ἐπεσθε· καὶ λειβθήτε, τῷ στίβῳ τῶν ἱππῶν ἐπεσθε. ἱππεῖς πέσας τῇ ὄρῃ ἤρθομεν εἰς κόμας πολλὰς τε καὶ εὐδαλμονας.

Ἀνδρες, καλῶς ἔσται, ἦν θεὸς.

᾽Ηνίκα δ' ἦν μέσον ἡμέρας, ἥξῃ τε ἢ ἐπὶ τοῖς ἄκροι καὶ κατιδὼν τὰς κόμας ἤκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν. ’Αφίςω ἥξῃ καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. ἀλλ' ἐπεσθε ὡς ἂν δύνησθε τάχιστα.

Ὁδὸς, ἓφη, μὴ οὐκ ἐμοὶ μόνον δέξῃς· οἱ δὲ ὀπλίται

θάττον δραμοῦνται καὶ ἤδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ἄχετο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ἱππεῖς ὡς τετταρά-

κοντα τῶν Ἐλλήνων. Ἐνοβών δὲ παρηγγύησε τοὺς εἰς τρια-

195 κοντα ἐκ ἄλλων ἀπὸ τῶν λόχων εὐζώνοις. καὶ αὐτὸς μὲν ἔτροχαζε τούτους ἔχων, Κλεάνθωρ δ' ἢτείτο τῶν ἄλλων. ἐπεὶ δ' ἐν τοῖς κόμαις ἤσας, Σεύθης ἔχων δοὺς τριάκοντα ἱππέας προσε-

λας ἐπε. Τάδε δη, ὁ Ἐνοβών, ἢ σὺ ἔλεγες. ἔχονται οἱ ἀνθρώποι. ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἰχοῦνται μοι ἄλλος ἄλλη.
διάκονοι, καὶ δ δεδουκα μη συστάντες άθροι που κακών τι ἐργά-
σονται οἱ πολέμοι. δει δὲ καὶ τῶν κώμαις καταμένειν τῶν
ήμῶν· μεσταί γὰρ εἰσιν ἀνθρώπων. Ἄλλα ἐγὼ μὲν, ἔφη ὁ Ἠ
Ενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψαμαι· σὺ δὲ Κλεάνθο
200 κέλευε διὰ τοῦ πεδίου παρατείνει τὴν φάλαγγα παρὰ τὰς κώμας.
ἐπεὶ ταῦτα ἐποίησαν, συνηλθόσθησαν ἀνδράποδα μὲν εἰς χλια,
βόες δὲ διακελοῦνος, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ
ηὐλογῆσαν.

IV. Τῇ δ’ ὀστεραλα κατακαύσας ὁ Σεῦθης τὰς κώμας παντε-1
λῶς καὶ οἰκίζων οὐδεμίαν λιπῶν, ὅπως φόβον ἐνθείη καὶ τοῖς
ἀλλοις οὐ πείσονται, ἀν μὴ πείδωνται, ἀπέχει πάλιν. καὶ τὴν 2
μὲν λείαν ἄπεπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον,
δ’ οὕς οὐ μοισὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ
Ἑλήνους ἐστρατοπεδέυσαν ἀνὰ τὸ Θυών πεδίον. οἱ δ’ ἐκλι-
πόντες ἔφευγον εἰς τὰ ὅρη. ἢν δὲ χιῶν πολλή καὶ ψύχος 3
οὕς δοτε τὸ ὕδωρ δ’ ἐφέροντο ἐπὶ δείπνου ἐπήγγευτο καὶ ὁ ὁίνος
ὁ ἐν τοῖς ἁγγείοις, καὶ τῶν Ἑλήνους πολλῶν καὶ ρίνες ἀπο-
10 καλύττος καὶ ὀρέα. καὶ τότε δήλον ἐγένετο οὐ ἔνεκα οἱ Ῥόκασ 4
τὰς ἀλατσακᾶς ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὄσι, καὶ
χίτωνας οὐ μόνον περὶ τοῖς στέρνοις ἄλλα καὶ περὶ τοῖς μηροῖς,
καὶ ξεράς μέχρι τῶν ποδῶν ἐπὶ τῶν ἱππῶν ἔχουσιν, ἄλλ’ οὐ
χλαμύδας. ἀφείς δὲ τῶν αἰχμαλωτῶν ὁ Σεῦθης εἰς τὰ ὅρη 5
15 ἠλεγεν δτι εἰ μή καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι
κατακάυσε καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπολύονται
τῷ λιμῷ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ
πρεσβυτέροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ οἶχος κώμαις ἦπι-
ζουντο. καὶ ὁ Σεῦθης καταμαθὼν ἐκέλευε τὸν Ενοφῶντα τῶν 6
20 ὀπλίτων τοὺς νεωτάτους λαβόντα συνεπιστέσθαι. καὶ ἀνα-
στάντες τῆς νυκτός ἀμα τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κώμας. καὶ
οἱ μὲν πλείστοι ἔξεφυγον· πλησίον γὰρ ἦν τὸ οἶχος· δους δὲ
ἔλαβε κατηκόντσειν ἀφείδος Σεῦθης.

Ἐπισθένης δ’ ἦν τις Ὁλύνθιος παιδεραστής, δε ἴδου πείδα 7
25 καλὸν ἡβάσκοντα ἀρτὶ πέλτην ἔχοντα μέλλοντα ἀποθήκευεν,
προσδραμῶν Ενοφῶντα ἰκέτευε βοηθῆσαι παιδι καλῷ. καὶ δ’ δὲ
προσελθὼν τῷ Σεῦθη δεῖται μη ἁποκτεῖναι τὸν παιδα, καὶ τοῦ
Ἐπισθένους διηγεῖται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ ἐὰν τινες ὠλεν καλοὶ, καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθὸς. ὁ δὲ Σεύθης ἤρετο. Ἡ καὶ θέλος ἂν, ὁ Ἐπίσ-30 θενεῖ, ὑπὲρ τούτον ἀποθανεῖν; δὲ ἔπερανατείνος τὸν τράχηλον, 10 Παῖε, ἤφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἐπήρετο ὁ Σεύθης τὸν παιδὰ εἴ παλέον αὐτὸν ἀντ᾽ ἐκείνου. 'οὐκ εἰα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαλκιν. ἐνταῦθα ὁ Ἐπισθένης περιβαλὼν τὸν παιδὰ εἶπεν. "Ωρα σοι, ὁ Σεύθης, περὶ 35 τοῦτοι μοι διαμάχεσθαι· οὐ γὰρ μεθῆσώ τὸν παιδὰ. ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἰ; ἔδοξε βε ἄυτῷ αὑτοῦ αὐλισθήναι, ἵνα μηδὲ ἐκ τούτων τῶν κωμῶν αἱ ἐπὶ τοῦ ὄρους τρέφουντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβας ἐσκήνων, ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40 Ἕλληνες ἐν τοῖς ὑπερνοῖς καλουμένοι Θραξὶ πλησίον κατεσκή- νησαν.

12 'Εκ τούτου ἡμέρας τ' οὐ πολλαὶ διετρῆκαντο καὶ οἱ ἐκ τοῦ ὄρους Ὀμήρου καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπουδῶν καὶ ὀμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐθάνων ἔλεγε τῷ Σεύθῃ ἄεϊ ὁ πονηρὸς σκήνων καὶ πλησίον εἰεν οἱ πολέμοι. ἦδιον τ' ἀν ἔξω αὐλίζεσθαι ἤφη ἐν ἑχυρίοις χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὡστε ἀπολέσθαι. δὲ βαρρεῖν ἐκέλευε καὶ ἐδείξεν 13 ὀμήρους παροῦς αὐτῶν. ἐδένυτο δὲ καὶ αὐτοῦ Ξενοφῶντο καταβαίνοντες τινὲς τῶν ἐκ τοῦ ὄρους συμπράξαι σφια τὰς 50 σπουδὰς. δὲ ὁμολογεῖ καὶ βαρρεῖν ἐκέλευε καὶ ἤγγυατο μηδὲν αὐτοῖς κακόν πείσεσθαι πειθομένους Σεύθης. οἱ δὲ ἀρὰ ταῦτα ἔλεγον κατασκηνῆς ἕνεκα.

14 Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐρυθραίνει νύκτα ἐπιτίθενται ἐθόντες ἐκ τοῦ ὄρους οἱ Θυνοὶ. καὶ ἡγεμών μὲν 55 ἦν οἱ διεστότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν εἰς ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περισταύρωντο μεγάλοι σταυροὶ τῶν προβατῶν 15 ἕνεκα. ἐπεὶ δὲ ἐγένετο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσκοίνιζον, οἱ δὲ τοῖς σκυταλοῖς ἔβαλλον, δὲ ἔχευεν ἔφα-60 σαν ὡς ἀποκοψοῦντες τῶν δοράτων τὰς λόγχας, οἱ δὲ ἐνεπιμπρασάν, καὶ Ξενοφῶντα ὀνομαστὶ καλούντες ἔχιόντα ἐκέλευον ἀποθνῄ-
σκευῶν, ὃ αὐτὸς ἔφασαν κατακαυκήσεσθαι αὐτῶν. καὶ ἦδη τε διὰ 16 τοῦ ὄρφου ἐφαίνετο πῦρ, καὶ ἐνεκορκισμένοι οἱ περὶ τὸν Ἐνο-
65 φώτα ἔνδον ἦσαν ἁσπίδας καὶ μαχαλάς καὶ κράνη ἔχοντες, καὶ Ἱλανὸς Μακίστιος ἐτῶν ὡς ὀκτωκαθέκα σημαίνει τῇ σάλπιγγι·
καὶ εὐθὺς ἐκτητοῦσιν ἐσπασμένοι τὰ ἐξίφη καὶ οἱ ἐκ τῶν ἅλων
σκηνωμάτων. οἱ δὲ Ὁράκες φεύγοντες, δισπερ δὴ τρόπος ἦν 17
αὐτῶς, ὠπισθηθοῦσον διαμαρτύροντες τῶν ἐξόδων. οἱ δὲ Ἕλληνες ἐδίωκαν ἐξω τῆς κόμης. τῶν δὲ 18
Θυμὼν ὑποστραφέντες τινὲς ἐν τῷ σκότῳ τοὺς παρατρέχοντας
παρ' οἰκίαν καινομένην ἠκούσαν εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ
70 λομένων τοὺς σταυροὺς ἐλήφθησαν τινὲς κρεμασθέντες ἐνεχο-
μένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτύρον
tῶν ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκαν ἐξω τῆς κόμης. τῶν δὲ 18
Θυμὼν ὑποστραφέντες τινὲς ἐν τῷ σκότῳ τοὺς παρατρέχοντας
παρ' οἰκίαν καινομένην ἠκούσαν εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ
75 ἐτρωσαν Ἰερώνυμον τε Ἐπιταλιέα λοχαγὸν καὶ Θεογένην
Λοκρὸν λοχαγὸν ἀπέθανεν δὲ οὐδεὶς. καὶ ἀπαντήθη καὶ ἑσθῆς ὁ των καὶ σκευή. Ἐσύδης δὲ ἦκε βοηθῶν σὺν ἔπτα 
19 ἴππεσιν τοῖς πρῶτοι καὶ τὸν σαλπικῆν ἔχων τὸν Ὁράκιον. καὶ ἐπείπερ ἠσθέτο, δισπερ χρόνον ἐβοῆθε. τοσοῦτον καὶ τὸ
80 κέρας ἐφθάγγετο αὐτῷ. δοῦτε καὶ τούτο φόβον συμπαρέσχε τοῖς
πολεμίοις. ἐπεὶ δ' ἠλθεν, ἔδειξον τοι καὶ ἔλεγεν ὅτι οἰνοτο
τεθνέωτας πολλοίς εὐρήσειν.

Έκ τούτου ὁ Ἐνοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παρα- 21
δοῦναι καὶ ἐπὶ τὸ δρόσο, εἰ βούλεται, συντρατεύεσθαι· εἰ δὲ μῆ,
αὐτῶν ἐσάη. τῇ οὖν υστεράλα παραδίδωσιν ὁ Ἐσύδης τοὺς ὁμή-
21
tοὺς, προσβιτέρους ἄδαρς ἦδη, τοὺς κρατίστους, ὡς ἔφασαν,
tὸν ὄρεινον, καὶ αὐτῶν ἔρχεται σὺν τῷ δυνάμει. ἦδη δὲ εἶχε καὶ
τριπλασίαν ὁνήματιν ὁ Ἐσύδης· ὥς γὰρ τῶν Ὀδρυσῶν ἀκούντες
καὶ τράπτει ὁ Ἐσύδης πολλοὶ κατέβαινον συντρατευόμενοι. οἱ 22
δὲ Θυμὸς ἔπει ἐδών ἀπὸ τοῦ δρόσου πολλοῖς μὲν ὁπλίτας, πολλοῖς
δὲ πελταστάς, πολλοῖς δὲ ἱππεῖς, καταβάντες ἰκέτευον στρατε-
μουσθαί, καὶ πάντα ὑμολόγουν ποιήσει καὶ πιστὰ λαμβάνειν
ἐκέλευον. οὶ δὲ Ἐσύδης καλέσας τὸν Ἐνοφῶντα ἐπεδείκνυον ἄ
23
λέγοιεν, καὶ οὐκ ἄν ἐφι στειλασθαί, εἰ Ἐνοφῶν βούλητον τιμ-
95 ωρήσασθαι αὐτοῖς τῆς ἐπιθέσεως. οὶ δὲ ἠλθεν. Ἀλλ' ἔγγυε
24
ἐκανὲν νομίζω καὶ νῦν δίκην ἔχων, εἰ οὗτοι δούλοι ἔσονται ἀντ'
ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους
λαμβάνειν τοὺς δυνατωτάτους κακῶν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι εἶναι. οἱ μὲν οὖν ταῦτα πάντες δὴ προσωμολόγουν.

1 V. Ἦπερβάλλοντι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θράκας εἰς τὸ Δελτα καλούμενον· αὐτῇ δ’ ἦν οὐκέτι ἄρχῃ Μαισάδου,

2 ἀλλὰ Τήρους τοῦ Ὄδρυσον [ἄρχαίου τινὸς]. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχουν τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεύθης ἔξαγαγὼν ζεύγη ἡμοιόμενα τρία, οὐ γὰρ ἦν πλεῖον, τὰ δ’ ἄλλα βοεικά, 5 καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς

3 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ τούνοις ἀρκεῖ καὶ ἄνθις λαβεῖν· τοῦτοι δὲ τοῖς στρατηγοῖς δωροῦ οἶ

4 σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανείς, ἐν δὲ Κλεάνθῳ ὁ Ὀρχομένιος, ἐν 10 ἐν Ἔφρυσκος ὁ Ἀχαῖος· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθην. τῶν δὲ μισθῶν ἀποδίδοντες ἐξεληλυθότος ἡμῶς τὴν μηνὸς εἰκοσι μόνον ἡμέρων· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ

5 πλεῖον ἐμπολήσαι. ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας·

6 Δοκεῖς μοι, ὁ Ἡρακλείδης, οὐχ ὡς δὲ κηδεσθαι Σεύθου· εἰ γὰρ 15 ἐκῆδο, ἤκεις ἀν φέρων πλήρη τῶν μισθῶν καὶ προσδανεισάμενος, εἰ μὴ ἄλλος ἐδών, καὶ ἀποδόμενος τὸ σαιτοῦ ἱμίατα.

7 Ἔντεινεν ὁ Ἡρακλείδης ἠχθεσθεί τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεὶν, καὶ δ’ ἐδόνατο ἀπὸ ταύτης τῆς

8 ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. οἱ μὲν δὴ στρατιωταὶ ἔκεκαλον ὅτι οὐκ εἶχον τὸν μισθὸν. Σεύθης δὲ ἠχθετο αὐτῷ ὅτι ἐντάνως τοὺς στρατιωτὰς ἀπέτει τὸν μισθὸν.

9 καὶ τέος μὲν αἰεὶ ἐμέμνητο ὡς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθη, παραδόθηκε αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τείχος· ἀπὸ δὲ τοῦτο τοῦ χρόνου οὐδέν ἔτει τούτων ἐμέμνητο. ὁ γὰρ Ὁρακλείδης καὶ τοῦτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς ἔη τείχη παραδίδοναι ἀνδρὶ δύναμιν ἔχοντι.

10 ἔκ τούτων οἱ και Ξενοφῶν ἐβουλεύετο τὸ χρῆ ποιεῖν περὶ τοῦ ἢ ἄνω στρατεύεσθαι· ὁ δὲ Ἡρακλείδης εἰσαγαγὼν τοὺς ἀλλοις στρατηγοῖς πρὸς Σεύθην λέγειν τε ἐκελέυεν αὐτοῖς ὅτι 30 οὐδὲν ἂν ἦττον σεῖος ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ἦπεις κενότηται αὐτοῖς ἐντὸς ὀλίγου ἡμέρων ἐκπλενὼν παρέσχετο 10 θεὶ δυὸν μηνοῖν, καὶ συστρατεύεσθαι ἐκελεύε. καὶ ὁ Τιμασίων
εἶπεν· Ἐγὼ μὲν τοῖνυν οὐδ' ἀν πέντε μηνῶν μοιθὸς μέλλῃ εἶναι
35 στρατευσάλμην ἄν Άνευ Ξενοφῶντος. καὶ ὁ Φινύσκος καὶ ὁ
Κλεάνωρ συνωμολόγησαν τῷ Τιμασίων. ἐντεῦθεν ὁ Σεύθης ἔλει·
11 δόρει τῷ Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ
τοῦτον παρακαλοῦσιν αὐτὸν μόνον. ὃ δὲ γνώση τοῦ Ἡρακλείδου
τὴν πανουργίαν ὅτι βουλοίτο αὐτὸν διαβάλλει πρὸς τοὺς
40 ἀλλοὺς στρατηγοὺς, παρέρχεται λαβὼν τοὺς τε στρατηγοὺς
πάντας καὶ τοὺς λοχαγούς.

Καὶ ἔπει τάντας ἐπείσθησαν, συνεστρευόντο καὶ ἄφικνυνται
12 ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων
Θράκων εἰς τὸν Σαλμυδησοῦν. ἦνθα τῶν εἰς τὸν Πόντον πλεοῦν
45 σῶν νεῶν πολλὰ ὁκέλλουσι καὶ ἐκπίπτουσι· τέναγος γὰρ ἐστὶν
ἐπὶ πάμπολυ τῆς θαλάττης. καὶ Θράκης οἱ κατὰ ταῦτα οἰκοῦντες
13 στῆλας ὁρισάμενοι τὰ καθ’ αὐτοὺς ἐκπίπτοντα ἔκαστοι λήξονται
tέως δὲ ἔλεγον πρὶν ὁρίσασθαι ἀρπάξοντας πολλοὺς ὑπ’ ἀλλήλω
ἀποθήσεις· ἐνταῦθα ἦρίσκοντο πολλὰ μὲν κλίναι, 14
50 πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμέναι, καὶ τάλλα
πολλὰ δῶσα ἐν ξυλίνοις τείχεσι ναύκληροι ἄγονοι. ἐντεῦθεν
ταῦτα καταστρεφόμενοι ἀπῆσαν πάλιν. ἦνθα δὴ Σεύθης εἰχὲ
15 στράτευμα ἢδη πλέον τοῦ Ἐλληνικοῦ· ἐκ τε γὰρ Ὀδρυσῶν πολὺ
ἐτί πλείον κατεβήκεσαν καὶ οἱ αἱ πεθόμενοι συνεστρευο
55 τέουτο. κατηνισθήσαν δ’ ἐν τῷ πεδίῳ ὕπερ Σηλυμβρίας ὅσον
τρίακοντα σταδίους ἀπέχουσι τῆς θαλάττης. καὶ μισθὸς μὲν
16 οὔδεὶς τῷ ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται
παγχαλέπως ἔλχον δὲ Σεύθης οὐκέτι οἰκεῖς διέκειτο, ἀλλ’
ὅποτε συγγενεύσαθαί εἰς ἄυροις ἐλθοί, πολλὰ ἤδη ἀσχολία
60 ἐφαίνετο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν δύτων ἃ ἄφικνυνται
Χαρμίνος τε ὁ Δάκων καὶ Πολύνικος παρὰ Θῖβρωνος,
καὶ λέγουσιν ὅτι Δακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσα-
φέρινα, καὶ Θῖβρων ἐκπέπλευσεν ὡς πολεμήσουν, καὶ δεῖται
5 ταύτης τῆς στρατιάς καὶ λέγει ὅτι δαρεικὸς ἐκάστη ἔσται ιωσὶς
tοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς
tετρα-
μουρία.

Ἐπεὶ δ’ ἤλθον οἱ Δακεδαιμονίοι, εὐθὺς ὁ Ἡρακλείδης
2
πυθόμενος ὃτι ἐπὶ τὸ στρατεύμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι καλολιστὸν τι γεγένηται· ὦ μὲν γὰρ Δακεδαίμονοι δέονται τοῦ 10 στρατεύματος, οὔ δὲ οὐκέτι δέχῃ ἀποδίδοις δὲ τὸ στρατεύμα χαρὶ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαίτησοσι τὸν μισθὸν, ἀλλ᾽ ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἔπει ἔπειν ὃτι ἐπὶ τὸ στρατεύμα ἤκουσιν, ἔλεγεν ὃτι τὸ στρατεύμα ἀποδίδοσιν, φίλος τε καὶ σύμμαχος εἰναι 15 βούλεται, καλεὶ ταύτα ἀπὸ τους ἐπὶ ξένως καὶ ξένεις μεγαλοπρέπως. Ξενοφῶντα δὲ οὐκ ἔκαλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδέν. 4 ἔφοιτόντων δὲ τῶν Δακεδαίμονων τῆς ἀνὴρ εἰὴ Ἑλενοῦς ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἰ σὺ κακός, φιλοστρατιώτης δὲ· καὶ διὰ τὸν χείραν ἐστίν αὐτῷ. καὶ οὐ έπειν, Ἀλλ᾽ ἡ δημαργοὶ ὁ 20 ἀνὴρ τοὺς ἀνδράς; καὶ ὁ Ἡρακλείδης, Πάνυ μὲν οὐν, ἔφη. Ἄρῳ οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; Ἀλλ᾽ ἢν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέγομεν αὐτοὺς ὑπόσχεσθε τὸν μισθὸν, ὅλγον ἐκεῖνη προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 5 Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλέγειν; Ἀδριον ὑμᾶς, ἔφη ὁ 25 Ἡρακλείδης, πρὸ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν ὑμᾶς ἱδοὺς, ἀσμενοὶ συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως ἐληξεν. 6 Τῇ δ᾽ ὑστεραίᾳ ἀγούσιν ἐπὶ τὸ στρατεύμα τοῦ Δάκωνας Ἀττίς τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῶ δὲ 30 Δάκων ἐλεγέτην ὃτι Δακεδαίμονιοι δοκεῖ πολεμεῖν Τισαφέρει τῷ ὑμᾶς ἀδικήσαντεί. ἦν οὖν ἤτε σὺν ἡμῖν, τὸν τέ εὐθὸν τιμωρήσεσθε καὶ δαρεικὸν ἐκαστὸς οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ 7 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν, καὶ οἱ στρατιώται ἀσμενοὶ ἐκ ήκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἄρκαδῶν τοῦ 35 Ξενοφῶντος κατηγορήσων. παρῇ δὲ καὶ Σεύθῃς βουλόμενος 9 εἰδέναι τὰ πραχθῆσαι· καὶ ἐν ἐπικόφοι εἰστικεὶ ἔχων ἐρμηνεία· ξυνεὶ δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείστα. ἐνῶ δὴ λέγει ὁ Ἀρκάς· Ἀλλ᾽ ἡμεῖς μὲν, ὁ Δακεδαίμονοι, καὶ πάλαι ἄν ἡμεῖς παρ᾽ ὑμῖν, εἰ μὴ Ἑλενοῦς ἡμᾶς δεύρῳ πελάς ἀπῆγαγεν, ἐνῶ δὴ 40 ἡμεῖς μὲν τὸν δεινὸν χειμώνα στρατεύσμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπλούσηβε· ὃ δὲ τοὺς ἡμέτεροὺς πόνους ἔχει· καὶ Σεύθης 10 ἐκεῖνον μὲν ἰδίᾳ πεπλούσηβε, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθὸν.
ἐμείς [ὁ γε πρῶτος λέγων] ἔγω μὲν εἰ τούτων ἵδοιμι καταλέγο-
65 σολέντα καὶ δόντα δίκην δὲν ἢμᾶς περιέλ βεκ, καὶ τὸν μεθοδὸν ἂν
μοι δοκῶ ἐξειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἁχθεῖναι. μετὰ
tούτων ἄλλων ἀνέστη ὠμοίως καὶ ἄλλως. ἐκ δὲ τούτου Ἐφεσοῦν
ἐλεγείν δὲ.

'Ἀλλὰ πάντα μὲν ἄρα ἄνθρωπου δόντα προσδοκᾶν δεῖ, ὡσπὸτε
50 γε καὶ ἐγὼ νῦν ὕφ' ὑμῶν αἰτίας ἔχω ἐν δὲ πλείστην προθυμίαν
ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. ἀπετρα-
πόμην μὲν γε ἤδη οἰκαδε ἀρμημένοις, οὐ μὰ τῶν Δία οὕτων
τυπθανόμενοι ὑμᾶς εἰ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις
eιναι ὡς ὀφελήσων εἰ τι δυναλή. ἐπεὶ δὲ ἠθεοῦν, Σεῦθου 12
55 τούτου πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμπτον καὶ πολλὰ
ὑπαχμομένου μοι, εἰ πελάσαμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τούτο
μὲν οὐκ ἐπεχείρησα ποιεῖν, ἃς αὐτοὶ ὑμεῖς ἐπέλαθατε. ἤγιον δὲ
ἐδεια ψόμαν τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα
γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἰναι καὶ ὑμᾶς ἤδειν 

10 νοῦν. ἐπεὶ δ' Ἀριστάρχος ἔθελον σὺν τρίτεσιν ἐκόλουθ ἰ()

13 διαπλεῖν ἡμᾶς, εἰ τούτου, ὑπὲρ εἰκὸς δῆπτον ἢν, συνελέξα 

14 ὑμᾶς, ὅπως ἴτοπος ἐνθά αὐτὸν ἄλλοις ὑμῖν ἀκούσατε μὲν

15 Ἀριστάρχος ἐπιτάγοντος ὑμῖν εἰς Ἑρρόνησον πορεῖσθαι,

16 ἀκούσατε δὲ Σεῦθου πείδοντος ἐναὐτῷ συντράπεσθαι, πάντες

18 μὲν ἐλέγετε σὺν Σεῦθῃ λέγει, πάντες δ' ἐφησεσθήσατε ταῦτα;

19 τὸν ἐγὼ ἐπιτάγα ἡδικήσα τὰς ἀγαγῶν ὑμᾶς ἐν ἐνα πᾶσιν ὑμῖν ἐδικεῖ; 15

20 ἐπεὶ γε μὲν ἐρέσθαι ἱστατο Σεῦθης περὶ τοῦ μισθοῦ, εἰ μὲν

21 ἐπαινῶ αὐτῶν, δικαίως ἂν με καὶ αἰτήσω καὶ μυοίτε. εἰ δὲ

22 πρόθεν αὐτῷ πάντων μᾶλλον φίλος ἢν τῶν πάντων διαφερό-

23 τοτὸς εἰμι, πῶς ἂν ἔτη δικαίως ὑμᾶς αἴρομενος ἀντὶ 

24 Σεῦθου ὑφ' ὑμῶν αἰτίαν ἔχομι περὶ δὲν πρὸς τούτον 

25 διαφέρομαι;

26 'Ἀλλ' εἴπον' ἂν ὅτι ἐξεστὶ καὶ τὰ ὑμετέρα ἐχοντα παρὰ 16

27 Σεῦθου τεχνάζειν. οὐκοῦν δῆλον τοῦτο γέ ἐστιν, εἰπὲ ἐμοὶ

28 ἐτέλει τι Σεῦθης, οὐχ οὕτως ἐτέλει δῆπτον ὡς δὲν τὸ ἐμοὶ δοῖ

29 στέροιτο καὶ ἀλλὰ ὑμῖν ἀποτελείσθην, ἀλ' οὐ μαι, εἰ ἐδίδοι, ἐπὶ

30 τούτῳ δὴ ἐδίδοι οὕτως ἐμοὶ δοὺς μείον μὴ ἀποδοθῇ ὑμῖν τὸ πλέον. 17

31 εἰ τοίνυν οὕτως ἔχειν οἴσθησθε, ἐξεστίν ὑμῖν αὐτίκα μᾶλα ματαιάν
tαύτην τὴν πρᾶξιν ἀμφοτέρους ἲμῖν ποιήσαι, ἐὰν πράττῃ
αὐτὸν τὰ χρήματα. δὴλον γὰρ ὁ τι Σεύθης, εἰ ἔχω τι παρ’
αὐτοῦ, ἀπαίτήσει μὲ, καλ ἀπαίτήσει μέντοι δικαίως, ἔαν μὴ
18 βεβαιῶ τὴν πράξειν αὐτῷ ἐφ’ ἵ ἐδωροδόκουν. ἀλλὰ 
πολλοῦ μοι δοκῶ δεῖν τὰ ύμέτερα ἔχειν· ὁμοίω γὰρ ὡμίν ἑοῦς ἀπαντᾶς
καὶ πάσας μηδ’ ἡ ἐμοὶ ὑπέσχετο Σεύθης ἔχειν· πάρεται δὲ
καὶ αὐτὸς καὶ ἄκοινον σύνοιδε μοι εἰ ἐπιορκὼ· ἵνα δὲ μᾶλλον
19 θαυμᾶσθη, συνεπομνυμι μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85 
ἐλπιδέναι, μὴ τούν μηδὲ διὰ τῶν λοχαγῶν ἐνοί.
20 Καὶ τι δὴ ταῦτ’ ἐποίουν; φίλην, ἄνδρες, ὅσο 
μᾶλλον συμφέ-
ροιμι τοῦτῳ τῇ τὸτε πειναὶ, τοσοῦτῳ μᾶλλον αὐτὸν φίλῳ
ποιήσεσθαι, ὡστε δυνασθῇ· ἔγω δὲ ἅμα τε αὐτῶν ὅρῳ ἐν
πράσσοντα καὶ γυνώσκω δὴ αὐτοῦ τὴν γρόμην. εἶποι δὴ τις 90
21 ἂν, οὖκοιν αἰσχυνὴν οὕτω μόρας ἐξαπατῶμενοι; ναὶ μᾶ 
Δία ἡσχυνόμην μεντάν, εἰ ὑπὸ πολεμίου γε ὡτῶς ἐξιπατήθην·
φίλῳ δὲ ὡτὶ ἐξαπατάν αἰχὼμι μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. ἐπεῖ
22 εἰ γε πρὸς φίλους ἐστὶν φυλακῆ, πᾶσαν οἶδα ἡμᾶς φυλαξιμένους
ὡς μὴ παρασχεῖν τοῦτῳ πρόφασιν δικαίως μὴ ἀποδίδοιν ἡμῖν 95 
ἡ ὑπέσχετο· ὡστε γὰρ ἡδικήσαμεν τούτῳ οὐδὲν ὃστε κατεβλακεύ-
σαμεν τὰ τοῦτο οὐδὲ μὴν κατεδιδόσαμεν οὐδὲν ἐφ’ δ’ ἡμᾶς
ὁμός ὡστοι παρεκάλεσεν.
23 ’Αλλά, φαίνετε ἂν, ἐδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μοῦ 
ἐλ ἐβουλευτο εὐδύνατο ἐξαπατάν. πρὸς ταῦτα δὴ ἀκούσατε ἃ ἔγω
100 οὐκ ἂν ποτε ἐπίπτει τούτῳ ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγῶς-
24 μονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε
γὰρ ἐν πολοῖς τοῖς πράγμασιν ὁτες ἐτυγχάνετε, ἔξ ἃν μᾶς ἔγω
ἀνήγαγον πρὸς Σεύθην. οὖκ εἰς μὲν Πέριθον προσῆτε πόλιν,
25 Ἄρισταρχος δ’ ὡμᾶς ὁ Δακεδαμῶνοι οὖκ εἰς εἰσίναι ἀπο-
105 κλείσας τὰς πύλας; ὑπαίθριοι δ’ ἐξω ἐστρατοπεδεύετε, μέσος 
κειμῶν ἢν, ἀγορὰ δὲ ἑχρῆσθε σπάνια μὲν ὀρῶντες τὰ ὅνια,
26 σπάνια δ’ ἔχοντες ὡτον ὀνήσεσθε, ἀνάγκη δὲ ἤ ἡ μένει ἐπὶ
Θάλασσας· τριήρεις γὰρ ἐφορμοῦσαι ἐκόλυου διαπλεῖν· εἰ δὲ μένοι
τις, ἐν πολεμία εἰναι, ἐνθα πολλοὶ μὲν ἑπτεῖς ἤσαν ἐναντίοι, 110 
πολλοὶ δὲ πελτασταὶ, ἡμῶν δὲ ὀπλικοῦ μὲν ἢ ἢ ἄθροι μὲν
λόγες ἐπὶ τὰς κάμας ἵσως ἃν ἐδυνάμεθα σίτον λαμβάνειν οὔτεν
τι ἄφθονον, ὅτε δὲ διώκοντες ἢ ἂν ἀνδράποδα ἢ πρὸβατα κατε-_
λαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἰππικὸν οὔτε πελταστικὸν

115 ἔτι ἔγω συνεστηκός κατέλαβον παρ’ ἡμῖν.

Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ δυντὸν ὑμῶν μηδὲ ὄντινας μοι δὴν προσατίθενα Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἰππέας καὶ πελταστὰς δὲν ὑμεῖς προσεδίωσθε, ἣ κακὸς ἂν ἐδόκουν ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν; τούτων γὰρ δὴπον κοινωνήσαντες 28 καὶ σῖτον ἀφθονότερον ἐν ταῖς κώμαις ηὐρίσκεστε διὰ τὸ ἀναγκαζεσθαι τοὺς Θράκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. καὶ πολέμου οὐκέτι 29 οὔδενα ἔφορον ἐπειδὴ τὸ ἰππικὸν ἡμῖν προσεγένετο· τέσσερις δὲ θαρραλέως ἡμῖν ἐφελποντο οἱ πολέμοι καὶ ἰππικὸ καὶ πελταστικῷ κωλύοντες μηδαμῇ καὶ ὅλιγοις ἀποσκεδασμένοις τὰ ἐπιτίθεναι ἀφθονότερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30 ὑμῖν ταύτῃ τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει τῆς ἀσφάλειας, τούτῳ δὴ τι σχέσιν πάθημα καὶ διὰ τοῦτο οὐδαμῇ οἰσεῖσθαι χρῆναι ἥντα ἐμὲ ἀνείναι;

125 Ἡν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθόνιοι νοὺς τοῖς ἐπιτίθεσίς, περιττόν δ’ ἔχοντες τοῦτο εἰ τι ἐλάβετε παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα πράττοντες οὐτε ἄνδρας ἐπειδῆς ὑμῶν αὐτῶν ἀποθανόντας οὔτε ἥντας ἀπεβάλετε. εἰ δὲ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρικὰ 32 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶον ἔχετε καὶ πρὸς ἐκείνους νῦν ἀλλην εὐκλειαν προσελήφθατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θράκας ἐφ’ οἷς ἐστρατεύσασθε κρατήσαστε; ἐγὼ μὲν ὑμᾶς φημί δικαλῶς ἀν δὴ ἡμῶν χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγάθων.

130 Καὶ τὰ μὲν δὴ ὑμετέρα τοιαύτα. ἀγαπεῖ δὴ πρὸς θεῶν καὶ 33 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ δει μὲν πρὸτερον ἀπῆκοκαδε, ἔχων μὲν ἐπαινὸν πολὺν πρὸς ὑμῶν ἀπεπορευμὴν, ἔχων δὲ δὴ ὑμᾶς καὶ ὑπὸ τῶν ἀλλῶν 'Ελλήνων εὐκλειαν. ἐπιστευόμην δὲ ὑπὸ Δακεδαμονίων· οὐ γὰρ ἂν μὲ ἑπεμπον πάλιν πρὸς ὑμᾶς.

135 νῦν δὲ ἀπέρχομαι πρὸς μὲν Δακεδαμονίως ὑφ’ ὑμῶν διαβεβλήμενοι 34 μὲνος, Σεύθη δὲ ἀπειχθημένος ὑπὲρ ὑμῶν, δὴ ἡλπίζον εὖ ποιῆσας μεθ’ ὑμῶν ἀποστροφῆς καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοντο, καταθῆσαται. ὑμεῖς δ’, ὑπὲρ δὲν ἐγὼ ἀπείχεσθαι τε πλείοντα 35
καὶ ταῦτα πολὺ κρείττοσιν ἐμαυτοῦ, πραγματευόμενος τε οὐδὲ νῦν ποιοῦμαι δ’ι τε δύναμαι ἁγαθὸν ὑμῖν, τοιαύτην ἔχετε 150 ἡγήμονι περὶ ὑμοῦ.

36 Ἄλλ’ ἔχετε μὲν μὲ οὕτε φεύγοντα λαβὼντες οὕτε ἀποδιδρά-σκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε δι’ ἄνδρα κατακεκουστε ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνῆσαντα, πολλὰ δὲ σὺν ὑμῖν ποιῆσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155 μέρος, θεοῦ δ’ ὅλων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον, ὅπως δὲ γε μηδὲν τῶν Ἑλλήνων πολέ-μοι γένοιτο, πάν δεσον ἐγὼ εὐνάμην πρὸς ὑμᾶς διατειμάμενον.

37 καὶ γὰρ νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅτι ἀν ἐλημυθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δὲ, δι’ οὗ τῆλθεν ὑμῖν 180 εὐπορία φανεται, καὶ πλεῖτε ἐνθα δὴ ἐπεθυμείτε πάλαι, δεόντα τε ὑμῶν οἱ μέγιστοι δυνάμενοι, μισθὸς δὲ φανεται, ἡγεμόνες δὲ ἥκουν Δακεδαμίνοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ 38 καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαλέναι; οὐ μὴν οὖ χεὶ ἐν τοῖς ἀπόροις ἦμεν, ὁ πάντων μμημονικότατοι, ἂλλ’ καὶ 185 πατέρα ἐμὲ ἐκαλείτε καὶ αἰεί ὅσο εὐρυγέντον μεμηχανεῖτε. οὐ μέντοι ἀγνώμονες οὐδὲ οὕτοι εἰσίν οἱ νῦν ἥκον ἐφ’ ὑμᾶς· 39 διὸ τὸ ὅσο οἱ ὑμεῖς ἔχεις ἐντοί, οὐδὲ τούτοι δοκεῖτε βειλίνους εἶναι τοιοῦτοι δυτε περὶ ἐμε. ταῦτ’ εἰτον ἐπαύσατο.

39 Χαρμίνος δὲ ὁ Δακεδαμίνος ἀναστὰς εἶπεν. Οὕ τοῦ σιῶ, 170 ἀλλ’ ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἄνδρι τούτῳ χαλεπαλένεις· ἧμων γὰρ καὶ αὐτὸς αὑτῷ μαρτυρήσας. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τό ἀνὴρ εἶ ἄλλο μὲν οὔδεν εἰχε μέμφασαι, ἀγαν δὲ φιλοστρατιώτην ἐφ᾽ αὐτῶν εἶναι· διδ’ καὶ χείρον αὑτῷ εἶναι πρὸς ἡμᾶς τῶν Δακεδαμίνων καὶ 175 πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης εἶπεν· Καὶ δοκεῖ γε μοι, ἄνδρες Δακεδαμίνοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσατε, παρὰ Σεύθου ἡμῖν τῶν μισθῶν ἀνατράξαται ἡ 40 ἐκόντος ὡς ἀκοντος, καὶ μὴ πρὸτερον ἡμᾶς ἀπαγαγέοι. Πολυ- κράτης δὲ ὁ Θηναιών εἶπεν ἐνετος ὑπὸ Ξενοφῶντος· Ὅροι γε 180 μὴν, ἐφή, ὁ ἄνδρες, καὶ Ἡρακλείδην ἑνταῦθα παρόντα, δι παρα- λαβῶν τὰ χρήματα ἡ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενοι οὐτε Σεύθη ἀπεδωκεν οὕτε ἡμῖν τὰ γυνόμενα, ἀλλ’ αὐτὸς κλέψας
πέπαιναι. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ. οὐ γὰρ δὴ οὕτως
185 γε, ἔφη, Ὄραξ ἔστω, ἀλλ' Ἑλλῆν ὄν Ἑλλήνας αἰδικεῖ.
Ταῦτα ἀκούσας ὁ Ἡρακλείδης μᾶλα ἐξεπλάγη· καὶ προ-
σελθὼν τῷ Σεῦθῳ λέγει· Ἡμέες ἦν σωφρονῶμεν, ἀπίμεν ἐντεῦθεν
ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες εἰπον τόις ἵπποις
ἔχοντο ἀπελαύνοντες εἰς τῷ ἑαυτῶν στρατόπεδῳ. καὶ ἐνείδευν 43
190 Σεῦθης πέμπει Ἀβροξέλην τὸν ἑαυτοῦ ἐρμηνεῖ πρὸς Ἐνο-
φώντα καὶ κελεύει αὐτὸν καταμείναι παρ' ἑαυτῷ ἔχοντα χιλίων
ὀπλών, καὶ ὑπερείχεται αὐτῷ ἀποδόσεων τὰ τε χωρία τὰ ἐπὶ
θαλάττη καὶ τὰ ἄλλα καὶ ἤπειρο, καὶ ἐν ἀπορρήτῳ ποιησά-
μενος λέγει δι' ἄκηκος Πολυνύκιος ὡς ἐν ὑποχείριος ἔσται Δακ-
δαμονίος, σαφῶς ἀποθανόντο ὑπὸ Θῖβρωνος. ἐπέστελλον δὲ 44
ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ἐνοφώντι ὡς διαβεβλημένου εἰς
καὶ φυλάττοντο δέοι. δὲ δὲ ἀκούσας ταῦτα δύο ἱερεία λαβὼν
ἐβύετο τῷ Διι τῷ βασιλεί πότερα οἱ λύον καὶ ἁμεῖνον εἰς μένος
παρὰ Σεῦθῃ ἐφ' οὖς Σεῦθης λέγει ἡ ἀπείνα τοῖς τῷ στρατεύματι.
200 ἀναρεῖ αὐτῷ ἀπείναι.
VII. Ἐνείδευθεν Σεῦθης μὲν ἀπεστρατοπεδέσατο πρὸ τοῦ 1
τέρων· οἱ δὲ Ἑλλήνες ἐσκήνησαν εἰς κόμας δθεν ἔμελλον πλείστα
ἐπιστυγάμενοι εἰπτhai ταλατταν ἤξειν. αἱ δὲ κόμαι αὐταὶ ἤσαν
dedομέναι ὑπὸ Σεῦθου Μηδοσάδη. ὅρων οὖν ὁ Μηδοσάδης 2
δαπανάμενα τὰ ἐν ταῖς κόμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς
ἐφερε, καὶ λαβὼν ἄνδρα ὁ ὑδάτων δυνατότατον τῶν ἁνωθὲν
καταβεβηκότοι καὶ ἢπέας δος τριάκοντα ἤρχετο καὶ προκα-
λεῖται Ἐνοφώντα ἕκ τοῦ Ἑλληνικοῦ στρατεύματος. καὶ δὴ
λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηθείων προσέρχε-
10 ται. ἐνθα δὴ λέγει Μηδοσάδης. Ἀδικείτη, δὲ Ἐνοφῶν, ταῦτα ἡ
ἡμετέρας κόμας πορθοῦντες. προλέγωμεν οὖν ἢμιν, ἐγὼ τε ὑπὲρ
Σεῦθου καὶ δὴ ἀνήρ παρὰ Μηδόκου ἠκούν τοῦ ἁνω βασιλέως,
ἀπείναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ἢμίν, ἀλλ'
ἐὰν τοιῆτε κακῶς τῆς ἡμετέρας χώραν, ὡς πολεμίους ἀλεξόμεθα.
15 'Ο δὲ Ἐνοφῶν ἀκούσας ταῦτα εἶπεν. Ἀλλὰ σοι μὲν τοιαῦτα 4
λέγοντι καὶ ἀποκρίνοσθαι χαλέπων· τούτω δ' ἔνεκα τοῦ νεωλ-
θικοῦ λέο, Ἰν' εἰδῆ οἰοὶ τε υμεῖς. ἦμείς μὲν γὰρ, ἔφη, πρὶν 5
ὑμῖν φίλοι γενέσθαι ἐπορεύομεθα διὰ ταύτης τῆς χώρας ὅπως
ἐβουλόμεθα, ἃν μὲν ἔθελομεν πορθοῦντες, ἂν δὲ θέλομεν καἰνοῦντες,
καὶ σὺ ὑπότε πρὸς ἡμᾶς ἔδοξες πρεσβεύων, ἡνίκα τότε παρ' ἑαυτῷ ἡμῖν οὐδένα φοβοῦμενος τῶν πολεμιῶν. ὑμεῖς δὲ οὐκ ἤτε εἰς τὴν χώραν, ἓτε ποτὲ ἔλθωσε, ὥσ ἐν κρατῶν χώρα
καὶ ἡνίκα δεῖ καὶ τῇ ἡμᾶς σὺν θεοῖς ἔχετε τὴν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τῆς τῆς χώρας ἣν παρ' ἡμῖν ἔχοντων 25 κατὰ κράτος παρελάβετε. ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμωι οὐχ ἰκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δοῦσε καὶ εὐ
tοις ἵνα διαφέρῃ αὐθεντικός ἡμᾶς ἀποπεράσθαι. ἀλλ' ἀποπορευόμενοι ἡμᾶς οὐδ' ἐναυσθηκόντα διὸν δύνασαι ἐπιτρέ
tεις. καὶ ταῦτα λέγουν οὕτε θεοῖς ἁσχύνη οὕτε τῶν τῶν 30 ἄνδρα, διὸ νῦν μὲν σε ὅρῳ πλουτοῦντα, πρὸς δὲ ἡμῖν φίλον γενέσθαι ἀπὸ λαρ게ῖας τῶν βίων ἕχοιτα, ὡς αὐτὸς ἔφεσθα. 
αὕτα τι καὶ πρὸς ἡμῶν λέγεις ταῦτα; ἐφη: οὐ γὰρ ἐγώ ἐπὶ ἄρχω, ἀλλ' Ἀκαδαμίωνοι, ὡς ὑμεῖς παρεδώκατε τὸ στρατεύμα ἀπαγαγεὶν οὐδὲν ἐμὲ παρακαλέσατε, ὥστε ἔστω ὅπως 35 ἀπηχθανοῦν αὐτοῖς ὅτε πρὸς ἡμᾶς Ἰχων, οὕτω καὶ χαρισάμην νῦν ἀποδοῦσιν.

'Επεὶ ταῦτα ἦκοσσεν ὁ Ὀδρύσης, εἶπεν: Ἑγὼ μὲν, ὁ Μηδὸ
σάδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς ἁσχύνης ἀκούν ταῦτα. καὶ εἰ μὲν πρόσθεν ἡπιστάμην, οὐδ' ἂν συνηκολούθησα 40 σοι. καὶ νῦν ἀπέιμι. οὐδὲ γὰρ ἂν Μῆδοκός με ὁ βασιλεὺς ἔπαι

νολὴ, εἰ ἔξελαύνωμι τοὺς εὔεργετὰς. ταῦτ' εἴπὼν ἀναβὰς ἐπὶ τὸν Ἡππον ἀπῆλαυνε καὶ σὺν αὐτῷ οἱ ἄλλοι ἰππεῖς πλὴν τεταρ-

τῶν Ἰππον ἔπεσε. ὁ δὲ Μηδοσάδης, ἔλυσε γὰρ αὐτὸν ἡ χώρα
πορθομένην, ἐκέλευε τὸν Ἐνερφώντα καλέσαι τὸν Ἀκαδαμίωνα. 45 

καὶ ὅ λαβὼν τοὺς ἐπιτηδειοτάτους προσήλθε τῷ Ἑρμίῳ καὶ 
Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν 

ἀπερ αὐτῷ, ἀπείνανε ἐκ τῆς χώρας. οἴομαι ἂν οὐν, ἐφ' ἡμᾶς 
ἀπολαβεῖν τῇ στρατὶ τῶν ὀφειλομένων μισθῶν, εἰ εἴποτε ὅτι 

dεδήτα ὑμῶν ἡ στρατιὰ συνανάπεραξα τὸν μισθὸν ἡ παρ' ἑκάστος 50 

ἡ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συν-

ἐπέσθαι ὑμῖν φασί. καὶ ὅτι δίκαια ὑμῖν δοκοῦσί λέγειν. καὶ ὅτι ἐντε-

σχέσει αὐτοῖς τότε ἀπείναν ὅταν τὰ δίκαιαι ἔχοσιν οἱ στρατιῶται.
Ακούσαντες οἱ Δάκωνες ταῦτα ἔφασαν ἐρείν καὶ ἄλλα ὅποια ἁυτοῖς δὲ ἔπεσεν ἐχοῦτε πάντας τοὺς ἐπικαρίους. ἔλθον δὲ ἔλεξε Χαρμῖνος: Εἰ μὲν σὺ τι ἤχεις, ὁ Μηδόσαδης, πρὸς ἡμᾶς λέγειν, εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἠχομεν. ὁ δὲ Μηδόσαδης μάλα δὴ ὑφειμένως: 'Ἀλλ' ἔγω μὲν 18 λέγω, ἐφι, καὶ Σεύθης τὰ αὐτὰ, ὥστε ἄξιομεν τοὺς φίλους ἡμῖν ᾿γεγενημένους. μὴ κακὸς πᾶσχει ὑφ’ ὑμῶν. δ’ τι γὰρ ἀν τούτους κακῶς ποιήτε ἡμᾶς ἤδη ποιεῖτε. ἡμέτεροι γὰρ εἰσίν. Ἡμεῖς 17 τούτων, ἔφασαν οἱ Δάκωνες, ἀπίστευμεν ἃν ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες. εἰ δὲ μή, ἐρχόμεθα μὲν καὶ ἦν ἀνθρώπους τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτοις παρὰ 65 τοὺς ὅρκους ἱδίκησαν. ἢ δὲ δὴ καὶ ἦμεις τοιούτοι ἦτε, ἐνθέντε ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὃ δὲ Ἐνοφῶν εἶπεν: Ἐθέλοιτε 18 ἀν τούτους, ὁ Μηδόσαδης, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, εὖ δὲ τῇ χώρᾳ ἔσμεν ὁπότε καὶ ψηφίσανται, εἰθ’ ὕμᾶς προσήκει ἐκ τῆς χώρας ἀπενάντι εἶτε ἡμᾶς; δ’ δὲ ταῦτα μὲν οὐκ 19 ἔφη: ἔκελεν δὲ μάλιστα μὲν αὐτῷ τῷ Δάκων ἐδείκνυ παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἴεσθαι δὲν Σεύθην πείσαι. εἰ δὲ μὴ, Ἐνοφῶντα σὺν αὐτῷ πέμπετε, καὶ συμπράξειν ὑποσχέσθοι. ἐδείκτο δὲ τὰς κόμας μὴ καίειν.

'Εντεῦθεν πέμπτοις Ἐνοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν 20 75 ἐπιτηδεύσατο εἶναι. δ’ δὲ ἔλθουν λέγει πρὸς τὸν Σεύθην. Οὔτε δὲν ἀπαιτήσαν, ὁ Σεύθης, πάρεμι, ἄλλα διδάξαν, ἢν δύναμι, ὡς οὐ 21 δικαίως μου ἀχθύσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτου σε προθύμως καὶ ἠπειθεῖς αὐτοῖς. σοι γὰρ ἔγορε οὐχ ἦτον ἑνόμισον σύμφορον εἶναι ἀποδοῦναι ᾧ ἐκεῖνοι ἀπολαβέων. πρῶτον μὲν 22 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερὸν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων. διότι οὐχ οἶδα τέ σοι λανθάνειν οὔτε ἢν τι καλὸν οὔτε ἢν τι αἰχρὸν ποιήσῃς.

Τοιοῦτοι δὲ ὄντε βασιλεῖς πολλοὶ καὶ ἄρδη μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν 23 85 ἄχαριστος ἀποπεμφάσθαι ἄνδρας εὐεργετός, μέγα δὲ εὐ ἄκούειν οπὸ δὲ κακοὶ εἶσαι καὶ ἄνθρωπον καὶ αὐτῶν καταστήσατε ὅτι λέγοις. ὥστε γὰρ τῶν μὲν ἀπόστολον 24 ματαιῶς καὶ ἀδικῶς καὶ ἀτίμους τοὺς λόγους πλανομένους.
οί δ' ἄν φανεροὶ δειν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἢν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βλατ承接。 ἢν τε 90 τινας σωφρονίζειν βούλωνται, γιγνόμενος τᾶς τούτων ἀπειλᾶς οὐχ ἤττον σωφρονίζουσας ἢ ἄλλων τὸ Ἡδη κολάζουσα. ἢν τε τῷ τῷ ἵππον χύνονται οἱ τοιοῦτοι ἀνδρεῖς, οὐδὲν μείον διαπράττονται ἢ ἄλλοι παραχρῆμα δεδόντες.

25 Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἢμῶν συμμάχους ἢμαῖς ἔλαβες. οἰσθ' ὅτι οὐδέν. ἀλλὰ πιστευεῖς ἀληθεύειν ἄλλοις ἐπηρὰς τοιούτους ἀνθρώπους συστρατεύεσθαι τε καὶ κατεργάσασθαι σοι ἄρχην οὐ τρίκοντα μόνον ἄξιαν ταλάντων, ὄσα οἴονται δεῖν οὕτω νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων.

26 οὐκοίν τούτο μὲν πρῶτον τὸ πιστεύεσθαι, τὸ καὶ τὴν βασιλείαν 100 σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκεται;

27 Ἰθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξαν χῖν καταστρεπάμενος ἐχεις. ἐγὼ μὲν εἰς οἶδ' ὅτι ἡξῷ ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθήναι ἢ πολλαπλάσια τοῦ

28 τῶν τῶν χρημάτων γενέσθαι. ἐμοί τούν μείζον βλάσοι καὶ 105 αἰσθομάν ξοικεῖ εἰναί τὸ ταύτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσπερ χαλεπῶτερον ἐκ πλουσίου πενήντα γενέσθαι ἢ ἄρχην μὴ πλουτῆσαι, καὶ δορὶ λυπηρότερον ἐκ βασιλέως ἴδιω.

29 τὴν φανήσας ἢ ἄρχην μὴ βασιλεύσαι. οὐκοίν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι υπόκουν γενόμενοι οὐ φιλία τῇ σῇ ἐπείσθησαν 110 ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγχη, καὶ ὅτι ἐπιχειροίν ἂν πάλιν 30 εὐεργεσίων γίνεσθαι, εἰ μὴ τὶς αὐτῶν φᾶσος κατέχοι. ποτέρως οὖν οἷοι μᾶλλον ἂν φοβεῖσθαί τε αὐτῶι καὶ σωφρονεῖν τὰ πρὸς σὲ, εἰ ὁρᾷν σοι τοῖς στρατιώταις οὕτω διακειμένους ὡς νῦν τοῖς μένοντες ἂν, εἰ σὺ κελεύοις, ἄδεις τ' ἂν ταχὺ ἔλθοντας, εἰ δέοι, 115 ἄλλους τε τούτων περὶ σοῦ ἄκοιοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὅποτε βουλοῦ παραγενέσθαι, ἢ εἰ καταδοξασαίν μὴ τ' ἂν ἄλλους σοι ἠθέναι δ' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτως

31 τε αὐτῶς εὐνουστέρους εἶναι ἢ σοὶ; ἀλλὰ μὴν οὐδὲ πλῆθει γε ἡμῶν λειψόμενες ὑπεξῆκαν σοι, ἀλλὰ προστατῶν ἀπορίᾳ. οὐκοίν 120 νῦν καὶ τοῦτο κλίνων μὴ λάβωσι προστάτας αὐτῶν τινας τούτων οὐ νομίζοντες ὑπὸ σοῦ ἄδικείσθαι, ἢ καὶ τούτων κρείττονας τοὺς Δακεδαιμονίους, εἰὼν μὲν ὁ στρατιῶται ὑποσχνόνται.
προθυμότερον αυτοῖς συντρατεύσεσθαι, ἄν τὰ παρὰ σοῦ νῦν ἀνα-

125 πράξωσιν, οἴ δὲ Δακεδαιμόνιοι διὰ τὸ δείσθαι τῆς στρατιᾶς
συνανέσωσιν αὐτοῖς ταῦτα. ὃτι γε μήν οἴ νῦν ὑπὸ σοὶ Ὄρακες 32
γενόμενοι πολὺ ἀν προθυμότερον ὦνεν ἐπὶ σε ἡ σύν σοι ὦν
ἀδηλῶν· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
kρατουμένου δὲ σου ἐλευθερία.

130 Εἰ δὲ καὶ τῆς χώρας προσεῖσθαι ὡδη τι δεῖ ὅσ σῆς ὀσοσ, 33
ποτέρας ἀν οἱ ἀπαθῇ κακῶν μᾶλλον αὐτήν εἶναι, εἰ οὕτω καὶ
στρατιῶται ἀπολαβόντες οἱ ἐγκαλοῦσιν εἰρήνην καταλαμπόντες
ἀχθονι, ἣ εἰ οὕτω τε μένοιεν ὡς ἐν πολεμία σύ τε ἄλλως
πείρῳ πλέον τοῦτον ἔχων ἀντιστρατοπεδεύσεσθαι δεομένους.

135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρας ἃν πλέον ἀναλωθεῖν, εἰ 34
τούτους τὸ ὀφειλόμενον ἀποδοθεῖν, ἢ εἰ ταῦτα τε ὀφειλοῦντο
ἄλλους τε κρείττονας δὲοι σε μισθοῦσαι; ἀλλά γὰρ Ἡρα-
κλείδη, ὡς πρὸς ἐμὲ ἐθήλουν, πάμπολο δοκεῖ τούτῳ τὸ ἀργύριον
εἶναι. ἡ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο

140 καὶ ἀποδοῦναι ἡ πρὶν ἡμᾶς ἐλθεῖν πρὸς σε δέκατον τοῦτον μέρος.
οὐ γὰρ ἀρίθμος ἐστιν ὁ ὅριον τὸ πολὺ καὶ τὸ ὅλγον, ἀλλ' ἡ ἃς
δύναμις τοῦ τε ἀποδίδοντος καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἡ
κατ’ ὑποντὸν πρόσωδος πλεῖων ἐσται ἡ ἐμπροσθεν τὰ παρώντα
πάντα ἅ ἐκέκτησο.

145 Ἡγὼ μὲν, ὁ Σεύθη, ταῦτα ὡς φίλου ὄντος σου προηγούμην, 37
ὅπως σύ τε ἄξιος δοκοῖς εἶναι ὅν οἱ θεοὶ σοι ἐδώκαν ἀγαθῶν
ἐγὼ τε μὴ διαρθρασθην ἐν τῇ στρατιᾷ. εὖ γὰρ ἤσθι ὅτι νῦν ἐγὼ 38
οὕτ’ ἄν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθεῖν σύν ταύτῃ
τῇ στρατιᾷ ὅπτ’ ἀν εἰ σοι πάλιν βουλομένης βοηθῆσαι, ἵκανος ἄν

150 γενομένην. οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. καίτοι 39
αὐτὸν σε μάρτυρα σύν θεοὶ εἰδόσι ποιοῦμαι ὅτι οὕτε ἔχω παρὰ
σοῦ ἐπὶ τοὺς στρατιώτας οὐδὲν οὕτε ἤτησα πῶς τε ἐτὶ τὸ ἰδιον
τὰ ἐκείνων οὕτε ἐπέσχεν μοι ἀπήτησα. ὁμοιμένως δέ σοι μηδὲ 40
ἀποδιδόντος δεξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ

155 ἐκατέρων συναπολαμβάνειν. ἀεικρὸν γὰρ ἄν ἢν τὰ μὲν ἐμὰ
διαπράξαθαι, τὰ δ’ ἐκείνων περιπεθεὶς κακῶς ἔχοντα ἀλλὸς τε
cαὶ τιμῶμεν ὑπ’ ἐκείνων. καίτοι Ἡρακλείδη γε λήρος πάντα 41
δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τροποῦ· ἑγὼ δὲ, ὁ
Σεύθη, οὖδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὖδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητ- 160
tος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν διντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εὐ μὲν πρᾶττον ἔχει τοὺς συνηθησομένους, ἐὰν δὲ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων.

43 Ἄλλα γὰρ εἰ μήτε ἐκ τῶν ἐργῶν κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἢ, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τούτῳ γνώναι, ἄλλα τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον· παρῆθα γὰρ καὶ ἦκους ἐξεγενὶς ἐμὲ βουλόμενοι.

44 κατηγόρουν γὰρ μου πρὸς Δακεδαμονίους ὡς σὲ περὶ πλείονος πτοιόμην ἡ Δακεδαμονίους, αὐτὸι δὲ ἐνεκάλουν ἐμοι ὡς μᾶλλον 170

45 μέλει μοι ὅπως τὰ σα καλῶς ἔχοι ὡς ὅπως τὰ ἑαυτῶν· ἔφασαν δὲ με καὶ δῶρα ἔχειν παρὰ σοῦ. καὶ τοῦ δῶρα ταῦτα πότερον οἷον αὐτοὺς κακοῦναί τινα εὑνδοῖτας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἡ προθύμιαν πολλὴν περὶ σὲ κατανοιγματάς;

46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπων νομίζειν εὔνοιαν δεῖν ἀπο- 175 δείκνυσθαι τοῦτο παρ' οὗ ἄν δῶρα τις λαμβάνῃ. σὺ δὲ πρὶν μὲν ὑπηρετήσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ δημασι καὶ φωνῆ καὶ ξενίας καὶ ὅσο ἐξοιτὶ ἐπισυχνοῦμένος οὐκ ἐνεπιμπλασθε- ἔτει δὲ κατεπράβας ἐδούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά- μην μέγιστος, νῦν οὖτω μὲ ἄτιμον ὡτα ἐν τοῖς στρατιώταις 180

47 τολμᾶς περιορᾶν; ἄλλα μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτὸν γέ σε οὕτως ἀνέξεσθαι τοὺς σοι προεμένους ἐνεργείαν ὁρῶντα σοι ἐγκαλοῦντας. δέομαι οὖν σοι, ὅταν ἀποδείξῃς, προφυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποίησαι οἴοντερ καὶ παρέλαβες.

185

48 ᾿Ακούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτήρῳ τοῦ μῆ τὰλα ἀποδεδόθαι τὸν μισθὸν· καὶ πάντες ῾Ηρακλείδην τοῦ- τον ὑπόπτευσαν εἶναι· ἐγὼ γὰρ, ἐφη, οὔτε ἀνειόθην πώποτε 190 ἀποστερήσαι ἀποδοῦσον τε. ἐντεῦθεν πάλιν ἐπεν ὁ ᾿Ενοφῶν· ῾Επεὶ τοῖνυν διανοη ἀποδίδοναι, νῦν ἐγὼ σου δέομαι δι’ ἐμοῦ ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. δ’ δὲ ἐπεν∙ ῾ΑΛΛ’ οὖτ’ ἐν τοῖς στρατιώταισι ἔση δι’ ἐμὲ ἀτιμότερος ἂν τε μένης παρ’
ἐμοὶ χιλίοις μόνοις ὀπλίτας ἔχων, ἑγὼ σοι τὰ τε χωρία ἀπο-
δόσω καὶ τάλλα ἡ ὑπεσχόμην. ὦ δὲ πάλιν εἰπεῖν. Ταῦτα μὲν 51
ἔχειν οὕτως οὐχ οἷς οἷον τε ἀπόσπεμπε δὲ ὡμᾶς. Καὶ μὴν, ἔφη ὁ
Σεῦθης, καὶ ἀσφαλέστερον γέ σοι οἶδα δὲ παρ’ ἐμοὶ μὲνειν ἢ
ἀπιέναι. ὦ δὲ πάλιν εἰπεῖν ἑ. Ἀλλὰ τὴν μὲν σὺν πρόνοιαν ἐπταυνῶ 52
ἐμοὶ δὲ μένειν οὐχ οἷον τε ὅπου δὲ ἀν ἐγὼ ἐντιμῆτερος δὲ, νῦμῖζε
200 καὶ σοι τούτῳ ἀγαθόν ἔσεσθαι. ἐνετίθεθεν λέγει Σεῦθης. Ἀργὺ- 53
μιν μὲν οὐκ ἔχω ἀλλ’ ἡ μικρὸν τι, καὶ τούτῳ σοι δίδωμι, τάλαντον. βοῦς δὲ ἐξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς ἐκεῖσθι καὶ ἐκάτον. ταῦτα λαβίων καὶ τοὺς
tῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἀπίθη. γελάσας ὡσι
205 Ξενοφόνων εἰπεῖν. Ἡν οὖν μὴ ἐξεικνύται ταῦτ’ εἰς τὸν μισθόν,
tῖνος τάλαντον φήσω ἔχειν; ἄρ’ οὐκ, ἐπειδὴ καὶ ἐπικυνδυνόν
μοι ἔστιν, ἀπιόντα γε ἀμείνου φυλάττεσθαι πέτρους; ἥκους δὲ
tὰς ἀπειλᾶς. τότε μὲν δὴ αὐτοῦ ἐμείνε.

Τῇ δ’ ὑπεραλα ἀπέδωκε τε αὐτοῖς δ’ ὑπέσχετο καὶ τοὺς 55
210 ἐλώτας συνεπέμψει. οἱ δ’ εἶπαν: στρατιῶται τέως μὲν ἔλεγαν ὅσ ὁ
Ξενοφόνων οἶχοίτο ὡς Σεῦθην οἰκήσων καὶ δ’ ὑπέσχετο αὐτῷ
ληψόμενος· ἐπει ὡς ἔσθην καὶ προσέθεον. Ξενοφόνων 58
d’ ἐπει ἐλεὶς Χαρμιέιν τὸ καὶ Πολύμικον, Ταῦτα, ἔφη, σέσωται
δ’ ὕμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ
215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ
λαφυροπώλας καταστήσαντες ἐπώλους, καὶ πολλὴν εἶχον αἰτίαν.
Ξενοφόνων δὲ οὕτως προσήκει. ἀλλ’ φανέρος ἐν δικαίῳ παρασκευαζό- 57
μενος· οὐ γὰρ τὸν ψήφος αὐτῷ ἐπήκοτο Ἀθηναίοι περὶ φυγῆς.
προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοὶ εἰς τῷ στρατοπέδῳ ἔδειον
220 μὴ ἀπετέθειν πρὸς ἀπαγόγου τῷ στρατεύμα καὶ Θίβρωνι παραδοθῆ.

VIII. Ἐνετίθεθεν διεπέλευσαν εἰς Δάμψακον, καὶ ἀπαντά 1
τῷ Ξενοφόντι Εὐκλείδης μαντίς Φλειάσσος ὁ Κλεαγόρον υἱὸς
τοῦ τά ἐντολία ἐν Δυκελῷ γεγραφότος. οἰτός συνήδετο τῷ
Ξενοφόντι διὶ ἐσέσωτο, καὶ ἡρῴα αὐτὸν πόσον χρυσίον ἔχει.
5 δ’ αὐτῷ ἐπομόσας εἰπεῖν ἢ μὴν ἐσεσθαι μηδὲ ἐφώνοι ἰκανῶν 5
οἰκαδὲ ἀπόλυντες, εἰ μὴ ἀπόδοτο τὸν Ἴππον καὶ δ’ ἀμφ’ αὐτῶν
ἐχεν. δ’ αὐτῷ εἴκοι ἐπίστευεν. ἐπεὶ δ’ ἐπεμψαν Δαμψαὶ ἐκ
κηνοὶ ἕναι τῷ Ξενοφόντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο
τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μη εἶναι χρήματα. Ἀλλ’ ὁδὸν, ἐφη, ὅτι καὶ μέλλῃ ποτὲ ἑσεθαι, φανεταί τι ἐμπόδιον, ἀν μὴδὲν ἄλλο, σὺ σαυτῷ. συνώ.

4 μολόγει ταῦτα ὁ Ἑνεφόδων. δὲ εἶπεν. Ἐμπόδιος γὰρ σοι ὁ Ζεὺς ὁ μειλημέος ἑστι, καὶ ἐπήρετο εἰ ἤδη θύσειν, ὅσπερ οἶκοι, ἐφη, εἴοθεν ἐγὼ ύμῖν θύεσθαι καὶ ὁλοκαυτεῖν. δὲ οὐκ ἐφη δὲ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν 15 αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἐφη συνοιζεῖν ἑπὶ τὸ βέλτιον.

5 τῇ δὲ ὑστεραλ ᾿Ενεφόδων προσελθὼν εἰς Ὄφρυνον ἔθετο καὶ ὁλοκαύτην χαίρον τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίλων καὶ Ναυσικελής χρήματα δόσοντες τῷ στρατεύματι, καὶ ἤξενοῦται τῷ Ἑνεφόδῳ καὶ Ἰπτοὺ δὲν ἐν 20 Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρειῶν, ὑποπτεύοντες αὐτὸν δὲν ἐνθείαν πεπρακέναι, ὅτι ἤκουσαν αὐτὸν ἡδεσθαι τῷ Ἰπτῷ, λυσάμενοι ἀπέδοσαν καὶ τὴν τιμὴν οὐκ ἠθέλον ἀπολαβεῖν.

7 Ἐντεύθεν ἐπορεύοντο διὰ τῆς Τρῳάδος, καὶ ὑπερβαίνει τὴν Ἠδήν εἰς Ἀρταγόραν ἀφικνοῦται πρώτον, εἰτὰ πάρα θαλαττῶν 25 πορεύομενοι τῇ Ἀσίᾳ] εἰς Ὀθῆνας πεδίον. Ἐντεύθεν δὲ Ἀδραμυτίον καὶ Κυθωνίῳ ὁδεύσαντες εἰς Καἰκόν πεδίον ἐλθότες Πέργαμον καταλαμβάνουσι τής Μυσίας.

Ἐνταῦθα δὴ ἤξενοῦται ᾿Ενεφόδῳ ᾿Ελλάδι τῇ Γογγύλου τοῦ 9 Ἐρετρίεως γυναικὶ καὶ Γογγύλου καὶ Γογγύλου μητρι. αὐτῇ 30 δ’ αὐτῷ φράζει ὅτι Ἀσείδάτης ἑστιν ἐν τῷ πεδίῳ ἄνηρ Πέρσης· τούτῳ ἐφη αὐτῷ, εἰ ἔλθῃς τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἄν καὶ αὐτὸν καὶ γυναῖκα καὶ παιδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιον καὶ Δαυναγόραν, δι’ ἐπεὶ πλεῖον ἐποιεῖτο. 35 ἔχων οὖν ὁ ᾿Ενεφόδος τούτους παρ’ ἑαυτῷ ἐθύετο. καὶ Βασίλειος ὁ Ἡλείος μάντις παρόν εἶπεν ὅτι κάλλιστα ἑτή τὰ ἱερὰ αὐτῷ καὶ 11 ὁ ἄνηρ ἀλώσιμος ἔτη. δειπνήσας οὖν ἐπορεύετο τοὺς τοὺς λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ... πιστοὺς γεγενημένους διὰ τῶν τῶν, ὅπως εὐ ποιήσαι αὐτοῖς. συνεξερχομένως δὲ 40 αὐτῷ καὶ ἄλλοις βιασάμενοι εἰς ἕξοκοσίους· οἱ δὲ λοχαγοὶ ἀπ’ ἱλασείν, ἵνα μὴ μεταδοικεῖν τὸ μέρος, ὡς ἐτοιμῶν δὴ χρημάτων.

12 Ἐπεὶ δὲ ἀφικνοῦσα περὶ μέσας νύκτας, τὰ μὲν πέρες δυτα
ἀνδράποδα τής τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοῖς
45 παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκεῖνον.
pυργομαχοῦντες δὲ ἐπελ οὐκ ἔδυνατο λαβεῖν τὴν τύρσιν—13 ὡς ἄρα ἦν καὶ μεγάλη καὶ προμαχέως καὶ ἀνδρας πολ-
λοὺς καὶ μαχιμιν ἔχουσα—dioύττειν ἐπεχείρησαν τὸν πύργον.
ο ὥς τοῖχος ἦν ἐπ’ ὅκτω πλάθων γῆνον τὸ εὖρος. ἀμα δὲ τῇ
14 ἡμέρᾳ διωρύγκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθεν
βούτορρυ τις ἀβελίκης διαμπέρς τὸν ημέρον τοῦ ἐγγυτάτω·
τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι ἐτε ἀσφαλεῖς εἰναι.
κεκραγόντες δὲ αὐτῶν καὶ πυρηνεύοντες ἐκβοηθοῦσιν Ἰταμένης
15 μεν ἔχων τὴν ἐαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὁπλίται Ἀσσύριοι
καὶ Ἤρκανοι ἵππεις καὶ οὖτοι βασιλέως μισθοφόροι ὡς ὅδοι-
κοὐτα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ’ ἐκ
Παρθενίου, ἄλλοι δ’ ἐξ Ἁπολλώνιας καὶ ἐκ τῶν πλησίων
χωρίων καὶ ἵππεις.
'Ενταύθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ 16
λαβόντες δοῦν ἑσαν βόες καὶ πρόβατα ἠλαυνοῦ καὶ ἀνδράποδα
ἐντὸς πλαισίων πουησάμενοι, οὐ τοῖς χρήμασιν ἔτι προσέχουσε
tὸν νου, ἄλλα μὴ φυγῇ εἰς ἡ ἄφοδος, εἰ καταλύσιτος ἡ χρῆ-
ματα ἀπ’ ὧνειν, καὶ οὐ τε πολέμιοι θραύστεροι εἶναι καὶ οἱ
στρατιωταὶ ἀθυμότεροι· νῦν δὲ ἀπήγαγον ὡς περὶ τῶν χρημάτων
μαχοῦμενοι. 17 ἦπει δὲ ἑώρα Γογγύλους ὀδύγους μὲν τοὺς Ἐλληνας, πολλούς δὲ 18
τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίας τῆς μητρὸς ἔχων τὴν
ἐαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τὸν ἔργον· συνεβήθει
dὲ καὶ Προκλῆς ἐξ Ἁλισάρης καὶ Τευθρανίας ὁ ἀπὸ Δαμαρά-
του. οἱ δὲ περὶ Ενοφώντα ἐπελ πάνυ ἦδη ἐπιεῖξον ὑπὸ τῶν
19 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα
ἐχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάρκασον
ποταμόν, τετρομένοι ἐγών οἱ ἡμύσεις. ἐνταύθα δὲ Ἄγασίας
Στυμφάλιος λοχαγὸς τιτρόσκεται, τὸν πάντα χρόνου μαχομένος
πρὸς τοὺς πολέμιους. καὶ διασύζκονται ἀνδράποδα ὡς διακόσια
75 ἑκοῦντες καὶ πρόβατα δοῦν θύματα.
Τῇ δὲ ὑστεραλὰ ὅθενάμενος ὁ Ενοφών ἔξαγε νῦκτορ πᾶν τῷ 20
στράτευμα, ὅπως δὴ μακροτάτην ἔλθων τῆς Λυδίας, εἰς τὸ μῆ
διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ’ ἀφυλακεῖν. δὲ Ἀσιδάτης 21
άκούσας δὴ πάλιν ἐπ' αὐτὸν τεθυμένος εἴη ὁ Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἥξοι, ἐξαναλληται εἰς κόμας ὑπὸ τὸ Παρθένιον 80
22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παιδὰς καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρῶτα ἑρᾶ ἀπέβη.
23 Ἡσπείτα πάλιν ἀφίκονται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν ἱστάσατο Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ 85
λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιώται δοτ' ἐξαλλήτα
λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τὰλλα· ὡστε ἰκανὸν εἶναι καὶ
ἄλλον ἥδη εὖ ποιεῖν.
24 Ὡν τούτω Θήβαν παραγενόμενον παρέλαβε τὸ στράτευμα καὶ
συμμελέσας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισαφέρην καὶ 90
Φαρναβάζαν.
25 Ἡρχοντες δὲ οἶδε τῆς βασιλείως χώρας δὸςν ἐπῆλθομεν.
Αὐγίας Ἱρτίμας, Φρυγίας Ἱρτακάμας, Δυσανωίας καὶ Καππα-
δοκίας Μιθραδάτης, Κιλκίας Συνένεσις, Φουίκης καὶ Ἱρασιὼς
Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλευσ, Βαβυλόνιος Ἠροδάρας, 95
Μηδίας Ἱρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρ-
δοῦχον δὲ καὶ Χάλιμβης καὶ Χαλδαίοι καὶ Μάκρωνες καὶ Κόλχοι
καὶ Μοσσούνικοι καὶ Κόιτοι καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλα-
γονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐφρόπη Ἐφραῖων
26 Σεύθης. ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα-
100 βάσεως σταθμὸι διακόσιοι δεκαπέντε, παρασάγγαι χλωὶ ἐκατὸν
πεντήκοντα, στάδια τρισάμερα τετρακισχίλια διακόσια πεντή-
κοντα πέντε. χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως
ἐνιαυτὸς καὶ τρεῖς μῆνες.]
MARCH OF
THE TEN THOUSAND GREEKS
For Xenophon's Anabasis

Route of the Ten Thousand
Boundary of the Satrapy of Cyrus

PERSIAN PARASANGS OF 30 STASIA EACH

ENGLISH MILES
VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter and line. The use of a hyphen, prefixed to verb forms, indicates that the form in question occurs only in compounds.]

A

ἀ-, inseparable prefix, 1) privative, giving the word a negative meaning; before vowels ἄ--; cf. Lat. in-, Eng. un-

2) copulative, signifying union, as in ἀκόλουθος; in the older period ἀ--; cf. ἔρας, ἄρδος.

3) euphonic, chiefly before liquids or double consonants; cf. ἄμω.

ἄ, ἄντερ, see ὅ, ὅντερ.

ἀβιτος, -ov (ἀ-priv. + βίος), not to be trodden or traversed, impassable; of rivers, unfordable.

Ἀβραδέμης, -ov, ὁ, Abrodemes, a Thracian, interpreter to Seuthes.

Ἀβροκάρας, -ov, Doric gen. -α, Abrokomas, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

Ἀβδος, -ov, ὁ, Ἀβδος, a city on the Hellespont.

ἀγαπτός, ἀγάπη, ἀγαπάν, see ἀγάπη.

ἀγάπης, -ης, ἀγάπη, good in the widest sense, of persons or things, and hence to be variously rendered, brave, excellent, upright, useful, favorable; of land, fertile, II, 422; of a dream, auspicious, III, 1, 12. As subst. (τῷ) ἄγαπης, good, benefit, advantage, etc.; in pl. provisions, blessings, III, 1, 20; ἄγαπός τι τοῦ τινα, do one some service, 1, 9, 11; ἄγαπον τάσεως, receive benefits, VII, 3, 20; ἄγαπη, for one's good, V, 8, 18; καλὸς καὶ ἄγαπης, or καλὸς ἄγαπης, “gentleman,” II, 8, 18n. Comp. ἄμεινων, βελτίων, καλλίτων, sup. ἄρωτος, βελτίωτος, καλλίτωτος.

ἀγάλλης, glorify, a poetic vb.; in mid., glory or delight in, with dat., or ἐπί with dat.

ἀγαμαί, ἥγαμηρ, admire; aor., took a liking to.

ἀγαν, adv., very, exceedingly.

ἀγανακτό, ἀγανακτήω, etc., love, esteem, I, 9, 29; be well content, be glad, V, 5, 13.

Ἀγασίας, -ov, ὁ, Agasias, of Symphalus in Arcadia, one of the Greek captains and a close friend of Xenophon.

ἀγαστός, -ής, -ον (verbal of ἄγαμαι), admirable.

ἀγγειον, -ov, τὸ (dim. of ἄγγος, vessel) vessel, jar.

ἀγγελία, -ες, ἡ (ἄγγελλω), message.

ἀγγέλλω, ἄγγελῳ, ἄγγελα, ἄγγελος, ἄγγελαι, ἄγγελον, announce, report, bring news.

ἀγγελος, -ov, ὁ (ἄγγελλω, Eng., angel), messenger, scout, herald.

ἀγώρα, ἀγώρα, collect.

ἀγώνιος, -ov (ἀ-priv. + γέμιον, chin, beard), beardless.

Ἀγριολαύς, -ov, ὁ, Agesilauos, king of Sparta from 398 to 360 B.C.; commanded an expedition against Persia in 396, in which Xenophon took part.
Δγιας, -ον, ὁ, Agias, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

Δγος, -ου, τὸ (cf. Lat. angulus, Eng. angle, ankle), bend; hence glen, valley.

Δγορα, -ας, ἡ (cf. Δγορα), anchor.

Δγοράς, Δγοράς (α大连 - roς), not know or recognize, be in doubt.

Δγορέμενη, -νη, ἡ (cf. the following word), want of knowledge, folly; in pl., misunderstandings, II, 5, 6.

Δγορέων (α大连 - γορέων), senseless, lacking judgment.

Δγοράς, -ας, ἡ (Δγοράς), assembly, V, 7, 3; place of assembly, esp. market-place, market; then in general, market, provisions, V, 5, 19. ἀμφὶ Δγοράς πλήθυνεν, about full market time, i.e. in the middle of the morning, I, 8, 1, II, 1, 7; ἀρὸ τῆς Δγοράς ἡ, live by purchasing provisions, (not by plunder), VI, 1, 1.

Δγοράς, Δγοράς, etc. (Δγοράς), frequent the market, buy.

Δγοράνομος, -ον, ὁ (Δγοράς-νομος), master or inspector of the market.

Δγοράς (Δγοράς), speak in the assembly, speak, say.

Δγοράς, Δγοράς (Δγοράς, chase, akin to Δγοράς), hunt, chase, catch.

Δγοράς, -ας, ὁ (Δγοράς), living in the fields, wild.

Δγοράς, -ου (cf. Lat. ager, Eng. acre), field, land, country.

Δγορέων (Δγοράς-νος-νος, lie awake.

Δγορός, Δγορός, Χα, Χαμος, Χαθηρός, lead, drive, bring, carry; without obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; carry off, VI, 6, 21; hence φερει και Δγορός (ferre et agere), plunder, i.e. carry off the goods and drive off the stock, II, 6, 5; Δγορός (Δγορός) δῆ, come now, II, 2, 10; φερει χατηρος Δγορός, keep quiet, III, 1, 14; partic. Δγορός, like Δγοράς, loosely translated, with, II, 4, 25.

Δγορέμος, -ος, ὁ (Δγορός), that may be carried; τὸ Δγορέμα, freight, cargo.

Δγόνος, -ον, ὁ (Δγορός), orig. assembly, used esp. of the great games of Greece; hence, contest, struggle, game; Δγόνα τῆς Δγοράς (I, 2, 10) or τοῦ Δγορος (IV, 8, 25), institute or hold games.

Δγορομελετικας, Δγορομελετικας, etc. (Δγορός), contend in games; hence, generally, strive, contend, fight.

Δγοροβολητής, -ον, ὁ (Δγορός + τιθημι), judge or director of a contest.

Δγορονος, -ος, ὁ (Δγορός-νος), without dinner, dinnerless.

Δειλος, -ος, ὁ (Δ-κοπολατικς-νομος, womb), brother.

Δεισις, adv. (Δ-κοπολατικς - δος, fear), without fear, fearlessly.

Δειπνος, -ος (Δ-κοπολατικς - δος), unclear, uncertain, doubtful.

Δεισαβατος, -ος (Δ-κοπολατικς - δεσαβατος), not to be crossed or forced.

Δεικνυς, -ους, etc. (Δεικνυς), be unjust, be in the wrong, do wrong; with acc., do wrong to, injure; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., be in the wrong, i.e. have done wrong; in the pass., have suffered wrong.

Δεικς, -ος, ὁ (Δεικνυς), injustice, wrong.

Δεικνυς, -ος (Δ-κοπολατικς - δος), unjust, wrong; τὸ Δεικνυς, injustice, I, 9, 18.


Vocabulary

ἀδίκως, adv. (ἀδίκος), unfairly, unjustly; sup. ἀδικώτατα πάντα, be treated most unjustly, VII, 1, 16.

ἀδέλως, adv. (ἀ-priv. + ἄδελος), without treachery or guile.

Ἄδραμτον or Ἀδραμέττον, -ου, τό, Adramyttium, a city on the coast of Mysia.

ἀδένατος, -ου (ἀ-priv. + ἀνατός), unable; of things, impossible, impracticable; ἀδένατος, with or without ἄτος, it is impossible.

ἀφε, ἀφον, ἀφομαι (cf. φθω), sing, chant.

ἀλ, adv. (older form αλ, cf. Lat. aevum, Eng. aye, ever), always, ever, from time to time.

ἀερός, -ος (older form αερός; cf. Lat. avis), eagle.

ἀετός, -ος (ἀ-priv. + ἄετος, Eng. atheist), godless, impious.

Ἄθηνα, -ος, α, Athens.

Ἄθηναι, -οι, τα, Ἀθηναί, Athéna, goddess of war and wisdom, and patron goddess of Athens; in VII, 3, 39, the watchword of Seuthes and the Greeks.

Ἄθηνας, α-ος (Ἄθηνα), Athenian; masc. as subst. an Athenian.

Ἄθηνας, locative adv. (Ἄθηνα), at Athens.

ἄληθος, -ου, τό (cf. ἄληθής, athlete), prize, in a contest.

ἄροσ, ἄρος, τό (ἄρος), collect, assemble; mid. intrans., muster.

ἀρέσ, -α, -ος (ἀ-copulative + ἄρος, noise), lit. in a noisy crowd, then together, in a body.

ἀρπύμα, ἀρπύματα, etc. (ἀρπός), be despondent, disheartened.

ἀρπύματος (verbal of ἀρπύμα), one must be discouraged.

ἀρπυς, -α, ἀρπυς (ἀ-priv. + ἄρπυ), without courage, despondent, dejected.

ἀρπυς, adv. (ἀρπυς), despondently, dejectedly; ἀρπυς ἰχθυς, be dejected.

αλ, αλ, see ὁ, ὁς.

ἀλιγαλος, -ος, ὁ, seashore, beach.

Ἄλγατος, -α, -ος (Ἄλγατος), Egyptian; masc. as subst. an Egyptian.

Ἄλγατος, -ου, ὁ, Egypt, conquered by Cambyses and made a part of the Persian empire, but at the time of the Anabasis in revolt and independent.

ἀλδηνα, ἀλδὴνα, ἠδηνήν, ἠδαμα, ἠδῆν (ἀλδῆς), respect, reverence.

ἀλδηνα, -ος, gen. -ονος, sup. ἀλδην- νατος (ἀλδηνα), respectful, modest.

ἄλεσαν, -ου, τα, generally pl. (ἀλεσ- μα), the pudenda, private parts.

ἄλεσις, -ος, ἰς (ἀλεσμα), respect, reverence.

ἄληθες, see ἄληθς.

αλχός, see αλές.

Ἄθηνας, -ου, ὁ, Aeetes, king of Colchis.

ἀλω, burn; mid. intrans., be on fire.

ἀλκος, oftener dep. αλκομα, αλκομα, etc. (ἀλκος), unseemly, d-priv. + εἰς, outrage, maltreat, torture.

αλμα, -ος, τό, blood.

Ἄμφαις, -ου, αι, the Aenianians, a Thessalian people.

αλχ, αλχος, ἢ, goat.

Αλκίς, -ίδος, ἢ, Aelis, a district on the northwestern coast of Asia Minor.

ἀλπές, -α, -ος (verbal of ἀπέω), must be taken.
altræs, -η, -ὄν (altrē), taken, chosen; of altrēs, the delegates, envoys.
alum, althēs, alous, άγνω, γνώμαι, γνώμη, take, capture, seize; mid.
choose, prefer, elect; pass., be chosen, be elected.
alres, ἀρίστα, ἀρίστη, etc., raise.
alas, see Ὕ.
althēs, althēs, γνώμη, γνώμαι, perceive, observe, learn, with acc., άν, ὄν, or with a partic.
clause; with gen., hear, hear of.
althēs, -ής, ἡ (althēs), perception; althēs, τάρεῖν, be perceived, IV, 6, 13.
alres, -όν (ala, portion, fate), auspicious, favorable.
alχής, -οῦ, ὄ, Aeschines, an Arcadian, in command of the Greek
peltasts.
alχρή, -α, -όν (alχρη), shameful, base, disgraceful. Comp. al-
χρης, sup. alχρης.
alχρης, adv. (alχρης), shamefully, disgracefully.
alχην, -ης, ταί (alχης), shame, disgr.
alχής, alχσ, ἀγνώ, ἀγνω, ἀγχων, dishonor, put to shame; mid.
and pass., be ashamed; with acc., feel shame before, II, 3, 22.
altrēs, altrēs, etc., ask for, demand; mid., beseech, ask for as
a favor. The vb. may take two
accs. (I, 3, 14 n.), or the source
may be expressed by ταξά.
altrēs, -ας, ὁ (altrēs), charge, blame; altrēs ἵξεῖ, be blamed.
altrēs, altrēs, etc. (altrēs), blame, censure, accuse, charge.
altrēs, -ας, -όν (altrēs), chargeable, responsible, to blame for, the
cause of, abs. or with gen. τὸ
altrēs, the cause, IV, 1, 17.
alχμα, alχμα, -ος (alχμαι), taken by the spear, captured; of alχμα, prisoners; τα alχμα, booty.
Δαρκής, -ῶν, ὁ, an Acarnanian, inhabitant of Acarnania in the
southwestern part of north
Greece.
alχυτος, -ος (d-priv. + ἄλω), un-
burnt.
alραιος, -ώς, sound, fresh, of troops, alραιος, -ος (d-priv. + κράτος),
without children, without a truce.
alχάκης, -οῦ, ὁ, a Persian word,
a short, straight sword, dagger.
alχευος, -ος (d-priv. + κράτος),
without danger, safe.
alχευος, adv. (alχευος), without
danger.
alχάς, alχάς (alχης), be at one’s
prime, at one’s best.
alχή, -ῆς, ἡ (1/3, cf. αὐλος, ἄμος, ἄμος), point, edge; alχή, as adv., at the point of, just.
alχευος, -ος (d-priv. + κράτος),
unpunished, undisciplined.
alχευος, alχευος, etc. (d-cope-
ulative + κράτος, way), accom-
pany, follow.
alχευος, -ος (d-copeulative + κράτ
θος, way), going the same way, consistent.
alχινα, alχινα (alχιναι), hurl the
javelin, hit with the javelin.
alχινα, -ος, τό (ή/ας; cf. αὐθη),
javelin, hurled with the aid of a
thong; see IV, 2, 28 n.
alχινας, -ας, ἡ (alχινα), javelin-
throwing.
alχινας, -ος, ὁ (alχινα), javelin-
throwing.
alχω, alχω, κοινω, δικαιο, ἄγω, hear, hear of, abs. or with
acc.; with gen., of the sound
heard, IV, 2, 8; often with gen.
of source, hear from; foll. by
Vocabulary

θρ., by acc. and infl. (of hearsay), or by acc. and partic. (if what is heard be marked as a fact); with gen., hearken to, obey. eis ἀκοέω (bene audire), as pass. of eis λύειν, be well spoken of, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, e. g. I, 9, 28.

ἀκρα-, as, ἰ (ἀκροι), summit, height, citadel.

ἀκρατος, -ος (ἀ-priv. + ἁρατος), unmixed, strong, of wine.

ἀκρατος, -ος (ἀ-priv. + ἁρατος), without a trial.

ἀκροβολίζομαι, aor. ἁκροβολίζομαι (ἀκροβόλος + ἁλλω), throw from a distance; hence, skirmish, ἁκροβολίσις, -ις, ἰ (ἀκροβολίζομαι), skirmish.

ἀκρώπολις, -ις, ἰ (ἀκρόπολις + πολις), upper city, citadel, acropolis.

ἀκρος, -ος, -ος (cf. ἁκμα), highest, topmost, the top of; to ἄκρον, height, summit; so ἄτρος, the heights.

ἀκρινγία, -ία, ἰ (ἀκρόν + ινίς, nail), tip of the nail; then spur of a mountain.

ἀκτή, -ής, ἰ (ἀγνυμ, break), shore, coast, promontory.

ἀκυρος, -ος (κύρος, power, authority), of no force, invalid, null and void.

ἀκυρός, -ος (ἀ-priv. + κυρος), unwilling, used as a partic., ἀκυρος Kυρος, against the will of Cyrus; without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25.

ἀλαζία, ἀλαζομαι, ἀλαζα (ἀλαζι, an imitative word, battle-cry), raise the battle-cry, shout.

ἀλαζω, -ος, -ος (ἀλαζω, warmth), warm; in neut., a source of warmth.

ἀλέξω, ἀλέξωμαι, ἀλέξων, ward off; in the Anabasis always mid., ward off from oneself, repel, requite.

ἀλέγη-ος, -ος (ἀλξω, grind), a grinder; ὅς ἀλέγης, the upper millstone, I, 5, 5.

ἀλευρος, -ος, τό (ἀλξω), wheat-fLOUR, always in pl.

ἀλήθεαι, -ας, ἰ (ἀληθες), truth, candor; τό ἀλεθες, in fact, in truth.

ἀλήθεώς, ἀληθεως, etc. (ἀληθης), speak the truth, tell the truth about, report truly.

ἀληθινός, -ος (ἀ-priv. + ἄλθου = λαθω), un concealed, manifest; hence true; τό ἀληθες, the truth.

ἀλήθεια, -ας, ἰ (ἀληθης), real, genuine, worthy of the name.

ἀληθικός, -ος, -ος (ἀλξω, fish, from ἅξ, the sea; cf. Lat. sal, Eng. salt), belonging to fishing or a fisherman; with τλεώ, a fishing-boat.

ἀλέξω, ἀλας, ἀλεθν (ἄλις), gather, collect; mil. intrans., assemble, VI, 3, 3.

ἀλος, -ος (ἀ-priv. + λος), stoneless, free from stones.

ἀλη, adv., in crowds, in abundance, enough, with gen.

Ἀλεςαρνη, -ης, Halisarne, a city in Mysia.

Ἀλεσσαρνα, ἀλεσσαρνα, ἀλεσσαρνα, ἀλεσσαρνα, a pass. of ἀλεχω, be taken, be captured, be seized.

Ἀλεσσω, -ος (Ἀλεσσω, strength, valor), warlike, brave, a poetic word.

Ἀλλα (Ἀλλος), conj., more strongly adversative than ὅτι, otherwise, on the other hand, but; at the beginning of a speech often,
well, well but; in replies sometimes, say, on the contrary, often coupled with other particles, but always with adversative force; ἄλλα γὰρ, often implying an ellipsis, but... for; III, 2, 25; ἄλλ᾽ ἂν, except.

ἄλλη, adv. (ἄλλος), in another way, place, or manner, elsewhere.

ἄλληλον, -οίς, reciprocal pron. (ἄλλος), one another, each other.

ἄλλως, adv. (ἄλλος) from another place; ἄλλως ἄλλος, some in one way others in another; I, 10, 13 n.

ἄλλοις, ἄλλους, ἄλλης, 2 aor. ἄλλης (Lat. salió), leap, jump.

ἄλλος, -ης, -ο (Lat. altius), other, another; with art., the rest of, I, 2, 15; τῷ ἄλλῳ (ἡμέρᾳ), the next day, II, 1, 3; with alternative or distributive force, ἄλλος καὶ ἄλλος, I, 5, 12; ἄλλος... ἄλλος, some... others, I, 8, 9; ἄλλος ἄλλως (alii aliter), some in one way others in another, I, 6, 11; so ἄλλος ἄλλα λέγει, II, 1, 5; ἄλλος ἄλλης, IV, 8, 19; sometimes pleonastic, besides, I, 5, 5; so especially with numerals, I, 7, 11; τις καὶ ἄλλος and δε τις καὶ ἄλλος, see καὶ; in questions expecting an affirmative answer, ἄλλο τι ἂν; = nonne?

ἄλλου (ἄλλος), to another place, elsewhere.

ἀλλοτριος, adv. (ἄλλος), at another time, at other times; ἄλλοτρος καὶ ἄλλοτρος, every now and then; II, 4, 26; εἰ ἄλλατι καὶ ἄλλοτρος; see καὶ.

ἀλλότροις, -οίς, -οι (ἄλλοις), belonging to another, foreign.

ἄλλος, adv. (ἄλλοις), otherwise, in another way, differently; aimlessly, rashly, V, 1, 7; ἄλλος ἔχειν or γίγνεται, be different, III, 2, 37, VI, 6, 10; ἄλλοις κω, in any other way, III, 1, 20; ἄλλοι τε καὶ, for other reasons and particularly, i.e. especially, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλοι; see ἄλλοι.

ἄλογοστος, -ου (ἀ-priv. + ἄλογος), unreasonable, senseless, foolish.

ἄλωρ, -ου, τό, sacred enclosure, esp. grove.

Ἄλυς, -ου, ὁ, the Halys, the principal river of Asia Minor, flowing into the Euxine.

ἄλυφον, -ου, τό, barley meal, always pl.

ἄλωντος, -ης (ἀλωνίς, fusc), fox-skin cap, worn by Thracians, VII, 4, 4.

ἄλωσομαι, -οι (ἄλωσομαι), that may be captured, easy to capture.

ἄλωστοις, see ἄλωσομαι.

ἅμα, (cf. ὅμοι, Lat., simul, Eng. same), at the same time, at the same time with (dat.), together with; ἅμα τῷ ἡμέρᾳ, at day-break, II, 1, 2; cf. ἅμα τῷ ἑωρακαί ἡμέρᾳ, on the following day at dawn, I, 7, 2; ἅμα ἥλιος ἀνέχεται, ανάλλοτρος, at sunrise, II, 1, 3; 3, 1; ἅμα ἥλιος ὅσοντι, at sunset, II, 2, 13; ἅμα μέν... ἅμα δέ, both... and, III, 4, 19; with particles (strictly with the accompanying vb.), as soon as.

Ἄμαζλῶν, -ῶν, ἡ, an Amazon, one of the mythical tribe of female warriors.

ἄμάζει, -ει, ἡ (ἄμαξι + ἄγω), a wagon, cart; ἄμαξα περγῶν, a wagon-load of stones, IV, 7, 10; βοῦς ἕδρ ἄμαξῃ, a draught-ox, VI, 4, 23, 25.

ἄμάξας, -ας, -α (ἄμαξα), of stones, large enough to load a wagon.

ἄμαξας, -ας, -ας (ἄμαξα), passable for wagons, ὃς ἄμαξας wagon-road, I, 2, 21.
Vocabulary

ἀμαρτάων, ἀμαρτήσωμαι, ἡμαρτον, ἡμάρτηκα, ἡμάρτηθα, ἡμάρτησα, miss the mark, miss (with gen.), I. 5, 12; do wrong, sin against, III. 2, 20; μικρά ἀμαρτησίαν, small error, V. 8, 20.

ἀμαξίς, adv. (ἀ-priv. + μάχομαι), without fighting, without a struggle. ἀμαξητερός, adv. = the foregoing.

ἀμείνων, -ον, comp. of ἀμείνω, better, braver; neut. as adv., II. 1, 20, ἀμέλεια, -ας, ἡ (cf. ἀμελίω), carelessness, neglect.

ἀμέλεια, -ας, etc. (ἀ-priv. + μέλην), be careless, be negligent of, neglect, with gen.

ἀμελής, adv. (ἀμέλη, careless; cf. ἀμέλεια), carelessly, negligently.

ἀμέτρος, -ος (ἀ-priv. + μέτρον), without measure, countless.

ἀμέρχομαι, -ον (ἀ-priv. + μέχρι), without resource or means; impossible, I. 2, 21; πολλά καὶ ἀμέρχαν, many difficulties, II. 3, 18.

ἀμιλάσσωμαι, ἀμιλάσσωμα, etc., dep. pass. (ἀμιλλά, contest), contend, vie with, race for (with ἐστι or ὑπερί).

ἀμπελός, -ος, ὁ, vine.

Ἀμφιπόλης, -ος, ὁ, an Ambraciot, citizen of Ambracia in Epirus.

Ἀμυγδάλινος, -η, -ον (Ἀμυγδαλή, almond), of almonds, IV. 4, 13 n.

ἀμέλεια, ἡμελέ, ἡμελο (Ἀ-ευθυγμον + γέμω, cf. μέλος, excuse and Late. moenia, walls), ward off; mid. ward off from oneself, defend oneself against, requite, punish.

ἀμφι, prep. (cf. ἀμφι, Lat. ambi-), lit., on both sides of; hence (1) with gen. (a poetic use, about, concerning, IV. 5, 17 n.; (2) with acc., about, round about, of place, ἄμφι Μίλης, I. 2, 3; of persons, τῶν ἄμφι Κύρος, I. 8, 1; in such phrases the individual is often included, αἱ ἄμφι Ἀριων, Ariaeus and his men, III. 2, 2; of time, ἄμφι ἁγορα πλεθύν-σας, about full market time, I. 8, 1; ἄμφι δορυφόροι, I. 10, 17; with various objects, ἄμφι τὰ στρατε-ματα διατὰρας, spend money on his armies, I. 1, 8; τὰ ἄμφι τάξεις, tactics, II. 1, 7; ἄμφι ταύτα ἐχει, to be busied about this, V. 2, 26; with numerals, I. 2, 9, and frequently.

ἄμφιγγος, impf. ἄμφιγγωσαν, ἄμφιγγοπον, ἄμφιγγοπην (ἀμφί + ἱερός, for γνώτω), think on both sides, be in doubt.

'Ἀμφίδημος, -ου, ὁ, Amphidémus, father of Amphicrates.

'Ἀμφικράτης, -ου, ὁ, Amphícrates, an Athenian, a captain in the Greek army.

ἄμφιλέω (ἄγω), speak on both sides, quarrel.

'Ἀμφισιλλής, -ου, ὁ, an Amphíspitalon, citizen of Amphipolis, a colony of Athens on the Strymon in Macedonia.

ἄμφιόρης, -ος, ὁ (Homer. ἄμφιορ-ρήσσ, ἄμφι + φέρω), a large jar with two handles.

ἄμφιτερος, -ας, -ον (ἄμφις), both. In the Anabasis only dual or pl.

ἄμφιτρομον, adv. (ἄμφιτερος), from both sides, on both sides.

ἄμφω (cf. ἄμφις, Lat. ambo, Eng. both), gen. and dat. ἄμφω, both.

ἀν, post-pos. modal part. for which there is no English equivalent (cf. Lat. an), used as follows: (1) with the condit. part. εἰ (see ἕν), with relatives (ὁ, ὁτις, ὅτως, etc.), and with temporal words δε, δικαίως, διεις, etc. (see ὅτα, ὅσον, ὅπως, ὅποι); ἦν,
\(\pi\rho\iota\kappa\), \(\mu\epsilon\chi\rho\mu\), \(\iota\sigma\tau\alpha\), with the vb. in the subj., either referring to the fut. or made general in the pres.; with \(\omega\) and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodosis of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

\(\varphi\) stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

\(\dot{\epsilon}\nu\), see \(\dot{\epsilon}\gamma\nu\).

\(\dot{\epsilon}\nu\)-, prep. with acc. (cf. Eng. on), up, up along, over, throughout; often distributive, \(\dot{\epsilon}\nu\ \epsilon\kappa\alpha\tau\rho\iota\nu\ \dot{\epsilon}\nu\ \kappa\alpha\tau\rho\iota\nu\), a hundred men each, III, 4, 21; of manner, \(\dot{\epsilon}\nu\ \kappa\rho\alpha\tau\omicron\sigma\omicron\), up to or with all one's might, at full speed, I, 8, 1 (cf. \(\kappa\alpha\tau\rho\iota\nu\ \kappa\rho\alpha\tau\omicron\sigma\omicron\)). In composition \(\dot{\epsilon}\nu\) frequently means back or again.

\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\omega\), \(\beta\alpha\iota\nu\omega\), go up, ascend; especially go up from the coast; go inland; of a horse, mount; of a ship, embark on, both with \(\iota\iota\iota\).

\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\omega\) (\(\beta\alpha\iota\nu\omega\)), throw up, of a mound; help to mount, IV, 4, 4.

\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\iota\), -\(\iota\), \(\dot{\epsilon}\) (\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\omega\)), a going up, ascent, a march inland, esp. of the march of Cyrus against his brother, and hence the proper title of Xenophon's history.

\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\omega\) (\(\beta\beta\alpha\bar{\iota}\nu\), -\(\beta\beta\iota\delta\omega\) or -\(\beta\beta\alpha\), -\(\beta\beta\alpha\sigma\alpha\), make to go), make go up, lead up.

\(\dot{\epsilon}\rho\alpha\beta\alpha\iota\nu\omega\) (\(\beta\delta\omega\)), shout aloud, call.

\(\dot{\epsilon}\rho\alpha\beta\alpha\lambda\iota\), -\(\iota\), \(\dot{\iota}\) (\(\dot{\epsilon}\rho\alpha\beta\alpha\lambda\omega\)), earth thrown up, mound.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\nu\alpha\sigma\omicron\iota\nu\omega\) (\(\gamma\iota\nu\nu\alpha\sigma\omicron\iota\nu\omega\)), know again (something seen before), recognize, V, 8, 6; read I, 6, 4.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\), \(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\), etc. (\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\)), force, compel.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\alpha\rho\iota\sigma\omicron\), -\(\omega\), -\(\epsilon\) (\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\)), necessary; of \(\dot{\epsilon}\rho\alpha\gamma\iota\nu\alpha\rho\iota\sigma\omicron\), one's relatives, Lat. necessarii, II, 4, 1.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\), -\(\epsilon\), \(\dot{\epsilon}\), necessity, force; with or without \(\dot{\epsilon}\nu\), it is necessary, one must, with dat. or acc. and infin.; \(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\) \(\kappa\lambda\chi\sigma\omicron\beta\omicron\alpha\), or \(\kappa\alpha\tau\chi\sigma\omicron\beta\omicron\alpha\), be constrained by necessity, II, 5, 21; II, 6, 13; \(\dot{\epsilon}\) \(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\) \(\dot{\epsilon}\nu\), be in straits, VII, 6, 27.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\alpha\rho\iota\sigma\omicron\), see \(\dot{\epsilon}\rho\alpha\gamma\iota\nu\nu\alpha\sigma\omicron\iota\nu\omega\).

\(\dot{\epsilon}\rho\alpha\omega\) (\(\dot{\epsilon}\gamma\nu\omega\)), lead or take up, lead inland; mid. put to sea, set sail.

\(\dot{\epsilon}\rho\alpha\gamma\iota\nu\omega\nu\mu\) (\(\gamma\iota\nu\omega\mu\)), yoke up, hence break camp, III, 4, 37; IV, 6, 1.

\(\dot{\epsilon}\rho\alpha\beta\alpha\rho\iota\iota\iota\), \(\beta\rho\iota\iota\iota\), take courage, recover courage.

\(\dot{\epsilon}\rho\alpha\beta\iota\nu\iota\), \(\epsilon\rho\alpha\beta\iota\nu\iota\), see \(\epsilon\rho\alpha\beta\iota\nu\iota\).

\(\dot{\epsilon}\rho\alpha\beta\iota\nu\iota\) -\(\epsilon\), -\(\tau\), \(\dot{\tau}\) (\(\dot{\epsilon}\rho\alpha\beta\iota\nu\iota\)), a thing set up, votive offering, V, 3, 5.

\(\dot{\epsilon}\rho\alpha\rho\omicron\beta\omicron\iota\iota\iota\) (\(\theta\rho\omicron\beta\omicron\iota\iota\iota\), -\(\theta\omicron\), raise an uproar; cf. \(\theta\rho\omicron\beta\omicron\iota\iota\iota\)), cry out aloud, applaud.

\(\dot{\epsilon}\rho\alpha\rho\omicron\beta\omicron\iota\iota\iota\), see \(\dot{\epsilon}\rho\alpha\rho\omicron\beta\omicron\iota\iota\iota\).

\(\dot{\epsilon}\rho\alpha\rho\omicron\iota\omega\) (\(\alpha\rho\omicron\iota\omega\)), take up, pick up, carry off for burial (in this
sense chiefly mid.); of an oracle, take up a subject; hence an-
swer, III, 1, 8; of war, under-
take, begin.

ἀνακαίνω (kaiw), kindle.

ἀνακαίνω (kaiws) call again, call aloud, call back, sound the re-
call.

ἀνακοινώ (koinw), consult, confer with, act. or mid.

ἀνακομίζω (komiw), carry up; mid., store up for oneself.

ἀνακράζω (kraw, scream) only in aor. ἀνακράζω, shout aloud, cry out.

ἀναλαύζω (alaulew), raise the war-cry.

ἀναλαμβάνω (lambadw), take up, pick up, take along with.

ἀναλάμπω (laumpw), blaze up, aor. burst into a blaze.

ἀναλοκούμε, ἀναλόκως, ἀνάλως, ἀνά-
λωκα, ἀνάλωκα, ἀνάλωκα, ἀνάλωκα, use up, spend, exhaust.

ἀνάλωτος, -ος (a-priv. + ἀλωτός, ver-
bal of ἀλωσιμαί, not be taken, impregnable.

ἀναμελητήριον (melhimw, melw, ἔμια, ἔμιεβης, ἔμιεβης, 2 aor. pass. ἔμιης, mix), mingle with.

ἀνάμενε (meunw), remain, wait, wait for.

ἀναμνηστικόν (μνησκοῦ), remind one of (with two aces), III, 2, 11; make mention of, V, 8, 26; mid. and pass., call to mind, re-
member, VI, 1, 23.

ἀνάπος, -ος (a-priv. + ἀνῆρ) un-
manly, cowardly.

'Ἀναξιδος, -ος, ο, Anaxidous, a Spartan admiral in command at Byzan-
tium.

ἀνάζητας, -ίδως, al (Persian word), trowsers.

ἀνατίθω (pato), cause to cease; mid., rest, refresh oneself, pass the night.

ἀναθέλω (theiw), persuade, induce.

ἀναπτάω (παντάω, spread out; of. Lat. pandeo, pateo), throw open.

ἀναπτύσσω (πτάεω, πτέω, etc., leap), leap up, spring upon one's horse.

ἀνατίθω (πτέω), breathe again, re-
cover breath.

ἀναπάττω (πάττω), exact, collect, of money due.

ἀναπτύσσω (πτάσω, πτεώ, etc., fold), unfold, fold back, I, 10, 9n.

ἀναπαθέαμαι (παθάμαι), inquire carefully, learn by questioning.

ἀναρθυντης, -ος (a-priv. + ἀρθύνω, count), innumerable.

ἀνάρτω, -ος (a-priv. + ἀρτωρ), without breakfast, breakfast-
less.

ἀναρτάζω (ἀρταζω), snatch up, seize, carry off.

ἀναρχία, -ας, έ (a-priv. + ἀρχω), lack of government, anarchy.

ἀνασκαρνάξ (σκαρνάξ), pack up, re-
move.

ἀνασύνδεσθαι, see ἀνατίθημα.

ἀναστασις (στασις, στασίων, fence with stakes; of. στασίων), set up on a stake, impale.

ἀναστάλλω (στάλλω), send back; hence repulse.

ἀναστήσαμαι, ἀναστήσαμαι, see ἀναστήμα.

ἀναστρέψω (στρέψω), turn back or about, face about, retreat; mid., conduct oneself, behave, II, 5, 14; pass., face about, rally, I, 10, 12.

ἀναστρέφθαι, ἀνάστρεφα, see ἀνάτρω.

ἀναπάττοντας (ταττάω), stir up; perf. pass. partic. ἀναπάττοντας, in disorder, I, 7, 20.

ἀναστίνω (teiw) stretch up, hold up, esp. of the hands in voting;
Anabasis

acterós ámoteraú troς, an eagle with wings outspread, I, 10, 12.
ánýstalló (t política, make to rise), intr., rise, of the sun.
ánýsthirú (tôthum), put upon, pack upon, II, 2, 4; set up, dedicate, V, 3, 5 and 6.
ánýstréfor (tôthum), fatten up.
ánýstrīm (tôthum), flee up.
ánýstr̄m (tôthum), come to one’s senses, recover one’s senses.
ánýskale, only in pres. (Homerich tâsk, withdraw), withdraw, retreat.
ánýskale (tôphl), withdraw, retire, retreat; ánýskalei Í tê sêa, give ground step by step, V, 2, 32.
ánýskale (tôphl), make to withdraw or retire.
ánýrâ, see árph.
ánýryagâla, -as, t (árbh + árâth), bravery, valor.
ánýrâstophán, -ou, tô (árph + tôth?), slave, esp. captive taken in war.
ánýrâstos, -a, -ou (árph), manly, courageous.
ánýrâsuita, -ros, t (árph), manliness, valor, courage.
ánýrâtorin (árph), play the man, act bravely.
ánýsphain, see árâthom.
ánýsphô (têphô), trans., wake up, awaken; pass., be aroused, wake up.
ánýtw, see árâphô.
ánýtw, see árâthm.
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Vocabulary

being, pl. men, people; with words denoting nationality, like ἀρηπ, VI, 4, 23; often contemptuous, III, 1, 27.

ἀνάω, ἀνδοῦ, etc. (ἀνα, grief), grief, trouble, harass; mid., be distressed, I, 2, 11; be hurt, IV, 8, 26.

ἀνῆμι (ἠμι), send back; hence, let go, VII, 6, 30.

ἀνάμω (ἀμω, draw; cf. ἀμέ), draw up.

ἀνοιγμα (ανιμα), cause to stand, rouse up, I, 6, 3; mid., with perf. and 2 aor. ult., stand up, get up, rise.

ἀνοβος, -ω (ἀν- priv. + ὁβος), impassable.

ἀνοβος, -ω, ἡ (ἀν- + ὁβος), way up, upward march; cf. ἀνάβαςας.

ἀνότος, -ω (ἀν- priv. + ὁτος), senseless, foolish.

ἀνώθης, ἀνώθε, with double augment throughout, impt. ἀνώτηθ (ἀνω or ἀνωμομ, open), open, throw open.

ἀνωμα, -ας, ἡ (ἀν- priv. + ὁμος), lawlessness.

ἀνωματας, adv. (ἀν- priv. + ὁμος), differently.

ἀνωμας, -ω (ἀν- priv. + ὁμος), lawless. ἀντ', see ἀντι.

ἀνταγωνιζομαι (ἀνταγωνιζω), buy in exchange.

ἀντακονομαι (ἀντακονω), hear in turn, hear in reply.

Ἀντανδρος, -ου, ἡ, Antandrus, a city in the Troad.

ἀνταποκλημα (ανταποκλήμα), fill in return or in requital.

ἀντεμπωλομαι (ἀντεμπώλωμα), take care in turn, take counter measures.

ἀνταναικεω (ἀνακω), do good in return.

ἀντι, by elision ἀντ' or ἀνθ', prep. with gen., over against, opposite, against; hence, instead of, I, 1, 4; in return for, I, 3, 4; ἀνθ' ἐν ἐπικροις, standing behind which, IV, 7, 6.

ἀντιδίδωμι (ἀντιδωμι), give in return or in place of.

ἀντικαθιστημι (αντικαθιστημι), appoint instead or in place of.

ἀντιλγην (ἀντιλγω), say against or in opposition (σω or infinit.); speak against, object, abs.

ἀντιος, -α, -ον (ἀντι), opposite, against, facing; ἄντιοι άρισ, go to meet, go against, I, 8, 17; οδί ἄντιοι, the enemy, III, 1, 42; ἐν τοῖ ἀντιοι, from the opposite side, from the side of the enemy, I, 6, 23; λόγοι ἄντιω ἤ οἱ ἥκονοι, words the very opposite of those I heard (a rare use), VI, 5, 34.

ἀντιπαραδεχομαι (ἀντιπαραδεχω), run along opposite.

ἀντιπαρασκευασμαι (ἀντιπαρασκευαζω), make counter preparations.

ἀντιπαραττομαι (ἀντιπαραττω), array oneself against.

ἀντιπρωμι (ἐμι), march along opposite or on the other side.

ἀντιπέχω (ἀντιχω), suffer in return.

ἀντιπέραν or ἀντιπέρας, adv. (ἀντι-τέραν), over against, opposite, with gen. and preceded by καρδ. ἀντιπέρας (ἐπέρας), do in return, retaliate; mid., contend with someone (dat.) for something (gen.), II, 1, 11; vie with one another in (gen.), IV, 7, 12.

ἀντιπρος, -ω (ἀντι-πρως; cf. πρω-δω), over against, opposite, a poetic word, IV, 2, 18.

ἀντιστασιος (αντιστασια), contend against, vie with.
Anabasis

ἀναστασίατη, -στί, ὃ (ἀντὶ στάσιος, faction), an opponent, rival.
ἀναστατώ (στατώ, be in a row, στατώ, row), stand in rows over against.
ἀναστάτως (τάτω), draw up or array against.
ἀνανάμα (ναμά), honor in return.
ἀνανοθέω (νοθεώ), shoot in return, shoot back.
ἀναπλάσσω (πλάσσω), be on one's guard in turn, take counter precautions.
ἀντρον, ὁ (hence Lat. antrum), cave.
ἀντράσις, -σι (ἄντρον + -εις), cave-like; τέρα ἄντρας, a rocky cavern.
ἀναγής, -ή, -ήν (verbal of ἀναγείνω), that may be accomplished; possible; οὐκ ἑστὶ ἀναγήν, as silently as possible, I, 8, 11.
ἀνέω, ἀνέω, etc. (pres. regularly ἀνέω), accomplish.
ἀνέω, adv. (ἀνέω), comp. ἀνετέω, sup. ἀνετάτω, up, upwards, above, inland, with gen., IV, 3, 3; ἢ ἄνεω, the heights, IV, 3, 25; ἢ ἄνεω δῆσο, the journey inland, III, 1, 8.
ἀνέγγυς, -α, τό (ἄνεω-γή), upper floor, loft, a dubious word, V, 4, 29.
ἀνέων, adv. (ἀνέω), from above, from the interior.
ἀξία, ἀξία, ἡ (ἀξίω), worth, value, price, deserts.
ἀξίων, -α, ἡ (Lat. ascia, Eng. axe), axe.
ἀξίος, ἀξίος, ὁ (ἀξίω), weighing as much as, worth, worthy of (gen.); ἄξιον ἄξιον, be worth while, be fitting; τολλός (τόλσος, τέλος-τον) ἄξιος, of great (more, the most) value; so παρόν ἄξιος, VII, 3, 13.
ἀξιοστάτηγος, -ός (ἀξίω + στατός), worthy to be general.
ἀξίω, ἄξιω, etc. (ἄξιω), deem fit or proper, ask, claim.
ἀξιωμα, -ατον, τό (ἄξιω), worth, authority.
ἀξίως, adv. (ἄξιω), worthily, deservedly, I, 9, 15.
ἀξιόν, ἀξίον, ὁ (ἄξιον), axile.
ἀξιόν, ᾠδά, ὁ, ἰδία (ἄξιον), a worthy, a valuable word.
ἀγαγγάλεω (ἄγγαλεω), bring back word, announce, report.
ἀγαγγασίω, ἄγγασίω, ἀγαπήσω (ἀγαγασίω), renounce, give up, grow weary.
ἀγάμω (ἄγαμω), lead or carry back or off; march back.
ἀγαγασίω, ἀγάσι, ἦ (ἄγαμω), removal, departure.
ἀγαθή, ἡ (ἄγαθος), without experience in, free from (gen.);
ἀγαθήσω, ὁ (ἄγαθος), uneducated, ignorant.
ἀγαπάω (ἄγαπα), raise from; intr. of ships, set sail, depart.
ἀγαπάω (ἄγαφω), claim as one's right or due, demand; with two acc., II, 5, 38.
ἀγαλλάττω (ἄγαλλαττω, ἀγάλλακτα, ἀγάλλακτος, -αλλάχα, ἀγαλλάμα, -αγάλλαχθην or ἀγάλλαγην), change from, set free, remove; intr., depart, be freed from, be well rid of, I, 10, 8.
ἀγάλλω, ἦ, ἦν, tender, delicate, soft.
ἀγαμαθομαι, in aor. pass. ἀκαμαθη (ἀκαμαθη, change), exchange words, answer, reply, II, 5, 15 n.
ἀγαντίω, ἀγαντίωμαι, ἀγαντίωσα, ἀγαντίονα, meet or, in a hostile sense, encounter.
ἀγαφα, adv., once.
ἀγάροςκον, -ον (ἄγαρος, unprepared).
Vocabulary

ἀπειρόω, ἀπείροω (ἀπε-), all together, the whole of, entire; with art. gen. in pred. posit.
ἀπευθυμία (cf. ἀπευθυμόν), return on the same day.
ἀπειρούμενα, see ἀπογράφωκε.
ἀπεφθάνομεν, see ἀποθέλωκε.
ἀπεφαινόμενα, etc., see ἀποθέλωκε.
ἀπεθάνει, see ἀποθέλωκε.
ἀπεθάνατον, see ἀποθέλωκε.
ἀπεθάνομαι, -αμοι, etc. (ἀπε-priv. + πέθαμαι), dissoy.
ἀπειθέω, ἀπειθήσθω, etc. (ἀπε-), threaten.
ἀπειθήσθω, ὁ, ἡ, threat.
ἀπεμαί (ἐμι), go away, go back, retreat (the pres. often with fut. force; cf. ἐμι).
ἀπεμεί (ἐμι), be away, or absent.
ἀπεμείνει, renounce, VII, 1, 41; forbid, with dat. and infinit., VII, 2, 12.
ἀπεμβολάτωμα, see ἀπεμβολάτωμα.
ἀπέφωνος, -ος (ἀπε-priv. + φωνα), unskilled, unacquainted with, abs. or with gen.
ἀπεκαίνω, see ἀπεκαίνομαι.
ἀπεκάλεσα, see ἀπεκαλεῖ.
ἀπελαύνω (ἄλαυν), drive away or out, expel; intr. march or ride away.
ἀπελάυνω, ἀπελάυνοι, etc., see ἀπελαυκέαι.
ἀπερ, see ἀπερ.
ἀπερέω (ἐρέω), ward off.
ἀπερχόμεαι (ἐρχόμαι), come (or go) back or away, depart, return, retreat; go forth, IV, 7, 8.
ἀπεργήσομαι, ἀπεργήσομαι, ἀπεργήσω, ἀπεργήσωμαι (ἀπε- + ἐρχομ, hatred), incur one’s enmity or hatred.
ἀπεκαίνομαι (ἐκαίνομαι), keep off or from; mtd., hold oneself aloof from, abstain from, II, 6, 10, etc.; act. intr., be away from, distant from, I, 3, 20.
ἀπεκαίνομαι, see ἀπεκαίνομαι.
ἀπέκαθισα, ἀπεκαθίζω (ἀπε-), seat, set down, settle.
ἀπόλυμα, ἀπολυμάννοι, see ἀπολαύω.
ἀπόβαλον, ἀπόβαλαν, see ἀποβάλλω.
ἀποβλέψω, see ἀποβλέψω.
ἀποβλήτη, see ἀποβλήτη.
ἀποβίβασθα, ἀποβιβάσθαι, see ἀποβιβάζω.
ἀποβολή, ἀποβολή, etc. (ἀπο- + βολή), dissoy.
ἀποβολήτω, ἀποβολήτω, etc. (ἀπο-), dissoy, disobey (dat.).
ἀποβιβάσθε, -ατ, ἢ (ἀποβιβάσθε), disobey, suspicion, II, 5, 4; faithlessness, treachery, II, 5, 21; III, 2, 8.
ἀποβλέψω, -ος (ἀπο-priv. + βλέψω), not to be trusted, faithless.
ἀποβλέψομαι (verbal of ἀποβλέψω), one must go or depart.
ἀποκαθίσταται, -ο, boundless, immeasurable.
ἀπολογείς, -ος (ἀπο-logi- in + λογείς, cf. πιστηλογείς), simple, frank; ὁ ἀπολογείς, frankness, candor, II, 6, 22.
ἀπε, by elision αὔ' or αὔ', prep. with gen. (Lat. a, ab, Eng. off), (1) of place, from, away from; often with pregnant construction, τὰ ἀπὸ τῶν ὀλίγων ἥλια, II, 2, 16 n.; (2) of time, from, since, after, ἀπὸ τοῦτον, from this time on, II, 6, 5; ἀπ' ἀυτός, since, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τοῦτων τὸν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τοῦ ἄτομου, at their own bidding, I, 2, 17; ἀπὸ τοῦ ἄτομος ἄνθρωπος, at the same signal, II, 5, 32.

So the phrase ἀπὸ (ἀὔ') ἰττου means on horseback, but denotes that the rider’s attention is directed away from the horse; contrast ἀὔ' ἰττου. In composition ἀπο- denotes from, away, back, in return, or it may have a neg. force (see ἀποδέομαι, ἀποδοκείω).
ἀποβάλω (βάλω), step off, esp. disembarck; of events, turn out, come true, VII, 8, 22.
ἀποβάλλω (βάλλω), cast away, lose.
ἀποβάλλω (βασά, βιβασός or βιβασά, μικα to go, causative of βαλω), trans., disembarck.
ἀποβλέπω (βλέπω), look away (from other things) to, 1, 8, 14; look (for support), to, VII, 2, 33.
ἀπογιγνώσκω (γιγνώσκω), decide against, give up the intention of, I, 7, 19.
ἀποδαπάνα, see ἀποδέρω.
ἀποδιδράσκω, see ἀποδιδράσκω.
ἀποδίκυκα (δικυκα), point out, direct, with infin., appoint; mid., declare (with or without γνώμη) full by δι; or by infin.; pass., be declared, pointed out.
ἀποδέρω (δέρω, δερω, δερέω, δεδαρμαι, δεδαρη, δηλω, δηλα, δηλατ, δηλατα, δηλαται, δηλατο, δηλατον, δηλατυ, δηλατω, δηλατων, δηλατωντο, δηλατωντον, δηλατωσμαι, δηλατωσμαιν, δηλατωσμαινε, δηλατωσμαινεν, δηλατωσμαινενε, δηλατωσμαινενεν, δηλατωσμαινενενε, δηλατωσμαινενενε, δηλατωσμαινενενε, δηλατωσμαινενενεν, δηλατωσμαινενενεν, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενενε, δηλατωσμαινενενε, δηλατωσμαινενε, δηλατωσμαινε, δηλατωσμαι, δηλατωσμαιν, δηλατωσμαινε, δηλατωσμαινεν, δηλατωσμαινενε, δηλατωσμαινενεν, δηλατωσμαινενενε, δηλατωσμαινενενε, δηλατωσμαινενε
ἀποδέχομαι (δέχομαι), receive from, accept.
ἀποδημάω, -δομε, etc. (δήμος), be or go away from home.
ἀποδιδράσκω (-διδράσκω, -δράσομαι, -δρας, -δρασα, -δραση, -δραξη, -δραγη, -δραμη, -δραμα, -δραματ, -δραματα, -δραμαται, -δραματαιν, -δραματαινε, -δραματαινεν, -δραματαινενε, -δραματαινενε, -δραματαινενε, -δραματαινενε, -δραματαινενε, -δραματαινε
ἀποδείξω (δείξω), give back, render, esp. what is due, restore, return, pay; fulfill a promise, I, 7, 5; mid., sell, VII, 2, 3.
ἀποδοκι, imper. (δοκι), it seems best not to, II, 3, 9.
ἀποδοθαναι, see ἀποδιδομαι.
ἀποδρασία, ἀποδράσα, see ἀποδιδράσκω.
ἀποδραμομαι, see ἀποδρέχω.
ἀποδέω (δέω, strip off, spoil (a fallen foe); mid., with 2 aor. act., strip oneself.
ἀποδέω, see ἀποδιδομαι. ἀποθανέω (θανέω), die, be killed, be put to death. ἀποθανόμενοι, the dead.
ἀποθέω (θέω), sacrifice or offer (in payment of a vow).
ἀποκελτικα, -κελ (ἀπό-κελτω), colony IV, 8, 22.
ἀποκελτος, -ος (ἀπό-κελτος), away from home, of ἀποκελτον, colonists; τόις ἀποκελτοι, colony.
ἀποκαλω or ἀποκαλω (καλω), burn off, also of cold, IV, 5, 3, hence, freeze off, VII, 4, 3.
ἀποκάλεω (καλέω), call aside.
ἀποκάμω (κάμω), grow weary, flag.
ἀπόκοιμαι (κοιμα), be laid or stored away.
ἀποκλεω (κλεω), shut off, cut off, exclude from, VI, 6, 13; shut, bolt, VII, 6, 24.
ἀποκλινω (κλινω, κλινω, etc.; cf. κλινα, ladder, Lat. inclino, bend, Eng. lean), intr. turn aside, II, 2, 16.
ἀποκάτωττω (κάτωττω), cut or strike off, beat off, dislodge an enemy.
ἀποκρίνωμαι (κρίνω), answer, reply.
ἀποκρότω (κρότω), hide from, acc., I, 9, 19; conceal, IV, 4, 11.
ἀποκτείνω (κτείνω); the pass. is supplied by ἀποθείκω, kill, slay, put to death.
ἀποκτίννυμα, a parallel form to ἀποκτείνω, only used in pres. and impf., VI, 3, 5; 5, 28.
ἀποκλω (κλω, hinder from, prevent, with μη and infin.
ἀπολαμβάνω (λαμβάνω), take back, take from, receive, recover; pass. as a military phrase, be cut off.
ἀπολέθω (λέθω), leave behind, desert, abandon; leave a space, VI, 5, 11; mid. and pass., be left behind, fall behind.
Vocabulary

ἀπολεκτός, -ος (ἄπολεκτός), selected, choice.

ἀποληψθεῖτε, ἀπολήφθητε, see ἀπολαμβάνει.

ἀπολλυμι (ἀπολλυμί, ὁλυμ, ὀλεσα, -ολελυμα, ὀλυμνυ, ὀλυμνα), destroy, kill, lose; mid. and 2 pl. and plplt. act., be destroyed, perish, die, as a virtual pass., often foll. by ὄντω with the gen. of the agent.

Ἀπόλλων, -ών, acc. ὀπίς or ὀς, Apollo, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).

Ἀπόλλωνία, -ας, ἡ, Apollonia, a town in Mysia.

Ἀπόλλωνιδῆς, -ος, ὁ, Apolloniades, a Lydian pretending to be a Boeotian, III, 1, 26.

ἀπολογόμαι, ἀπολογήσομαι, etc. (ἄπολογος, ἀπολογία), say in defense.

ἀπολέω (ἀλώ), loose from, acquit.

ἀπολελέκατε, see ἀπολλυμι.

ἀπομάχομαι (ἀπομάχομαι), fight off, fight against, resist.

ἀπομαξομαι, -ος (ἀπομαξομαι), not fighting, disabled; or ἀπομαξομαι, the non-combatants.

ἀπονοστεῖν (νοστεῖν, go home, from νοστεῖν, return), return home.

ἀπονίκητω (νίκητω), send off, send back; esp. send what is due, remit, I, 1, 8; mid., dismiss, I, 1, 5.

ἀποτήγνυμι (πήγνυμι), freeze, curdle. ἀποτήδω (πηδώ, πηδήσω, leap), leap down.

ἀποτέλεω (τέλω), sail off or back, sail home.

ἀπόπλους, -ος, ὁ (πλούς), voyage back or home.

ἀποτορίσσομαι (πορίσομαι), go away, depart.

ἀπορία, -ης (ἀπορία), be without resource, be in doubt, at a loss, act. and mid.; be in want of, with gen., I, 7, 3.

ἀπορος, -ος (ἄπορος), lack of resource, difficulty, perplexity; lack, want, with gen., II, 5, 9.

ἀπόρος, -ος (ἄπορος), without means or resource, at a loss, perplexed; of roads, etc., impassable; of actions, difficult; τὸ ἀπόρον, difficulty, obstacle, III, 2, 22; ἀπορώ ἔτη, it is impracticable, III, 3, 4.

ἀπόρρητος, -ος (ἄπορρητος, -ος), not to be told, secret; ἡ ἀπόρρητος πονόματος, putting him under pledge of secrecy, VII, 6, 43.

ἀπορρέω, -ών, ὁ, ἡ (cf. ἀργυρό, break, Lat. frangere, Eng. break), broken off, abrupt, sheer.

ἀποσκόμμαται, with 2 perf. act. ἀπόσκομμα (σκομματικός, make to rot, cf. Eng. antiseptic), rot off, lose by mortification.

ἀποσκάττος (σκάττω, σκάψω, etc., dig), dig off; ἀποσκάττατι τι, is digging some trench to cut us off, II, 4, 4.

ἀποσκέδασμαι (σκέδασμαι), scatter abroad; mid. and pass., be dispersed, straggle.

ἀποσκηπτῶ (σκηπτώ), encamp at a distance from, III, 4, 36.

ἀποστέλλω (στέλλω), draw off or away from, withdraw; pass., be separated from.

ἀποσταρφῶ (σταρφῶ, fence off, from, σταφέω), stake off, shut off by a palisade.

ἀποστόλω (στόλω), send back.

ἀποστερῶ (στερῶ), rob, defraud, abs. or with 2 accs.

ἀποστίνα, see ἀφιστίνα.
against, vote in the negative, I, 4, 15.

αποστρέψω, -ν (d-priv. + πρέπο). unwilling.

αποστρέφωσις, -ος (d-priv. + προσδοκία), unexpected; ἐν ἀποστρέφουν, unexpectedly, IV, 1, 10.

ἀποστρεφόμεθα, adv. (d-priv. + ἀποστρεφόμαι, make excuses), without making excuses, without hesitation, II, 6, 10.

ἀπτεῖν, ἀπτεύω, etc. (Lat. aptus, fit) fasten; mid., lay hold of, touch (with gen.).

ἀπόταλενο, see ἀπόταλλω.

ἀπα, post-positive inferential part., therefore, accordingly, then, so.

ἀπα, interrog. part., ἀπα νό (Lat. nonne), III, 1, 18; ἀπα μή (Lat. num), VII, 6, 5.

Ἀραβία, -ας, ἡ, Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the Anabasis, I, 5, 1, the name is applied to the district east of the Euphrates.

Ἀράχης, -ος, ὁ, the Araxes, a name given by Xen. to a tributary of the Euphrates, the modern Khabur.

ἀράω, see ἀπα.

Ἀρβάκας, -ος, ὁ, Arbacas, satrap of Media.

Ἀρβάκης, -ος, ὁ, Arbaces, one of the four generals of Artaxerxes' army.

Ἁργείος, -ας, -ος (Ἀργος, τό, Άργο-) Argive; masc. as subst., an Argive, a native of Argos, the capital of Argolis.

ἁργεῖος, -ος (d-priv. + ἀργος), lazy, idle.

ἀργύριος, -ος, τό (dim. of ἄργυρος, silver, Lat. argentum), piece of silver, silver coin, money.

ἀργυρότονος, -όνος, ὁ, ἡ (ἀργυρός, σιλβή + τός), silver-footed.
Vocabulary

Ἀργος, -ός, -ώς (Ἀργος, silver), of silver, silver.
'Αργά, -ος, τα, the Argo, the ship of the Argonauts.
Ἀρθρος, adv. (ἀρθρο), lit. raised up, then wholly, quite.
Ἀρετή, -ῆς, ἥ (cf. ἀρετός), fitness, excellence, esp. in war, valor, II, 1, 12; magnanimity, I, 4, 9; faithfulness, service, I, 4, 8.
Ἀργυρός, ἀργῦς, help, succor.
'Αρησίας, -ός, τα, Arexion, of Parthia, a soothsayer in the Greek army.
'Αριστε, -ος, τα, Aristeus, commander of the barbarian force under Cyrus. See the Introd., § 32.
Ἀρτος, -ος, τα, number, numbering, enumeration; extent, τῆς ἄδελπος, II, 2, 6.
'Αρισταρχος, -ός, τα, Aristarchus, a Spartan, successor to Cleander as harmost of Byzantium.
Ἀριστεράς, ἄριστης, etc. (ἄριστος) take breakfast.
'Αριστεράς, -ός, τα, Aristeas, of Chios, commander of a company of light-armed troops in the Greek army.
Ἀριστήρας, -ός, -ά, left; ἄριστηρ (sc. χειρ) or ἄριστηρας (sc. χειράς), on the left.
'Αριστοπαλλω, -ος, τα, Aristippus, a Thessalian noble who raised an army for Cyrus.
Ἀριστος, -ος, τά, breakfast or lunch; see the note on I, 10, 17.
Ἀριστοκροίμας (ἄριστος-κροίμα), get or prepare breakfast.
Ἄριστος, -ος, -ώς ( yal, suit, fit), sup. of ἄδελπος, best, bravest, noblest, most honorable; ἄριστα, as adv., in the best way, best.
'Αριστος, -ος, τα, Ariston, an Athenian in the Greek army.
'Αριστονήμος, -ος, τα, Aristonymus, a captain in the Greek army, distinguished for his bravery.
'Αρκαδικός, -ός, -ώς (Ἀρκάδης), of Arcadia, Arcadian; τὸ Ἀρκάδιον, the Arcadian force, IV, 8, 18.
Ἀρκάς, -άς, -άτω ἄρκας, an Arcadian, native of Arcadia, the central state of Peloponnesus. As to the Arcadians in Cyrus' army, see VI, 2, 10.
Ἀρκις, ἀρκέω, ἀρκεύα (Lat. arcœo, cf. ἀρτηγος, ἅλκη), be enough, suffice; ἀρκόν, as adj., enough, V, 6, 1.
Ἀρκτος, -ος, -ή, -ου (akin to Lat. ursus), bear (the fem. used for both sexes); the constellation Ursæ Major, the Bear, the North.
Ἀρμα, -ατός, το, chariot, war chariot.
Ἀρματία, -ής, ἡ (Ἀρμας ἄρματα), covered carriage.
'Αρμανία, -ας, τα, Armenia, the high table-land of western Asia, southeast of the Euxine.
'Αρμενις, -ος, -ος (Ἄρμενια), belonging to Armenia, Armenian.
'Αρμενία, -ης, ἡ, Harmêne, a town on the Euxine near Sinôpe.
Ἀρμοτής, -ος, τα (Ἀρμότω, ζει, join), one who sets in order; esp. administrator, harmost, a title given to officers sent out by Sparta to govern subject states.
Ἀρμος, -ος, -ων (ἀρμής, of a lamb, no nom.), of a lamb, lamb's, with κρέα, IV, 5, 31.
Ἀρπαγή, -ῆς, ἡ (ἄρπαγα), plundering, plunder, pillage; καθ' ἀρπαγή, after booty, III, 5, 2.
Ἀρπάζω, ἀρπάζω, etc. (cf. Lat. rapio), snatch, seize, carry off, plunder, rob.
'Δρασασος, -ου, ὁ, the Harpasus, a river bounding the land of the Chalybes and the Scythini.

'Αρταγέρση, -ου, ὁ, Artageres, a Persian noble in command of the king’s mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.

'Αρτακάμας, -α, ὁ, Artacamas, satrap of Phrygia.

'Αρτάχρης, the name of several kings of Persia; in the Anabasis Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B.C. to 362 B.C.

'Αρτάδος, -ου, ὁ, Artatos, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.

'Αρτατάνης, -ου, ὁ, Artapatês, a Persian noble, in the confidence of Cyrus, and slain over his dead body.

'Αρτάνω, ἀρτάνω, etc. (cf. ἀπω!), fasten, suspend.

'Αρταμις, -ας, ἡ, Artemis, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.

'Αρτα, adv. just now, just.

'Αρτιμας, -α, ὁ, Artimas, satrap of Lydia.

'Αρτοκόπος, -ου, ὁ (ἀρτος + γαβε, cook, cf. Lat. coquus), baker.

'Αρτος, -ου, ὁ, a loaf of bread (wheaten or barley).

'Αρτύχας, -α, ὁ, Artuchas, a general in the Persian army.

'Αρύστας, -α (or -ου?), Arystas, an Arcadian.

'Αρχαγόρας, -α, or -ου, ὁ, Archagoras, an exile from Argos, a captain in the Greek army.

Δραςας, -α, -ου (ἀρχαιω), old, ancient; Κύρος τον ἀρχαῖων, Cyrus the Elder, I, 9, 1; τό ἀρχαῖον, as adv., formerly, I, 1, 6.

Δραςας, -η, ἡ (ἀρχαιω), beginning; Δραςας, as adv., in the first place; with neg., at all, VII, 7, 23; the first place, hence, sovereignty, II, 1, 11; II, 3, 23, etc.; empire, I, 5, 9; province, I, 1, 2.

Δραςας, -ου, ὁ (ἀρχαιωμαι), leader, commander, rare in prose, III, 1, 26.

Δραςας, -η, ἡ (ἀρχαιο), fit to command.

Δραςας, -ου, ἡ, ἡ, ἡ, ἡ, ἡ, ἡ, ἡ, ἡ, begin, begin, with gen. or with infin.; lead, command, rule, rule over, abs., or with gen.; mid., begin, abs., or with gen.; start from; pass., be begun, be governed, obey; τό ἀρχαιων, government, sovereignty; ὁ ἀρχαιων, see the word; οἱ ἀρχαιων, subjects, soldiers.

Δραςαω, -ους, ὁ (properly partic. of ἀρχαιω), ruler, commander.

Δραμα, -ας, τό, (Eng. aroma), in pl. spices, fragrant herbs.

Δραμα, -ας, ἡ (see the following word), impurity.

Δραφεις, -ης (ἀ-priv. + σίμων, worship), impious, sacrilegious.

Δραφεις, -ης, -ος, etc. (ἀ-της), be weak, be sick; οἱ δραφειωτας, the sick, IV, 5, 19.

Δραφεις, -ης, -ες (ἀ-priv. + οίως strength), without strength, weak.

'Αρσια, -ας, ἡ, Asia.

'Ασιδατης, -ου, ὁ, Asidates, a wealthy Persian, captured by Xenophon.
'Δοσιάς, -ov, ὁ (Ἀσίνη, Ασίνη), an
Asinaean, a man of Asine, a
town of Laconia.

Δουλός, adv. (σνωμα), harmless;
in sup. Δουλότατα, III, 3, 3.

Δεντρο, -ov (ἀ-priv.+στοι), without
food.

Δεσολο, Δοσόλο (cf. Eng. ascetic),
practise, cultivate.

Δεσον, -où, ὁ, skin, leathern bag,
wine-skin.

Δεμανος, -oν (cf. ὁμας), glad, used
where in Eng. an adv. is required,
gladly, with pleasure.

Δεκαδομα, δεκάδωμα, greet, salute,
welcome, take leave of.

'Δομίνως, -ον, ὁ (Δομίνως, Aspendus),
an Aspendian, inhabitant of Aspendus, a city in Pamphylia.

Δόσ, -ίσι, ὃ, shield, esp. the large
oval shield of the Greek hoplite;
by metonymy = ὕπερθε; παρ' ἄν-
δρα, to the left, IV, 3, 26.

'Ασυρία, -as, ἡ, Assyria, in the
Anabasis the region about the
Tigris, a province of the Persian
empire. The word also designates
the Assyrian empire, which
flourished in the seventh cen-
tury B.C.

'Αστερεος, -a, -ov (Ἀστερεια), As- 
syrian.

Δοκαφε, -ιδο, ὁ, pl. in collective
sense, dried grapes, raisins.

Δοκάτω, acr. ὁταφα, flash.

Δοκάλλα, -as, ἡ (ἀ-priv.+-σφαλλω),
security, safety.

Δοκαλώταται, see Δοκαλώ.

Δοκαλετερος, see Δοκαλής.

Δοκαλής, -ou (ἀ-priv.+σφαλλω), not
to be tripped up, sure, secure, 
safe; comp. Δοκαλετερος; sup.,
Δοκαλώτατος; in (το) Δοκαλή, in
a safe place, IV, 7, 8; so in comp.,
III, 2, 36; in sup., I, 8, 22.

Δοκαλώ, -ov, ἡ (Eng. asphalt), as-
phalt, bitumen.

Δοκαλής, adv. (Δοκαλής), firmly, se-
curely, safely; sup. Δοκαλώτατα.

Δοκοιλε,-as, ἡ (ἀ-priv.+σφαλή), lack
of leisure, occupation, engage-
ment.

Δοκτρίνος (ἀ-priv.+τάτω), be disor-
derly.

Δουλες, -η, -ov (ἀ-priv.+τάτω), in
disorder.

Δοκλε, -as (ἀ-priv.+τάτω), dis-
order, lack of discipline, insub-
ordination.

Δαπ, conj., but, yet, however, al-
ways standing first in its sen-
tence.

Δασσαλία, -as, ἡ, wantonness, folly,
a poetic word, IV, 4, 14.

Δαφνος, -ov (θάντω), unburied.

Δαο, adv. (acc. neut. pl. of δοκε),
as, inasmuch as, because, with
causal partic., IV, 2, 13 n.

Δαιλε, -as, ἡ (ἀ-priv.+τδος), ex-
emption from a tax or duty.

Δαιμος, δαμα, etc. (Δαμως), dis-
honor, disgrace.

Δαμως, -ov (ἀ-priv.+τμω), in dis-
honor, without honor.

Δαμηλος (Δαμης, vapor), steam.

Δαμηλης, -η (ἀ-priv.+τμης), un-
trodden.

'Αττικος, -η, -ος, of or belonging to
Attica, Attic, Athenian.

As, post-positive adv. (cf. add and
Lat., autem), to be variously
rendered, again, moreover, on
the contrary, on his part.

Αδαλω, αδαλω, πηλα, αδαλην (ἀλω,
dry), dry; mid., intrans., dry up,
wither.

Αδαλερεος, -ov (αδαλε+-αλεω), self-
appointed.

Αδιμηρος, adv. (α-τις+-μηρα), on
the same day.
ἄδης, adv. (ἀς), again, in turn, afterwards.

ἀδήλω, ἀδήλῳ (ἀδήλι), play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.

ἀδήλως, ἀδήλῳ (ἀδήλι), in the open air, pass the night.

ἀδῆς, -0, ὁ, flute, pipe.

ἀδῆν, -0ς, ὁ, channel, canal.

ἀδηρ, adv., tomorrow; ἡ αδηρ (σκ. ἡμέρα), the morrow.


ἀδήτως, adv. (ἀδήτω), at the very moment, immediately, followed by strengthening μᾶλ, III, 5, 11; VII, 6, 17.

ἀδήτως, adv. (ἀδήτω), from the very spot, hence, thence.

ἀδήτως, adv. (ἀδήτω), right here or there, on the very spot; cf. αἰσθής.

ἀδερκάστος, -ος (ἀδήρι + καλήω), self-bidden, of one's own accord.

ἀδερκάστως, -0ς, ὁ, ἡ (ἀδήρι + καρτεύω), one's own master, with full powers.

ἀδερματος (ἀδήρι + μακ, think), of one's own accord, unbidden; ἄδερ (or ἐκ) τοῦ αἰσθήτου, as adv., unbidden, voluntarily.

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ἄδερματος, ἀθέτω, etc. (ἀθέματος), desert; το ἄδερματος, the deserters.

ἄδερμολος, -ος, ὁ (ἀθέρμασθωμ; cf. βλέκω), a deserter.

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ἄδερμος, adv. (ἀθέρμα), to the very place, thither.

ἄδερμος, adv. (ἀθέρμα), in the very place, there, here; ἄδερμος τοι, somewhere here, hereabouts.
 Vocabulary

αὐτοί, see ἑαυτοί.

αὕτως, adv. (αὐτῶς), only in the phrase ἐν ᾧ αὕτως, in the very manner, just so, V, 6, 9; cf. ἄσπρος.

ἀγκύρυ, -ος, ὄς, neck, isthmus.

ἄφτη, see ἀφτοσ.

ἀπαθέω (ἀπέθέω), take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.

ἀπαθής, -ής (ἀπάθω), invisible, out of sight, hidden, unknown.

ἀπάθεω, ἀφάθος, ἄφάνωσα, etc. (ἀ-priv.+ἀπάθω), hide, blot out, annihilate.

ἀπαθής, adv. (ἀφαθής, lavish, unsparing), without sparing, mercilessly, VII, 4, 6; sup. I, 9, 13.

ἀπαγορεύω, see ἀπαγορεύω.

ἀπεδρέω, see ἠπέδρω.

ἀπερρήτη, see ἀπερρήτη.

ἀπηγόγοις (ἀπηγόγοις), set forth, tell, ἀπηγόντος, see ἀπηγόντος.

ἀπηθίκα, -ος, ἦς (ἀπεθέοις), plenty, abundance; ἀπηθώλος, in abundance, VII, 1, 33.

ἀπερηθός, -ος (cf. φθορέω), ungrudging, liberal; of things, plenteous, abundant; ἀπερηθός, in abundance, III, 2, 25; stronger, ἀπετέρων ἀπερηθός, IV, 5, 29; cf. V, 1, 10.

ἀπεστάλαμα, (ἤμα), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.

ἀπεπεσαν, -έσαν, -ικόνι, -γμα (ἰκτέαν), come, arrive at, reach.

ἀπέπεσα (ἐπεσα, ἐπεςως, etc.), ride, ride back or away.

ἀπετρήμα (ἐπτρῆμα), cause to stand away from, lead to revolt, VI, 6, 34; oftener (in mid., with 2 aor. and 2 perf. systems act.), revolt, withdraw, go over to.

ἀφδος, -ου, ἦς (ἀφδος-ἀδός), a going away or back, retreat, way of escape.

ἀφροσύνη, -ην, ἦς (ἀ-priv.+φρυς), folly.

ἀφρων, -ου (ἀ-priv.+φρυς), without sense, foolish, out of one's head, IV, 8, 20.

ἀφιλακτός (ἀ-priv.+φιλάττω), be off one's guard.

ἀφιλακτος, -ου (ἀ-priv.+φιλάττω), unguarded.

ἀφιλακτος, adv. (ἀφιλακτος), unguardedly.

'Αχαιός, ἦς, ὁ, a native of Achaea, a country on the northern coast of Peloponnesus, an Achaeans.

ἀχαριστος, -ου (ἀ-priv.+χαρίσωμαι), graceless, unpleasant, unthankful, unrewarded, I, 9, 18; οὐκ ἀχαριστοί λέγειν, speak prettily enough, II, 1, 13.

ἀχαριστος, adv. (ἀχαριστος), without thanks, ἀχαριστος ἤτων, be a thankless task, II, 3, 18.

'Ἀχερονίας, -ᾶς, ἢ (Ἀχέρων, Acheron), Acherusian, Ἦμπορος, Xerōn, peninsulas of Acheron, near Heraclea on the Eu- xine.

ἀχέρων, ἤχέρων, ἣχερων (ἀχέρων, burden, distress), be burdened, distressed, vexed.

ἀχριστος, -ου (ἀ-priv.+χρισομαι), useless, unserviceable.

ἀχρηστος, -ου (ἀ-priv.+χρησομαι), useless.

ἀχρῆς, adv., utterly; ἀχρής εἰς, all the way to, V, 5, 4; as conj., till, until, II, 3, 2. ἀχρίδας, -ου, ῥδ, wormwood.
Anabasis

B

Babylōn -ος, ἡ (Gate of God), Babylon, the famous capital of Babylonia, built on both sides of the Euphrates.

Babylonia, -ας, ἡ (Babylōnias), Babylonia, the district in which Babylon was situated, I, 7, 1.

Babylōnios, -α, -ον (Babylōnion), of Babylon, with χώρα.

βαδήν, adv. (betai), at a walk, step by step; βαδήν ταχώ, in quick step, IV, 6, 25.

βαδίζω, βαδίζωμαι, βαδίζων (betaizô), walk, go.

βάδος, -ου, τό (bados), depth.

βαθός, -ος, -ό, deep.

βαίνω, βάφτωμαι, βάψων, βάψκα, go, walk; properly, take a step, hence in perf., stand firm, i.e., with legs apart, III, 2, 19.

βαζηπλά, -ας (baisw), walking stick, staff.

βάλλω, -ός, ἡ (Lat. glans), acorn; ἡ βάλλως ἡ ατό τοῦ φοινίκος, date, I, 5, 10 n.

βάλλω, βάλω, βάλει, βάλεις, βάλλομαι, βάλλαν, throw, hit, pelt, the missile, if expressed, being usually, at the dat. (means); pass.,βάλλομαι, under fire; οἱ εἴ χεῖρας βάλλουσι = οἱ δεξιόστολοι, III, 3, 15.

βάπτω, βάφω, βάψα, βαψμαί, βαφήν (cf. Eng. baptize), dip, dip in.

βάρμας, -ες, -ον (βάρμας), un-Greek, barbarian, barbaric; τὸ βαρμάς, the Persian force (of Cyprus), I, 2, 1.

βαρμάκας, adv. (βαρμακία), in a foreign tongue, in Persian.

βαρμακός, -ος, adj. (imitative of the sound of an unknown tongue; Eng. barbarous; cf. Lat. barbarus), foreign, barbarian, uncivilized, in sup. V, 4, 34; as a noun, bar-

barian, foreigner, used of all non-Greeks, but in the Anabasis, especially of the Persians.

βαρύ, adv. (βαρός, heavy), heavily; βαρύς φόρεω, bear ill, take to heart (cf. Lat. graviter ferre), II, 1, 4; βαρύς ἄτομον, bear with anger, II, 1, 9.

βασίλεια, -ας, ἡ (basileia), sovereignty, royal power, kingdom.

βασιλεία, -ον (basileion), royal, pertaining to a king; neut., βασιλεία τά, royal residence, palace.

βασιλικός, -ος, ὁ, king, especially the king of Persia. Thus used it is a virtual title, and has no art.

βασιλέως, βασιλείως, etc. (basileios), be king, rule over, abs., or with gen.

βασιλικός, -ή, -ήν (basileon), royal, kingly, fit to be king.

βάσιμος, -οσ, (baisimos), passable; ἡ βάσιμα ἄν, as long as he could ride, III, 4, 49.

βατός, -ό, -όν (baitos), passable; traversable.

βίας, -ας, -ος (bais), steadfast, trusty.

βιάζω, -ας, -ος (baisios), make firm, confirm, fulfill.

βιδηκτής, see bais.

Βίλσαν, -ου, ὁ, Belesys, a satrap of Syria and Assyria.

βίλσαν, -ου, τό (Bilson), thing thrown, missile; το τὸν βιλσάν, out of range.

βολίον, -ον and βαλλοντος, -η, -ον (cf. boulomai), used as comp. and sup. of ἄγαθος, better, best in whatever respect, whether of quality, character, or rank; cf. ἄγαθος.
Vocabulary

βίος, -ατος, τό (βιον), life; means of living, V, 5, 1; VI, 4, 8.

βιοζω, βιοζωες, etc. (βιος), live.

Βιοζωικος, -ης, -ην, the Bithynians. Bithynia was a district in northwestern Asia Minor, on the Euxine.

βιος, -ου, δ, a large earthen jar or vessel.

βιος, -ου, δ (Lat. vivus), life; means of living, V, 5, 1; VI, 4, 8.

βιοσιος, βιοσιες, etc. (βιος), life.

Βιοσιανη, -ης, βιοσ, Bisanthe, a Thracian city on the Propontis.

Βιον, -ατος, τό, Bion, a Spartan, a native of Boeotia, a Boeotian.

Βιονία, -νίς, -νίδος, the Boeotian dialect, III, 1, 28.

βιονικος, -ης, Bion, a native of Boeotia, a Boeotian.

βισ, -ους, δ, Boreas, the Northwind.

βίσκυμα, -ατος, τό (βισκυς), feed, beast, in pl., cattle.

βιταω, βιταων, βιταως (βιτα), plan, devise, rarely act., II, 5, 18; commonly mid., take counsel, plan, deliberate, determine, often with obj. clause.

βιταλία, βιταλίες, consultation, deliberation.

βιταλίας, βιταλίας (βιταλί), suffer from boulism or ravenous hunger, IV, 5, 7, 8 n.

βιταλισμος, βιταλισμος, boulism, boulism (cf. Lat. volo, Eng. will), will, wish; cf. θελω; prefer, choose, II, 6, 6; τό βουλήματος, him that wishes, whoever wishes, I, 3, 9.
γονός, -ον (βοῦς+γ/τερ), lit. piercing an ox; with ἔβαλον, a spit large enough for a whole ox, VII, 8, 14.

βοῦς, βοῦς, ὁ, ἡ (Lat. bo), ox, sow; ox hide, IV, 5, 14.

βραδέας, adv. (βραδύς), slowly.

βράδες, -εις, -εό, slow; sup. βραδετατος, VII, 3, 37.

βραχέος, -εας, -ς (cf. Lat. brevis), short, whether of space or time; τῷ 

ταρα βραχῆ, they fly but a little way, I, 5, 3; βραχέος εἰκένων, did not shoot as far as, III, 3, 7; 

ἐνί βραχέ είσοδον, they have a short range, III, 3, 17.

βράχω, βρῆκα, βρήκα, etc., wet, in pass., be or get wet.

βραυτή, -ης, ἡ (for βρομή; cf. βράχων, roar), thunder, thunder-clap.

βράχω, -ός, -άς (βράχων, eat), calable.

Βυζάντιον, -ου, τό, Byzantium, an important city on the Bosporus, the modern Constantinople.

Βυζάντιον, -α, -ος, belonging to Byzantium; of Byzantines.

βωμός, -ον, ὁ (βαλων), a raised place, esp. altar.

Γ

γαλήνη, -ης, ἡ, calm.

γαμέω, γαμώ, γάμημα, γαμήμαχα, γαμήμαχος, marry, act., of the man, mid. and pass., of the woman.

γάμος, -ου, ὁ (cf. Eng. bigamy), wedding, marriage; ἔγαμος éγαμος,

take home as one's wife, II, 4, 8.

Γάνος, -ου, ὁ, Ganus, a Thracian city on the Propontis.

γάρ, post-pos. causal conj. (γάρ�-δρα); giving, as a rule, the reason or explanation of a statement made or implied in the context, or confirming it; to be variously rendered, for, because, namely, now; in questions, then, I, 7, 9, etc.; often with ellipsis, καὶ γάρ, and . . . for, I, 1, 6 n.; ἀλλα 

γάρ but (no more of this) for but the fact is, III, 2, 25 n.; καὶ 

γάρ ὡς, and therefore, 1, 9, 8.

γαστήρ, -ρος, ὁ (Eng. gastric), belly 

γασπράς, -ας, -ας (γασπρας, merchantman), of or for a merchant vessel; 

γασπρᾶς κρήμνατα, cargoes, V, 8, 1.

γαυλίκης, -ης, ὁ, Gauliles, a Samian exile.

γά, intensive particle, enclitic and post-pos. emphasizing the preceding word or the clause in which it stands, yes, certainly, surely, at least; often best ren- 

dered by emphasis. γά is often added to other particles, γά μή, 

γά μένοι, γά δ, etc. For these Eng. has no equivalents.

γεγονός, γέγονα, see γίγνομαι.

γείτων, -ον, ὁ (γῆ), neighbor.

γέλας, γέλασμα, ἐγελᾶσης, 

laugh, abs. or with ἐν and dat.

γέλοιος, -ας, -ας (γέλω), laughable, absurd.

γέλοις, -ος, ὁ (γέλω), laughter.

γελοτικός, -ον, ὁ (γέλως-τοιοῦ), jester, clown.

γενεα, only in pres. and imperf., be full of, gen.

γένεα, -ας, ἡ (γενων), birth.

γενάσμα (γένως, chin, beard), grow or wear a beard.

γενετόρις, -τος, ὁ (γεννών, of good birth), nobility, generosity.

γένος, -ου, τό (γίγνομαι, cf. Lat. genus), family, race.

γεράς, -άς, ὁ (γέρων), old; comp., 

οῖ γερατέοι, elders, V, 7, 17.

γερόντιον, -ου, τό, (dim. of γέρων), feeble old man.
Vocabulary

γέρπον, -ου, τό, wicker shield.
γερροφόρος, -ου (γέρρον+φόρο), bearing or armed with a wicker shield.

γέρων, -ορος, ὁ (akin to Eng. gray), old man.

γεύσω, γεύσω, γεύσεως, γεύσαι (Lat. gust, taste, Eng. choose), give a taste of; mid., taste, abs. or with gen.

γέφυρα, -ας, η, bridge, embankment, VI, 5, 22; γέφυρα ἔθνικόν πλοιο- ως, pontoon bridge, I, 2, 5.

γεώτρες, -ος (γῆ+έτος) earthy, loamy.

γῆ, γῆ, γη, earth, land, country; καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, by land and sea, I, 1, 7; παρὰ γῆς, along the coast.

γῆνος, η, ό (ἡ), of earth, earthen.

γῆλοφος, -ου, ὁ (γῆ+λόφος), hill, hillock.

γῆρας, γήρως, τό (γέρως), old age.

γίγνομαι, γενόμοι, ἐγένθημη, γέγονα, γεγίνημαι (γεγένη), become, be; of men, be born, with gen. or with ἄρι and the gen., become, get; of things, become, be made; of events, take place, happen, the translation varying with the context; of day, dawn, II, 2, 13; of afternoon, draw on, I, 8, 8; of rain or snow, fall, IV, 1, 15; of numbers, amount to, I, 2, 9; of sounds, arise, I, 8, 2; of sacrifices, be favorable, II, 2, 3; often = the pass. of πέραν or other vbs.; thus of oaths, be exchanged, be given, II, 2, 10; of taxes, be paid in, I, 1, 8; rarely, with infin., be possible, I, 9, 13; with predicate adj., show oneself, I, 6, 8. ἐν λαύρῳ ἐγέρειν, came to his senses, I, 5, 17; of ἐν τρίτωκοι ἐγέρειν, those thirty years old and under, II, 3, 12.

γιγάντες, γιγάντων, ἄγις, ἄγας, ἄγιους, ἄγαν (cf. Lat. nescio, Eng., know), know, learn, recognize.

Γλούσσα, -ος, ὁ, Glus, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

Γνήσιος, -ου, ὁ, Gnesippus, an Athenian captain.

γντῆ, see γιγάντες.

γνώμη, -ης, η (γιγάντες), opinion, judgment, purpose; ἄνω τῆς Κυρίου γνώμης, without Cyrus' consent, I, 3, 13; ἐμπιστεύων τὴν γνώμην τίνος, satisfy one's desires, I, 7, 8; πρὸς τινα τὴν γνώμην ἤκους, be devoted to one, II, 5, 29.

γνωμαί, γνώμων, see γιγάντες.

Γογγύλος, -ου, ὁ, (1) Gongylus, a Greek living at Pergamus; (2) his son of the same name.

γοητευτή, ἑγοητευτήν (γόης, sorcerer), bewitch.

γονής, -ους, ὁ (γεγόναμαι), begetter, father; in pl. parents, III, 1, 3.

γόνος, γόνατος, τό (cf. Lat. genu, Eng. knee), knee; of reeds, etc., knot, joint, IV, 5, 26.

Γοργιάς, -ου, ὁ, Gorgias, of Leon- tini in Sicily, a famous rhetori-

κον and “sophist,” teacher of Proxenus.

Γοργιάν, -ώνος, ὁ, Gorgion, a son of the elder Gongylus.

γούς, post-positive particle (γε+ος), at least, at any rate, certainly.

γράμμα, -ας, τό (γράφω), what is written, letter of the alphabet; pl., inscription, V, 3, 13.

γράφω, γράφω, γραφα, γέγραφα, γε- γραμμα, γεγράφη (Lat. scribo, Eng.
grave, graphic, etc.) mark, draw, paint; most commonly, write.

γυμνός, γυμνὴ, etc. (γυμνός), exercise.

γυμνὸς, -ος, ὁ (γυμνός) light-armed foot-soldier.

Γυμνὰς, -άς, ἡ, Gymnias, a city in the territory of the Scythini. γυμνὸς, -ος, ὁ (γυμνός), gymnastic.

γυμνὸς, -ος, ὁ (Eng. gymnasist), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.

γυνή, γυναῖκα, ἡ (γυνή, γυναῖκα, Eng. queen), woman, wife.

Γοβρέας, -ου, ὁ, Godryas, one of the four generals of Artaxerxes army.

Δαρδανός, -ατος, ὁ, Dardas, a river in Syria.

Δαρίας, -ατος, ὁ (Δαρίου), Daric, a Persian gold coin, worth about $5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρίος, -ου, ὁ, Darius, a common name of Persian kings; in the Anabasis Darius II (named Ωχοι, but called ὁ ρώδης, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

Δαρμάκως, -ος, ὁ (δαρμάκως, divide), distribution.

Δαρμάκως, -ος, ὁ (δαρμάκως, divide), lit., division, share; hence, tribute, tax, paid in money or in kind.

Δαρσαν, -ας, ὁ (cf. Lat. densus, thick), thick, thickly grown with (gen. or dat.), II, 4, 14; of hides, shaggy, IV, 7, 22; τὸ δαρσά, thicket, copse, IV, 7, 7.

Δαφναγόρας, -ου, ὁ, Daphnagaras, a Mysian.

Δαφήλης, -άς, ὁ, plentiful, abundant.

δέ, post-pos. conj., but, and; generally adverative, but less strongly so than δὲν. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μόνον in a preceding clause, but not necessarily (I, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, e. g., a survival of older co-ordination. When it is combined with καί, each word has its own force, δε connective, καί intensive, καί . . . δέ, I, 1, 2; δέ καί, I, 2, 3.

-άς, a suffix added: (1) to names of places, generally in the acc. to denote motion toward, -ward, to; οἰκίας, homeward; (2) to
demonstrative prons. for emphasis, δῆ, τῶν, ὑπ' ὅς, etc.

διήν, see διῆν.

δισίμα, see δικέω.

διήκον, see διήκον.

διεσά, see δίεσά.

διεσά, see δίσα.

δις, δεύθα, δεί, see δί, lack.

δείσω, a pres. unused in Attic, from which we have perf. δέω, or δέωσα (with pres. force), and aor. δείσα, etc., be afraid, fear; the aor. is regularly imperative, be seized with fear, I, 8, 24.

δεικνύω, δείκω, δείκτα, δείκτικα, δεικτικός, δείκτης (cf. old Lat. deico = dico), point out, show; make signs to, IV, 5, 33.

δεικτική, -η, the, afterno (early or late), evening, I, 8, 8 n.; αυτός δείκτης, toward evening, II, 2, 14.

δειλά, -η, -ον (δείλω), cowardly, timid.

δειλός, -η, -άν (δείλω), terrible, horrible, awful, severe; τό δείλον, peril, danger; clever, skilful, I, 9, 19, etc.; δειλότα τοιεν τίνα, treat with outrageous indignity, V, 7, 23; cf. κακός τοιεν τίνα.

δειλός, adv. (δειλός) terribly, dreadfully; ἕκας δειλός, be in a terrible plight.

δείλω, δειλά, etc., dine.

δείλων, ou, το, the principal meal of the day, evening meal, dinner.

δείλως, δειλώς, δειλών (δείλω-πολών), get dinner, mid., dine.

δελας, δελας, see δίεσά.

δελμά, see δελω.

δέκα, indecl. (Lat. decem), ten.

δέκατον, indecl. (δέκα-πέντε), fifteen.

δέκατο (δέκατο), exact the tenth or tithe.

δέκατο, -η, -ον (δέκα), tenth; ἑπτάτη, tithe.

Δέλτα, το, indecl. (Eng. delta), the Delta, a peninsula in Thrace, so called from its triangular shape.

Δέλφι, -ων, ο, dolphin.

Δελφος, -ων, ο, Delphi, a town of Phocis, famed for its oracle of Apollo.

Δευτέρων, -ου, το, dat. pl. δευτέρων or δευτέρων, tree.

Δευτέρων, see δευτέρων.

Δευτέρων, δευτέρων, δευτέρων (δευτέρων), give the right hand, greet, welcome.

Δεξίος, -ά, -όν (cf. Lat. dexter), right, on the right; the noun is often omitted, ἐν τῷ δεξίῳ, in the right hand, I, 3, 11; ἐν δεξίῳ, on the right, I, 5, 1; δεξίος (δεξία) δομί, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; το δεξίῳ (with or without κεφαλή), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; αἰώνι δεξίος, VI, 1, 23.

Δεξιάτος, -ου, ο, Deseippus, a faithless Laconian.

διόν, διόμα, διόν, see δί, lack.

Δερκυλίδας, -α, ο, Dercyllidas, a Spartan admiral.

δέρμα, -ατος, το (δέρμα, skin), skin, hide.

Δέρματος, -ου, ο, Dernes, satrap of Phoenicia and Arabia.

δεόμε, -οθ, ο, but pl. often δεόμα (δεόμα), band, halter, strap.

δεούμε, -ου, ο (whence Eng. despot); master, lord.

δεός, adv., hither, here.

δεύτερος, -α, -ορ, (δεύτερον), second; as adv., το δεύτερον, for the second time.

δευτέρων, δευτέρων, etc., receive, accept; of friends, receive hospitably, welcome; of foes, receive
or await the attack of; εἰς χεῖρας δίχωρα των, come to close quarters with one, IV, 3, 31.

δεῖν, δεῖν, δεῖνα, δεῖναν, διδόν, διεδικήσει, bind, tie, fetter.

δεῖπνον, δείπνον, δεύδα, δεύδαν, δεύδανα, δεύδαντες, lack, want, need: (1) pers., rare in act., διήνυσαν δεῖν, with infin., lack little of being, I, 5, 14; so οὗ πολλον δεῖν, V, 4, 32; common in mid., abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (τις etc.), or with acc. and infin. δεῖκνυσαι, ask, with gen. of pers. and infin.; (2) imperas. (δεῖσα, δείσε, δείσα, δεικνύσαι, δείσα, δεικτεῖται), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 36 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. εἰς τὸ δεῖν, satisfactorily, I, 3, 8; αὐτῷ τὸ δεῖν, the very thing we want, IV, 7, 7; τι δεῖ, what need is there? II, 1, 10.

δεῖ, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; aye, now, indeed, truly, exactly, sometimes with contemptuous tone; often with inve., II, 2, 10, or with superlatives, I, 9, 13.

δηλοῖς, -οι, -οι, plain, clear, evident, manifest; δηλοῖν ἐν δρ, it was clear that, II, 3, 6; δηλοῖν ἐν as adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., δῆλος ἰν αὐξάμενος, was manifestly troubled or distressed, I, 2, 11.

δηλών, δηλώτων, etc. (δηλοῖς), make clear, make known, show.

δημαγγύλω, δημαγγύλης, etc. (δῆμος, people + ἄγω), play the demagogue, curry favor with (acc.), VII, 6, 4.

Δημοκράτες, -οι, -ο, Democrats of Temnus, a scout.

δημόσιος, -α, -ο (δῆμος, the people), of. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.

δῆσις, δῆσις, δῇσις (epic δῆς, hostile), lay waste, ravage.

δέρνω, adv. (δῇς + ἀν), surely, of course.

δεῦ, see δεῖν, bind.

δεύδα, δεύδι, see δάκω.

διά (by elision δ'), prep. with gen. or acc., through: (1) with gen., through, throughout, during, by means of, of place, of means, or of time; often forming adv. phrases, διὰ ταχέως, quickly, I, 5, 9; διὰ σκότους, in darkness, II, 5, 9; διὰ φόλας λευκές with dat., enter upon friendship with, III, 2, 8; of. διὰ τῶν τούλιουν λευκών, ibid.; (2) with acc., through, on account of, for the sake of, thanks to, often with art. and infin., on account of the fact that, because, I, 7, 5; διὰ τοῦτο, for this reason, I, 7, 3; πολλά δι', many reasons why, I, 3, 15. In composition, besides the literal meaning διά- may denote thoroughness (through an l through), and it often means apart.

Δια, Διλ, Διώς, see Zêb.

διβάλω (βάλω), take a step, or stride, IV, 3, 8; generally trans., go over, go through, cross.

διβάλλω (βάλλω), properly, throw across, but in the Anabasis always, slander, calumniate, accuse falsely.
Vocabulary

διαβάς, see διαβαίνω.
διαβάςω, -ας, ἐν (διαβάςω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.
διαβατέω, -ε, -α (verbal of διαβαίνω), that must be crossed.
διαβάτες, -ης, ἐν (verbal from διαβαίνω), crossable, fordable.
διαβεβλώσθες, see διαβαίνω.
διαβεβλάω (βεβλάω, βεβάω, or βύβα, etc., make go), make go across, transport across.
διαβολή, -ῆς, ἐν (διαβολλάω), slander, calumny, false charges.
διαγγέλλω (αγγέλλω), bear word through, report, pass the word.
διαγόλα (γόλα), laugh to scorn.
διαγύνωσι (γύνωσι), get through, pass (of time), continue, live, exist.
διαγυνέλαιον, perf. διαγυνέλαω (cf. ἡγυνέλαω), hold the javelin by the thong, ready for casting.
διάγω (άγω), carry through, or across, transport; of time, spend, live; with partic., διάγω διάγος, kept constantly talking of his hopes, I, 2, 11.
διαγυνώσιας (γυνώσιας), strive earnestly, vie with (τροι).
διαδέχομαι (δέχομαι), receive at intervals or in succession; εἰ μὲν διάδεχομαι, if they did not relieve one another in the chase, I, 5, 2.
διαδίδωμι (δίδωμι), distribute.
διάδοχος, -ου, ὁ (διάδοχοι), successor.
διάδεχομαι (δέχομαι), separate.
διάδοχος (δέχομαι), look through, observe, consider.
διαοράζον (αἰφά, clear sky), be clearing up (of weather).
διαπίπτω (αἰπηρ), tear apart, destroy.
διάπανοι (καίμαι), be disposed, feel;
-debug οὐκ διαπάνωσται, it will be better for you, VII, 3, 17.
διακαλεσμαί (καλεσμαί), urge on, encourage.
διακονούμενός (κυνούμενος), venture all, risk a battle.
διαλέω (κλείς, break; cf. Eng. iconoclastic), break in two, or in pieces.
διακονίω (διακονίω, servant, Eng. deacon), serve at table.
διακότω (κότω), cut through, cut in pieces.
διακότης -ας, -α (δικός = ἵκτος), two hundred.
διακρίνω (κρίσιν), discern between, decide.
διαλαγχάνω (λαγχάνω), distribute by lot.
διαλαμβάνω (λαμβάνω), take separately, IV, 1, 23; divide, V, 3, 4.
διαλέγομαι, διαλέξω, διαλήγω, διαλέχων (λέγω), talk with, converse with, dat.; discuss.
διαλίθω (λίθω), leave a space between, be stationed at intervals, stand apart; τὰ διαλίθους, space between, gap, interval, IV, 8, 13.
διαμάχομαι (μάχομαι), fight it out.
διαμένω (μένω), stay through to the end, remain.
διαμέτρω (μετρῶ), measure out; mid., serve out rations.
διάμετρος, adv. (διά + τροπ), straight through.
διάμικρον (μικρόν), divide or distribute among.
διανοομαι (διά + νοθ), intend, purpose, mean.
διάνοια, -ας, ἐν (διά + νοθ), purpose, intention.
διάσπασι (σπάσω), send in different direction, distribute.
διαστέλω (στέλω), sail across.
Διαπεζω (τολμέω), war or fight to the end, fight it out.

Διαταφω (ταφέω), carry across; mid., march through.

Διατηρέω (τηρέω), be utterly at a loss.

Διατηρέω (τηρέω), work out, accomplish, settle, arrange, negotiate, act. or mid.

Διαπεζω (πραξóμ), lay waste, sack, plunder, stronger than the simple vb.

Διαπεζω (πραξóμ), flow through.

Διαπεζω and Διαπρεπέω (πρεπέω), throw about, scatter.

Διαπρεπέω, -ως, ἡ (Διαπρεπέω), a scattering around.

Διαπεζω (ἔμαινα), indicate clearly, announce.

Διασκεδάζω (ἐκκενά), encamp apart, go into separate quarters.

Διασκεπτόν (verbal of Διασκεδάζω), one must encamp apart.

Διασκεπτόν (ἐκκενά), encamp or be encamped apart.

Διασείω (σεῖω), draw apart, in the Anabasis only pass., be scattered, dispersed.

Διασπέρω (σπέρω), scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.

Διασπερσόμεναι (σπερσόμεναι), hurt in all directions (as from a sling).

Διάχυτος. See διάχυτος.

Διασκέδαζω (σκέδαζω), bring through safely, save, preserve; pass., come through safely, arrive safely at (φόρτες).

Διαστάτω (τάτω), draw up in array; pass., be stationed at intervals.

Διατείμω (τείμω), stretch out; mid., do one's utmost.

Διατείμω (τείμω), bring to an end, complete; with or without ὡς, reach, arrive at; with partic., continue to do.

Διατηρέω (τηρέω), melt; pass., intrans., melt away.

Διατηρέω (τηρέω), arrange, manage, dispose, treat; mid., dispose of one's own, sell.

Διατράφω (τράφω), nourish, support.

Διατράφω, -ης, ἡ (Διατράφω), delay.

Διατράφω (τράφω, τράφων, τρόφιμα, etc., rub), rub through, waste, spend, of time; abs. waste time, delay.

Διαφάνεια (φανερός), show through, pass., shine or be seen through; impera. διάφανος, light shone through, VII, 8, 14.

Διαφανές, adv. (φανερός), clearly, plainly.

Διαφορέω, adv. (from partic. διαφέρων), pre-eminently.

Διαφέρω (φέρω), bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; τοῦ διαφέρον, it was a very different thing, III, 4, 33.

Διαφάνειος (φανερός), slip through, escape.

Διαφθορά (θερώ), destroy or corrupt utterly, rob, spoil.

Διάφορος, -ος (διαφέρω), different, esp. at variance with; το διάφορον, disagreement.

Διαφύση, -ής, ἡ (διάφύση), a growth between, division.

Διαχειμάτω, -ας, etc. (χειμά, winter; cf. χειμών), spend the winter.

Διαχειρίζω (χειρίζω, handle), manage, administer.

Διαχειρίζω (χειρίζω), go through; κατά διαχειρίσεις, they suffered from diarrhoea, IV, 8, 20.

Διδάσκαλος, -ος, ὁ (διδάσκω), teacher, schoolmaster.
Vocabulary 31

διδάσκω, διδάξω, διδάξα, etc., teach, show, instruct; pass., learn.

διδιμί, 3 puls. pl. διδισι (epic for δίω), bind, tie up.

διδυμος, διδύμος, διδυκα, διδυκα, διδυμοι, διδυμα (cf. Lat. do), give (in pres. and imperf. sometimes, offer), grant, permit, bestow, pay; give to wife; of the gods, ordain; so the pass. διδομα, it is ordained, is permitted, VI, 6, 36; δικη δίδωμι, etc., pay the penalty, II, 6, 21. The partic. δομο may sometimes be rendered with (cf. ἡκτων and λαφών), IV, 4, 15.

διαργω (ἀργω), keep apart, cut off.

διαλαίνω (ἀλαίω), drive, ride or march through.

διαλόγος, see διάρρηκα γονήμα (ἐγκαται), go or march through, traverse; of a rumor, spread abroad.

διαρρήκα, see διαρρήκα.

διάκο (ἐκεν), hold apart, separate; τὸ δικαίον, the space between, interval, III, 4, 22; intr., be apart or separate, I, 8, 17.

διέδομαι (ἔδομαι), set out in detail, tell.

διεκκαλλόμενοι, see διακοκκαλναι.

διάλαγον, see διαλαίνω.

διάμι (ἐκ), send through, let go through, grant a passage.

διάτομα (τόμα), set apart; mid. and 2 aor. act. intr., stand apart, stand at intervals, open ranks.

δικαίος, -α, -ος (δίκαιο), fair, right, just, lawful; δικαίος (ὁτι), with acc. and inf., it is right that, II, 5, 41; so in pers. constr., δικαίωδες, most deserving (to be invited), VI, 1, 3; τὸ δικαίον, justice, in pl., one’s rights, one’s deserts, V, 1, 15; ἐκ τοῦ δικαίου, justly, I, 9, 19; so ὁ σὺ τὸ δικαίον,

II, 6, 18; ἰπρὰ τὸ δικαίον, unjustly, V, 8, 17.

δικαίοντική, -η, ἡ (δίκαιον), justice.

δικαίωτης, -ης, ἡ (δίκαιος), justice.

δικαιος, adv. (δίκαιος), justly, rightly, fitly.

δικαστής, -ος, ὁ (δικάζω, judge, from δίκη), judge, juryman.

δικη, -η, ἡ (δικημα), justice, right, one’s deserts, satisfaction (to one wronged), penalty (for the wrongdoer), reckoning, trial; ἰκα τὴν δικην, has his deserts, II, 5, 38, but ἰκα τὴν μοιὰ δικην ἱκαν, I consider that I am abundantly satisfied, VII, 4, 24; δικην ἄνθης αὐτήν or λαφῶν, inflict punishment; δικην δῶσαι, pay the penalty; so δικην δίκαιον, VI, 6, 15; but in V, 8, 1, render account.

διοριά, -ας, ἡ (δίοριον, portion), double share or portion.

δινή (δίνη, whirlpool), whirl around; mid. intrans., VI, 1, 9.

δι (i.e. δυ), on account of which, wherefore.

διοδος, -ου, ἡ (διά + ὁδός), way through, passage.

διορά (ὁράω), see through.

διορίτω (ὁρίτω), dig through.

διότι (ὅτι), on account of which, because.

διπτερος, -ου (δίπτερον), two cubits long.

διπλάσιος, -α, -ος (διπλάσιον, double, from δίπλω + ταλα), twofold, twice as great, as much, as many etc.; διπλάσιον, as adv., twice as far.

διπλάτρος, -ος (δίπλωτρον), of two plethra; with ἄροι, two plethra wide, IV, 3, 1.

διπλόθες, -ῆ, -οῦν (δίπλω + ταλα), twofold, double.
Anabasis

δύο, numeral adv. (δώ), twice; in the Anabasis only in composition.

σωκλόμοι, -ας, -α (δώ + χόλοι), two thousand.

σφέρες, -ας, η (cf. Eng. diaphtheria), a tanned skin or hide; hence, a leathern bag, V, 2, 12.

σφιδόρινος, -η, -ον (δισφέρα), made of hide, or leather.

διφρος, -ος, ο (δος + φίας), lit., holding two; the body (of a chariot) on which the driver and the warrior stood.

δίχα, adv. (δό), in two parts.

διψία (δίψα, thirst), be thirsty.

δικτιδον (verbal of δικαω), one must pursue.

δίκω, δίκω (or -οιμα), δίωμα, διώμα, pursue, chase; intr., speed, make haste.

διαφες, -ες, η (διάφω), pursuit.

διηδρις, -ους, η (διαδρομή), ditch, canal.

διομα, -ος, τό (δικάω), what seems good, opinion, expectation, ordinance.

δίσωμα, see δίσωμα.

δικώ, δίκω, δίδαξα, δίδομαι, δίδοχθη (cf. Lat. decet), think, consider, suppose, an uncommon use in Attic, though not rare in the Anabasis, I, 7, 1; far more commonly intrans., seem, appear; also, seem good, hence be determined, resolved; in this use it is either pers. or impers.; μοι δικώ, methinks, I, 7, 4; δικώ ταῦτα, this was decided on, I, 3, 20; cf. τά δικαια τῆς στρατιάς, ibid., τό δίκαιον, the resolution, VI, 1, 18; so τά διόματα, III, 2, 39; δίκαιον δι’ ταῦτα, when this was resolved on (acc. abs.), IV, 1, 13 n.

δοκιμάζω, δοκιμάζω (δοκέω), test, approve.

δολιχός, -ου, ο (δολιχός, long), long race or course, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.

Δόλοπος, -ου, ο, Dolopians, a Thessalian people.

δόλος, -ου, ο (cf. Lat., dolus, deceit), deceit, guile.

δόγμα, -η, η (δοκέω), opinion, expectation, reputation, glory; ἡ τῆς δόξας, contrary to his expectations, II, 1, 18.

δοράπων, -ου, τό (δόρων), small spear; in VI, 4, 23, pole (for carrying booty).

δορκάς, -άως, η (διρκομα, sev.), gazelle (so named from its large bright eyes).

δορπηστός, -ου, ο (δορπου, evening meal), supper time.

δόρω, -ας, τό (akin to δέσω, oak, Eng. tree), stem (of a sapling), then spear-shaft, spear; τό δόρον to the right, IV, 3, 29; (τα δόρατα) εἰς προβολήν καθίσας, lowering their spears for the charge, VI, 5, 25; cf. 27.

δορφόρος, -ου, ο (δορφός + -φερω), spear bearer; in the Anabasis, pole-bearer (i.e. for carrying booty), V, 2, 4; cf. δοράπων.

δουλία, -ας, η (δουλος), slavery, servitude.

δουλεία, δουλεύω, etc. (δουλος), be a slave.

δολος, -ου, ο, slave, lit., and as a term applied to all subjects of the Persian king.

δοσις, see δίσωμα.

δούλω, δούλω, make a dull sound or din, strike heavily.

δούλος, -ου, ο, dull noise, din, uproar, a poetic word, II, 2, 19.

Δρακόντες, -ου, ο, Dracontius, a Spartan exile in the Greek army.
Vocabulary

δραμα, δραμονται, see τρέχω.

δρεπονηφόρος, -ος (δρέπανον + φέρω), scythe-bearing, epithet of chariots.

δρέπανον, -ον, τό (δρέπανον, pluck), reaping hook, sickle, scythe.

Δραλις, -ης, η, the Drilae, a warlike tribe in Pontus.

δρόμος, -ος, ὁ (cf. ἄδρομος), a running, run; δρόμῳ δεῖν (δρόμον, φέρων), to run at double-quick, I, 8, 18; a race-course, IV, 8 28.

δύναμαι, δυνήσομαι, δεδύνημαι, δυνήθην, be able, abe., or with infin., can; very often with relative words and superlatives, e. g. ὃς μὲν ἄλλος ἄλλοτε ἄρματο ἦκαντος, with all possible secrecy, I, 1, 6; of things, be worth, amount to, I, 5, 6; ὁ μέγιστος δύναμαι, the most powerful, II, 6, 21.

δύναμις, -ας, ἡ (δύναμαι), ability, means, power, influence; most frequently, force or forces, troops; εἰ γὰρ δύναμις, as far as our power goes, II, 3, 23.

δυνάσθης, -ος, ὁ (δύναμαι), a man of influence, nobleman, prince.

δυνάτος, -ης, ὁ (δύναμαι), able, powerful; possible, practicable; εἰ δυνάτον, as far as possible, II, 6, 8; ἐν δυνάτον, as far as their power went, IV, 2, 23.

δώος, only in pres. system, of the sun, enter the sea, set, cf. δόο.

δύο, -οῦ (Lat. duo, Eng. two), two, generally indecl. although the gen. δύος occurs; εἰ δύο, two abreast, II, 4, 28.

δυν- (Eng. dys-peptic, etc.), an inseparable prefix signifying hard, with difficulty.

δύσβατος, -ος (δύν- + βαινω), hard to travel or traverse.

δύσμαθ, -ο, αλ (δύω), going down setting (of the sun), only pl.

δυσάρητος, -ος (δυσ- + ἀρέμιοι), hard to pass.

δυσώρεως, -ος (δυσ- + ὀρειώ), hard to pass through, I, 5, 7.

δυσώπαλα, -ας, ἡ (δυσ- + ὦπα), difficulty of passing or crossing.

δυσώπος, -ος (δυσ- + ὦπα), hard to travel, hard to cross (of roads, rivers, etc.).

δύσχερος, -ος (δυσ- + χερσόν, verbal of χρόναι), hard to use, useless.

δύσχερλα, -ας, ἡ (δυσ- + χερά), ruggedness of country, rough country.

δῶος, δύος, etc., 2 aor., δῶν, in the Anabasis only in pers. and impf. mid. and always of the sun, enter the sea, set; cf. δῶν.

δῶ, see δίωμι.

δόδοικα, Indecl. (δοῦω + δικα), twelve.

δωδεκάς, δωδεκασιαί (δώδεκα), give as a present, present someone (dat.) with (acc.).

δωδεκάδα, δωδεκάδα, etc. (δώδεκα + δικαία), receive presents or bribes.

δώος, -ο, τό (δίωμι), present, gift.

δῶμεν, see δίωμι.

δύς, see δῶ.

δάλλα, see διάλλαμει.

δάν, also ἄν or ἄν (in crasis κάν = κάν ἄν), conj. (καί + ἄν), if, if perchance, only with subj.; ἄν μή, unless, I, 4, 12; ἄν τε ... ἄν τε, be it ... or be it, whether ... or, V. 5, 16.

δάνεωρ or ἄνεωρ, conj., strengthened form of ἄν, if.

δαντι, -ης, -ο, or, contracted, αὐτοθ, etc., reflexive pron. (stem ἅ-)
adīs), himself, herself, itself only in oblique cases. The gen. often takes the place of a possess. pron., his own, their own.

ίδις, ἵδις, ἴδιος, ἱδία, etc., allow, permit, let go, let alone, give up; with neg., forbid; ἵδι
χαίρων; see χαίρω.

ἐκάθενεντα (ἐκτέ), seventy.

ἐκάθος, -η, -ον (ἐκτέ), seventh.

ἐγς, by euphony for ἐγς before palatals.

ἐγγενήματι (ἐγγενά), be born in, arise in.

ἐγγίνει, ἐγγίτε ἐγίνετε, etc. (ἐγγίσκω, pledge), pledge; mid. promise.

ἐγκάθεν, adv. (ἐγκάθε, from close at hand.

ἐγκάθε, adv., comp. ἐγκάθερος, sup. ἐγκάθατο or ἐγκάθατα, near, abs. or with gen.

ἐγκατέρχομαι, ἐγκατέλειψις, ἐγκατέλειψον, house; in 2 perf. intrans., lie awake, keep watch.

ἐγκαλίζω (καλίζω), call in, claim, demand: call up against, blame, accuse (dat.).

ἐγκαλίστατο (καλίστατο, καλίσμα, ἐκαλίστατο, εκαλίσμα, cover), cover; mid., wrap oneself up.

ἐγκαμαί (καμαί), lie in, be in.

ἐγκαμαίτο, -ον (ἐγκαλίζω), hidden or instigated by (ἐγκάθε). ἐγκαθίστας, -ος, δ (ἐδοκόω), volunteer; cf ἐκελοχιστή, those who are friends of their own choosing, I, 6, 9.

ἐδοκόως, -ος, -ον (ἐδοκόω), willing, voluntary, of one’s own accord.

ἐδοκω (rarely ἐδοκοῦ), ἐδοκοῦσα, ἐδοκοῦσα, ἐδοκοῦσα, wish, be willing, volunteer. As contrasted with ἐβδο-

μαι, ἐδοκῶ often means be willing, rather than wish; it is a more poetic word, and belongs to a higher sphere (ἐδοκοῦ ἐμοὶ ἔργον, VII, 3, 31; cf. 43). Forms of ἐδοκοῦ (after consonants as well as vowels) are commoner in the Anabasis than in most prose writings.

ἐδοκοῦ, ἐδοκοῦ, see ἐδοκοῦ.

ἐδοκοῦς, -ος, tribe, people, nation; kata ἐδοκοῦ (ἐδοκοῦσα), see kata.

d, conj., if, introducing conditional clauses with indic. or
opt.; also used to introduce indir. ques., whether; el . . . ἢ, whether . . . or, II, 3, 7; ἐλ καλ, or καλ ελ, although, even if; εἰ μή, if not, after a neg., unless, I, 4, 18; ἐλ δὲ μή, otherwise, II, 2, 1 n.; so εἰ δὲ, III, 2, 37 n.; εἰ τι, εἰ τι are often equivalent to ἄτις and διλ.

dὲ, διά, see ἔω.

dιήν, διήν, see ὅλα.

dιδον (cf. Lat, video, Eng. wit, wot), used as 2 aor. of ὄρω, see, look, perceive.

dιδος, -ους, τὸ (εἰδον), shape, appearance.

dιότις, see ὅλα.

dιάφορο, εἰδός, ἕκαστο, ἕκαστοι, εἰκάσθη (ἕκαστο, εἰκός), liken, compare, infer, suppose; perf. pass., resemble.

dιάφορος, -τος, neut. partic. of ἕκαστο, natural, probable, reasonable, with or without ὅτι and followed by acc. and infin.; εἰκόνα λέγω, say what is reasonable, II, 3, 6; ὡς εἰκός or ὡς τὸ εἰκός, as is likely, in all probability, III, 1, 21; III, 4, 24.

dιάων, indecl., twenty.

dιάων, adv. (εἰκός), naturally, with good reason.

dιήθη, διήθεν, see λαμπάδω.

dιήθεν, see λαμπάδω.

dικόν, see ἔλω.

dιόμην, διόν, etc., see ἕρω.

dυ, ἢ, ἢς, ἵσσαι (for ἅς, old Lat. esum, Eng. am), be, either as the substantive vb., be, exist, or as a mere copula; with pred. gen. in various senses, be sprung from, belong to, consist of, etc.; often with dat. of possessor; with rel. words, ἃτις ἢ διοτι, there is one who, i.e., somebody,

I, 8, 20; ἰστιν (ἦσαν) of, some, V, 2, 14; similarly ἦν οἶκ, I, 5, 7 n.; ἦσθ' δέ, sometimes, II, 6, 9; ὅτι ἦν δοξον οἴ, everywhere, IV, 5, 31; ὅτι δὲ, facts, IV, 4, 15 (but possesses, VII, 8, 22); τὸ δὲ, in fact, V, 4, 20; impers. ἰστιν (ἦν), it is (was) possible, I, 4, 4; sometimes with partic., as a periphrastic vb. form, ἦν δυναμίνη = ἔδωκα, II, 2, 13 n.; in infin. phrases, τὸ νῦν ἐδωκ, for the present, III, 2, 37; τὸ κατὰ τοῦτον ἐδωκ, as far as this fellow is concerned, I, 6, 9.

dιμ., impf. ἓα (cf. Lat. eo, ire), go, come, proceed. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; impv. ἔκα, in exhortations, come now, like ἕκα, VII, 2, 26; VII, 7, 27; ἐς χείρας ἐδωκ, come to close quarters, IV, 7, 15; but ἐς χείρας ἔδωκ ὑμ, come into one's power, I, 2, 26.

dιάστασι, εἰσαγω, see ἐστρω.

dιαπ (εἰ-πᾶ), if in fact, if really; inasmuch as, VI, 1, 26.

dιπτο, see ἔτοις.

dιόν, only 2 aor.; the prae. in use is λέγω, fut. ἔθω, perf. ἔθηκα, etc. (cf. εἰσα, word, verse; Lat. voco; Eng. epic), say, speak, tell; with infin., bid, command, move, propose. In 2 pers. forms with 1 aor. vowel occur, εἰσα, II, 5, 23; εἰσῆκα, impv., II, 1, 21.

dιρύω, διρύζω, εἰρυμα, ἀχέρων, shut out, keep away (ἐκ or αὖ with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; prevent, hinder, δοτε μή, III, 3, 16; shut in, hæm in, III, 1, 12.

dιρύκα, διρύαι, see ἔω.

dιφήνη, -ῆν, ἵ, peace.
αφήνεται, see αφείνεται.

αφίνεται vb. of which fut. ἀφέω, perf. αφήνηκα and αφήνθηκα, and aor.-pass. αφήνθησα, are used in Attic, supplementing the forms of λέγω and φημι, say, mention; also, tell, order, in imper. pass., III, 1, 3.

έσ (also ἐς, orig. ἐς-), prep. with the acc. only, into, to, up to; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, ἐς Πισιδίαν, into the country of the Pisidians, I, 1, 11, etc.; ἐς τῶν πολεμίων, against the enemy, stronger than ἔς, IV, 5, 18; after a vb. of speaking, ἐς τῆς στρατός, V, 6, 37; of direction or purpose, ἐς τῆς τροφῆς, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, ἐς δόσεις, to the extent of our power, II, 3, 23; with numerals, up to, about, I, 2, 3; of time, up to, at, I, 7, 1; II, 3, 25; ἐς τῆς νύκτας, for the night, IV, 5, 13; ἐς δῶ, two abreast, II, 4, 26; ἐς ἀρτές, eight deep, VII, 1, 23. In composition ἐς- signifies into, in.

ἐς, μᾶ, ἄ, gen. ἐς, μᾶς, ἄς, numeral adj., one; sometimes as indef. pron. like τοι, I, 3, 14; combined with τοι, II, 1, 19; so ἐς ἄστρος, VI, 8, 12; ἐς μύ, stronger than με, no one, V, 6, 12; often in intensive phrases, I, 9, 12 n.; I, 9, 22.

ἐὰν (εἴ), lead or bring in or into.

ἐκατορτίζω (ἐκατορτίζω), hurl in javelina.

ἐκβάλλω (ἐκβάλλω), throw into; intr., invade; of rivers, empty into.

ἐκβάλω (ἐκβάλω, ἐκβάλω or βάλω, ἐλθείσαι, make go), cause to embark, put on board.

ἐκβάλλει, εἰς τῇ ἐκβάλλει, invasion, V, 6, 7; entrance, pass, I, 2, 21.

ἐκβάλω, ἔις τῇ ἐκβάλω, enter into, sink or cut into.

ἐκθρεμον, see ἐκθρέχω.

ἐκμα (ἐκμα), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.

ἐκλαύω (ἐκλαύω), march into.

ἐκλαίειν, see ἐκθρέχω.

ἐκθρέχω (ἐκθρέχω), come in, enter, see ἐκθρέχω.

ἐγόνος, ἐν, ἢ (ἐς+όδος), way in, entrance.

ἐκπχάνω (ἐκπχάνω, ἐκπχάνωι, ἐκπχάνα, leap), leap or spring into.

ἐκπετρω (ἐκπετρώ), fall into, rush into, fall upon.

ἐκπλεύω (ἐκπλεύω), sail into.

ἐκπληκται, see ἐκπληκται.

ἐκπρέχω (ἐκπρέχω), run or rush in.

ἐκφέρω (ἐκφέρω), bear or carry in.

ἐκφέρειν (ἐκφέρειν), bear or carry into.

ἐν (ἐς), within, inside of.

ἐκβάλλω (ἐκβάλλω), thrust in; mid., force one's way in.

ἐνα, adv., then, thereupon, afterwards.

ἐνα, conj. (ἐν+α), doubled in disjunctive clauses, whether . . . or.

ἐνε, see ἐνε.

ἐνο, 2 perf. as pres., and ἐνον, 2 plpf. as impl. of epic vb. ἐνο, be accustomed (cf. ὄνος, τό, custom, θος, τό, character, E.g. ethic), be accustomed, be wont, with infin., VII, 8, 4.

ἐνον, see ἐνον.

ἐκ (before vowels ἐκ), prep. with the gen. (cf. Lat. e, ex); (1) of place,
out of, from, away from; according to Greek idiom often used where Eng. requires in or on, ἐκ ἀρσετᾶς, on the left, IV, 8, 2; (2) of time, since, after, denoting immediate sequence, ἐκ τοῦτον, upon this, thereupon, I, 2, 17; ἐκ τοῦ ἀποθανοῦ, after breakfast, IV, 6, 21; ἐκ παλῶν, from boyhood, IV, 6, 14; (3) of source, ἐκ τοῦτον, therefore, in consequence of this, II, 6, 4; τὸν ἐκ τῶν Ἑλλήνων φῶς, the fear inspired by the Greeks, I, 2, 18; of the agent with pass. vbs., much rarer than ἐν, ἐκ βασιλέως δομέται μοι, I, 1, 6; ἐκ τῶν παράνομων, in view of our present circumstances, III, 2, 3; ἐκ τῆς ηὐκόπης (sc. γυνῆς) in accordance with a majority vote, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτοῦ, of their own accord, I, 3, 13; ἐκ τοῦ δικαίου, justly, I, 9, 19; ἐκ παρθὼν τοῦτον, in every way, by hook or crook, III, 1, 43; ἐκ ἀποροσκότου, unexpectedly, IV, 1, 10; ἐκ τῶν δυνατῶν, as well as they could, IV, 2, 23, etc.

ἐκάστοτε, adv. (ἐκάστος), in every direction, III, 5, 17.

ἐκάστος, -ης, -ον (supr. form; cf. ἐκάτερος), each, every, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκάστοτε, adv. (ἐκάστος), on each occasion, always.

ἐκάτερος, -ας, -ας (comp. form; cf. ἐκάστος), each of two in the pl., both; καθ ἐκάτερα, on both sides, V, 6, 7.

ἐκάτερον, adv. (ἐκάτερος), on both sides.

ἐκάτερως, adv. (ἐκάτερος), in both directions.
Another (kalótw, kalów, ékalów, kalóma, ékalóphor), uncover.

itivity, -as, h (ik-ekalów; cf. Eng. ecclesiastic), assembly, meeting.

itivity, éklysthai, hold an assembly.

(ielw, bend), bend out of line, give way, of troops.

ikrephto (kóntw), carry off or out; of troops, bring off, VI, 6, 36; mid., carry off for one's own use, V, 2, 19.

ikontw (kóntw), cut off or away, cut down.

ikusiotw (kulos, tumble, cf. kóntw, stoop), turn a somersault.

ikusma (kuma, swell, surge; kúma, wave), billow out, of the curving front of a charging line of troops.

ikléw (ik-léw, gather, pick, cf. sulléw), pick out, select, mid., choose.

ikleidw (leidw), leave, abandon; with is, leave one place for another, leave and flee to, I, 2, 24; intrans., give out; of snow, melt away, IV, 5, 15.

iktimónw (mítw, wind), wind out; of an army, defile, VI, 5, 22.

iktrma (tímw), send out, send away; mid., send away from oneself, dismiss, V, 2, 21.

iktebloginocos, iktebloginos, see ikteblittos.

iktaiw (teraiw), bring to completion, accomplish; with éore, bring it about that, V, 1, 13.

iktisw (tis, leap), leap forth. iktrimen (trimenw), fill up.

iktew (ik-tiow), drink up, drain, quaff.

iktew (fittw), fall out; commonly as pass. of ékballw, be banished, exiled; of ékpteiw, the exiles, I, 1, 7; of violent motion, rush or hurry out, V, 2, 17; cf. V, 2, 31; be cast away, shipwrecked, VI, 4, 2.

iklasis, see iklethw.

iklw (pléw), sail forth or away.

iklwos, -ws, gen. -w (plwmos), filled up, quite full.

iklwto, 2 aor. pass. ekpltiw (plítw), strike out (of one's senses); pass., be amazed, startled, scared out of one's wits.

iktoδen, adv. (ik-topi), out of the way.

iktowtov (towtov), put out of the way, I, 8, 9.

iktorstow (tostow), go forth, go out.

iktopiow (topiow), provide, procure.

iktwma, -tws, to (iktow), drinking-cup.

ikmatos, see ikmatw.

ikmatos, -as, -os (ik), on the sixth day.

ikmatow (tawtow), draw out in battle array.

ikmatw (teiow), stretch out; ékmatos, stretched out at full length (of a sleeper), V, 1, 2.

ikmatow (tawtow), shoot arrows from.

iktw, adv. (ik), outside of, apart from.

iktwos, -os, -os (ik), sixth.

iktrw (trw), turn out; pass. and 2 aor. mid. trtow, intrans., turn aside, IV, 5, 15.

iktrw (trw), bring up, rear.

iktw (trw), run or rush forth, make a sally.

iktwto, see iktopiow.

iktwma (tawma), show forth, bring to light; of war, declare, III, 1, 16.

iktw (tw), bear out, carry out; with tulemos, begin, III, 2, 29; of news, etc., report, announce, I, 9, 11.
αἰθέρως (φθέγω), flee out of, flee away, escape; with μὴ and infin., I, 3, 2.

σω, -οσα, -ο, willing, of one's own choice; often best rendered as adv., willingly.

δές, or δάλα, -ας, ἃ, olive tree, olive.

Δαβων, see λαμβάνω.

Δαίος, -ου, το (δάδα), olive oil, oil.

Δάντες, -ον, gen. -ον (δάκτης, small; cf. Lat. levis, Eng. light), used as comp. of μικρός, smaller, less, in pl., fewer; δαντοῦ ἰόν, with infin., it is a lesser thing to, i.e., it is easier to, VII, 7, 35.

Δαίω (δὴ, δαίει, δαίλαξα, δαλλαμα, δαλάνης), drive, ride, march, abs. or with acc.

Δάφνος, -ος (Δαφως), of or belonging to deer; τὰ Δάφνα (τα κρατα) venison, I, 5, 2.

Δαφων, -ος, δ, ἃ, deer, whether stag or hind.

Δαφρῶς, -ά, -άς, light, light-armed, nimble, active.

Δαφρῖς, adv. (Δαφρῶς), lightly, nimblly.

Δάρμος, -ος, -ος (cf. Δάντες), used as sup. of μικρός, least, smallest, in pl., fewest; δελάρμος, as adv., at least, V, 7, 8.

Δέκχω (δέκχος, δεκδάγκα, διδεκδαγκε, διδεκδαγχήν), examine, question, refute, convict.

Δεῖν, see αἰδώ.

Δελαγός, δελαλόντα (δαλεῖον, imitative, a war cry), cry; δελεῖον, raise the war cry; cf. δαλαγῶ.

Δεμθαι, see αἰδώ.

Δεμπρία, -ας, ἃ (Δαμπρός), liberty, freedom.

Δεμπρῶς, -ας, -ερ, free, independent.

Δεμπροσαν, see λεγω.

Δέπνη, see λαμβάνω.

Δέπνω, see ἤρχομαι.

Δέκω, impf. δακού, drag, draw.

Ελλάς, -άντος, ἃ (cf. "Ελλήν): (1) Ελλάς, Greece, in the widest sense, the Greek world; (2) Ελλάς, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8.

Ελλῆν, -ος (cf. Eng. Hellenic), a Greek. In the Anabasis generally designating the Greek mercenaries of Cyrus; as adj., Greek, I, 10, 7.

Ελληνίζω ("Ελλῆν), speak Greek.

Ελλήνηκας, -ής, -όν ("Ελλῆν), Hellenic, Greek; τὸ Ελλήνηκόν, the Greek army.

Ελληνικά, adv. ("Ελληνικάς), in Greek.

Ελλήνες, -όποι, ἃ ("Ελλῆν), fem. adj., Greek.

Ελληνιστή, adv. ("Ελληνιστῆς), in Greek.

Ελλησπόντις, -ής, -όν ("Ελλη- σπόντ), of cities, lying on the Hellespont.

Ελλησπόντως, -ος, δ ("Ελλῆς-πόν) the Hellespont (see of Helle), the Dardanelles.

Εὔπτω, Εὔπνα (Εὔς), hope, expect.

Εὐαλὼν, -έος, ἃ (cf. Lat. voluptas), hope, expectation.

εὖ, by euphony for ἐν- before labials.

Εὐαθεν, see μαρθάνω.

Εὐανθεθ, -ῆς, reflex. pron., pl. ἦμῶν aitwv, etc. (stem of ἐματαϊτῶ), of myself, myself.

Εὐφαίνω (βαινω), go in, enter, embark, abs. or with εἶς and acc.

Εὐφάλλω (βάλλω), cast or throw in, put in, throw before (χλῶν ἥμων), I, 9, 27; intrans., of rivers, empty into (eis), I, 2, 8; in military lang., make an invasion or attack; ἐργάζεται Εὐφάλλων, inflict blows, I, 5, 1.
Anabasis

ἀνάβασις (βιβάσω, βιβάσων or βιβά, ἐβιβάσω, make go), cause to embark, put on board.

ἐπαλθή, -ης, ἡ (ἐπαλλάμμε), invasion. ἐπιστώ, see μέσω.

ἐπίκω, ἐπίκων (Lat. vomo, vomit; cf. Eng. emetic), vomit.

ἐπιτίγητο, see ἐπιμίγεω.

ἐπιστήμων (μέσω), stay in.

ἐπί, -ι, ἤ (cf. ἐπί, Lat. mens, Eng. my), my, mine.

ἐπισταῖν, adv. back; in the Anabasis always with the art. τοῦμεν, I, 4, 15; εἰς τοῦτον, III, 5, 13.

ἐπιτίθεσθαι, impf. ἐπιτιθέω, ἐπιτιθέω, etc. (ἐπιτιθήσο, fixed in the ground, firm), hold fast, abide by, III, 2, 10.

ἐπιφέρει (ἐπιφέρα), acquainted with, experienced.

ἐπιφέρω, adv. (ἐπιφέρος), with experience; ἐπιφέρως ἱκανός, gen., be personally acquainted with, II, 0, 1.

ἐπιφύλασμαι (ἐπιφύλαξ), full, satisfy; pass., be filled with, I, 10, 12; ἐπιφυλάσσων εἰς ἐπιφύλασσο, you couldn't sate yourself with promising, VII, 7, 46.

ἐπιφύλαξῃ (ἐπιφύλαξ), ἔκτοθε, ἔκτροφα, burn), set on fire, burn. The simple vb. is poetic.

ἐπιτίτω (ἐπιτίτω), fall upon, seize, attack; of thoughts, occur to, II, 2, 19, etc.

ἐπιθέου, -ω, gen. -ο (ἐπιθήμα), full of (gen.).

ἐπιθέω (ἐπιθέω), hinder, impede.

ἐπιθέος, -ος (ἐπιθεω, in the way, hindering; το ἐπιθέον, the hindrance, VII, 8, 3.

ἐπιθεῖσθαι, adv. (ἐπιθεώ), before one's feet, in the way; ἐπιθεῖσθαι ἐκέ, be in the way, hinder.

ἐπιθέω (ἐπιθέω), create in, inspire in.

ἐπιτολή, ἐπιτολής, etc., gain or realize by sale, VII, 5, 4.

ἐπιτόριον, -ου, τὸ (ἐπιτόριον), trading-place, emporium.

ἐπιτροπος, -ου, ο (cf. τροπος), merchant.

ἐπιφανεσθαι, see ἐπιφανεῖ.

ἐπιφάνοται, adv. (ἐπιφάνω), before, in front of, with gen., I, 8, 23; IV, 5, 9; ὁ ἐπιφανής λόγος, the foregoing narrative, II, 1, 1; of ἐπιφανος, those in front, III, 4, 48, etc.; τὰ ἐπιφανῆ χρώμα, hitherto, VI, 1, 18; τὰ ἐπιφάνεια, the front parts of the body, contrasted with the back, V, 4, 32, but VI, 3, 14, the country is front.

ἐπιφάνους, ἐπιφανότατος, see ἐπιφάνος.

ἐπιφάνης, -ης (ἐπιφάνης), evident, manifest; ἐν τῷ ἐπιφάνει, openly, II, 5, 25.

ἐπιφανές, adv. (ἐπιφάνης), openly, V, 4, 33.

ἐν, prep. with the dat. only (Lat. and Eng. in), in; (1) of place, in, at, in the midst of, among, before; ἐν δολε, under arms, III, 2, 28; ἐν τῷ γε φανερό, openly at least, I, 3, 21; ἐν ὀφαλωτῷ, in sight, IV, 5, 29; (2) of time, in, during, within, at, often ἐν ὀργῇ, meanwhile, I, 5, 15; ἐν ὧ, during which time, while, I, 2, 20; so ὑπὲ αὐτό (sc. ἡμεῖς), I, 2, 10; (3) of means or manner, in, with, by, II, 5, 17. In composition ἐ- becomes ἔ- before a palatal, and ὑ- before a labial or before μ.

ἐν, see ὑ.

ἐναγκαλίς (ἐν-ἀγκαλίς, thong), fit with a thong, of javelins, IV, 2, 28 n.

ἐναντίομαι, -αντίμαι, etc. (ἐναντίος), oppose, withstand.
Vocabulary

1. ἐννίκειοι (ἐννίκειοι), opposite, over against, facing, opposed to, hostile; of ἐννίκειοι, the enemy, VI, 5, 10; ἐννίκειοι, the reverse, V, 6, 4; ἐννίκειοι ἐννικάτων, turning in the opposite direction, facing about, IV, 3, 32; ἐν τῷ ἐννίκειῳ, on the opposite side, IV, 7, 5.

2. ἐκτὸς (ἐκτῳ), kindle, set on fire. ἐκτός, -ς, -το (ἐκτῶ), ninth.

3. ἐταλλῶμαι (ἄταλλομαι), bivouac or encamp in.

4. ἐστιν, -ς, ὄς (ἐστίν), need, want, necessity, poverty.

5. ἐσθητομοῦμ (ἐσθητομοῦμ), show, show forth, declare, mid., VI, 1, 19.

6. ἐπικατος, -ς, -το (ἐπίκατε), eleventh.

7. ἐσῶ (ἐσω), lack; implies, there is need of (gen.); ἐσὼ πληθόροι ἔσω, he saw that there was need of more (argument), VI, 1, 31.

8. ἐθηλος, -ς, -το (ἐθηλῶ), evident, plain, manifest.

9. ἐθνος, -ς, (ἐθνῶ), land, people), native, at home.; τὰ ἐθνα, home revenues, VII, 1, 27.

10. ἐσφραῖος, -ς, (ἐσφραῖος), on the same seat with one, at one's table.

11. ἐσθηνος, adv. (ἐσθῆνος), from within.

12. ἐσθων, adv. (ἐσθῶ), inside, within.

13. ἐσθήσω, -ς, (ἐσθῆσω), glorious, famous; of omens, portending glory, VI, 1, 23.

14. ἐσὼ (ἐσω), put on; in perf. tenses, wear, V, 4, 13.

15. ἐσῆ, -ς, ὄς (ἐσῆ), seat, ambuscada.

16. ἐσπέρων, or. ἐσπέρωμα (ἐσπέρω), set an ambush, lie in ambush.

17. ἐσθηνος, see, observe in.

18. ἐσμεν, -ς, -το (ἐσμῆν), be in, be on, be there.

19. ἐστιν or ἐσται, improper prep., generally post-pos., on account of, for the sake of.

20. ἐστιν (ἐστίν), ninety.

21. ἐσω, -ς, -το (ἐσω), dumb, d of and dumb.

22. ἐσῆ, -ς, -το (ἐσῆ), verbal of ἑμνοῦ, set on, instigated by (ἐπι), VII, 6, 41.

23. ἐνφαγόν (ἐφαγοῦ), only aor., eat hastily, eat something.

24. ἐνθάλης, see ἐνθάλης.

25. ἐνϕυρον, -ς, τό (ἐϕώ), pledge, security.

26. ἐνχω (ἐχω), hold in, entangle.

27. ἐνθα, adv. of place or time (ἐν), rel., where or whither; dem., here; of time, then, often with emphatic δή.

28. ἐνθαδε, adv. of place (ἐνθα), hither, here.

29. ἐνθαπρ, adv. (ἐνθα), just where.

30. ἐνθω, local adv. (ἐν), dem., from there, hence; rel., whence; ἐνθω ... ἐνθω, on this side ... on that; ἐνθω καὶ ἐνθω, on both sides.

31. ἐνθωθ, local adv. (ἐν), from this place, hence; of persons, VII, 7, 17 (= ἀπ' ἐνθωθ).

32. ἐνθυμομαι, ἐνθυμήσομαι, ἐθεμηυόμαι, ἐθεμηυοῦν (ἐθυμομικτήθηκα), bear in mind, reflect, consider; perf., I have noted, observed, III, 1, 43.

33. ἐνθυμημα, -ας, τό (ἐνθυμομαι), thought, idea, plan.

34. ἐνθυπαξίω (ἐθυπαξίω), put on one's breastplate; perf. pass. partic. ἐνθυπαξίωματος, clad in armor, VII, 4, 16.

35. ἐν, for ἐμπρός, see ἐμμα. ἐν, see ἐν.

36. ἐναυτός, -ος, ος, year; κατ' ἐναυτόν, yearly, annually.

37. ἐνος, -ος, -ότο, some.

38. ἐνοτος, adv. (ἐνος [?]+-τος), sometimes.

39. ἐνεκ, indecl., nine.
έννοειν (poein), have in mind, think, devise, ponder; with µο, fear that, IV, 2, 13; mid., consider, reflect.

έννοειν, -ας, ἃ (ἐν + µοθ), thought, reflection.

έννοοέιν (olkéin), live in, inhabit; of έννοοέινεις, the inhabitants.

ένπαλεως, -ον (ἐν-παλέων), in arms; with ῥωμάς, martial, VI, 1, 11.

έπαρα (ēpára), see ἐπι (something or somebody); ἠWHO ἐπαρα δι' ἄμφι, I see many reasons (in the project) why, I, 3, 15.

ἐπέλευ, see ἐπέλλα.

έπεχάλευ, -σω, aor. and perf. with double augment in all voices (cf. δχλός), crowd upon, trouble.

έπαθεν, adv. of place, here, there; loosely, thither; of time, then, thereupon; μέχρι ἑπάθεν, hitherto, V, 5, 4.

ἐπάύεω (páiein), stretch tight; πλάγιας επάυερ, inflicted blows upon, II, 4, 11.

ἐπάληκτος, -ος (ἐν-τελός), complete, in full.

ἐπαλλομαι, ἐπαλλόμαι, ἐπαλλάμας (cf. τάλας), enjoin upon, command.

ἐπαρεν, -ον, τό (ἐν), intestine.

ἐπαθον, adv. of place, thence, from there; of time, then, thereafter; of cause, as a result of this, VII, 1, 25.

ἐπάθημα (τίθημα), put or place in, put on board ship; inspire or instil in (φύσων), VII, 4, 1.

ἐπιμελέως, -ον (ἐν-τίμη), in honor, esteemed.

ἐπιμέλεια, adv. (ἐπιμέλος), in the phrase ἐπιμέλεια ἱερᾶ, be held in honor, II, 1, 7.

ἐπιθυμεῖν, -ον (τοῦχον), on the wall; τὰ ἐπιθυμεῖα, wall paintings, VII, 8, 1.

ἐπίστως, adv. (ἐπιστρω, eager, fr. τελέω), earnestly, strenuously.

ἐπίτις, adv. with gen. (ἐν̣), within, of place or time.

ἐπιγγέλειν (ἐπγγέλειν), light upon, fall in with, find.

Ἐνθάλεως, -ον, ὁ (Ἐνθάλεις, goddess of war), Enyalios, a name of Ares, the god of war.

ἐνμάταρχος, -ον, ὁ (cf. ἐνμαρτίς), commander of an enemoty.

ἐνμαρτίς, -ας, ἡ (ἐνμαρτίος, sworn in; cf. δεινος), a sworn band; esp. of soldiers, enemoty, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men.

ἐκ, see ἐκ.

ἐκ, indecl. (Lat. sex, Eng. six), six.

ἐγγέλεος (ἀγγέλεος), tell out, report.

ἐγγύς (ἐγγύς), lead or bring out, march out; pass. ὁδός ὁ ἐγγύθος ὀδοὺ, not even thus was he induced to pursue, I, 8, 21.

ἐκπαρτός, -ον (ἀλευθ), selected, picked.

ἐκπάρω (πάρω), take out, remove; unload, V, 1, 18; of tithes, dedicate, V, 3, 4; mid., pick out, select (for oneself), II, 5, 20.

ἐκτέω (aktéω), ask, demand (esp. the surrender of a person), VI, 6, 11; mid., beg off, I, 1, 3.

ἐκφιάσει, adv. (ἐφιάᾳ), suddenly, unexpectedly; cf. ἐκφαίνει.

ἐκκυλιέως, -ον, -α (ἐκ-κυλίω), six thousand.

ἐκκυμένος (κυμένος), throw the javelin, hurl (from within a fortress), V, 4, 25.

ἐκδοτός, -ον, -α (ἐκ-δίκαιον), six hundred.

ἐκαλάω, -δω, plunder, sack, epic vb. used only here in Attic, VII, 1, 29.
Vocabulary

żeliomai (ξιλομαι), leap out or aside.

ξαπράτω (ξαπράτω), err, do wrong.

ξανατημι (ντημι), make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.

ξανατάω (ακτάω, ασατις, etc.), deceive; ασατις, deceit), deceive utterly.

ξανάτη, -η, ἢ (ασατη, deceit), gross deceit, VII, 1, 25.

ξανής, adv., an Ionic word for which Attic usually has ξαλφής, suddenly, unexpectedly.

ξάρχω (ξαρχώ), begin, lead off.

ξαριτομαι (αριτομαι), break camp.

ξαμι (ελμ), only imper. ξαμει, it is permitted, allowed, possible; so the partic. ξαμει often in acc. abs. generally in adversative or concessive sense, II, 5, 22.

ξαμι (ελμ), go out or forth.

ξαλατώ (ξαλώ), drive out, expel; commonly intrans., march, generally with στρατόν (στρατον).

ξαναγινωσκω, see ἑκφέρω.

ξαναλάγη, see ἕκληγην.

ξάρας (ξαράς, creep, Lat. serpere), creep out; of an army, march forth, VII, 1, 8.

ξέρχομαι (ξερχομαι), go or come out, march out, escape; of time, run out, elapse, VII, 5, 4.

ξέρασμι, -ει, ἢ (ξερασμώ, examine), review, inspection.

ξέγερομαι (ξεγερμαι), lead forth, VI, 6, 34; narrate, disclose, suggest, IV, 5, 28.

ξεφωτα, indecl. (ξεφω), sixty.

ξεῖος (ξεῖος), run out, expire (of time), pres. in sense of perf., VI, 3, 26.

ξειράγη, see ἑκφέρω.

ξεικνυμαι (ξεικνυμαι, ξιμαί, ξιμην, ξιμαι), reach; of missiles, reach the mark; βραχον ξικόνεω, have a short range, III, 3, 17; of value, amount to, suffice for, VII, 5, 4.

ξικτημι (ντημι), cause to stand out of; mid., stand aside; εις τον μέσον ξικτοςαδα, get out of the way, I, 5, 14.

ξοδεσ, -εσ, ἡ (κιδοδος, Eng. exodus), way out, expedition, sally.

ξομαν, see ἕκχω.

ξόπλητι (ξόπλητι), arm fully; mid., arm oneself.

ξόπλωσα, -ας, ἡ (ξόπλωσα), complete armament; εν τῇ ξόπλωσα, under arms, I, 7, 10.

ξόμασσ (ξυμάς), urge on, incite; intrans., set out, rush forth.

ξονσία, -ας, ἡ (ξυνσί), possibility, power.

ξυνχυσ, -ν (ξυνχυσ), six cubits long.

ξυ (ξυ), outside of, without, beyond, often with gen.; τοί ξυ, the outer, I, 4, 4; ξυ βελών, out of range, III, 4, 15; ξυ τωρεω, besides this, VII, 3, 10.

ξυθεν, adv. (ξυω), from without, without, outside of, gen.

ξώκα, perf. as pres., ἔχω, plpf. as impf. (no pres. in use; fut., ξω, rare; cf. εἰκεω), be like, look like (dat., occasionally with acc. of respect); ὥς ξώκα, parenthetical, as it seems, II, 2, 18; οὔτε καλοὶ ξώκα, it doesn't look at all honorable, VI, 5, 17. Neut. partic. εἰκός, see the word.

ιορακότης, see ἰράω.

ιορίτη, -ης, ἡ, festival.

ἵ, by elision for ινί.

ισταγγαλω (ισταγγαλω), proclaim; mid., offer oneself, promise.
ἐράω (ἐρώ), bring forward, propose (of a vote), VII, 7, 57.
ἐραυνό, see ἐρωμεν.
ἐραυνών, ἐρωμαι, ἐρωμα (ἐρωνος), praise, commend; often in declining an offer, thank one for, VII, 7, 52.
ἐρωνος, ὧν, ὧ (alos, tale, praise), commendation.
ἐραυνεω (ἐρωμαι), raise up, excite, induce.
ἐραυνοῦλθεν (ἀκολούθεω), follow after, pursue.
ἐραυνοῦσα (ἀκολούθεω), listen to, hearken, overhear.
ἐράω or ἐρην, temporal conj. (ἐρέλ+ἀ), when, whenever, only with subj.
ἐραυνοφορεω (ἐρωφορω), retreat, withdraw.
ἐραυνοφοραι (ἐρωφοραι), go back, return.
ἐράω, adv. (ἐρω), above; in the phrase ἐν τοῖς ἐράω δρητια, has been told above, in what preceedes, VI, 3, 1.
ἐραυνίλεω (ἀκολούθεω), add threats.
ἐραυνιλάω (γελω), laugh at, insult, mock at.
ἐραυνίω (ἐρευνω), wake up, arouse.
ἐρην, conj.: (1) temporal, when; after, whenever; with indic., of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐρει ῥαχυστα, as soon as (cum primum), VI, 3, 21; (2) causal, since, because, with indic. ἐρεθάνω, temporal and causal conj. (ἐρέλ+ἀ), when, after, since, because.
ἐρηνος (ὁρω), behold, see, experience.
ἐρημω (ἐρω), be over, be upon.
ἐρημος (ἐρω), go on or against, advance, attack, come forward; ἐπὶ ἐρημος ἡμη (ἐρω, ρει), the following day, etc.
ἐρημοπ, causal conj. (ἐρέλ+πι), since, seeing that.
ἐρησια, ἔρησισταν, see ἔρωσις.
ἐρω, ἔρησισταν, see ἔρως.
ἐρων, adv. (ἐρω), thereupon, then; in enumerations, then, in the next place; εἰς τοὺς ἐρων χρήσο ν, in after times, II, 1, 17.
ἐρησια, adv. (ἐρέλ+ἐρακω), on the farther side, beyond, V, 4, 3.
ἐρεθω (ἐρω), sally out against.
ἐρεθοφορεω (ἐρωφορω), sally out against.
ἐρησιατο, see ἔρως.
ἐρησιατος, see ἔρησιστας.
ἐρησιατοντο, see ἔρηστο.
ἐρεθοφοραι (ἐρωφοραι), only in 2 aor. ἐρεθοφορω, etc., ask again or farther, inquire, ask.
ἐρηχομαι (ἐρχομαι), come upon; of countries, visit, traverse.
ἐρθον, see ἔρθον.
ἐρθομαι (ἐρχομαι), pray to, invoke, call to witness.
ἐρθβήγησαν, see φεύγω.
ἐρθω (ἐρω), hold back, restrain; intrans., refrain from; ἐρθβησα τῆς πολις, they delayed their march, III, 4, 38.
ἐρθκος, -ος (ἐρέλ+ἀκολού), hearing; εἰς ἐρθκος (ἐν ἐρθκο, after vbs. of rest), within hearing distance.
ἐρθκοτο, see ἐρθω.
ἐρθην, see ἐρεθο.
ἐρθον, see ἐροθω.
Vocabulary

τρέπω, see τράπω.

ἐν, before vowels ἐν' or ἐφ', prep.

With gen., of place, upon, on, ἐφ' ἐκεῖνον, on horseback; III, 2, 19 (cf. δέν); ἐν τῇ ὁδῷ, on the coast of Thrace, VII, 6, 25; of direction, toward, II, 1, 3; of time, in the time of, I, 9, 12; at, IV, 7, 10, cf. IV, 3, 9; of manner, ἐν τῷ τρόπῳ, four deep; I, 2, 15; ἐν τῇ ἁλαγῇ, in line of battle, IV, 3, 26; ἐφ' ἐκεῖ, in single file; ἐφ' ἐκεῖνοῖς, by themselves; II, 4, 10.

With dat., of place, on, upon, by, at, near; of time, at, ἐν τῇ ἡμέρᾳ, at the third (signal); II, 2, 4; frequently ἐν τῷ τόπῳ, for this, I, 3, 1; cf. ἐν τῇ ἁλαγῇ, I, 6, 10; ἐν τῷ τόπῳ, as far as he is concerned, VI, 6, 23; so ἐφ' ἐν or ἐφ' ἐνει with infin. on condition that; sometimes merely giving circumstances, ἐν γυναῖ, as his wife; II, 4, 8; ἐν τῇ ἁλαγῇ, on a basis of war, II, 4, 5; ἐν is thus common in contracts and treaties.

With acc., on, upon, to; often in a hostile sense, against; of extent, over, along; ἐν τῇ, I, 8, 8; ἐν ἔκπληκτῳ, III, 3, 17; of time, for, during, VI, 6, 36; ἐν τῷ τόπῳ, for the most part, III, 1, 42; of aim or purpose, for; ἐφ' ἐκεῖνοῖς, the objects of his expedition, I, 2, 2.

In composition ἐν- signifies upon, over, to, toward, against, besides, but is sometimes merely intensive.

ἐπίβάλλω (ἐβάλλω), throw on; ἐπιβεβλημένοι τοῖς, bowmen with their arrows on the string, IV, 3, 28 n.; V, 2, 12.

ἐπιβοήθω (ἐβοήθω), come to the aid of (dat.).

ἐπιβουλέω (ἐβουλέω), plot against, with dat.; with infin. plot, scheme.

ἐπιβουλή, ἐπιβολή (ἐβολή), scheme, design, plot.

ἐπίγγυμαι (ἐγγυμαί), come upon, attack.

ἐπιγράφω (ἐγράφω), inscribe upon.

ἐπιδείκνυμι (ἐδείκνυμι), show, display, make clear, point out; mid., show oneself, distinguish oneself, show.

ἐπιδείκνυμι (ἐδέκνυμι), pursue after, chase.

ἐπιδέους, see ἐπιάνθω.

ἐπιδραμίν, see ἐπηρέας.

ἐπιέμε, see πείμα.

ἐπιδιάστησις, -α, -αν (ἐπὶ διάστασις), on the sea.

ἐπιδέω, -οι, ἦ (ἐπιέμε), attack.

ἐπίθυμον, ἐπιθυμητός, etc. (ἐπὶ-θυμός), set one's heart on, desire, long for, be enamored of, with infin. or with gen.

ἐπιθυμία, -α, ἦ (cf. ἐπιθυμῶ), desire.

ἐπικαιρός, -ος (ἐπικαιρός), in season, suitable, available, VII, 1, 6; τοῖς ἐπικαιροῖς, the proper representatives (according to others. the chief men), VII, 7, 15.

ἐπικάπτω (ἐκαπτῶ, ἐκατέρω, etc., bend), bend toward; of an army, wheel.

ἐπικατακάλω (ἐπικάλω), throw down after.

ἐπικαμαί (ἐπικαμαί), lie or be set upon; of an enemy, attack; cf. ἐπικαμαί.


timios, -ov (κινδυνος), dangerous.
timikwv, timiowv, etc. (ἐτικωρεις, ally), help, aid (dat.); with acc. of thing, aid one (dat.) against, ward off from one, V, 8, 25.
timokhrma, -atos, τό (ἐτικουρω), help, protection.
timokratia, -as, ἡ (κράτος), power over, mastery.
timokrēs (κρέσ), hide, conceal; mid., conceal oneself, act secretly.
timkēs (κύττα, stoop), stoop or bend over.
timkou (κυπρός, κυρός, etc., make valid, from κύρος, τό, power, authority), confirm, ratify.
timolē (κολώ), hinder, debar from, gen.
timomē (λαμβάνω), take in, include, VI, 5, 5 and 6; lay hold of, catch, IV, 7, 12, 13.
timovāmēs (λαβάνω), forget, with gen.
timōn (λέγω), say besides, add.
timōn (λείτω), leave behind; in pass. τό τι τιμωτόμον, those (the part) left behind, I, 8, 18; of things, give out, fail.
timiktes, -ov (λέγω), picked out, selected; of timiktes, picked men, III, 4, 43; VII, 4, 11.
timartōrōma (μαρτυρώμαι, aor. μαρτυράμη, call to witness, from μάρτυς), call to witness, invoke.
timarχos, -ov (ἐτι-μαχωμαι), that may be attacked, open to attack.
timargynum (μεγαργυμ, μελός, etc., mix), mix with; mid. intrans., mingle with, have dealings with, III, 5, 16.
timelēia, -as, ἡ (ἐτιμελέωμαι), care, pains, attention.
timelēma and timelēma, ἐτιμελήσωμαι, ἐτιμελήσωμαι, ἐτιμελήθησθαι (μελετάω), care for, look out for, attend to.
timelētēs, -er, comp. ἐτιμελεστέρος (cf. ἐτιμελέωμαι), careful, watchful.
timelēma, see ἐτιμελέωμαι.
tiμένω (μενω), remain at or with, VII, 2, 1; wait for, wait, V, 5, 2.
timēn (τω), purpose, intend.
timokrēs, timokrēs, etc. (ἐτικρόσ), swear falsely, perjure oneself (θεός, by the gods).
timokrēskia, -as, ἡ (ἐτικρόσ), perjury.
timokrēs, -ov (ἐτι-δρος), foresworn.
timokrēsam (δέω), march on beside, or parallel with; advance to bear aid, or for service, III, 4, 23.
timōtēs (πιττω), fall upon, attack (dat.); of snow, fall (on one).
timōν, -ov (πιτω), toilsome, laborious; of a bird of omen, pertaining toil or suffering, VI, 1, 23.
timōtēs (πιττώ), throw at, or upon.
timōn, -ov (πιτω), watered, well watered.
timōntēs (παίτω, ἵππα, load), load on, saddle, III, 4, 35 n.

'Επιστήμη, -ous, ὁ, Episthenēs, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olythian of the same name.
timiktoimai (στιγμα, στιγμα, etc.), collect or lay in supplies, forage.
timiktorōs, -ov, ὁ (ἐτικτόρωμαι), a laying in of supplies, provisioning; supplies, VII, 1, 9.
timokrētōma (σκέτωμαι), look into, examine, inquire.
timiktoimai (σκενώμαι), fit out, repair.
timoktōs (σκοτώ), inspect, review.
he would strike the proper one (i.e., the one deserving it), II, 3, 11.

ἐπιτθημ (τίθημ), put upon, lay upon; of penalties, inflict; mid., attack.

ἐπιτέχω (τρέχω), turn over to, entrust, grant, permit; refer a thing to another, VII, 7, 18; mid., give oneself up to for protection, I, 9, 8.

ἐπιτέχω, aor. ἐπέθραμον (τρέχω), run upon, charge.

ἐπιτυγχάνω (τυγχάνω), chance upon, fall in with, find, dat.

ἐπιφανώμαι (φαίω), come in sight, appear.

ἐπιφέρω (φέρω), bring upon or against; mid., rush upon, attack; of a heavy sea, V, 8, 20.

ἐπιφορέω (φορέω), carry upon, place upon by making frequent trips), I, 5, 10.

ἐπίχαρε, -ι, gen. -τος (ἐπὶ-χάρει), gracious, pleasing; τὸ ἐπίχαρε, grace of manner, II, 6, 12.

ἐπιχειρέω, ἐπιχειρήσων, etc. (ἐπὶ-χείρ), put one's hand to, attempt, try.

ἐπιλέω (χέω, pour), pour on or in.

ἐπιχειρεῖον (χωρίς), move against, advance.

ἐπιψήφιζω (ψῆφιζω), put to vote.

ἐπιλέων, see πλέω.

ἐπισηγή, see πλήττω.

ἐπικοδημέω (εἰκοδομέω), build upon.

ἐπομαί, ἐπόμαι, ἔγομαι, ἐπόμην (ἕως; cf. Lat. sequor), follow, attend, accompany, pursue, abse., with dat. or with ἔν and dat.

ἐπέμνημι (διεμνήμ), swear to a thing.

ἐπιμάνην, opt. πράμαιν, inf. πρᾶμαιν, partic. πρᾶμιν, defective vb., used as the aor. of ἐπέμανα, buy.

ἐποτά, indecl. (Lat. septem, Eng. seven), seven.
Anabasis

ἐπτακαΐδεκα, indecl. (ἐπτακαΐδεκα), seventeen.
ἐπτακόσωμ, -α, -ο (ἐπτακόσωμα), seven hundred.
'Εστιάζα, -ης, ἡ, Epyaza, wife of Syennesis, king of Cilicia.
ἐστίνα, see ἄνθναμα.
ἐφαμα (cf. ἔφαμ), love; aor. ἐφάσην, fall in love with, take a liking to.
ἔφαμ (cf. ἔφαμ), love, long for, with gen.
ἔφαγομα, ἐφάγομα, ἐφαγάμη, ἐφάγαμα, -ἐφάγας (ἔφαγο), work, labor, till (sc. γῆν), do, accomplish; with two accs., do to, inflict upon.
ἔφυν, -ου, τό (originally πέφυν, cf. Eng. work), work, deed, action; execution (of a work), III, 5, 12; ἔφυν, in fact, in deed, contrasted with words, I, 9, 10; cf. III, 2, 32; τὰ ἐς τὸν τόλμαν ἔφυν, deeds of war, I, 9, 5.
ἐρά, see ἔρω.
ἐραταί, see ἐρωμα.
'Ερεμία, ἔρμω, ὁ (Ἑρεμία), an Eretrian, native of Eretria, a city on the western coast of Eubea.
ἐρημία, -ας, ἡ (ἐρημία), solitude, privacy, V, 4, 34; desert, II, 5, 9.
ἐρημος, -ης, -ων, or -ος, -ο (Eng. eremite, hermit), deserted, empty, unprotected, abandoned by, bereft of, without (gen.); σταθμὸς ἐρημός, marches through the desert, I, 5, 1; ἐρημός οἱ Ιουκέται, the cavalry unsupported (by infantry), VII, 3, 47.
ἐρω, in the Anabasis only in pres. (ἐρω, strife), strive, contend with (dat.).
ἐρφός, -α, -ος (ἐρφός, kid), of a kid, kids', with κοινα, IV, 5, 31.
ἐρπηνεύς, -ευς, ὁ (Ἐρπηνεύς, Hermes, the messenger of Zeus), interpreter.
ἐρπηνεύς (ἐρπηνεύς; cf. Eng. hermeneutic), act as interpreter, interpret.
ἐρριμα, in Attic only in fut. ἐρρίμα μας and 2 aor. ἐρρίμη, cf. ἔρριμαι, ask, inquire.
ἐρωτα τόμα, see ἔρω.
ἐρρηκήνη, see ἐρρηκήνη.
ἐρρηκήνης, -ης, -ον (perf. pass. partic. of ἐρρηκίνη, make strong), as adj., strong, resolute, comp. ἐρρηκεῖνος, strength, II, 6, 11.
ἐρρηκίνης, adv. (ἐρρηκήνης), strongly, vigorously.
ἐρέκα, keep back, ward off.
ἐρρυμα, -ας, τό, defense, wall.
ἐρρύμενος, -ης, -πος, fortified, strong; neut. pl., strongholds, III, 2, 23.
ἐρωμα, Ἠλιος, Ἑλιος, come, go.
Of the pre. the indic. alone is in common use, the other moods being supplied by οἷμα, which also supplies the fut. and impf.; ἐς χεῖρας ἔλθειν, come into the power of (dat.), I, 2, 26, or come to close quarters with, IV, 3, 31; ἐς λόγους σου ἔλθειν, have an interview with you, II, 5, 4; ἐς τὸν ἔλθειν, have recourse to everything, leave nothing undone, III, 1, 18.
ἐρο, see ἔρω.
ἐρωτής, see ἔρω.
ἐρως, -ωτος, ὁ (ἐρωμα; cf. Eng. erotic), love, desire.
ἐρωτάω, ἐρωτήσω, etc. (cf. ἐρωμα), ask, inquire.
ἐς, see εἰς.
ἐκείνω, see εἰς.
ἐκτός, see εἰς.
ἐκτός, by elision and euphony for ἐκτό.
Vocabulary

ἰδός, -ης, ἢ (ἰώμ, put on, for), clothing, raiment.

ἐθεια, ἑθειαν, ἑθειακα, ἑθειας, ἑθειαν, 2 aor.

ἀφανος q.v. (for ἀθαν, Lat. edo, Eng. eat).

ἀκασταρμάνων, see σκεδάννυμα.

ἀκάθιστο, see σκέπτομαι.

ἀκωτο, see στείχω.

ἀκτάσσομαι, see στείχω.

ἀκτέρα, -ες, ἢ (Lat. vesper), evening, πρὸς ἀκτέραν, toward the west.

Ἐστιπροῖνος, -ς, ἢ, the Hesperitaes, a people living in western Armenia.

ἰσόλιμος, see στάλλω.

ἰσόπα, see ἵστημι.

ἰσα adv. (ἐς [ἐς] +τε), all the way to; as temporal conj. (poetic), up to, until.

ἰστής, ἱστηκός, ἱστηκαν, see ἱστημι.

ἰστημάνος, see στήμα.

ἰσταμάμα, see στρέφω.

ἰστάς, see ἵστημι.

ἰσχατος, -ης, -ον (ίς), last, farthest, extreme, severest, uttermost, worst (ἄπω) VI, 15; τὰ ἵχαρα ταξίω, suffer the extreme penalty (i.e. death), II, 5, 24; τὰ ἵχαρα αἰκασμένα, inflicting the extremest tortures, III, 1, 18.

ἰσχάρων, adv. (ἰσχατος), in the extremest degree, exceedingly.

ἰχώ, see ἵχω.

ἰχθύς, adv. from within, inside; τὸ ἱδώμεν, the inner (τοῖχοι), I, 4, 4.

ἴταρος, -ας, ἡ (cf. ἱταιρος), courtisan.

ἴταρος, -ον, ὁ (cf. ἱταρη), companion, comrade, friend.

ἵππος, see τάτη.

Ἐτοικος, -ου, ὁ, Eteonicus, a Spartan officer at Byzantium.

ἵππος, -ας, -ον (by crasis ἰταρος for το ἰταρον), the other of two, the one, the other; loosely like ἰλλος, other; τοῖς ἰταρος, others than these, others besides, VI, 4, 8; τοῦ ἰταρω, on the other side, V, 4, 10.

ἵππητος, see γαμίω.

ἵππωτος, see τιράκω.

ἵππημεν, adv. of time, yet, still, longer, again; of degree, with comp., still, even; ἦτε ἄλ, πρὸς τιν ἑτε, furthermore, besides.

ἵππος, -η, -ον, ready, prepared, at hand, certain.

ἵππωμεν, adv. (ἵππωμο), readily, willingly.

ἵππος, -ου, τό (cf. Lat. vetus, old, Eng. wether), year.

ἵππαρτος, see τάτη.

ἵππαρης, see τρέφω.

ἵππος, see τυχάς.

ἑ, adv., well, easily, fortunately; ἐστὶν, treat well (cf. κακίν τοιείν, I, 4, 8); ἔνταχαι, be well treated; ἐποτει, fare well; ἦμαι, thoroughly, roundly, VI, 1, 1.

ἑδαμονία, -α (ἑδαίμων), happiness, prosperity.

ἑδαμονίας, ἑδαμωνίως, etc. (ἑδαίμων), deem happy, congratulate (for, gen.).

ἑδαμόνως, adv. (ἑδαίμων), comp. ἑδαμονίστερος, prosperously, happily.

ἑδαίμων, -ον, comp. ἑδαμονίστερος, sup. ἑδαμονίστατος, divinity, fate), happy, prosperous, wealthy; with μέγας, a favorite epithet of cities in Xenophon.

ἑδήνος, ὁ (ἑ + ἤδης), entirely clear, manifest.

ἑδής, -ας, ἡ, fair weather.

ἑνδής, -ας, sup. ἑνδέφτατος (ἑ + ἐδόσ), good looking, of good presence.
εὔλως, gen. -ίδος (εὖ-λύω), of good hope, hopeful.
εὐθείως, adv. (εὐθεία), straightly.
εὐθύς, adv. (εὐθύς), immediately; εὖθυναι δοθείη, even from boyhood, I, 9, 4; so εὖθυναι καὶ εἰρνηῦρι, IV, 6, 14; εὖθυς λαµάθω, as soon as, III, 1, 13; cf. IV, 7, 7.
εὐθέως, adv., straightway, at once, immediately; εὐθέων παῖς ὄρυξ, easy to traverse, easy to pass through or over; εὐθερόν ἔστε it is easy (lit. traveling is easy), III, 5, 17.
εὐθράκτως, adv. (εὐθράκτως, easy), easily.
εὐπορία, -as (εὐπορία), means of providing, means, abundance.
εὐπόρος, -os (εὐ-πόρος), easy to travel.
εὐπάλλοις, -os (εὐ-πάλλοι), well armed.
εὐπάρτως, adv. (εὐπάρτως, easy), easily.
εὐπροσδοκος, -os (εὐ-πρόσ-δοκος), easy to approach.
εὐφήμου, -os (εὐφήμος), easy of access, easy to approach.
εὐφήμοος, -os (εὐφήμοος), good looking, comely, handsome.
εὐθήρεσις, -os (εὐ-θήρεσις), breadth, width.
εὐράξος, -os (εὐράξος), breadth, width.
εὐρακτός, -os (εὐρακτός), strong, hardy.
εὐρήμα, -as, ἃ (εὖ-ρέω), good will, kindness.
εὐρίκας, adv. (εὐρίκα), kindly; with Ἰκέρ, well-disposed.
εὐρύς, -os, comp. εὐρύτερος (εὖ- ρύτερος), well-disposed, friendly, devoted.
εὐχαρίς, see εὐχαρία.
εὐξανός, -os (εὖ-ξαν-σος), hospitable;
Πόερος Εὐξανός, the Euxine or Black Sea, a euphemism for the older name "Αζερος, inhospitable; of Cape of Good Hope, for the older Stormy Cape or Cape of Storms.
εὐδος, -os (εὖ-δος), easy to travel.
εὐδοκεύω, -os (εὐ-δοκεύω), well disposed, kindly, hence, of a road, easy, comfortable, IV, 6, 12, in comp.
εὐμεταχειρώστος, -os (εὖ-μεταχειρ- ωστος, manage), easy to deal with or manage.
εὐνοία, -as, ἃ (εὖ-νόω), good will, kindness.
εὐνοίκος, adv. (εὐνοίκος), kindly; with Ἰκέρ, well-disposed.
εὐνοός, -os, comp. εὐνοότερος (εὖ- υνοότερος), well-disposed, friendly, devoted.
εὐφαβελί, see εὐχαρία.
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Εφέσος, -α, -ον (Εφεσος), of Ephesus, Ephesian.
Εφεσός, -ου, ἢ, Ephesus, an ancient city on the coast of Lydia, famed for its temple of Artemis.

Ephesos, see φηλι.

Φθορά, -α, -αν (cf. ἕφω), boiled.

Φθινόμενον (ὑπημένων), set beside or on, cause to stop, of a horse, rein in, I, 8, 15; set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates, I, 4, 4; be put in command of, perf. command, VI, 5, 11; halt, I, 5, 7.

Φθιόνω, -ου, το (δόσι), money for a journey, traveling expenses.

Φθοδούς, -ου, ἡ (ἐφιδούς), way to, approach; advance, attack.

Φηραύ (ὁφρὼ), oversee, keep in sight.

Φηρίμω (ὁφρίμω), lie at anchor over against, blockade.

Φηριστός, -άτος (ἐφιστός), overseeer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.

Φιμνή, see φηλι.

χθηρα, -α, ἡ (χθος, hatred), hatred, ill-will.

χθορός, -α, -αν (το ἁθος, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. of ἱκείου ἱχθορα, his bitterest foes, III, 2, 5.

χυρός, -ά, -άν (ἐχω), that may be held; of a fortress, strong, defensible; cf. ἐχυρός.

χως, ἦς and σχισκω, ἥχος, ἥχημα, -οχημα, have, in the widest sense and therefore to be variously rendered; lit. have, possess, α
εχωρε, the rich, VII, 3, 28; hold, II, 3, 11; have on, wear, I, 5, 8; have to wife, III, 4, 13; obtain, get, I, 3, 11; keep from, prevent, III, 5, 11; have power, be able, II, 2, 11; be buried with, ὅψι, V, 2, 20; ἵκω, having, often rendered with, has generally a fuller meaning, e. g., keeping, II, 3, 10; at the head of, I, 2, 5, etc.; cf. λαβὼν; often ἵκω is intrans., especially when used with advs., and may be rendered be; ἔσχοις ἵκων, be well disposed, I, 1, 5; ἵκων ὅτως, it was so, III, 1, 31; cf. ἵκωναι, intrans., VII, 8, 21; μετὸς ἵκων, have the worst of it, I, 10, 8; χάριν ἵκων feel grateful, II, 5, 14; αἰρεῖν ἵκων, (as pass. of ἀκρωμα) be accused, VII, 1, 8; ἤνιχθαν ἵκων, keep still, IV, 5, 13; τότε ἵκων καὶ τοθ ἵκων, he made this too clear; II, 6, 18. Sometimes ἵκω is used with a past partic., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. have hold of, come next to, be next, abs. or with gen., I, 8, 4; pass. ἐμφάνισεν ἵκων, be the thrill of necessity, II, 5, 21.

(KERN, -η, -ων (verbal of ἵκω), boiled, made by boiling.

Πομαί, see ἱππαί.

Πω, ἵππους, ἵππος, boil.

Ἰ羊毛, adv. (ἰω), from dawn, at dawn, in the early morning.

Ἱκισμεν, see λουκα.

ξύνε, see ἱμοι.

λέπα, λέπαις, λέπων, see ἱππάς.

Ἰω, Ἰω, ἦ (akin to Eng. east), dawn, daybreak; πῶς Ἰω, eastward, III, 5, 15; V, 7, 6.

Ἰω, temporal conj., as long as, while, until.

Ζατάρας, -σ, ὅ, the Zab, a tributary of the Tigria.

Ἰῶ, ἰγνώ, live, be alive.

Ἰαλ, -οκ, a, a coarse grain, spelt, only in pl.; cf. ρυζι and ρυζιν.

Ιρκ, -ης, η, cloak or mantle reaching to the feet, worn by Thracian horsemen in winter.

Ἰηγηλλαίων (ἰγηλλη-)δαυν, drive a yoke of oxen.

Ἰηγηλλάης, -ος, ὅ (ἰγηλλη-)δαυν, one who drives a yoke of oxen, a teamster.

Ἰηγηνμυ, ἵππους, ἵππα, etc. (Lat. iungo, Eng. yoke), yoke, join, fasten; esp. of bridges, ἰγηνιαυ γέφυραν or ἰγηνιαυ ποταμόν, so in pass., I, 2, 5; II, 4, 13.

Ἰγών, -ος, τό (ἰγών, yoke), yoke or pair of animals; in pl. cattle.

Ζέβα, Δίως, ὅ (cf. Sanskrit Dyaus, old Lat. Diespiter), Zeus, son of Rhea and Cronus, and king of the gods.

Ζελαρχως, -ος, ὅ, Zelearchus, a commissary in the Greek army.

Ὑδρές, -ς, -ο (verbal adj. of ἱλώ, envy, from ήλω, envy; cf. Eng. zeal, jealous), enviable, an object of envy.

Ὑμιόω (Ὑμια, loss, fine), fine, pun.

Ἰ, see ἱ, [išh.

Ὑγειν, ἱγκας, etc., seek for, ask for; with infin., desire.

Ὑπηρης, -ος, adj. (ὑπηρ, leaven; cf. Eng. symotic), leavened.

Ὑ γράφω, ἱγράφω, ἱγράφω (ὑγρό-, ὑγρό, catch), take alive.

Ἰ, see ἱω.

Ἐνη, -ης, ὅ (ἐννυμμ, gird, Eng. zone), girdle, belt. Women's girdles were often richly decorated, hence of the Persian queen, κώμα εἰς ἱπνων δεκαμον, villages given for girdle-money.
(“pin money”), i.e., she enjoyed the revenues for personal use, I, 4, 9; a soldier’s belt was of metal or leather.

ζωή, -ή, -όν (ζω), living, alive.

H

pref. conj.: (1) disjunctive, or; ἢ . . . ἢ, either . . . or, I, 3, 5; in indir. double ques., πότερον (πότερα, εἰ) . . . ἢ, whether . . . or; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative or words implying comp. rison ἄλλος, ἄνευς, etc.).

ἡ, adv. (Eng. yea), in truth, truly; in oaths ἡ μὴ; see μὴ.

ἡ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἡ, see δ.

ἡ, dat. sing. fem. of rel. δι, used as adv. (sc. ἐκ), in what place, where, in what way, how; ἡ ἔσοντα τάχιστα, as quickly as he could, I, 2, 4, etc.; ἡ δισατόρ μάλιστα, with all my power, with all my heart, I, 3, 15.

ἡ, see ἡ.

ἡδικός (ἡθ, youth), grow from boyhood to youth.

ἡγαγω, see ἡγώ.

ἡδαθή, see ἡγαθάν.

ἡγιάλε, see ἡγιάλλω.

ἡγιάσο, see ἡγιάσω.

ἡλιοφόρος, -ης, θη (ἡγεμών), leadership, command.

ἡμεσώμα, -ος, τά (sc. ἑρᾶ), thank-offerings (for safe conduct).

ἡμέρα, -ή, -ών, οἱ (ἡμέραι, ἡμέρα), leader, guide, commander; as a title of Heracles, VI, 2, 15.

ἡγεμόν, ἡγεμόνει, etc. (cf. ἄγω), lead, conduct, guide, abs. or with dat.; τῷ ἡγεμόνι, the van, II, 2, 4; command, be leader of, abs. or with gen. or dat., I, 4, 2 n; think, believe (cf. Lat. ducu), I, 2, 4.

Ἡγεσίας, -ου, ὁ, Hegesander, one of the generals of the Arcadian army.

Ἦδος, ἠδών, see ἀθα.

Ἦδως, adv., comp. ἧδος, sup. ἡδύτα (ἡδύτης), gladly, with pleasure.

Ἠδης, adv. (ἠ—δή?), now, ere now, by this time, already, at once.

Ἡδώμας, ἡδώμας, ἡδύτης (ἡδύτης), (suavis, sweet), be glad, delight in, enjoy, abs., with dat., or with partic.

Ἦδος, ὁ, ἡ, (ἡδός), pleasure, delight; of fruit, flavor, taste, II, 3, 16.

ᾗδονος, -ον (ἣδος—ονος), producing sweet wine.

ὥδη, -εις, -ε, comp. ὧδως, sup. ὧδος (cf. ἡδωμα, Lat. suavis), sweet, delicious, pleasant.

Ἠδελα, see ἐδελω.

Ἠδέλω, see ἐδελώ.

Ἡδιστα, see ἢδιστω.

Ἕκω, ἢκω, pres. with perf. force, be come, have come, arrive, come back.

Ἠδως, see ἐδώσω.

Ἠδέγγεω, see ἐδέγγεω.

Ἑλίτος, -α, -ον (Ἑλις, Elis), an Eléan, a native of Elis, a state in the western part of the Peleponnesus.

Ἑλικτρων, -ου, τό (cf. Eng. electric), a name given by the Greeks to amber, and to the metal electrum, a compound of four parts of gold to one of silver.

Ἑλθων, see ἐρχομαι.
Anabasis

全世界的诗人，-ος, poetic adj., steep, sheer, precipitous.

ἀλατος, -ας, -ατ, foolish, stupid; το ἀλατον, folly, stupidity, II, 6, 22.

ἀλεξα, -ς, ὃ (ἀλεκος, as old as), age, esp. prime of life, manhood.

ἀλεξώνης, -ου, ὁ (ἀλεξον), a person of one's own age, comrade.

ἀλεξω, -ω, ὁ (cf. Eng. heliotrope, etc.), the sun, generally without art; as a god, Ηηλιος, the sun-god, IV, 5, 35.

ἀλατος, see ἀλατος.

ἀλατόνως, adv. from perf. pass. partic. of ἀλατον, carelessly.

ἀλατος, see ἀλατος.

ὁμέρος, -ας, ὁ, day, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ὁμερας, noon, I, 8, 8; ἄμω τῇ ὁμήρῳ, at daybreak, II, 1, 2; τὰς μέσων ὁμερας ..., τὰς ἐν νυκτάς, by day ... by night, V, 8, 21; so ὁμέρας καὶ νυκτὸς, II, 6, 7; distributive, τῆς ὁμέρας, a day, per diem, IV, 6, 4; but in III, 3, 11, in the course of the day; cf. δέκα ὁμερῶν, within ten days, I, 7, 18; ἀνα τῇ ὁμήρῳ, all day long, IV, 1, 10; πρῶς ὁμήρων, near dawn, IV, 5, 21; μεθ' ὁμήρων, by day, IV, 6, 12.

ὁμερος, -α, -ος, tame, of trees, cultivated.

ὁμερος, -ας, -ατ (ἠματι), our; τα ὁμερα, our affairs or circumstances, I, 3, 9.

ὁμ- a prefix (Lat. semi-, Eng. hemi-), half.

ὁμήρως, -ος (ἡμ- + verbal of ἐμ- ἔφακος, eat), half-eaten.

ὁμαρσικός, -ου, τό (ἡμ- + ὁμαρσικός), half a daric.

ὁμήρης, -ης (ἡμ- + ἔνω, need, lack), half full.
thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.

θάσις, see ἤραμαι.

θήρησαν, ἦρηντο, see αἱρέω.

θρήση, ἦρωμαι.

θῆθ, see ἠδομαί.

θυραξῷ (θυραξοῖ), keep quiet.

θυραξῆ, adv. (θυραξοῖ), quietly, in silence.

θυραξῶ, -ας, ἤ (θυραξοῖ), quiet, rest; καθ᾽θυραξῶ, at one's ease, II, 3, 8; θυραξῶν ἄγερ, take one's ease, III, 1, 13; θυραξῶν ἔχειν, keep still, IV, 5, 13; V, 8, 15; cf. εἰρήνη ἄγερ, enjoy peace, II, 6, 6.

θυραξοῖ, -ον, το, belly, abdomen.

θύτομαι, θύτσομαι or θύτοχομαι, etc. (θύτω), be less or weaker than (gen.), be surpassed, outdone, defeated.

θύτων, -ον, gen. -ονος, inferior, weaker, used as comp. of κακός; neut. as adv., θύτων, lena, II, 4, 2; οὐδὲν θύτων, none the less, VII, 5, 9; sup. θύτσα, least of all, not at all, by no means, I, 9, 19; VII, 3, 38.

ἐχοντο, see Ἐχομαί.

ἐπὶ, see εὑρέσκω.

ἐπικηρυκαί, see ἐπικῆχονοι.

ἐπιθυμεῖα, see εἰπέω.

Θάρσος, -ου, το (θάλεσ, warm), heat, in pl. III, 1, 23 n.

θαμμέ, adv. (θάμα, often), often.

θάνατος, -ου, θ (θανάκω), death; θεί θανάτῳ, as a sign of condemnation to death, I, 6, 10; θεί θανάτῳ δησθαί, be prosecuted on a capital charge, V, 7, 34.

θανάτος, θανατώς, etc. (θάνατος), condemn to death.

θάπτω (θάψω, θθάψα, τεθαμμαί, ττάφη), bury.

θαρραλέος, -ας, -ον (θρασύς), bold, confident.

θαρραλώς, adv. (θαρράλεις), boldly, confidently.

θαρρῶ, -νω, etc. (θρασύς), be confident, be of good courage; with acc., have no fear of, III, 2, 20; partic. as adv., confidently, III, 4, 3.

θάρρος, -ου, το (θρασύς), confidence, courage.

θαρρόν (θρασύς), make confident, encourage, hearten.

Θάρσος, -ου, ὁ, Tharsus, a favorite of Menon's.

Θάτερον, see Θετερος.

Θάττον, see ἔχοις.

Θάμα, -ατος, το (cf. θεομαί), a wonder, marvel.

Θαμάζω (θαμάζομαι, θαμάζω, θεαμάζεια, θεαμάζων), wonder at, be surprised, admire.

Θαμάζεια, -ας, -ον (θαμάζων), marvellous, remarkable.

θαμαστός, -ή, -ών (θαμάζων), wonderful, strange; cf. θαμασίω.

Θάψακος, -ου, θ (Θαψακοῖ, Ἱερ. Thapsacus), inhabitant of Thapsacus, in pl., I, 4, 18.

Θάφακος, -ου, ὁ (Heb. Tiphshah, ford, I Kings, 4:24), Thapsacus, an important city on the west bank of the Euphrates.

Θας, -ας, ὁ (cf. θεόμαι, Eng. theatre), sight, spectacle.

Θά, -ας, ὁ (Θάς), goddess.
Anaiba, -αρος, τό (Θέσσαλι), sight, spectacle.
Θέσσαλος, Θέσσαλι, etc. (Θός), gaze at, watch, see.
Θεος, -ας, οῦ (Θός), divine, miraculous.
Θόλος, see θόλω.
-ους, suffix denoting the place whence.
Θεογόνης, -ους, ὁ, Theogenes, a Locran, captain in the Greek army.
Θεομορφος, -ους, ὁ, Theomorpheus, an Athenian.
Θεός, -ους, ὁ, ἡ, divinity, god, goddess, the sing. having the art. only when a definite god is meant; σὺν (τῷ) θεῷ, with the aid of heaven; πρὸς θεῷ, before or in the sight of the gods.
Θεοφάνεια, ας, ἡ (Θεο—φανεία, worship), reverence for the gods, piety.
Θεραπτών, θεραπτῶν, etc. (θεραπτῶν, cf. Eng. therapeutic), attend, serve, wait upon.
Θεράτων, -ότων, ὁ, servant, attendant (not a born slave, δοῦλος).
Θερίζω, (θερίζω, summer), spend the summer.
Θερμαι, -ας, ἡ (θερμός, hot; cf. Eng. thermometer), warmth.
Θερμόδον, -ότων, ὁ, the Thermódon, a river in Cappadocia.
Θεσθα, see θύσμι.
Θεσσαλία, ας, ἡ (Θεσσαλία), Thessaly, the largest state in northern Greece, bordering upon Macedonia.
Θεσσαλός, -ας, ὁ, a Thessalian.
Θύε (Θέσσαλι), run, charge; chiefly, but not solely, in the military phrase, θύε ὀρφαν, charge at double quick, on the run.
Θυρέω, θυρήσω, etc. (θέα), look at, view, be spectator; of troops, review.
Θηβαῖος, -ος, ὁ (Θήβας, Thebes), a Theban, inhabitant of Thebes in Boeotia.
Θῆσις, -η, ἡ, Thebe, a small city in the Troad; Θῆσις πεδίων, the neighboring district, VII, 8, 7.
Θηρά, -ας, ἡ (θήρ, wild beast, cf. Lat. ferus, Eng. deer), hunt, chase.
Θηρεῖ, θηρεῖν, etc. (θήρ), hunt, chase.
Θηριόν, θηρίον, etc. (θήρ), hunt, chase, catch.
Θηρίων, -ων, ὁ, θηρίον, beast, animal.
Θηριωτής, -ος, ὁ, (θηρίων), treasure, store, V, 4, 27; treasury, V, 3, 5.
Θῆρας, -ους, ὁ, Theches, a mountain in Pontus.
-θος, a suffix denoting the place where.
Θίσαρος, -ωρος, ὁ, Thibron, a Spartan general, warring against Tissaphernes.
Θισκῶ (θησκόμαι, θισκῶν, τιθησκόμαι), regularly used in compounds (chiefly ἀρος-), save in the perf. and plpt., die, be killed; in perf. be dead, fallen in battle, I, 6, 11. In the pf., save in the sing. indic. 2 plf. forms are found, τιθε- τορ, IV, 1, 19; τιθετορ, IV, 2, 17; τιθετορ, IV, 7, 20; τιθετορ, VIII, 4, 19.
Θυρίος, -ή, -η (verbal of θυρίζω), mortal.
Θυρφός, -ος, ὁ, noise, confusion, disturbance.
Θυρός, -ος, ὁ, a Thurian, inhabitant of Thuri, an Athenian colony in southern Italy.
Θυρίσις, -η, ἡ (Θυρίς), Thrace: (1) the region in Europe lying north of the Aegean and west of the
Vocabulary

Euxine; (2) in Asia, the region south of the Euxine extending from the Bosporus to Heraclea.

Θράκιος, -ας, -ον (Θρακί), Thracian; το Θρακίον, the Thracian quarter (in Byzantium).

Θράκη, -ής, ὁ, a native of Thrace, Thracian.

Θρακίως, adv. (Θρακί), boldly.

Θραύσης, -εία, -α (cf. Eng. dare), bold, daring.

Θραψάμεθα, see τρέφω.

Θρόνος, -ον, ὁ (Eng. throne), seat, chair, throne.

Θυγάτηρ, -τής, ὡ (cf. Eng. daughter), daughter.

Θήλας, -ου, ὁ, bag, sack.

Θύμα, -ατός, τό (θύμα), sacrifice, victim.

Θύμβριον, -ου, τό, Thymbrium, a city of Phrygia.

Θυμωδής, -ος (θυμώ+δυς), high-spirited, of horses.

Θυμώσαμαι, θυμώσαμεν, etc. (θυμώ), I am angry or wroth.

Θυμός, -οῖ, ο, heart, feelings, wrath.

Θυολ, -ου, αἱ, the Thyni, a Thracian tribe.

Θύρα, -ας, ἡ (Lat. foris, Eng. door), door, commonly in pl. of folding doors; ἐν ταῖς βασιλείαις θύραις, at the king's court, I, 9, 3, but in II, 4, 4, at his very gates; cf. VI, 5, 23 and see I, 2, 11 n.

Θύρες, τὰ (θύρα), doors, gates.

Θυσία, -ας, ἡ, sacrifice.

Θυσία (θυσία, θυσίας, τέθυσι, τέθυσαι, τέθυσο, τέθυσώ), sacrifice, abs., or with acc. of victim, and dat. of the god; mid., have a sacrifice offered, offer sacrifice, esp. with a view to learning about the future; τὰ Δάκων θύσις, celebrated the

Lyceae (see the word) with sacrifice, I, 2, 10; θυεῖν σωρήμα, sacrifice thank-offerings for safety, III, 2, 8; τὰ θυμήμα, the victims, V, 3, 9.

Θυρακίως, θυράκιως, etc. (Θύρα), arm with a breastplate or cuirass; mid., put on one's breastplate, II, 2, 14; pass. aor. and pt. partic., clad in armor.

Θύρας, -ατος, ὁ, breastplate, cuirass.

Θυραξ, -ατος, ὁ, Thorax, a Boeotian in the Greek army.

I

Θάμα, θάμα, heal, cure.

Ἰάσωνι αὐτῇ, ἡ, Jason's cape, a promontory in Pontus near Sinope. Here according to legend, the Argonauts under Jason landed.

Λαργός, -οῦ, ὁ (λάρμα), physician, surgeon.

Ἰδή (ἴδη), see ἴδον.

Ἰδή, -ῆς, ἡ, Ida, a mountain in the Troad, famed as the scene of the judgment of Paris.

Ἰων-, -ας, -ον (cf. Eng. idiom), one's own, personal, private; is τὸ ἰών, for one's own use, I, 3, 3; adv. ἰών, privately, V, 6, 27.

Ἰωνίτης, -ντός, ὁ (ἰωνι), peculiarity.

Ἰωνίτης, -ντός, ὁ (ἰωνι, cf. Eng. idiom), private person, subject, private soldier; amateur, one without special knowledge, VI, 1, 31.

Ἰωνικός, -ος, -ος (ἰωνι), of a private person, private, common.

Ἰος, ἵος, see ἴδον.

Ἱδρόω, ἱδρόω (ἱδρὼς, sweat, Lat. sudor, Eng. sweat), sweat.

ἵδιν, see ἴδος.

ἵππος, see ἵππος.
λεπτόν, -οῦ, τὸ (λεπτός), animal for sacrifice; in pl., cattle, for food, since a portion of the slain beast was always offered to the gods.

λεπτός, -άς, -ον (cf. Eng. hierarchy), holy, sacred (to a god, gen., V, 3, 13); as subst. τὸ λεπτόν, temple, V, 3, 11; in pl. τὰ λεπτά, sacrifices, victuals, of the victims, or omens, drawn from their inspection, I, 8, 15. and often; ἤ λεπτὰ συμβούλη λεγομένη ὕπατο, “sacred counsel” as the proverb goes (alluding to the proverb λεπτὸν ἡ συμβούλη), V, 6, 4; ἤ λεπτὸς ὄρος, sacred mountain, in Thrace, VII, 1, 14.

Ηλερόνυμος, -ου, ὁ, Hieronymus, of Elis, a Greek captain.

Ηημί (ἡοῦ, ἡκα, -έκα, -εκαί, -έθηρ), send, throw, hurl, with dat. of the missile; ἡκατεροῦσα, they flung themselves, rushed, IV, 5, 18; so mid., run, rush, charge.

ὡς, si e εἰμι.

κανός, ἤ, -ον (κανόμας, κανόω), sufficient, enough, adequate, able, fit, abs. or with infin.

κανώς, adv. (κανός), sufficiently, adequately, well enough.

κατφυς, -φυος, etc. (κατφυς), implore, beseech.

κατηγος, -ου, ὁ (κατηγομα), suppliant.

'Ικώνιον, -ου, τὸ, Iconium, a city of Phrygia.

'ὅδε, -οῦ, gen. εὐς, propitious, favorable, of gods.

'ὁη, -ης, ἡ (ἑλω, hem in), band, troop, esp. of cavalry.

'ὁς, -άτος, ὁ, thong, strap.

'ἡλαμος, -ου, τὸ, outer garment, cloak, himation; in pl., clothes, IV, 3, 11.

'ος, final particle, that, in order that, with subj. or opt.

'υπαρχος, -ου, ὁ (ὑπαρχεῖ, ὑπάρχω), cavalry, commander.

'υπαρχεία, -ας, ἡ (ὑπαρχεία), a riding to and fro.

'υπαρχεία, -ας, ἡ (ὑπαρχεία), cavalry.

'υπαρχεύς, -ευς, ὁ, horseman, cavalryman.

'υπαρχεῖ, ἢ, ἢ (ὑπαρχεῖ, ὑπάρχω), of or belonging to a horse or to cavalry; ἤ ὑπαρχεῖ δόματα, cavalry force, I, 3, 12; τὸ ἡπαρκόν, cavalry, I, 9, 31.

'ὑπαρχόμος, -ου, ὁ (ὑπαρχεῖ, ὑπάρχω), a race-course, hippodrome.

'ὑπαρχέω, -ου, ὁ (ὑπαρχεῖ, ὑπάρχω), horse, pl. of ἡπαρχεία, cavalry, VII, 3, 39; ὅρα ἡ ὑπαρχεία on horseback, I, 2, 7; III, 4, 47.

'ὑπάρχει, acc. 'ὑπάρχει, ὁ, the Iris, a river in Pontus.

οὐ, see οὐδα.

οὖμος, -οῦ, ὁ (En. isthmus), isthmus; as a proper name, the Isthmus of Corinth, II, 6, 3.

οὖμα, see οὖδα.

οὖμελαυρός, -ου (ουκοῦ, -μελαυρός), with equal sides, equilateral.

οὖς, -η, -ου (cf. Eng. isosceles), equal; ἐν τοῦ, in equal step, evenly, I, 8, 11; οὐκ ἐν τοῦ ὑπάρχει, we are not on an equal footing, III, 4, 47; εἰς τὸ ὑπάρχει, to the same level with us, IV, 6, 18; οὖς τὸ μῆκος καὶ τὸ ἁράς, as broad as they were long, V, 4, 32; adv. τοῦ, equally, alike, II, 5, 7.

οὐχάλητα, -ες (ουκοῦ, -χαλητα, ἐπι), up to the brim.

'Ἰστρος, -οῦ, ὁ, Issus, or Issus, a city of Cilicia.

ἰστα, see οὔδα.

ἰστιμά (στιμα, ἵστημα, ἵστημαι, ἱστη- 


τιμάμα) (Lat. stare, Eng. stand), make stand or stop, station,
place, set up; intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpt. act., stand, halt, be stationed, hold one’s ground, I, 10, 1.

τόσον, -ου, τό (‘limin. of τόσος, mast, cf. τοσμός), suit.

τσυφός, -ά, -άν (τσύφ), strong, mighty, of persons and places.

τσυφός, (τσύφος), strongly, violently, exceedingly.

τσές, -ός, τσέ, strength, might, force; of an army, I, 8, 22; V, 7, 30.

τσέ (parallel form to έψε, only in pres. and impf.), hold, hinder; pass., εν τούτῳ τσε, in this there was a hitch, VI, 3, 9.

τσεσ, adv. (τσος), equally, probably, perhaps, I suppose.

Τιμάηνην, -ου, Ὡ, Τιμάηνη, a Persian.

τιτίον (verbal of έδωκα), one must go.

τιτώ, -υς, τίτω, rim, of a shield.

τιθέναι, -ος, ὅ (cf. Eng. ichthyology), fish.

τιτών, -ου, τό (dim. of τιτώ), footstep, track. The word is mainly confined to poetry.

τιτών, -ου, τό, footstep, track.

Τιτώνα, -ας, τιτέρα (‘Ιων, Ιων, the mythical founder of the Ionian tribe), Ion, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.

Τιτωνός, -ή, -ος (‘Ιωνα), belonging to Ion, Ionian, Ionic.

Κ

καταβά, adv. for καβά δ, according as, just as.

καθαρσίς, καθαρος, εκάθαρα (καθάρε, clean; cf. Lat. castus, chaste, Eng. cathartic), cleanse, purify.

καθάρσις, adv. (καβά δεπέρ), just as = ἐκέπερ.

καθαρμός, -ω, ὃ (καθαρος), purification.

καθέμαι, εκαθέμαιν, καθέτομαι (simple ετοι, sit, rare), sit down; halt, encamp, I, 5, 9.

καθόκω (κάκω), drag or draw down.

καθέται, see καθήμ.

καθώδω, impf. εκαθώδεων (εβίω, poetic sleep), lie down, sleep, lie idle.

καθήμαι (καθώμαι), lead, conduct, carry out.

καθύπναiteit, aor. καθύπναηθεία (καθυπναίθε, from καθυπναίθε, τάσκω), squander in luxury.

καθήκω (κακώ), come down, reach down to; imper. it behooves, is the duty of, with dat., I, 9, 7.

καθημαι, impf. εκαθήμενη (καθημ, poetic, sit), sit, be seated, be encamped.

καθημαι, see καθαρος.

καθά, καθα, καθώ (κακω, seat), make sit down, seat, set.

καθήμην (κακων), send down; of spears καθήπνα εις τροβόλην, lower for attack, VI, 5, 25.

καθιστήμην (τσημήν), place or set down, station, establish, but to be variously rendered; arrange, Π, 3, 3; bring, I, 4, 13; set in office, appoint, III, 2, 5; intrans. (in 2 aor., pf. and plpt. act. and the mid., except the 1 aor., come to, be established in; 1 aor. mid. trans., appoint, III, 1, 38; ὡς καθηστήμησομαι τοῦτον εἰς τό δεῖν, since this business would turn out all right, I, 3, 8.
καθορέω (κάθω), look down on from above, observe.

καλ, conj., copulative or intensive, and, even, also. As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyneton); after τοίς it may be left untranslated, II, 3, 18; after words expressing same sense it may be rendered as (cf. Lat. ac.), II, 2, 10. As an intensive it is common with concessive particles, I, 9, 31 (cf. καλ-περ); with relatives, marking the parallelism, where and or also is unnatural in Eng., διόν ἐν καλ ὑμῖν, I, 3, 6; cf. ἐς τις καλ ἄλος, I, 3, 15; ἐν τις καλ ἄλος, I, 4, 15; καλ αὑτός, they too, III, 4, 37. καλ is often correlated with τε or καλ, both ... and; for καλ γάρ, see γάρ.

Κάκως, -ου, ὃ, the Caius, a river of Mysia; Κάκου πεδίον, the adjacent plain.

Καναλ, -ων, άλ, Caena, a city in Mesopotamia on the Tigris.

καλεω, slay, kill, III, 2, 39; cf. κατακαίνω.

καλτερ, concessive conj. (καλ-περ), although, with partic.

καρος, -ου, ὃ, right or fitting time, opportunity, crisis; ἐν καρο, opportunely, III, 1, 39; προσωπήριον τόν καρο, further than was proper or wise, IV, 3, 34.

κατοι, conj. (καλ-τοι), and yet.

καλω or καλεω, κάθω, ἐκαίνω, -κάκανκα, κέκαμαι, καθύρθη, burn, burn up; τῷ καλεω, keep a fire burning, IV, 1, 11; of surgeons, cauterize, V, 8, 18; pass. be on fire.

κακάνως, for καλ ἐκάνος.

κακόνος, -ας, ὃ (κακός-νοος), ill will, malice.

κακόνον, -ου (κακός-νοος), of evil mind, ill-disposed, hostile.

κακός, -ή, -ος, comp. κακύος, sup. κακοτος, bad, wicked, base, harmful, of persons or things, e.g. of soldiers, cowardly; as subst. τό κακό, evil, harm, mischief, III, 1, 25; κακόν (κακό) τον των, do harm to, injure, I, 9, 11; cf. κακός.

κακοφρυγός (κακός-γργ), do harm to, maltreat.

κακοφρυγός, -ου, ὃ (κακός-γργ), an evil-doer, criminal.

κακόν, κακόω, etc. (κακός), hurt, injure.

κακός, adv. (κακός), badly, ill, wrongly, wretchedly; κακός τοι-ών, do harm to, injure, I, 4, 8; as pass. κακόν τὰ σέχειν, be ill treated, III, 3, 7; κακός ξέρω, be badly off, in evil case, I, 5, 16; κακον τράττω, fare worse, be worse off, I, 9, 10.

κακοντευ, -εν, ὃ (κακόν), ill treatment.

καλάμη, -η, ὃ (cf. καλαμος), straw.

καλάμος, -ου, ὃ, reed, straw.

κάλω (καλώ, κάλως, κέλης, κέλαλος), call, summon, invite; call, name, with two accs., VII, 6, 33; so in pass. I, 2, 8; partic. καλόμενος, often, so-called, I, 2, 8; I, 8, 10.

καλίσκομαι (cf. κελίσκω), roll.

καλλιεργός, καλλιεργήτω, καλλιεργεσία (καλός-ερού), obtain favorable omen in sacrificing.

Καλλιμάχος, -ου, ὃ, Callimachus, of Parnassus in Arcadia, a Greek captain, noted for his bravery.

καλλίων (καλλιστος), see καλή.
κάλλος, -ου, τό (καλός), beauty.
καλλιτέρω, -οι, ὁ (καλλοτέρω, adorn; καλός-βίς, face), adornment.
καλός, -ης, -ον (cf. Eng. whole), comp. καλλίων, sup. καλλιστος, beautiful, fair, noble, honorable; of omens or sacrifices, propitious; as subst. τὸ καλός, honor, Π, 6, 18; καλός καὶ ἄγαθος, the noble and good (the Greek phrase for "gentlemen"), II, 6, 19; in military, good and brave, IV, 1, 19; εἰς καλὸν ἔργον, you have come opportune, IV, 7, 3.
Κάλπης λιμήν, ὁ, Calpe haven, a port in Bithynia. In VI, 3, 24 it is called Calpe simply.
Καλχηδονία, -ας, ἡ (Καλχηδών), Chalcedonia, the region around Chalcedon.
Καλχηδών, -όνος, ὁ, Chalcédon, a city in Bithynia opposite Byzantium.
καλὸς, comp. κάλλος, sup. κάλλιστα (καλός), beautifully, but chiefly in a moral sense, well, honorably, finely, nobly, happily; καλὸς ἐχει, be well, be all right, I, 8, 13; καλὸς γλυκεῖα, turn out well, IV, 3, 24; καλὸς τοιχοῖ, do well, benefit, trans. or intrans., II, 6, 20; V, 8, 25; καλὸς ἐχει, ὅραμα, present a fine appearance, II, 3, 3.
κάμηλος (καμῆλος, ἱκανος, κήκηκα), work, toil, be weary, be sick.
καμόλ, for καλέω.
κάνω, for καλέω.
κάνυ, for καλύπτω.
κάνθος, -ου, ὁ (Persian word), a long outer garment worn by Persians, robe.
κάντεφθεν, for καλέσθεθεν.
κατείρα, for καλέσθα.
κατά (by elision, κατ᾿ or καθ‘), prep. with gen. and acc., down: (1) with gen., down along or over, I, 5, 8; below, under, VII, 1, 30; (2) with acc., of place, down, on, at, over, along; κατά γῆν κατά θάλασσα, by land and sea, I, 1, 7; κατά τάφτα, in these regions, VII, 5, 13; κατά τάς πύλας, at the gate, V, 2, 10; over against, opposite, I, 5, 10; I, 8, 21, etc.; with distributive force, κατά οἶκα κατά τάξεις, by squadrons and companies, I, 2, 16; κατά θόρυβος, by tribes, I, 8, 9; κατοίκοι, one by one, IV, 7, 8; so of time, κατά μήνα, by the month, monthly, I, 8, 17; κατανευροῦν, yearly, annually, III, 2, 12; in various relations, according to, II, 2, 8; καθ’ ἑσυχίαν, in peace and quiet, II, 3, 8; κατά σπουδήν, in haste, VII, 6, 28; to κατά τοῦτον ἐστί, as far as this fellow is concerned, I, 8, 9; κατά κράτος, with all one’s might, at full speed, I, 8, 19 (cf. ἀνά κράτος, I, 8, 1); in VII, 7, 7 the same phrase means, by force; καθ’ ἀρατογῆν, in search of booty, III, 5, 2; κατά ταύτα, in the same way, V, 4, 22.

καταβαίνω (βαίνω), go down, esp. from the interior to the coast, II, 5, 22; descend, I, 2 22; dismount, II, 2, 14; enter the lists, IV, 8, 27.

κατάβασις, -εως, ἡ (καταβάσις), a going down, descent, march down, from the interior to the coast; cf. ἀνάβασις, IV, 1, 10; V, 5, 4; place of descent, III, 4, 37.

καταβλακω (βλακω), neglect or shrink from through sloth.

καταγγέλω (ἀγγελω), report against, denounce.

κατάγεος, -ος (κατά + γη), under ground.

καταγγέλω (γελώ), laugh at, mock, laugh to scorn, abs. or with gen.

κατάγνωμι (ἀγνωμ., -άξω, -άκα, ἀγνα, -ἄγνω, break), break, shatter.

κατάγω (ἀγω), lead down, esp. of ships, bring to land, to port; also, bring home, bring back, restore, esp. of exiles, I, 1, 7; in mid., arrive at, reach, III, 4, 28.

καταβατάω (βατάω), spend entirely, use up.

κατάδειλα, sor. κατάδειλασα (δείλη), shrink from through cowardice.

καταδικάζω (δικαίω, δικαίω, δίκαιος, judge), give judgment against (gen.), VI, 6, 15; declare one’s opinion (διψάω), V, 8, 21.

καταδίκα (δίκα) pursue hard, drive off.

καταδικάζω (δικαίω, δικαίω, δίκαιος, etc., believe). Form an adverse opinion, think to one’s discredit, VII, 1, 30.

καταδραμέω, see καταρρέχω.

καταδιώ (δίω), make to go down, sink; intr. in mid. and 2 sor. act., sink, sink down.

καταδείκνυσι (θεάμαι), look down on, survey.

καταδίω (θέω), run down.

καταθνηθαίοι, see καταθνηθήμω.

καταθνή (θέω), sacrifice; dedicate, V, 3, 13.

κατασχέων (ασχεων), put to shame, disgrac.

κατακαλω (καλω), a poetic vb. used freely by Xenophon but by no other prose author, kill, cut down. In the Anabasis, besides the pres. and impf., the 2 sor. ἐκατορ occurs and once the 2 fut. pf. κατακεκαμάτοις ἐκείσθη, VII, 6, 33.

κατακαλω or κατακάω (καλώ), burn down, destroy by fire.
Vocabulary

κατάκαμψα (κεῖμαι), lie down (for the night), recline (at table), lie idle.
κατακλεῖς (κλέω), shut in, enclose, hem in.
κατακόντιζα (διπλώντα), shoot down, with a javelin.
κατακόπτω (κόπω), cut down, slay.
κατακτείνω (κτείνω), slay, kill.
κατακλέω (κλέω), hinder, check, keep back.
καταλαμβάνω (λαμβάνω), take, seize, catch; of positions, occupy; overtake, II, 2, 12; find, III, 1, 8; surprise, IV, 2, 5; of motion, arrive at, reach, VII, 8, 8.
καταλάγω (λαγῶ), reckon, count, II, 6, 27.
καταλέγω (λέγω), leave behind, leave in the lurch, abandon; leave over, III, 5, 5.
καταλέγω (λέγω, -λέσθω), λείπῃ; cf. λίθω, stone), stone to death, I, 5, 14.
καταλήψωμαι, see καταλαμβάνω.
καταλιπτώ, καταλιπτάν, see καταλέγω.
καταλαγή (λάγη), the lurch, get behind; of positions, occupy; overtake, II, 2, 12; find, III, 1, 8; surprise, IV, 2, 5; of motion, arrive at, reach, VII, 8, 8.
καταλεγομαι (λογίζομαι), reckon up.
καταλέγω (λέγω), unloose, dissolve, bring to an end, esp. with ἀλακον expressed or understood, make peace, I, 1, 10; V, 7, 27; unloose or unyoke animals, hence, halt, I, 8, 1.
καταμάθομαι, (μάθω) learn thoroughly, understand.
καταμάγγυμαι (μαγγυμ, mix), in pass., mingle with, VII, 2, 3.
καταμελέω (μελέω), neglect, be neglectful.
καταμένω (μένω), stay behind.
καταμικρύω (μερίζω), divide or distribute.
κατανοέω (νοεω), observe, mark, perceive.
καταπέμπω (πέμπω), send down.
καταπέτρω (πέτρω, from πέτρος, stone), stone to death.
καταπήδαω (πηδάω, πηδήσω, etc., leap), leap or spring down.
καταπίπτω (πέπτω), fall down or off.
καταπλήττω (πλήττω), strike down; then, daze, terrify; with βροτή, III, 4, 12.
κατατολεμάω (τολεμάω), vanquish in war.
καταφέρω (πράττω), accomplish, achieve, bring to an end.
καταράσσω (ἀφάω, pray, from ἀφα, prayer), imprecate, curse.
καταβάττω (βαττω, -βάτω), βάσσω, quench; cf. Eng. abestos), put out, of fires.
κατασκέπτομαι (σκέπτομαι), view closely, inspect.
κατασκευάζω (σκευάζω), fit out, equip, furnish; develop, improve, I, 9, 19; mid., make (one's own) preparations.
κατασκευή (σκευή), pitch one's tent, encamp.
κατασκευάζω (σκευάζω), pitch one's tent, encamp, II, 2, 16.
κατασκότη, ἢ (cf. κατακτέτομαι), spying, reconnaissance.
καταστέαω (στέαω), drag or drag down.
κατάστασις, -σις, ἡ (στάσις), state, condition, V, 7, 26.
καταστροφεῖον (στροφεῖόν), encamp.
καταστρέφω (στρέφω), overturn, overthrow; mid. subject to one's self, subdue.
καταφέρω (φέρω), cut down, kill.
katapeχω, see katέχω.
kataσχισμα (σχίσω), split to pieces; of gates, break down, VII, 1, 16.
kataστάσις (τάσις), stretch taut, strain, strive, insist.
kataτήμα (τῆμα), cut to pieces, destroy by cutting; pass., of ditches, be cut, dug, II, 4, 13.
kataτιθήμα (τιθήμα), put down; mid., put away, deposit, lay up; such, παρ’ ὑμῖν τὴν φιλίαν συν-
πέθυμεν κατατιθέμεθα, the gods, to whose keeping we consigned the friendship which we con-
tracted, II, 5, 8.
kataτιτρώσκω (τιτρώσκω), wound severely.
kataτρέχω (τρέχω), run down.
kataκλίσμα (κλίσμα), encompass.
kataφαγω, see kataφαγος.
kataφαγός, -ος (φαγός), in sight.
kataφέυγω (φεύγω), flee for refuge.
kataφρονέω (φρονέω), look down on, despise.
kataχαρίζω (χαρίζω), station, arrange.
kataβαν, see katάγω.
kataβής, see kataβαινει.
kataβίθημα, see kataβιθήμα.
kataβίων, see kataβιθήμα.
kataβάνος (βίανος), as 2 aor. of kαβάων, q. v.
kataληφθαι, kataληφτες, see kata-
λαμβάνει.
kάτω (άω), go or come down.
kαταγάματα (γαμάτα), work out to fulfillment, accomplish, achieve.
kατάφρονος, aor. kataφάγω, go or come down; esp. return to one’s home, VII, 2, 2.
kατασκήνω, see kataσκήνω.
kαταστάσις, see kataστάσις.
kατάτρωσις, see kataτιτρώσκω.
kατάφαγος (φαγός), devour, only in 2 aor.
kατέχω (τέχω), hold down, hold fast,
restrain, check; possess, occupy; of mariniers, put into port, land, V, 6, 20; τοῦ ἐν δέκα katασχισμῖν, to cover so much ground, IV, 8, 12.
kατηγγορέω, κατηγορήσω, etc. (κατά-
ἀγώπη), accuse, charge, with gen.
of pers.
kατηγορία, -ας, ἣ (cf. κατηγορέω)-
charge, accusation.
kατηγορίζω (φημίζω, -φημίζω, -φημί,
σῆν), make still; cf. ἡμί, quietly), make still, calm, appease.
kατεδώρω, see κατεδώρω.
kατοικία (οἰκία), live, dwell.
kατοικίζω (οἰκίζω), settle, colonise, found.
kαταφέρω (φέρω), bury in the ground, bury.
kάτω, adv. (κατά), down, downwards, below, underneath; τό kάτω, the lower part, IV, 2, 28.
kάθω, -ατος, τό (καθώ), heat.
kαθώς, -ος (καθώ), that may be burnt, combustible.
Kαύστρον (καύστρον), -ον, τό, Cau-
ster Plain, a city in Phrygia.
kάχχος, -ου, ὁ, millet, a kind of grain; cf. mάλυς.
kάψας, kάψως, lie, lie dead, be situ-
ated, be stationed, frequently a passive of τίθων; hence for τά ὅλα ἐκατο see the phrase οὐθανι
tά ὅλα.
kαραγώνω, see κράβος.
kάτωθι, see κατώθι.
Kάλαια, -ής, α, Celaenae, a city of Phrygia.
kαλὲς, καλὸς, etc., order, bid, com-
mand; less often, urge, advise.
kάνες, -ῆς, -ίν, empty, void, vain
groundless; τὸς τίς φίλος φίλων ἐνοχως, they made a great gap in the phalanx, IV, 8, 17.
κοινότφηον, -ον, τό (κοινός + τάφος), a cenotaph, i.e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.
κεντρόν, κεντρίω (cf. κέντρον, good, point, Eng. centre), good, toryment.
κεντρίς, -ον, o, the Centrites, a river flowing into the Tigris.
κεραμός, -άς, -ών (κέραμος, clay), earthen.
κεραμόν, -ον, τό (κέραμος, clay), earthen jar for wine, holding about six gallons.
κεράμων ἄγορα, Ceramon Agora (tile-market), a town in Phrygia.
κεράσα, κέρας, κέραμος, κέραμι, εκεράσθην, εκέρασθην, mix, esp. of water and wine.
κέρας, κέρασις or κέρας, τό (Lat. cornu, Eng. horn): (1) horn of an animal, then, bugle, horn; e.g., II, 2, 4; (2) a drinking-horn (Thracian), VII, 2, 23; (3) the wing, flank of an army, e.g., I, 7, 1; τὰ δέξια τῶν κέρασιν, the right of the wing, i.e., the extreme right, I, 8, 4; κατὰ κέρας, in column, i.e., in order of march, IV, 6, 6; τὴν οὐραν τῶν κέρασιν, the rear of the column, VI, 5, 5.
Κερασούντοις, -ον, οi (Kerásoi), the people of Cerasus, Cerasantians.
Κερασοῦ, -οῦντος, ἡ (cf. Eng. cherry, imported from this place to Rome by Lucullus), Cerasus, a city in Pontus.
κράτεινος, -η, -ον (κέρας), of horn.
Κρήβης, -οι, o, Cerberus, the watch-dog of the lower world, brought to the upper world by Hercules, VI, 2, 2.
κράταξ (κέρατα, εκέρατα), gain, acquire.
κράτας, -ον, τό, gain, profit, then, pay.
κράταλγής, -ής (κερατής + ἄγια, pain), causing headache.
κράτας, -άς, -άς (Lat. caput, Eng. head), head.
κράτειν, -όντος, o (cf. κρεμαίνω), guardian, protector.
κρεμαίνω, care for, with gen.
κρέμων, -ον, τό (dim. of κρέμα, wax, cf. Lat. cera), honeycomb.
κρέμαντος, -ον, τό (κρέματι), herald's staff.
κρέμας, -ον, o, (καλώς), herald.
κρέματω, κρέμας, etc. (κρέμα), proclaim as herald, announce; with στίγμα, command, II, 1, 20, impera. κρέματος, the herald proclaimed, III, 4, 36.
Κρησισώδεις, -ου, o, Cephissodorus an Athenian, captain in the Greek army.
Κρησισοφός, -οφός, o, Cephissophon, father of Cephissodorus.
κρότων, -ον, τό (dim. of κρώτως, ἢ, chest), box, chest.
Κληκία, -ις, ἡ (Kλίς), Cilicia, a country on the southeastern coast of Asia Minor.
Κλίς, -ους, o, an inhabitant of Cilicia, a Cilician.
Κλισπές, -ης, ἡ (Kλίς), a Cilician woman.
κυκλικόν, κυκλικόν, etc. (κύκλος), incur danger, run a risk, expose oneself; with infin. expressing likelihood, κυκλίκοντος ἢ, διαφθαρ, would have come near being killed, would very probably have been killed, IV, 1, 11. κυκλίκος, -ου, o, danger, risk; κυκλίκος (ἐστι) with infin. or clause with μή, II, 5, 17; IV 1, 6.
καίνω, καίνω, etc. (cf. Lat. cælo, cause to go, Eng. kite, kinetic), set in motion, move, stir.
κατός, -ος, α, ἵππυ. Kleafrēs, -ου, ἄ, Cleagoras, a painter from Phlius.
Kleaenetus, -ου, ἄ, Cleander, a captain in the Greek army.
Klaenoros, -ου, ἄ, Kleander, a Spartan, governor of Byzantium.
Kleāneros, -ου, ἄ, Kleanor, a Greek general from Orchomenos in Arcadia. See the Introd., § 38.
Kleārros, -ου, ἄ, Clearetus, a captain in the Greek army.
Klaearchus, -ου, ἄ, Clearchus, the most prominent of Cyrus' Greek generals. See the Introd., § 38, and II, 6, 1 ff.
Klethron, -ου, τό (κλεθρόν), bar or bolt of a gate; generally pl., fastenings, VII, 1, 17.
Kleów, κλεώ, etc. (cf. Lat. clavis, clando), shut, close.
Klēptw, klēfω, klēpha, klēpho, κλεφαμαι, klēptan (cf. Lat. eleo, steal), steal, embezzle; hence of various stealthy acts, conceal, smuggl, IV, 1, 14; seize secretly, IV, 6, 11.
Klēsp, -ατος, η (cf. κλησή, Eng. climax), ladder.
Klēsos, -ης, η (κλήσος, lean, Lat. inclino, Eng. lean), bed, couch.
Klēstē, -ς, η (κληστή), theft, stealing.
Klēstēw (κλήστω), rob, waylay.
Klēf, klōto, ὅ (κλητός), thief, marauder.
Kvēfas, -ους, τό, darkness.
Kvēfas, -ίως, η (κήφην, leg), greave, generally pl.
Kvḵη, -ης, η (cf. Eng. conch), mussel, shellfish.
Kvχυλάτης, -ου, adj. (κυχλύς, shell; cf. κυχλη), shelly, of stone.
Kovos, -ος, -ώ (cf. Lat. cavus, Eng. hole, hollow), hollow; of a country, out up by valleys, V, 4, 31.
Kovam, Kovam, Kovam, etc. (κῶμαι), put to sleep; mid. and pass., go to bed, go to sleep.
Kovós, -ος, -ον (cf. Eng. epicene), common, public; τό κοινόν, the common good, treasury, authority; hence καὶ κοινόν, at the public expense, IV, 7, 27; by public authority, V, 7, 18; ἀργό τό κοινόν πάντων, come before the public council or assembly, V, 7, 17; dat. fem. sing., as adv. κοινῆ, in common, together, abs. or with μετά or σύν.
Kovós, Kovos, etc. (κοινός), make common, mid., communicate with, consult.
Kovoun, -ους, etc. (κοινός), have a share in (gen.), VII, 6, 28.
Kovoun, -ου, ἄ (κοινός), sharer, partner.
Koporados, -ου, ἄ, Coeratadas, a Theban adventurer.
Kos, -ως, ο, the Coeti, an autonomous tribe not elsewhere mentioned, VII, 8, 25.
Kolás, kolās, iklasta, chastise, punish.
Kolosai, -ως, ο, Colossae, a city of Phrygia.
Kolchis, -ος, η, Colchis, the district east of the Euxine.
Kolχoς, -ως, ο (cf. Kolχh), the Colchians, inhabitants of Colchis.
kolvos, -ος, ο (Lat. collis, Eng. hill), hill, mound.
Koropia, -ας, η, Comania, a fortress in Mysia.
Kovēs, -ης, ἄ (κοινα), conveyance, means of transportation.
Vocabulary

κομμô, κομμô, etc. (cf. κομμô, care
for), care for, carry away (to
safety), convey, bring; mid.,
convey oneself or one’s own,
fetch, III, 2, 28; pass. travel,
proceed, V, 4, 1.

κομπάτος, -ή, -όν (verbal of κομπάω,
plaster, from κόπα, dust, ashes;
cf. κόνης, dust, Lat. cinis, ashes),
plastered, cemented.

κουριστός, -ος, (κόμος, dust; δρόμος,
stir up), cloud of dust.

κότος, -ος, (κότος), toil, fatigue.

κότρος, -όν, δ (κότην), dung.

κότης, κότα, κότα, κότα, κότα (Eng. chop), cut, cut
down, hew; of animals, slaugh-
ter; of a door, knock at.

κόρη, -ής, δ (κόρη), girl.

Κορσενή, -ής, γ, Corseôte, a city of
Mesopotamia, on the Euphrates.

Κοριλας, -α, ὁ, Corylas, ruler of
the Paphlagonians.

κορυφή, -ής, ἡ, top, peak, summit.

κορύμα, κορύμα, etc. (κόρμος), set
in order, array; of troops,
marshal, III, 2, 36; adorn,
dress, I, 9, 23.

κόσμος, -α, -ος (κόσμος), orderly,
well disciplined.

κόσμος, -ος, (cf. Eng. cosmic),
order, good order; ornament,
dress.

Κοτώρα, -ώρ, τά, Cotyôra, a city
on the Euxine in the country of
the Tiberâni.

Κότωρα, -ώρ, α (Κοτώρα), the
people of Cotyôra.

κόσκινος, -ής, -όν, light; χύρτος κοσκινός,
hay, I, 5, 10.

κόσκινος, adv. (κοσκινός), lightly.

κράκα, only in 2 perf. κακράγα, in
pres. sense (imitative, like Eng.
creak; cf. κραγή), cry out, shout,
VII, 8, 15.

κράνος, -ους, τό (κάρα, head?; cf.
Eng. cranium), helmet.

κράτεω, κρατήσω, etc. (κράτος), be
strong, be master, rule, be vic-
torious, conquer, subdue (abs.,
with gen. or acc.).

κρατήρ, -ήρας, δ (κρατήρας), mixing
bowl.

κράτιστος, -ης, -ος (κράτος), used as
sup. of ἄγαθος, best, strongest,
bravest, noblest; κράτιστον (sc.
ἰστι), it is best, abs., or with
infin.; neut. pl. as adv., best,
most bravely; cf. κρατίστω.

κράτος, -ους, τό, strength, force,
only in the phrases ἄν κράτος
and καὶ κράτος, at full speed;
see ἄν and καὶ.

κραυγή, -ής, δ (κραύγω), outcry, shout,
tumult.

κράας, κραία, pl. κρᾶς, τά (cf. Lat.
caro, flesh), flesh, meat.

κράτω, -ος, gen. -ος (κράτος),
used as comp. of ἄγαθος, better,
stronger, braver, superior to;
κρατίων (ἰστι), it is better, with
infin.; cf. κράτιστος.

κράμα, κραμά, hang, be sus-
pended.

κραμάννυς, κραμᾶ, εκράμα, εκρά-
μας (κράμα), hang, hang up.

κρήνη, -ης, ἡ, spring, fountain.

κρήνης, -ίδος, ὁ (cf. Lat. crepidae),
shoe, hence, foundation.

Κρής, Κρής, ὁ, a Cretan, inhabit-
ant of Crete, the largest of the
Greek islands. The Cretans
were famous archers.

κραθαλ, -αλ, al, barley; for the pl.
cf. κρας.

κριθωνος, -ης, -ος (κριθῆς), of barley, of
bread, IV, 5, 31; οἶνος κριθων.
beer, IV, 5, 26.

κρίνω, κρίνω, εκκρίνω, etc. (Lat. cerno,
Eng. critic), divide, distinguish.
choose; decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.
κρέας, -ον, η, a ram.
κρίνω, -ώσι, τή (κρίνω, Eng. crisis), a separating, then, judgment, decision, trial.
κρόμμων, -οντα, τη ή, onion.
κρότος, -ον, η (cf. κρότω), a clapping, applause.
κρότω, κρότων, etc., strike, knock, rattle.
κρόπτω, κρόπω, κρωπία, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.
κριμάλιον, -οντα, της, tuft of hair, top-knot, crest.
κτάσμα, κτάσματα, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. οποίον Καρδακόνικος τομούσιου ἐκτασίμαθα, we made enemies of the Carduchi, V, 5, 17.
κτάσμα (κτῆσι, λητέσμα, κτασθόρ, -άκτω- 
\), kill, II, 5, 32 n. The simple vb. is rare; see ὀστρακεῖα.
κτήμα, -ατοντα, το (κτάσματα), possession; in pl., property.
κτήνος, -ος, το (κτάσματα), piece of property; esp. domestic animal, generally pl., cattle.
Κτησις, -ον, η, Κτεσίς, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.
κυβέρνης, -ον, η (κυβέρνων, steer; cf. Lat. gubernator, Eng. governor), helmsman.
Κόδων, -ον, η, the Cydnus, a river of Cilicia.
Κυκλίκηνος, -ον, η (Κύκλωσ), a Cysicene a gold coin of Cyrus, with the value of a Daric. The word is properly an adj. with στατής, stater, understood.
Κύκλως, -ον, η, Cysicus, an important city of the Ionia, a colony of the Milesian.
κύκλος, -ον, η (cf. Lat. circus, bent circus, circle, Eng. cirle), circle; dat. as adv. κύκλῳ, τινι κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.
κυκλωμα, κυκλώματα, etc. (κύκλος), surrounding; mid., form a circle, gather around, VI, 4, 20.
κυλλως, -ον, η, an encircling, surrounding; ὡς εἰς κύκλως, as if to surround, I, 8, 23.
κυλλωμα, or in pres. system, which alone occurs in the Anabasis, κυλλωμα, other tenses as if from κυλλω (cf. καλλιδομα, Eng. cylinder), roll, roll down; in pass. intr., roll.
Κυνεγός, -ον, η, Κυνεγός, a Spartan general, warring in the Chersonese.
κυπαρίσσιος, -ος, (κυπάρισσος, cypress tree), of cypress wood.
Κέρας, -ον, η (Κύρος) pertaining to Cyrus, Cyrus'. For η Κέρας, III, 2, 17, see the note.
κέρας, -ον, η (κύρος, τό, power), empowered, having authority.
Κύρος, ὁ, Κέρας, -ον, η, Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 559–529 B.C.; he is called ὁ δραχμαῖος in I, 9, 1; (2) Cyrus the Younger, son of Darius Nōthus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 28 ff. See the Introd. § 24.
Κυτέμα, -ον, η, Cytēmenon, a town in Myśia, VII, 8, 8. (The text is
uncer, 7, the Paris MS having whence some assume a town (τόνον).
κόνω, κυ', δ or 7 (cf. Lat. canis, dog, ng. hound, cynic, etc.), dog; 7.
καλώ, κλώνω, etc., hinder, prevent, check, abs., with acc., with infin., and (I, 6, 2) with τοῦ and infin.; τό καλών, the hindrance, obstacle, IV, 5, 20.
κάρμαρχης, -ου, δ (κύμη+ἀρχω), village chief.
κάρυ, -ης, 7 (κάρυαι), village.
κωμήτης, -ου, δ (κώμη), villager.
κάσυ, -ης, 7 (cf. Lat. capio, Eng. hast!), handle, esp. of an ear, hence, ear, VI, 4, 2.

Λ

λαβέν, see λαμμάω.

λαγχάνω, λάθους, λαχώ, ελήχα, ελχημα, ελχηγην (λάχος), get or obtain by lot, get, obtain, with acc. or part. gen.

λαγάς, -ο, δ, hare.

λαδίν, see λακάνω.

λάθρε, adv. (λάθρων), secretly; with gen., without the knowledge of.

Δακεδαλώνες, -ου, δ (Δακεδαλῶν), a citizen of Lacedaemon, a Lacedaemonian.

Δακεδαλῶν, -ους, 7, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Pelo-

Δάνος, -ου, δ (cf. Lat. lacus, Eng. lake, loch), cistern, vat, IV, 2, 22.

λακτίζω, λακτίω, etc. (λάζω, with the foot), kick.

Δάκων, -ους, δ, a Laconian; less exactly, Spartan.

Δακωνικός, 7, 7 (Δάκων), Lacedaemonian.

λαμβάνω (λάθους, λαθώ, εληθη, εληγμα, ελγηγην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 26; enlist, I, 1, 6; come upon, befall, I, 10, 18; find, I, 1, 8; sometimes with part. gen., I, 5, 7; cf. I, 6, 10. The partic. λαβών, like ἡχων, is often rendered with, but the meaning is fuller, I, 1, 2, etc.

λαμπρός, -ο, -ον (λάμμων), shining, splendid, noble.

λαμπρότης, -ος, 7 (λαμπρός), brilliancy, splendor.

λάμπω, λάμψω, λαμψά (cf. Eng. lamp), be bright, shine, blaze.

Δαμφακένοι, -ο, οι (Δαμφάκοι), inhabitants of Lampacus.

Δαμφάκος, -ου, 7, Lampacus, a city in the Troad, on the Hellespont.

λανθάνω (λάχω, λαθώ, λάθη, λάθομαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ολάθανεν τρέφόμενον, was secretly maintained, I, 1, 9; so with acc., λαθείν αὐτόν ἀπόλω, get off without his knowledge, I, 3, 17.

Δάμωσα, -ης, η, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7n.

λασιώ, -α, -οι, hairy, shaggy: bushy, V, 2, 29; τά λάσια, thickets, VI, 4, 26.

λαφυροῦλας (λαφυροῦλης), sell booty.

λαφυροῦλης, -ους, 7 (λαφυρων, spoil, +πωλώ), seller of booty.

λαχος, -ους, το (cf. λαγχάνω), portion, share, part.

λαχών, see λαγχάνω.
 λέγω (λέγω, λέγει, λέγειμαι, λέγεθην); the perf. is supplied by ἐρρέκα (see ἐρρέκ) and the aor. often by ἔδω (see the word); in compounds oftener -γερεῖω, -ερεῖ -ερεῖον, orig., count, reckons, telle (in its older use = count), I, 6, 1; then, say, speak, tell, mention, etc.; be spokesman, II, 5, 39. λέγω has regularly ὦν or ὦ with a clause, but in the pass. the ininf. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see I, 2, 8 n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means bid or vote, the infin. is regular, I, 3, 8.

λεία, -ας, ἡ, booty, plunder.

λειμένω, -έως, ὀ (cf. λείβω, pour, λήμη, a moist place, meadow.

λεγομαι, -α, -αν (cf. Lat. levis), smooth; of hills, gently sloping.

λειτω (λέιτω, λειτων, λειτοτα, λειτωμα, λειτόφην), leave, leave behind, forsake, abandon; leave alive, spare, VI, 3, 5; pass., be inferior to, VII, 7, 31.

λεκτος, -α, -αν (verbal of λέγω), must be said or told.

λειπωτα, see λειω.

λείτω, λέη, λείων, see λέγω.

Λεοντινος, -ου, ὦ, a Leontine, native of Leontini, in Sicily.

λινόκτορας, -ας, ὦ, ἢ (λινόκτον—θόραξ), with white (linen?), cuirass, I, 8, 9; cf. IV, 7, 15.

λινός, -ή, -ον (cf. Lat. lux, light), white.

Δειος, -ερειος, ὦ, Leon, of Thurii, a soldier in the Greek army.

Δερύμως, -ου, ὦ, Leonymus, a Spartan in the Greek army, IV, 1, 18.

λέγω, λέει, λείξα, cease, come to an end; of the wind, abate, IV, 5, 4.

ληστοι, ληστίμην (λεδά), plunder, pillage, rob.

λέγω, -ου, ὦ, nonsense.

λησωμεν, see λάμβανω.

ληστίαι, -ας, ἡ (ληστής), pillaging, plundering.

ληστης, -ου, ὦ (ληστομα), plunderer, robber.

λησθησμοθεσθα, λησθησθαι, see λαμβάνω.

λίαν, adv., very.

λίανος, -η, -ου (λίθος), of stone.

λίθος, -ου, ὦ (cf. Eng. litho-), stone, a stone.

λιμήν, -εος, ὦ, port, harbor.

λιμός, -ου, ὦ, hunger, famine.

λινος, -ας, -αν (λινομ, linen, Lat. linum, flax), of flax, of linen.

λογομα, λογομορμα, etc. (λέγω), calculate, consider.

λέγος, -ου, ὦ (λέγω), word, speech, saying, rumor, narrative, discussion, debate; ει λέγων ἀλεθεφ., dat., have an interview with, II, 5, 4.

λέχη, -η, ἡ, spear head, spear point, spear.

λοδομος, λοδορμος, etc., revile, abuse, upbraid.

λευκός, -ή, -ον (λευκω), left, remaining; with art., the rest of; τὸ λευκοῦ, from now on, from then on, with gen., for the rest of; II, 2, 5; τοῦ λευκοῦ, in the future, V, 7, 34; τὸν λευκοῦ (sc. ὅδο), the rest of the way, III, 4, 16.

Δοκρος, -ου, ὦ, a Locrian, a native of Locris, a name given to two districts in central Greece, one on the Gulf of Corinth, VII, 4, 18.

Δουσίας, -ου, ὦ, = the following.
Vocabulary

λοσος, -ος, ο (λουσόλ, Lust) a Lusian, native of Lust in Arcadia. In VII, 6, 40, we have the form λοσάτης.

λόφος, -ος, ὁ, ridge or crest; then, of land, hill, ridge.

λοχαγός (λοχαγός), be captain.

λοχαγία, -ας, η (λοχαγία), captaincy.

λοχαγός, -ος, ὁ (λόχος + ἄγω), captain.

λοχηπή, -ος, η (λόχος), one of the same λόχος, comrade, VI, 6, 7.

λόχος, -ος, ὁ (cf. λόχος, bed), properly, ambush, lying in wait; then, body of armed men, esp. company, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεντεκατοντάς or four ἐκατονταί; ὕσιοι λόχοι, see ὕσιος.

Λυδία, -ας, η (Λυδία), Lydia, a province of Western Asia Minor, formerly an independent kingdom.

Λύδος, -ος, ο, a Lydian.

Λύδος, -ος, ο, a Lydian.

Λυκανία, -ος, τά, the Lycaean, a festival of Zeus, Λυκαῖος, so called from Mt. Lycaeus in Arcadia.

Λυκανίος, -ος, ο, inhabitants of Lycaonia, Lycaonians.

Λυκανία, -ας, η, Lycaonia, a country in central Asia Minor.

Λύκιος, -ος, τό (Eng. lycēum), the Lyceum, a gymnasiwm at Athens, near the temple of Apollo Lyceus.

Λύκιος, -ος, τό, Lycius: (1) an Athenian, in command of the Greek cavalry; (2) a Syracusan of the same name.

Λύκος, -ος, ὁ, Lycus, a river flowing into the Euxine near Heraclea.

Λύκος, -ος, ὁ (Lat. lupus), wolf.

Λυκόν, -ών, ὁ, Lycon, an Achaean in the Greek army.

λυμααρομα, λυμααρομα, etc. (λυμαμοτρινγέμενος), destroy, ruin, spoil.

λυξίω, -ήσω, etc. (λυξίς), grieve, pain, vex, molest, annoy.

λύψη, -ης, η, pain, grief.

λυπηρός, -ός, -όν (λύπη), painful, troublesome, annoying.

λύρα, -ης, η, madness.

λῶς (λᾶω, θλωσα, λκυκα, λκυπα. λάκη; cf. Lat. luo, loose, Engl. loose), loose, set free, unyoke; of a bridge or obstacle, break down, destroy, do away with, II, 4, 17; of oaths, break, II, 5, 38; mid., ransom, VII, 8, 6. For III, 4, 38, see the note.

λυσιφόγκος, -ώς, ο, (λυσός, lotus-φυγος), lotus-eaters, III, 2, 25 n. The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whose ate of it lost all remembrance of his home.

λυφή (λυφή, θυφή), cease.

λάφων, λάφος, gen. -ώς, preferable, better, used as comp. of ἀγάθως, chiefly in the phrase λάφω ἄρτα.

M

μά, adv. of swearing, by, with acc.; regularly neg., μα τοις θεοῖς, no, by heaven, I, 4, 8, unless rai precedes, rai μα Δια, yes, by Zeus, V, 8, 6.

μάγαθις, -ίδος, ὁ, magadis, a harp-like musical instrument of twenty strings.

Μαγνητικός, -ως, ο, Magnesians. people of Magnesia, a district in Thessaly.

μάνα, μάνης, μάνος, see μαράμε.
Malander, -ou, ð, the Macander, a large river in western Asia Minor. Its winding course gives us our word meander.

μαλακμαί, μαλακμαί, μαλίνη, μαλάνη, μέλανη, the mad; aer, go mad.

Μασαδής, -ou, ð, Maesades, father of Sceuthes.

μακρόχω, ομάκρωσα, ομακρισθην (μακρόχω, blessed), deem happy.

μακροποτός, -ή, -ήν (μακρόποτος), to be thought happy, enviable.

Μακεδον, -ou, ð (Μάκεδον), a Macedonian, an inhabitant of Macistas, a city in southern Elis.

μακρός, -ά, -άν, long (of space or time); μακράν (sc. ὀδόν [?]), a long distance, III, 4, 17; so μακροτέρα, II, 2, 11; μακροτάτον, VII, 8, 20; μακρά τλών, war-ships, V, 1, 11; μακρόστερον, as adv., further, III, 4, 18.

Μάκρονος, -ών, ð, the Macrones, Macrontians, a warlike people of Pontus.

μάλα, by elision μαλ', adv. (cf. Lat. multus?, meitor?), very, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, μάλα χαρός έστιν, it's just the time, IV, 6, 15; αὐτίκα μάλα, on the spot, immediately. III, 5, 11; of μάλα, not very much, i.e. (by litotes) not at all, II, 6, 15; often with intensive καλ, I, 5, 8; comp. μάλλον, more, rather, regularly followed by ὅ, than; οὔτε μάλλον, none the more, III, 3, 11; sup. μάλιστα, most, especially, in the highest degree; with numerals, about, V, 4, 12; often with ὅς, ὅτα, ὅ, ὅσος, either with or without a vb. of ability, e.g., ὅς μάλιστα εὗρον ἐπικρυπτό-

μένι, with all possible secrecy, I, 1, 6.

μαλακτομαι (μαλακτομή, soft), be effeminate or lazy, be a coward.

μάλιστα, see μάλα.

μάλλον, see μάλα.

μάλλος, see μαλλομαί.

μακράνως, μακράνως, μακρὰν, μεμάκρως, learn, find out, understand.

μαρτυρία, -ας, ἡ (μαρτυρίας, prophesy, μάρτυς, prophet), prophecy, response of an oracle.

μαρτυρία, -ας, -αν (verbal of μαρτυρέω), directed by an oracle, named by an oracle.

Μαρτύνει, -ών, ð, Mantineaans, people of Mantinea, in Arcadia.

μάρτυς, -ως, ð (μαρτυρει), one possessed or inspired, a prophet, diviner, soothsayer.

Μάρδος, -ων, ð, the Mardi, a warlike tribe in southern Armenia.

Μαρτυριουλ, -ών, ð, the Marianians, a people near Heraclea on the Euxine.

μάρτυρως, -ου, ð (cf. Eng. mar- sial), bag, pouch.

Μαρτύρος, -ου, ð, Marsyas, a satyr famous in legend, I, 2, 8 n.; also a river in Phrygia, named after him, ðid.

μάρτυρος, μαρτυρίως, etc. (μάρτυρι), bear witness, testify.

μαρτυρίως, -ου, τῷ (μάρτυρι), evidence, proof.

μάρτυς, μαρτυρος, ð (cf. Eng. mar- tyr), witness.

Μαρωνίτης, -ου, ð (Μαρωνίτες, Maro- nea), a Maronite, a native of Maronea, a city on the southern coast of Thrace.

Μάσκας, Dor. gen. Másk, ð, Mascas, a stream flowing into the Euphrates, perhaps not a river but a canal.
μαρτυρέω (poetic), seek, search after; with infin., strive, III, 1, 43.

μαστύγως, μαστυγίως, etc. (μαστείς), scourge, whip.

μάστης, -γος, τή, whip, lash.

μαστός, -οῦ, ὁ, breast, one of the breasts; then, hill, hillock, IV, 2, 6, 15.

μάταιος, -α, -ον (μάτη, folly) foolish, vain.

μάχαιρα, -ας, ἡ (μάχωμαι), sword, sabre (properly a short sword with single edge; the ἔφος was long and two-edged).

μαχαίριον, -οῦ, τό (dim. of μάχαιρα), dagger.

μάχη, -ῆς, ἡ (μάχωμαι), fight, battle, engagement; battlefield, II, 2, 6.

μάχμος, -οῦ (μάχωμαι), fit for fighting, warlike.

μάχωμαι (μάχώμαι, μαχεσθήναι, μεμάχωμαι), fight, fight against, with dat. or (rarely) πρὸς and acc.; quarrel, IV, 5, 12.

με, see ἦς.

Μεγάβυτος, -οῦ, ὁ, Megabuzus, guardian of the temple of Artemis at Ephesus.

μεγάλην, see μέγας.

μεγαληγόρεω, aor. ἐμεγαληγόρησα (μέγας+ἀγόρα), talk big, boast.

μεγαλοπρεπής, adv. (μέγας+πρεπέω), in magnificent or princely fashion, magnificently, magnificently, I, 4, 17; sup. μεγαλοπρεπότατα, VII, 3, 19.

μεγάλως, adv. (μέγας), greatly.

Μεγαρέας, -έας, ὁ (Μέγαρα), a native of Megara, a Megarian.

μέγας, μεγάλος, μέγα (cf. μακρός, Lat. magnus, Eng. much), comp. μεγαλός, sup. μέγιστος, large, great, in varying senses; famous, II, 6, 17, so μέγας βασίλειος, as the title of the Persian king (cf. Great Mogul); of sound, loud, IV, 5, 18; of the sea, heavy, V, 8, 20; μέγα, as adv. (inner obj.); greatly, III, 1, 38; so μεγάλα, I, 9, 24, III, 3, 14; μέγιστος, chiefly, I, 3, 10; οἱ μέγιστοι δυνάμειοι, the most powerful, II, 6, 21; μέγα φρονέω, be elated, proud, III, 1, 27.

Μεγαφέρνης, -οῦ, ὁ, Megaphernes, a Persian noble, put to death by Cyrus.

μέγιστος, -οῦ, τό (μέγας), size, width, IV, 1, 2.

μεγιστος, see μέγας.

μέδιμνος, -οῦ, ὁ, medimnus, an Attic dry measure, about 1.5 bushels.

μέθιμα, see μεθά.

μεθίμα (ήμ), let go.

μεθυσθείμα (έρυμα), set in a different place, remove; aor. mid., remove apart from oneself, II, 3, 8; 2 aor. act., go aside or apart, II, 3, 21.

Μεθυδρίας, -έας, ὁ (Μεθύδριον, Methydrion), a Methyidian, native of Methydrion, a town in Arcadia.

μεθύω (μέθω, wine; cf. Eng. mead), be drunk.

μεθυοῦ, see μέγας.

μελίχος, -α, -ος, mild, gentle, epithet of Zeus, VII, 8, 4.

μελινή μελαντές, μελιναί, μέλη, see μέλος.

μελινός, see μελαί.

μελάκιον, τό (μελαξί, girl), lad, youth, from 14 to 20 years old.

μελώμα, -ατος, τό (μελώ, make smaller, from μελών), shortage of money.

μελών, -ος, irreg. comp. of μελώς (cf. Lat. minor), smaller, weak, r, fewer; neut. μελῶν, as adv., less;
μένον ἵσχε, have the worst of it, I, 10, 8; cf. III, 2, 17.
Melandtia, -ας, α, Melanditae, a Thracian tribe.
μελαία, -ας, ἡ (μέλαις), blackness.
μέλαις, μελαίν, μελαρ, gen. μελάνως, etc. (cf. Lat. malleus, Eng. melancholy), black, dark.
μελαί, μελάνης, ἡμέλανης, ἡμέληκε, imper. it is a care, it concerns; ἦμελάνης, I will take care, I, 4, 18; cf. I, 8, 13; τῷ θεῷ μελαίνης, the goddess will see to him, i.e., will punish him, V, 3, 13.
μελετᾶμ, μελετήσω, etc. (μέλαι), practice.
μελετηρός, -άς, -άν (μελετάω) diligent in practice.
μελιτής, -ης, ἡ (Lat. milium, millet), millet, a kind of grain, in sing. or pl., cf. κέχρος; pl. millet fields, II, 4, 13.
Μελινοφάγος, -ων, ο (μελινη—φαγον), Melinophagi, Millet-eaters, a Thracian tribe, living near Byzantium.
μέλας, μελάνης, ἡμέλανης, be about to, be going to do something; often with infin. (generally fut.) as a periphrastic fut.; delay (be always on the point of doing), abs., III, 1, 46; in pass., III, 1, 47 η.; intend, II, 5, 5; τὸ μέλλων, the future, VI, 1, 21.
μεμνήσθω, μεμνήσω, μεμνήσονθαι, see μμήσκεω.
μεμφομαι, μεμφομαι, μιμήσω, μιμήσω, find fault with, blame.
μέν (a weaker form of μέν), a post-pos. particle, rarely admitting of translation. Often it emphasizes a preceding word, τύχω μέν, I, for my part, I, 9, 28, but oftener serves to denote that the word or clause is correlated with a following one, which is normally coupled with δέ (I, 1, 1), although δέκα, μέντοι, and καὶ also occur. Frequent are δέ μέν . . . δέ, the one . . . the other, in pl. some . . . others (I, 1, 7). Because of this correlating force μέν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μέν δέ, I, 1, 4. μέν is frequently joined with other parts, ἀλλὰ . . . μέν, but . . . verily, I, 7, 6; ξενιάς μέν δέ, Xenias on his part, I, 2, 3; or μέν δέ, not, you may be sure, I, 9, 13; μέν τοῖνυ (only at the beginning of a speech), well then, II, 5, 41.
μένος, adv. and conj. (μέν-τοι): (1) confirmative, certainly, in truth, moreover, I, 9, 6; (2) adversative, yet, still, however, I, 3, 10.
μένῳ, μενᾶ, μενών, μενῶν, remain, wait, stay; last, hold good, II, 3, 24; trans., wait for, IV, 4, 20.
Μήνω, -νος, ὁ, Menon, a Thessalian, general under Cyrus; see the Introd., § 38, and II, 6, 21 ff.
μέρος, -ους, τὸ (cf. Lat. meres, deserve), part, portion, share; μέρος τῷ τῆς σφαλίας, an instance of their discipline, I, 5, 8; τῷ τῷ μέρος, each in his turn, III, 4, 23; κατὰ μέρος, in turn, by relays, V, 1, 9; κατὰ τὸ Χέρσοφοι μέρος, in the place of Chirsoiphus, VI, 4, 23; καὶ τῷ τῷ μέρος καὶ ταῦτα τῷ μέρος, both in and out of turn (all and more than was my duty), VII, 6, 38.
μεθημβρία, (μένος-τοι), midday, noon; hence, the south, I, 7, 6; III, 5, 15.
μεθόγυα, -ας, ἡ (μένος-τοι), midland, interior of a country, VI, 2, 19; 4, 5.
μέσος, -η, -ον (Lat. medius, Eng. mid), in the middle, the middle, if; gen. in pred. posit.; neut. (το) μέσον, the middle, the center, I, 2, 15; διὰ μέσου τοῦνων, between these, I, 4, 4; cf. I, 7, 6; μέσα νύκτες, midnight, I, 7, 1; μέσον ἡμέρας, midday, noon, I, 8, 8.

μετοχή (μετοχέω), see μετέχω. 

μεταλυφέος, (χυρέω), change one's position, remove, VII, 2, 18.

μέτωπος (εμβί), be among, but in prose only imper. μέτωπον, etc., there is a share, with dat. of possessor and part. gen., III, 1, 20.

μετέχω (ἐχω), have a share in, take part in.

μετέφερατος (μερδ-αλω), raised aloft; μετέφέροντος ἐκθωμοσαρ, they raised up and carried out, I, 5, 8.

μέτρον (μέτρων), measure.

μέτρων, adv. (μέτρων, moderate), with moderation, II, 3, 20.

μέτρον, -ον, τό (cf. Lat. metier, measure, Eng. meter, etc.), measure.

μέχρι, adv. even to; μέχρις εσ or ἐτ, as far as, even to, V, 1, 1; as imp. prep. with gen., up to, until, as far as; μέχρι, ὅ, to a point where, I, 7, 6; as conj., until, like ὅ, I, 4, 13.

μή, adv., not, the neg. of will, as ὅ is the neg. of statement; hence used (a) in prohibitions with pres. impv. (rarely aor. impv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj., III, 1, 24; (c) in final and obj. clauses after ἦ, ἄρα, ὅ, I, 4, 18, etc.; (d) in condition clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with partic. in generic sense, IV, 4, 15; (g) with infl. not in indir. disc., II, 3, 10, etc.; (in
indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.; (l) with subj. after vbs., etc., expressing fear (Lat. ne), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, et μή, except, II, 1, 12; et δὲ μή, otherwise, II, 2, 1 n. CpaΔσ. of μή are similarly used.

The double neg. or μή is used with the subj. in strong denial of the fut., οὐκετί μή, II, 2, 12, etc. μή or is used (a) after words expressing fear in the sense of lest not, that not, I, 7, 7; (b) with infins. and parts., which would in any case have μή, when they follow a neg. expressed or implied, II, 3, 11, etc.

μηδέν, adv. (fem. dat. of μηδαμός), in no way, nowhere, VII, 6, 29.

μηδαμός, adv. (cf. μηδαμῆ), by no means, in no wise.

μηδέ (μή + δέ), and not, but not, nor; when no neg. precedes regularly, not even, (cf. ὀδέ).

Μῆδα, -ας, ἡ, Medēa, wife of Astyages, the last king of the Medes.

μῆδελα, μηδεμα, μηδέν (μήδε + ἐν), not one, no one, no; μηδέν, as adv. (inner obj.), not at all, V, 4, 19.

μηδέστοτε, adv. (μηδέ + τοτε), never.

μηδέστερος, -ας, -ον (μηδέ + ετερος), not (of two), VII, 4, 10.

Μῆδα, -ας, ἡ, Media, properly, the country between Assyria and the Caspian Sea, but in the Anabasis used loosely of Assyria itself. Μῆδαι τεῖχος, the Median wall, I, 7, 15 n.

Μῆδος, -ως, o, the Medes, people of Media.

Μῆδοςκός, -ος, ο, Medocus, king of the Odrysae in Thrace.

Μηδωσάδης, -ος, ὁ, Medosades, ambassa-dor of Seuthes.

μήθ', see μήτε.

μηνίτι (μή+τι), the ς due to the analogy of οὐκετί no longer, not again.

μήνες, -ους, τὸ (cf. μακρός), length.

μήν, post pos. particle of asseveration, in truth, verily, certainly; καὶ μήν, and in truth, and yet, I, 7, 5; ἀλλὰ μήν, nay truly, I, 9, 18; ἡ μήν, in oaths, in very truth, II, 3, 26.

μῆν, μῆνας, ὁ (Lat. mensis, Eng. month), month.

μηνουσίδης, -ης (μήνη, mon- [cf. μήν] + -όιδη, moon shaped, crescent-shaped.

μηνός, μηνός, etc., make known, give information.

μήνης (μή+της), never.

μήτε, adv. (μή+τω), not yet.

μήτρα, -ος, θ, thigh.

μήτε, neg. conj. (μή+τε; cf. οὔτε), and not, nor; generally μήτε ... μήτε, neither ... nor, I, 3, 14; also followed by τέ, not ... but, II, 2, 8 n.

μήτηρ, μητρός, ἡ (Lat. mater, Eng. mother), mother.

μητρόπολις, -ως, ἡ (μητρο-+πόλις), mother-city, capital.

μηχανόμαι, μηχανόγομαι, etc. (μη-χανν, devise), contrive, devise.

μηχανή, -ῆς, ἡ (cf. Eng. machine), μηλα, see el.

Μίδας, -ου, ὁ, Midas, a legendary king of Phrygia, I, 2, 13 n.

Μηθραδάντης, -ου, ὁ, Mithradates (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.
μικρός, -ά, -όν (cf. Eng. microscope), small, little, unimportant; neut. μικρόν, as subst., a little (of space or time), II, 1, 6; as adv., barely, hardly, I, 3, 2; κατά μικρόν, in small divisions, V, 6, 32; κατά μικρά, in bits or morsels, VII, 3, 22.

Μιλήσιος, -α, -ον (Μιλήσιος), Miletian; commonly as masc. noun, a Miletian, inhabitant of Miletus; fem. ἡ Μιλησία, the Miletian (woman), I, 10, 3.

Μιλήσιος, -ου, ἡ, Milētus, an important Greek city in Ionia, captured by the Persians, 494 B.C.

Μιλοκότης, -ου, ὁ, Millochycles, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

μιμεύμα, μιμέσουμα, etc. (μιμος, actor, mime, Eng. mimic, pantomime), imitate; μιμεύεται διχείται, danced a mimetic dance, a dance with pantomime, VI, 1, 9.

μνημείον, -μνήνω, μνήσα, μνήσθαι, μνήσθην, act. rem. and pass. remember (the perf. tenses having the force of pres.; cf. Lat. meminisse), abs. or with gen.; make mention of, VII, 5, 8; suggest, with infin., VI, 4, 11.

μωθις, μηθω, etc. (cf. Eng. misanthrope), hate.

μωθοδοσία, -ας, ἡ (μωθός+δίδωμι), giving of pay.

μωθοδότης (μωθός+δίδωμι), pay wages to, hire, with dat.

μωθοδοτής, -ου, ο, (μωθός+δίδωμι), paymaster, employer.

μωθής, -οθ, ὁ (cf. Eng. meed), pay, wages, esp. of soldiers. This was ordinarily a daric a month for private, two for a captain, and four for a general, VII, 6, 1.

μυσθοφόρα, -άς, ἡ (μυσθός+φέρω), receipt of wages, mercenary service, pay.

μυσθοφόρος, -ον (μυσθός+φέρω), receiving pay, or wages; ο μυσθός, φέρω, as subst., mercenary troops, mercenaries.

μυθέω, μυθώνω, etc. (μυθός), let out for hire; mid., hire for oneself; pass., be hired.

μνή, -άς, ἡ, mina, one-sixtieth of a talent, or one hundred drachmæe (about $18.00; but see the note on δέκα τράγανα, I, 7, 18).

μνήμη, -ης, ἡ (μνήμικος), memory, remembrance.

μνημονέω (μνήμω, mindful; cf. μνήμικος), call to mind, remember.

μνημονικός, -ας, -ον (μνήμω, mindful; cf. μνήμικος), having a good memory.

μνήμη, see μνήμεια.

μνημοσύνη, μνημοσύνη, etc. (μνήμω, +κακός), remember wrongs, cherish ill-will, bear a grudge (with dat. of pers. and gen. o. cause).

μάλα, adv., with difficulty, hardly, barely.

μάλαβα, -άς, ἡ (μάλαβος), leaden ball or bullet.

μάλαβος, -ου, ο, lead.

μιλων, see βλάσκω.

μιλαρχία, -ας, ἡ (μιλος+αρχω; cf. Eng. monarchy), command resided in one person, sole or chief command.

μιλαρχης, adv. (μιλαρχός, solitary, from μιλος), alone, only.

μιλή, ἡς, ἡ (μιλος), a stay, half.

μιλόβυλος, -ου (μιλος+βυλος), made of a single log, of canoes, V, 4, 11.

μιλός, -η, -ον (cf. Eng. monk, etc.), alone, only, by oneself; with
gen., II, 3, 19; neut. μέσος as adv.; III, 2, 19, and often.

μοσσονωκεῖος, -ος, ὁ (μοσσονοῦ-ο-κεῖον), the Monsynoei (tower-dwellers), the name of a tribe dwelling on the southeastern shore of the Euxine. Their manners are described in the Anabasis, V, 4.
μόσχος, -ος, -ος (μόσχος, calf), of a calf; with κράς, seal, IV, 5, 31.
μοχλός, μοχλᾶς, etc. (μόχλος, labor), labor, toil.
μοχλός, -ου, ὁ, bar or bolt of a gate or door.
μόχος, suck.
Μουλαρίνης, -ος, ἡ, Myriandus, a city in Syria on the gulf of Issus.
μυραδ, -ας, ἡ (μυρος; cf. Eng. myriads), ten thousand, myriad.
μυρίλος, -α -ος, countless, infinite, VII, 1, 30; pl., with changed accent, μύριοι, -οι, -α, ten thousand; so in the sing. with a collective noun, I, 7, 10.
μύρον, -ου, τό, a fragrant oil or unguent.
Μυσία, -ας, ἡ, Mysia, a country in the northwestern part of Asia Minor.
Μύσος, -ος, -ος (Μύσος), Mysian.
Μυστός, -ος, ὁ, a native of Mysia, a Mysian.
Μυστός, -ου, ὁ (=the foregoing), Μύσος, the name of a brave Mysian, V, 2, 29.
μυχός, -ος, ὁ, innermost part, nook, recess.
μύχος, -α, -ος (cf. Lat. morus, a fool, Eng. sophomore), stupid, foolish.
μύχος, adv. (μύχη), stupidly.

N
νατ, intensive particle (cf. τὰ, Lat. ne, nac), yea, verily, in oaths, yea by, with acc. with or without με.

νάος, -ος, ὁ, Attic ναιρός, -ος (ναίρω, dwell), temple.
νάυη, -η, ἡ and νάυνας, -ου, τό, woody gien, valley, vale.
ναυαρχός (ναύς-αρχω), be in command of a fleet, be admiral.

ναύαρχος, -ος, ὁ (ναύς-αρχω), commander, of a fleet, admiral.
ναυκληρος, -ος, ὁ (ναύς-κλῆρος, lot), ship-owner, ship-master, captain.

ναυλος, -ου, τό (ναῦς), passage money, fare.
ναυπηγής, -ος, ὁ (ναῦς-πηγῆς), fit for shipbuilding, of timber.

ναυς, ναῦς, ἡ (Lat. navis), ship, chiefly, man-of-war.

Ναυσικάδης, -ου, ὁ, Nausicleides, an envoy who brought pay from Thibron to the Greeks, VII, 8, 6.
ναυσικόρος, -ος (ναῦς-το-ρος), navigable.


ναυπίσκος, -ου, ὁ (μαύρας, young man), young man, youth.

νῆμα, see νῆμω.

νέκρος, -ος, ὁ, cf. Lat. nec, death, neco, slay), dead body, corpse.

νέμω, νέμω, νέμα, -νέμημα, -νέμημα, εμμένω, portion out, award, of meat, carre, VII, 3, 21; of cattle, drive to pasture; in mid., graze, feed, II, 2, 15.

νεκρήμενος, see νεκρος.

νεκρήμενων, see νεκρος.

νέος, -ος, -ος (μεσαράς, freshly fayed).

Νέος Τείχος, -ου, τό, New Fort, a Thracian city on the Propontis.
vict, τι, η, victory.

νικομαχος, -ου, ὁ, Nicomachus, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.

νοεω, νοεω, etc. (cf. νοει), perceive, observe, plan.

νόθος, -ης, -ος, or -ος, -ος, illegitimate bastard.

νοηη, -ης, η (νοηω), pasture, grazing herd, herd.

νομεω, νομω, etc. (νομω), regard as customary or proper; pass., be the custom, be held right; so τα νομισμα, the customary or regular wages, VII, 3, 10; think, believe, consider; suppose, generally with infin., in VI, 6, 24 with partic.

νομισμα, -ου, ὁ, custom, lawful.

νομισματικός, -ης, -ως (νομισματικος), custom, fashion, usage, law; in music, mode, strain, V, 4, 17.

νοσθαι, νοσησαι, be sick; met. of a country, be in disorder, VII, 2, 32.

νόσος, -ου, η, sickness, disease.

νότος, -ου, ὁ, the south wind.

νοτιοπληθω, -ας, η (νοτιοπληθος), new nu- on, first day of the month.

νοτος, νος, ὁ (γνωσκω), mind, sense; τόν νος προεξειρ, see the vb.; το το ἐξευρ, purpose, plan, III, 3, 2; 5, 13.

νυκτερευω, νυκτερευω, ἐνυκτερευσα (νυξ), spend the night.

νύκτα, νυκτι, νυκτος, see νυξ.

νυκτοφαλαξ, -ας, ὁ (νυξ+φαλαξ), night-watch, sentinel.

νύκτωρ, adv. (νυξ), by night, at night.

νυφ, adv. of time (cf. Lat. nunc, Eng. now), now, at present; тο νυφ ειρω, for the present,
III, 2, 37; τὸν τοῦ χρόνον, at present, VI, 6, 13.

νῦν, enclitic post-pos. part. (νῦν, less emphasized), now, then, of inference.

νῦν, adv., strengthened form of νῦν, now.

νυκτός, νυκτός, ἡ (cf. Lat. nox, Eng. night), night; νυκτός, by night, II, 6, 7; τὴν νυκτόν, during the night, II, 2, 1; διὰ νυκτός, all night long, IV, 6, 22; μέσω νυκτός, midnight, I, 7, 1 n.; III, 1, 33.

νῦν, see νῦς.

νῦν, -ου, τέ, back.

Ἀναβασίς

Ἀμαθίλῆς, -ου, ὁ, Xanthicles, of Achaea, elected general in the place of Socrates, III, 1, 47.

Ἀνωλες, -ας, ἡ (ἔνως), a bond of hospitality or friendship, VI, 6, 35.

Ἀνικίς, -ου, ὁ, Xenias, of Parrhasia in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

ἔνως, (ἔνως), entertain, receive hospitably.

ὄνομα, -ος, ὁ (ὁνόμα), belonging to a foreigner, foreign; τὸ ὄνομα, mercenary force, I, 2, 1; II, 5, 22.

ὄνομα, -α, -ος (ἕνομα), belonging to a stranger, hence hospitable; τὰ ὄνομα, gifts or pledges of friendship, IV, 8, 23; Ζεὺς ὄνομα, Zeus, the god of hospitality, the god who protects strangers, III, 2, 4.

ὄνομα, ὡς ὑμνήσθη, be entertained by (dat.), VII, 8, 6, 8.

ὄνομα, -ου, ὁ, stranger, esp. one bound by ties of hospitality, whether guest or host, guest-

friend; also frequently, foreign soldier, mercenary.

Ἀναβασίς, ὁ, ὁ, Xenophon, an Athenian, author of the Anabasis, see the Introd.

Ἀχρίς, -ου, ὁ, Xerxes, son of Darius Hystaspes, king of Persia from 485 to 465 B.C.; invaded Greece and was defeated at Salamis, 480 B.C.

ὀνόμα, ὁ, ὁνόμα, etc. (ἕνομα), dry.

ὀνόμα, -α, -ος, ὁ, dry.

ὀνάμος, -ου, τέ, sword.

ὀξυνόμα, -ου, τέ (ἕξυν, polish; cf. ἔνως), wooden image or statue.

ὀξύλην, -ης, ἡ (ἕξυλην, scrape, polish), tool for scraping; hence curved or sickle-shaped dagger, used by the Spartans.

ὀξὺλωμα (ἕξωλομα), gather wood.

ὀξύλωμα, -ου, τέ (ἕξωλο, wooden).

ὀξύλωμα, -ου, τέ, wood, in the widest sense, piece of wood; pole, I, 10, 12; in pl. wood, fuel, beams (of a house).

ὄνυμα, see ὁνύμα.

Ὁ

ὁ, ὁ, τό, definite art., the.

1) As a demonstrative pron. (its original force), chiefly with μετών and δί; δ μετών ... δί, the one ... the other, he ... he, sing. or pl.; often without a balancing δ μετών, δί, and he (they), but he (they), regularly with change of subj. τὰ μετών ... τὰ δί, partly ... partly, IV, 1, 14; τὸ μετών ... τῷ δί, in this respect ... in that, III, 1, 12; τὰ μετών ... τὸν δί, at first ... finally, I, 9, 6. In this use the nom. is properly accented.
Vocabulary

2) As the def. art., much as in Eng.; often with proper names, I, 1, 2 n.; with possessive force, I, 1, 3 n.; often, with ellipsis of the noun, with gens., ol ἕκεινον, his men, I, 2, 15; with prepositional phrases, τῶν τῶν βασιλέων, those (the men) from the king, I, 1, 5; or with advs., τῶν οἰκῶν, those at home, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers ἐκεῖθεν, about 2,000, I, 2, 10; very frequently with particles, τῶν φευ- γόντων, the exiles, I, 1, 7; sometimes with distrib. force, τῶν μνῆς τοῦ στρατῆγου, per month per man, I, 3, 21.

ἐν, see ἐν.

ἐβελίκος, -ου, δ (ἐβελῆς, ὁ, ἐπίτησιν, little spit, spit.

ἐβελός, -οῦ, ὁ, obol, an Attic coin, worth about three cents.

ἐβδομάκοντα, indecl. (ἐβδόμα, eighty.

ἐβδομής, -ῆς, -οῦ (ἐβδόμω), eighth.

ἐβδομέ, ὡς, ὡς, dem. pron. (ἐβδομῆς, this, the following, referring usually to what is near the speaker (Lat. hic) and often suggesting a gesture, II, 3, 19; ὡς, often, as follows, I, 5, 15; ὡς, as adv., in the following way (cf. ὡς), II, 3, 1; so ὡς, here, VII, 2, 13.

ἐβδὼν (ἐβδῶν), march.

ἐβδομησταί (ἐβδομῆς + τοῦ), by land.

ἐβδομηστικός, ἐβδομηστικόν, etc. (ἐβδομῆς + τοῦ), make a road, repair a road.

ἐβδομῆς, -οῦ, ἡ, way, road, march, journey; hence, way, means, II, 6, 22.

Ὀδυσσῆς, -ου, ὁ, an Odrysian; pl. ὁ Οδυσσεα, a Thracian tribe.

Ὀδυσσής, -ώς, ὁ, Odysseus, Lat. Ulysses, the hero of the Odyssey.
οκτος, adv. (οκτος), at home; οι οκτος, those at home, I, 2, 1.
οκτονόμος, -ου, δ (οκτονομός), housekeeper, steward, manager.
οκτος, -ου, δ, house, home.
οκτώς, οκτώθ, etc. (οκτος, πιτης), pity.
ολμα, see ολμα.
ολμος, -ου, δ (Lat. vinum, Eng. wine), wine; ολμος φοινίκων, palm wine, II, 3, 14; ολμος κρίθων, beer, IV, 5, 26.
ολμοχόδος, -ου, δ (ολμος + χειρ, pour), wine-pourer, cup-bearer.
ολμαοι or ολμα, ολμομα, φιλημον, suppose, think, believe; often parenthetical, emph. in the shorter forms ολμα and φιλημ.
ολος, -α, -ου, rel. pron., of what sort or size, how great, frequent in indir. ques., ολος ἐν ολος ομηρος, seeing in what straits we are, III, 1, 15; properly preceded by a word like τοιος, but this is often omitted, so that ολος alone, may be rendered, such as; with infin., ολο γὰρ ἢν ἔρα ολο θρίε, it was not the proper season for watering, II, 3, 13n.; ολο τ' ἵππος, you will be able, V, 4, 9; ολο ολο τε ἢν, it was impossible, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. ολο τε μᾶλλα τεφθαλάμειν, as guardedly as possible, II, 4, 24. ολος, adv., as for example, IV, 1, 14; with sup., intensive, like ως, IV, 8, 2.
ολόστηρ, -ατερ, -οντερ, a strengthened form of ολος, just such as; παραληψας ολόστηρ, freely, precisely like the one for which, just such a one as, I, 3, 18.
ολος, see ολμα.
few deep, IV, 8, 11; ὀλίγας (sc. πληγάς) ταλαντού, inflict (too) few blows, V, 8, 12; παρ' ὀλιγον τοιεῖσθαι, esteem of little worth, VI, 6, 11; κατ' ὀλιγον, in small parties, VII, 6, 29.

ὀλιθάνω, slip.

ὀλισθρός, -άς, -έν (ὀλιθάνω), slipper.

ὀλίκας, ὀλίκος, ἷ (ὀλικός), a merchant- man, trading vessel (properly a vessel that is tossed).

ὀλιστοχος, -ον, ὦ (ὄλιστος) [cf. Lat. voilus] + τρέχω, a rolling stone, round stone.

ὀλοκαντώ (ὀλοκαντέω), offer a whole burnt offering (instead of certain portions only).

ὀλος, -ής, -έν (old Lat. solitus, soli- dus); whole (not akin to the Greek word), all, entire.

Ὀλυμπία, ὁς, ἦ ("Ὀλυμπίος, ὁ, Olym- pus), Olympia, a district in Elis on the Alpheus, where the great games were held.

Ὀλυθιός, -ος, ὦ ("Ὀλυθος), an Olynthian, native of Olynthus, the chief city of Chalcidice.

ομαλής, ὅτι (ὀμα), even, level; ὠμαλής ἦν, march over level ground, IV, 6, 12.

ομαλός, -ής, -έν (ὀμα), even, level; εἰ τοῦ ὠμαλοῦ, on level ground, IV, 2, 16.

ομαλός, adv. (ὀμαλός), evenly.

ὁμπροσ,-ος, ὁ (ὁμπροσ + ὄφ), hostage.

ὁμλέω, ὠμλέων, etc. (ὁμλέω, θρόνος), associate with, consort with.

ὁμιχλή, -ης, ἵ (cf. Eng. mist), mist, fog.

ὁμμά, ὀμμών, τό (cf. ὀμφαλος), eye; hence, look.

ὁμοιος or ὀμοίων, ὀμοίαι, ὀμοσα, ὀμοσχολη, ὀμοσκώλη, ὀμφαλος, ὀμφίδιος(ο)μα, ὀμφίδιος(π)θη, swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.).

ὁμος, -ας, -έν (ὁμα), like, resembling, similar; o ὁμος, equals in rank, peers, IV, 6, 14 n.; εἰ τῷ ὁμοίῳ, on the same footing, IV, 6, 18; ὁμοίως ὅσον θαυμάζονεις, were like persons wondering, i.e., seemed lost in wonder, III, 5, 13.

ὁμοίως (ὁμοιώς), in like manner, alike; ὁμοίως διέπερ, just as if, VI, 5, 31.

ὁμολογῶ, ὁμολογήσω, etc. (ὁμαλο) λέγω), think the same as, agree, grant, admit, confess.

ὁμολογούμενος (ὁμολογέω), confessedly, with the consent of all.

ὁμομήτρος, -ας, -έν (ὁμομέτρη), born of the same mother.

ὁμώσα, see ὁμώσα.

ὁμώς, adv. (ὁμα), to the same place, to close quarters.

ὁμοτάξιος, -ος (ὁμοτάξιος), at the same table with, a table companion, I, 8, 25 n.; cf. συν- τάξιος.

ὁμώθ, adv. (ὁμα), together, at the same time, with; ὁμώθ είδα, with gen., be near, meet, IV, 6, 24.

ὁμφαλός, -ου, ὦ, navel.

ὁμώς, adv. (ὁμα), all the same, nevertheless, yet, however.

ὁν, see ὕπαλ.

ὁν, see ὅν.

ὁναρ, τό, only nom. and acc., dream.

ὁνῆσαι, see ὁνῆσι.

ὁνήσι, ἴσος, ὅτισα, 2 aor. mid. ὅνησες, ὅνησαν, benefit, help, aid.

ὁνόμα, -ατος, τό (γνωρίζω); cf. Lat. nomen), name; acc. as adv., by name; also, fame, reputation, II, 6, 17.

ὁνοματί, adv. (ὁνόμα), by name.
δῶρος, -ου, ὁ (Lat. asinus, Eng. ass), ass; δῶρος ἀλήθη, the upper (grinding) mill-stone (turned by an ass), I, 5, 5.
δῶτος, -ου, τὸ (δῶθη), sour wine.
δῶτος, ἄτω, ὁ, sharp, of taste, sour.
δωτρ, see δωτερ.
δώπερ, rel. adv., where, in what way, how; loosely, whither.
δωσθείω, adv., from behind, from the rear, behind; αὐτὸς θερές, those in the rear, IV, 2, 26; τὰ δωσθείω, the rear, III, 4, 40; εἰς τοῦσθείω, backwards, III, 3, 10.
δωσθεῖακαί, ἀπάσωδεῖακαί (δωσθείω-φυλάττω), guard the rear, form the rear guard.
δωσθεῖα, -ας, ἡ (δωσθείω-φυλάττω), command the rear.
δωσθεῖαξ, -ακός, ὁ (δωσθείω-φυλάττω), one guarding the rear; pl. the rear guard.
δώθω, adv., back, behind one’s back, VI, 1, 8.
δωσίζω, δώλωσα, δώλωσα, δωλίζων (δωλοῦ), make ready, equip, arm; mid., arm oneself; pl. pass., be armed.
δωλίσως, -ες, ἡ (δωλίσω), equipment, arms.
δωλίσω, ὁ (δωλίσω), serve as hoplite. δωλίσως, -ου, ὁ (δωλοῦ), hoplite, heavy armed soldier. - δωλισκός, -ή, -ώ (δωλίσω), of or for heavy armed troops; τὸ δωλισκῶ, the hoplite force.
δωλομαχά, -ας, ἡ (δωλοῦ-μάχομαι), fighting in armor, infantry tactics.
δωλοῦ, -ου, τὸ (δωλοῦ, handle, be busy with), implement, tool; esp. in pl. arms, weapons, armor; τὸ δῶλα by metonymy = δωλοῦα, II, 2, 4, or the place where the arms were stacked, the camp, II, 4, 15; ἐν τοῖς δῶλοις under arms, IV, 3, 7; αἰς τὰ δῶλα, to arms, I, 5, 13; τίθενται τὰ δῶλα, take up a position under arms, I, 5, 14; II, 2, 21; or ground or rest arms, I, 10, 16; προβάλλεσθαι τὰ δῶλα, advance arms (for the charge), I, 2, 17.
δωτέρω, rel. adv., from whence, whencesoever.
δωτος, rel. adv., whither, where.
δωτες, -α, -ερ, rel. pron. (τοῦτος), of what sort or kind, of such a sort as, whatsoever.
δωτέσι, -η, -ερ, rel. pron. (τοῦτος), as great as, as many as; in indirect ques., how large, how much, how many; δωτος, as adv., as far as, III, 3, 10.
δωτερα (δωτερε-ερ), rel. adv., whenever, when, with subj.
δωτέρα, rel. adv., of time, when, whenever, as often as, with indic. or opt.; of cause, since, because, VII, 6, 11.
δωτερος, -α, -ερ, rel. pron., which of two.
δωτος, rel. adv., where, wheresoever; δωτος μή, except where, I, 5, 9.
δωτῶσ, δωτήσω, etc., bake, roast.
δωτός, -ή, -ης, roasted; of bricks, baked, II, 4, 12.
δωτος, rel. adv., in what way, how, as; ὧν δωτος δωτος ὧν, it is not possible that not, i.e., certainly, II, 4, 6; often in indirect ques.; in obj. clauses, that, I, 1, 4; in final clauses, that, in order that; in exhortations with fut. indic., δωτεσ δοεσε δοπερ, see that ye be men, I, 7, 3; ὧν δωτος, not only not, VII, 7, 8.
δώρα, δώρων, δώρα, δώρα, δώρα, or δώρα, δώρης, sor. supplied by δῶρον (see the word), see, look,
Vocabulary

observe, perceive, etc.; abs. with acc., with acc. and partic., or with ὑπ': and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with loc. and infin. (following a partic.), VII, 7, 30. The infin. ὑπα may depend upon an adj. or adv. στρογγοί ὑπα, stern to look upon, II, 6, 9; cf. III, 4, 5; so ὑπανειλάτα, II, 3, 3 n.

ὑπῆργος, ὑπῆρς, ὑπῆργος, temper, esp. anger; as adv. ὑπῆργος, angrily, in a passion, I, 5, 8; II, 6, 9.

ὑπερτοπαί, ὑπερτοπαία, etc. (ὑπήργος), be angry, be enraged.

ὑπώναι, ὑπώνα, ὑπώνα, length of the arms outstretched, fathom, 6 Greek feet, 5 ft. 10 in., Eng.

ὑπέρων, ὑπέρων, ὑπέρων, ὑπέρθηνιον (cf. Lat. rego, Eng. reach), reach, reach out, VII, 3, 29.

ὑπερώνος, ὑπερώνος, ὑπερώνος, mountainous.

ὑπερών, ὑπερώνος, ὑπερώνος, belonging to mountains; of countries, mountainous; of persons, dwelling in the mountains; as subst., ὑπερών, mountaineers.

ὑπερώνος, ὑπερώνος, ὑπερώνος, (ὑπέρων), steep; ὑπερώνος, ascent, IV, 2, 3; ὑπερώνος, march up hill, IV, 6, 12; ὑπερώνος, companies in column, IV, 2, 11 n.

ὑπέρωνος, ὑπέρωνος, ὑπέρωνος, (ὑπέρων), straight, direct, erect.

ὑπέρωος, ὑπέρωος, ὑπέρωος, άν, daybreak, dawn.

ὑπέρωος (ὑπέρωος), rightly, justly, with reason; ὑπέρωος ἰχνός, be proper, III, 2, 7.

ὑπερών, ὑπερών, τά (ὑπερών, boundary), borders of a country, frontier, boundary.

ὑπερών, ὑπερών, ὑπερών, etc. (ὑπερών, boundary; cf. Eng. horizon), be a boundary, bound; determine,

VII, 7, 36; in mid., set up as one's boundary, VII, 5, 13.

ὑπερώνος, ὑπερώνος, ὑπερώνος, shut in, restrain, ὑπερώνος, fence), oath.

ὑπερώνος, ὑπερώνος, etc. (ὑπερώνος), start, hasten, rush, set out (ὑπερώνος, on his march, III, 1, 8); so mid., I, 1, 9.

ὑπερώνος, ὑπερώνος, etc. (ὑπερώνος, anchorage), lie at anchor.

ὑπέρθηνία, ὑπέρθηνία, ὑπέρθηνία, start, motion, attack impulse; ὑπέρθηνιον ἱρατές, be on the point of starting, II, 1, 3; μετὰ ὑπέρθηνιον, with one impulse, III, 2, 9.

ὑπερώνος, ὑπερώνος, ὑπερώνος, ὑπερώνος, ὑπερώνος (cf. ὑπερώνος), bring to anchor, anchor; mid., come to anchor.

ὑπερώνος, ὑπερώνος, τό (cf. ὑπερώνος), bird.

ὑπερώνοις, ἰ, ὑπερώνοις, ὑπερώνοις, of a bird or fowl; with κρέας, chicken, IV, 5, 31.

ὑπέρωνος, ὑπέρωνος, ὑπέρωνος, ὑπέρωνος, (cf. Eng. ornithology), bird; esp. fowl, hen.

Ὀρώντια, ὑπερώνος, ὑπερώνος, Orontas, the name of two Persian nobles mentioned in the Anabasis, one a traitor, put to death by Cyrus, I, 6, 1 ff., the other a satrap of Armenia, a son-in-law of the king, and in command of a division of the royal army, II, 4, 8.

ὑπερώος, ὑπερώος, τό, mountain.

ὑπερώος, ὑπερώος, ὑπερώος, (cf. ὑπέρωος, roof over) roof.

ὑπερώος, ὑπερώος, ὑπερώος, (ὑπέρωος) made by digging, dug, artificial. ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, dig, quarry.

ὑπερώος, ὑπερώος, ὑπερώος, Orpian, fatherless.

ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, ὑπερώος, dance.

ὑπερώος, ὑπερώος, ὑπερώος, (ὑπερώος), dance.

ὑπερώος, ὑπερώος, ὑπερώος, (ὑπερώος), dancing girl.
'Orchoménos, -ou, ὁ ('Orchomenós, Orcho-
menus), an Orchomenian, citi-
zem of Orchomenus in Arcadia.

5, 4, 5 rel. pron., who, which, what; 
Lat. qui.

The antec. is often omitted, 
πλῆρος ἵνα καὶ ἰναρ ἰναρ, I, 2, 2; 
ἐκχωρ ois ἅρμα, I, 2, 5; the rel. is 
often attracted to the case of 
the antec., whether expressed or 
not, ἐν' ἵναι ἐν τοῦ κοῦν ἵνα, I, 3, 4; 
cf. I, 7, 3; yet ἄγνωμ ἵνα, I, 3, 17;
τῆς χάριτος ἃν, II, 5, 14. Rarely 
the antec. is attr. to the case of 
the rel. (inverse attr.), I, 4, 15(?); 
(cf. V, 5, 12), ἐν εἰς, III, 1, 6. 
The rel. clause may precede (I, 
8, 11), in which case the antec. 
resumes the rel. with emphasis. 
Often the antec. is incorporated 
in the rel. clause, I, 2, 1; I, 9, 14; 
IV, 4, 2.

The rel. has often causal force, 
e.g., III, 1, 17.

Rel. clauses have regularly 
the indic. or the opt. with ἵνα 
when the antec. is definite; the 
subj. with ἵνα, or after secondary 
tenses the opt., when it is condi-
tional. Rarely in indir. dis-
we find the infin. (by attraction), 
II, 2, 1. The rel. is occasionally 
used as an indir. interro. It 
often stands at the head of a 
sentence, like the Lat. quod, as 
to the fact that, II, 3, 1; occa-
sionally it has demonstrative 
force, but only in phrases, καὶ ἵνα, 
and he, I, 8, 16, and, less com-
monly, καὶ εἰς, and they, VII, 6, 4.

ἐν φῇ, while (even after a pl.), I, 2, 
20; ἐν φῇ, since (also after a pl., 
III, 2, 14; ἐν or ἓ, as adv., where, 
see the words. μὴ χρὲ ἰνα, to a 
point where, I, 7, 6; ἰνα ὡς, where-
fore; see 5. ἵνα ὡς, on condi-
tion that, with infin., IV, 2, 19.

ὑπός, -α, -ο, holy, piace.

ὑπάκον, -η, -ον, rel. pron., how great, 
how much, how many (Lat. 
quantus), generally to be ren-
dered, as much as, as many as, 
etc.; properly correlative to 
ὑπόστροφος, τοῦτον ὑπάκον ὑπάκον ὡς 
ὑπάκον, II, 1, 16; cf. I, 5, 9; IV, 8, 
12; oftener, however, some form 
of ὑπάκον, all, is expressed, or felt, 
as the antec., τάρτερο ὑπάκον, I, 1, 2; 
ὑπάκον ὡς ὑπάκον ὑπάκον, his entire 
army, I, 2, 1; in indir. ques., 
II, 5, 10; sometimes with infin., 
like ὑπάκον, IV, 1, 5; IV, 8, 12; 
neut. ὑπάκον as adv., as much as, 
V, 5, 14; as far as, III, 3, 15; 
with numerals, about, I, 8, 6; 
with superlatives with intensi-
fying force like ὑπάκον, IV, 5, 
18; ὑπάκον ὡς, almost, VII, 2, 5; 
ὑπάκον ὡς, with comparatives; cf. 
quanto ... tanti, I, 5, 9.

ὑποπερ, ὑπερ, ὑπερ, strengthened form of ὑπάκον, just as great, 
much, or many as; of time, just 
as long as.

ὑπερ, ἐντερ, ἑντερ, strengthened form 
of ἵνα, generally more explicit, 
who, the very one who, or 
which.

ὑπορον, -ου, τις, pulse; in pl., peas 
doans, etc., IV, 4, 9.

ὑπερ, ἐντερ, ἐντερ, gen. and dat. ὑπερ,
ἑντερ, ὑπερ), indef. rel. pron. (ὅς- 
tes), whoever, whichever, what-
ever; sometimes best rendered, 
who, which, what; with pl. 
antec., I, 1, 5; III, 3, 1; in indir. 
ques., I, 3, 11; serving to char-
acterize, a man who, III, 2, 4; 
hence sometimes used after ὑπακον,
where ὅστε is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; ὅστος ὅταμα ἔφη, some one or other having given the word, IV, 7, 25; cf. V, 2, 24; ὅστος, since, VII, 8, 4.

ὅστως, ἦσος, ἤσος (ὅστως—ὁσι), uho—or whatsoever.

ὁσπραίνωμαι (cf. ὅστα, smell), smell, get a smell of.

ὁστρα, rel. adv. (ὁστρά—ἀστρά), whenever, when, with subj., referring to fut., or else in a generalized sense. ὅστος, rel. adv. (ὁστος—τος), by elision ὅτος or ὅτε, when, as, I, 2, 9; with opt., whenever, as often as, II, 6, 12; cf. ἀστρα.

ὁστί, conj. (neut. of ὅστος): (1) that, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, e.g., I, 6, 8; (2) causal, because, since, I, 2, 21; (3) intensifying a superlative, ὅτι ἀπαραστατότατος, as unprepared as possible, I, 1, 6.

ὁστρο, ὅστρα, see ὅστος.

ὁς (before vowels ὅς or ὅχος), neg. adv., not; accented at the end of a clause, e.g., IV, 8, 3; in questions, expecting the answer, yes, III, 1, 20; for ὅς ὧς, see ὧς.

ὁς, dat. ὅς (which is the only singular form in the Anabasis), pl. ὅσον, ὅσον, ὅσον, ὅσος, pers. pron. of 3d pers. (orig. σοῦ; cf. Lat. se, suus), of him, etc.; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. they, themselves, I, 7, 8.

ὁς, rel. adv. (ὁς), where; μετὰ ὅς, to a point where, I, 7, 6.

ὁσὰμῇ, adv., in no way, by no means.
οβρος, adv. (οβρος), never.
οβρω, adv. (οβρω), not yet.
οβρωνος, adv. (οβρωνος), never yet, never before.
οβρα, α, της, tail, of an army, rear.
οβρανος, -ου, ο (οβρανος), rear leader, rearmost man in a column, who became the leader when the file faced about, IV, 3, 28, 29.
οβρανος, -ου, ο, heaven, the sky.
οβρος, οβρος, το (cf. Eng. par-otid), ear.
οβρος, neg. conj. (οβρος), and not; οβρο ... οβρο, neither ... nor; οβρο ... το, not ... but, II, 5, 4, n.
οβρω, adv. (οβρω), not indeed, certainly not.
οβρως, οβρως, τοβρως, dem. pron., this, these; often as pers. pron., he, she, it, they, etc. With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οβρως refers to what precedes, but it sometimes looks forward, especially to a clause with δυ, III, 2, 17, or οβρως, III, 1, 7; καί οβρως, he too, III, 2, 5; ταβρα is often used where Eng. more naturally uses the sing., μετα ταβρα, after this, I, 3, 9; καί ταβρα, and that too, with partic. I, 4, 12; so καί τοβρως, II, 5, 21; ταβρος, as adv., see the word. οβρως often refers to something near the person addressed, and thus corresponds to Lat. iste, as δε to hic. It has sometimes a contemptuous tone, this fellow, I, 6, 9; III, 1, 31.
οβρως, αναγι, τοωρι, a strengthened form of οβρως, the suffix having the force of a gesture, this man (fellow) here, etc.
οβρω (before a vowel, οβρω), adv. (οβρω), thus, in this way, so, to such a degree; referring as a rule to what precedes.
οβρω, see οβρω.
οβρω, adv., strengthened form of ω, g.v.
οβρωμον, οβρωμον, etc., 2 aor., οβρωμον (οβρωμον), owe; in pass. of pay, be due, I, 2, 11; with infin., ought; hence οβρωμον Κυρος ιδιο in an unattainable wish, would that Cyrus were living, II, 1, 4.
οβρωμον, το, only found in nom. and acc., help, advantage, use.
οβρωμον, -ον, ο (οβρωμον, οβρωμον, οβρωμον, owr, be fined, V, 8, 1.
Οφρενον, -ου, το, Ophrynom, a city in the Troad.
οφρωνος, -ον, ο (οφρωνος), channel, ditch.
οφρωνος, οφρωνος (οφρωνος), carry; pass., be carried, ride.
οφρωνος, -ον, το (οφρωνος), that which carries, vehicle, III, 2, 19.
οφρωνος, -ον, ο, bank, bluff.
οφρωνος, -ον, ο, crowd, throng; often of camp followers, as contrasted with fighting men, ο πολος οφρωνος, III, 2, 38; οφρωνος παρεχουν, are a nuisance, III, 2, 27.
οφρωνος, -ον, ο, (οφρωνος), that may be held, strong, fortified; το οφρωνος, strongholds, IV, 7, 17.
οψι, adv., late.
οψινθον, see οψεω.
οψεω (οψι), be or come late.
οψη, -ου, η (οψη), look, appearance, sight, spectacle.
Vocabulary

II

taγκράτον, -ου, τὸ (πᾶς + κράτος), the pancreas, an athletic contest.

ταγχαλόω, adv. (πᾶς + χαλέω), very hardly, with very great difficulty; ταγχαλόω εἰχον πρό, were highly incensed against, VII, 5, 16.

ταδείω, see τάσχω.

ταδῆμα, -ας, τὸ (τάσχω), suffering, misfortune.

ταδείω, -ου, τὸ (τάσχω), experience, trouble, misfortune.

ταδήνις, or. ταδάνως (παιάς, paean), sing the paean, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.

ταδίς, -άς, ἡ (παιή), bringing up, education.

ταδίραοτης, -ον, ὁ (παῖ + ῥαμαι), lover of boys.

ταδίς, ταδέως, etc. (παιή), train a child, educate.

ταδήκα, -αν, τὸ (παιή), favorite, darling.

ταδίς, -ου, τὸ (dim. of ταίς), infant, child.

ταδίςκη, -η, ἡ (παιή), young girl.

taλς, taλῆς, ὁ, ἡ, child, boy, pl., children. In the Anabasis always masc. in sing. ἐκ ταλήν, from boyhood, IV, 6, 14.

taλω, taλου, ἤπωα (for ταλω, Lat. pavio, strike with fear), strike, strike at, smite, wound.

ταλείν, long ago, long since.

ταλαίς, ἡ, ὁ, ταλιά (pals; cf. Eng. palaeography, etc.), old, ancient; τὸ ταλαῖο, in ancient times, III, 4, 7, cf. τὸ ἄρχων; comp. ταλαῖτος, oldish, rather old, IV, 5, 35.

ταλαίον (παλη), wrestle.

τάλη, -η, ἡ, wrestling.

ταλλιν, adv., back, back again, again, of place or time.

ταλλακίς, -ίδος, ἡ, concubine.

ταλέον, -ου, τὸ (neut. of the verbal of ταλλω, brandish), javelin, spear (not used by the Greeks).

ταμάληθης, -ές (πᾶς + τάληθος), very numerous, vast.

τάμπιλην, -ίλη, -ίλω (πᾶς + πολύς), very much, very great; in pl., very many; ἦλ ταμελό, over a vast extent (cf. ἤλ τολό), VII, 5, 12.

ταμπιλόρος, -ος (πᾶς + πορός), utterly bad or villainous.

ταμπιργία, -ας, ἡ (πατόργος), villainy.

ταμπιργος, -ος (πᾶς + ὁρος), doing anything; in a bad sense, villainous.

ταμπίσαμι(ν), adv. (παῖ), all in all, utterly, wholly; after a neg., at all, II, 5, 18.

ταμπιχθις, adv. (πᾶς), everywhere.

ταμπίλης, adv. (πᾶς + πολύς), utterly, wholly.

ταμπη, adv. (πᾶς), in every way, on all sides.

ταμποδατός, -άς, -άν (πᾶς), of every sort, of all sorts.

ταμποδιν, adv. (πᾶς), from every side, on all sides.

ταμπωτος, -άς, -άν (πᾶς), of all sorts or kinds.

ταμπωτος, adv. (πᾶς), in all directions, everywhere.

ταμπωτος, adv. (πᾶς), altogether, at any rate.

τανω, adv. (πᾶς), very, quite, altogether; with neg., not at all,
I, 8, 14; VI, 1, 26; τάνῳ μὴν ὅθεν, certainly, VII, 6, 4.

πάομαι, an unused pres., πάσομαι, πάσαμαι, πέταμαι, poetic vb., used by Xen., acquire, pt. as pres., possess, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.

παρέ, prep. with gen., dat., and acc., beside, generally of persons, and as a rule giving the characteristic locality. With gen., from beside, from the presence of, from; of the agent with pass. vb., on the part of, by, I, 9, 1; with dat., beside, at, with near; with acc., to the side of, to, towards; beside, along, I, 2, 13; of time, during, II, 3, 15; contrary to, II, 1, 18; of comparison, παρ' ὅλων τοιχωμένης, treat as of no account, VI, 6, 11.

παραβαινει (βαινει), transgress, break (of a treaty).

παραβοθεῖο (βοθεῖο), go to bear aid.

παραγγέλλω (ἀγγέλλω), pass the word, command, order, direct; impers. pass., παραγγέλλω, commands had been given, III, 4, 3; VI, 5, 25; καὶ τὰ παραγγελμένα, according to orders, II, 2, 8.

παράγγελος, -γελος, ὁ (παραγγέλω), word of command.

παραγγέλωναι (γέλωναι), be beside, be present, arrive, come.

παράγω (ἀγω), lead along or beside, lead past, bring forward, bring into line, IV, 6, 6.

παραγγῇ, ἥ (παράγω), transportation.

παράσιως, -ου, δ (a Persian word, whence Eng. paradise), park, game-preserve.

παραδίσωμ (δίσωμ), give over, deliver, surrender; of the watch-word, give out, VII, 3, 34; of the gods, grant, VI, 6, 34.

παραδραμάν, see παρατέχω.

παραθαράνω (θαράνω), encourage, cheer.

παραθέω (θέω), run past.

παραθυρεί (αϊρεί, αϊρεῖω, etc., praise), advise, exhort.

παρατίθομαι (αἰτθομαι), intercede for, repl. VI, 6, 29.

παρακαλέω (καλέω), call to one's side, invite, summon; exhort, encourage.

παρακαταθήκη, -ή, ἡ (τιθήκη), a deposit (intrusted to one's care), V, 3, 7.

παράκαμαί (καμαί), lie before or near, be placed before.

παρακλεόμοι (κλεόμοι), exhort, urge, encourage, with dat.

παρακλέωνος, -ων, ὁ (παρακλέω), exhortation, cheering on.

παρακολούθω (κολόθω), follow along with, accompany.

παραλαμβάνω (λαμβάνω), receive or take from, take along; of office, succeed to, VI, 4, 11; VII, 8, 24.

παραλίτω (λίτω), leave at one side, omit, pass by.

παραλτήνω (λτήνω), give or cause trouble.

παράλω (λώ), loose from, of a rudder, unship, V, 1, 11.

παραμελεῖο (μελεῖο, μελεῖω, change), dep. mid. and pass., change one's position, I, 10, 10.

παραμέλεω (μελέω), neglect, disregard, abs. or with gen.

παραμένω (μένω), stay beside or by, remain loyal.

παραμηρσία, τα (μηρός, thigh), thigh-pieces (of armor), I, 8, 6.

παρατάσσω (τάσσω), send along the line, despatch.

παράτλο (τλώ), sail along or by.
Vocabulary

παρακλήσιος, -ας, -ον (πλήσιος), close beside; then, like, resembling.
παράρρων, ὁρ. παραρρέων (ῥέω), flow by, V, 3, 8; of snow, run or slip off, IV, 4, 11.
παράσαγγις, -ου, ὁ, parasaang, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so vary in length with the character of the country traversed.
παρασκανάω (σκονάω), get ready, prepare; mid., make one's own preparations, get ready, arrange, provide; in perf. tenses, be ready, abs. or with acc.
παρασκανή, -ης, τιν, preparation; in a military sense, armament, force, I, 2, 4.
παρασκευής (σκευής), encamp beside or near.
παρασκευής, see παρέχω.
παράττω (τάττω), draw up side by side; in the Anabasis always pass, be drawn up in battle array.
παράτινω (τάτηω), stretch out, extend.
παράτησιμος (τίθημι), put beside or before; especially of food, set before, serve.
παράτικω (τακω), run along, run by, run across.
παραχθήμα, adv., immediately, on the spot, in cash, VII, 7, 24.
παραγγελώ (παραγγελάω), pass the w.rd, order, exhort; be παραγγελικό, whenever word was passed, IV, 1, 17.
παραγγέληθα, -ής, τι (ἐγγέλη, pledge), word passed along the ranks, command, VI, 5, 13.
παραδεδραμήσι, see παρατέξα.
παράμι (εἰμ), be beside, be present, be at hand; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, arrive, come; παρή, imper., it was possible, IV, 5, 6; cf. the acc. abs., παρῆ, V, 8, 3. τὰ παρόντα, the present state of things, III, 1, 34; so, with πράγματα added, I, 3, 3. τὰ παρόντα, in our present straits, II, 5, 8.
πάρεμι (εἰμ), go or pass by or along; come forward (as a speaker), V, 1, 3.
παρεμάνω (εἰμαι), drive or ride past, review, abs. or with acc.
παρέχομαι (ἐχομαι), pass by or through; of speakers, come forward, V, 5, 24; of time, go by, pass, elapse, I, 7, 18.
παρέχνων, see παρέχω.
παρέχω (ἐχω), have at hand or ready, furnish, supply, give, provide, πράγματα, I, 1, 11, see πράγμα; ἀγορά, II, 4, 5; render, make, II, 5, 13; mid., contribute, VI, 2, 10; show, display, VII, 6, 11.
παροβα, see πάρεμι (εἰμ).
Παρθένον, -ου, τό, Parthenium, a town in Mysia.
Παρθένος, -ου, τό, the Parthenius, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.
παρθένος, -ου, τη, maiden, virgin.
Παρανταλ, -ως, οἱ (Παρνας), natives of Parium, Parians.
παρέμι (ἐμ), let pass by, give way, yield.
Παριόν, -ου, τό, Parium, a city on the Propontis.
παράτημα (ιστήμα), set near, bring forward, produce, mid. VI, 1,
22; 2 aor. and 2 pl. act. (as pres.) intrans., stand by or beside, V, 8, 10, 21.

πάροδος, -ου, ἃ (ἀρρ), way by, passage, pass.

παρουσία, aor. ἠπαρουσία (πάροικον, given to wine, παράπολον), be drunken, act insolutely or abusively, V, 8, 4.

παροξυμα, (ἀρχαία), be gone or past; τὰ παροξυμα, as subst., the past, II, 4, 1.

Παρράσιος, ὁ, a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.

Παρσάτις, -ος ἢ, Παρσάτις, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1; 7, 9; II, 4, 27; saves Cyrus' life, I, 1, 3. For a sketch of her character, see the Introd. § 26.

ἐπί, πάντα, πᾶς, gen. πάντος, πᾶση, πάντα, all, the whole of, entire; in sing., every; rarely = πάντως, of all sorts, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, οἱ πάντες ἄθρωτοι, all human-kind, V, 6, 7; as noun, πᾶν, πᾶνα, everything; πάντα, everybody; пάντα as adv., utterly, in all respects, I, 3, 10; ἐπὶ πᾶν ἑαυτόν, make every effort, III, 1, 18; παντὸς πολλόν, count above everything, of all importance, 1, 9, 16; διὰ παντὸς τολέμων ἔχει, be on terms of absolute hostility, III, 2, 8; διὰ παντὸς, ever, always, VII, 8, 11.

Πασίων, -ῶν, ὁ, Pasion, a Megas-rian, general under Cyrus; he deserts, I, 3, 7.

πάχος, πέραμα, ἔταθος, τέυχος, experience, suffer, undergo, be treated; ταλάν τι, euphemistic for die, V, 3, 6; esp. common are the phrases ἐφ and κακῶς ταλάν, receive benefits or injury, I, 3, 5; III, 3, 7; ἐπι πίνακα ἔταθος, in return for the favors I had received, I, 3, 4.

πατάσω, only in aor. πατάσα, etc., strike, thrust.

Πατηγόσ, -ας, ὁ, Πατηγός, a Persian in the army of Cyrus.

πατήρ, -πος, ὁ, (Lat. pater, Eng. father), father.

πατρίς, -ης, ἡ (πατήρ), hereditary, ancestral.

πατρίς, -ης, ἡ (πατήρ), fatherland, native land.

πατρίς, -αν (πατήρ), belonging to one's father, inherited, ancestral.

παθία, -ης, ἡ (πάθος), stopping place, stopping, prevention.

παθώ, παθὰ, etc. (Lat. paucus, Eng. few), stop, bring to an end; mid., cease, stop, leave off, rest; be rid of, V, 1, 2; abs., with gen., or with nom. partic.

Παφλαγονία, -ας, ἡ (Παφλαγόν), Paphlagonia, a district of Asia Minor on the south shore of the Euxine.

Παφλαγονίκος, -ος, ὁ (Παφλαγόν) Paphlagonian, ὁ Παφλαγονίκ (sc. χώρα), Paphlagonia, VI, 1, 15.

Παφλαγόν, -ῶν, ὁ, a Paphlagonian, native of Paphlagonia.

παχύς, ους, τὸ (cf. τάχυς), thickness.

παχύς, -ες, -εσ, (cf. Lat. pinguis, Eng. pachyderm), thick, stout, large.

πάνη, -ης, ἡ (πάντας, of Lat. panis), fetter, in pl. IV, 3, 8.

πανθώνος, -ος, ὁ (cf. πανθέος), flat, level.
Vocabulary

πεδίον, -ον, τό (cf. ποδί), plain, level land; as a final element of a city name (like Fr. -champ, Eng. -field), 1, 2, 11.

πεδια, aor. ἐπέδια (cf. πεδίοι), travel on foot or by land.

πεδία, adv. (πεδίον), on foot, I, 4, 18; by land, V, 4, 5.

πεδίος, -ή, -ν (cf. πεδί, ποδί), on foot; δέπαμα πεδί, infantry force, I, 3, 12; ὁ πεδίος, foot soldier; pl. infantry.

πεθώ, πεθώ, πεθα, πεθακά, πεθακά, πέθαμαι, πέθαμεν, persuade, induce, win over, bribe; mid. and pass., be convinced, won over, hence, obey, believe.

πείρα, πείρω, etc. (πίεω, hunger; πέρα, toil, be poor, Lat. penuria, poverty), be hungry.

περα, -άς, ἡ (ὑπερ, go through), a going through, trial, proof; acquaintance with, I, 9, 1.

περάσω, περάσω, etc. (πείρα; cf. Lat. exterior), try, attempt, make trial of, abs. with infin., with obj. clause, III, 2, 3; or with gen., III, 2, 38.

πείσας, πείσθητε, see πείσω.

πείσω, πείσω, see πάσχω.

πειστών, verbal of πείσω, one must obey.

πελάζω, aor. ἐπέλαζε, approach, draw near (a poetic vb.).

Πελοπόννησος, -ός, -ον (Πελόννησος), of or belonging to the Peloponnesus, Peloponnesian pl. as subst., Peloponnesians, VI, 2, 10.

Πελοπόννησος, -ον, ὁ (Πελοπ, Pelops +-ός), Peloponnessus, the isle of Pelope, the southern peninsula of Greece.

πελτάς (πελτή), serve as a peltast.

Πελαι, -ῶν, αἱ, Peltae, a city of Phrygia.

πελταστή, -ῆς, ὁ (πελτή), peltast, targeteer, carrying the light shield, πελτή.

πελταστικός, -ής, -ον (πελταστή), belonging to peltasts; το πελταστικόν, the peltasts, the light-armoured troops.

πελτή, -ῆς, ἡ, small shield, generally crescent-shaped, in I, 10, 12 it appears to mean pole; see the note.

πεμπταοι, -α, -ον (πέντε), on the fifth day; of corpses, five days unburied, VI, 4, 9.

πέμπτος, -ός, -ον (πέντε), fifth.

πέμψα, πέμψω, πέμψα, πέμπσα, πέμπσα, πέμψα, send, despatch, escort, send word.

πένει, -γος, ὁ (cf. πέμψα), laborer, poor man.

πένα, -άς, ἡ (πέμψα), poverty.

πένσα, only in pres. system, toil, labor, be poor.

πεντακόσιος, -ας, -α, five hundred.

πέντε, indecl., five.

πεντακόσια, indecl. (πέντε+κόσια), fifteen.

πεντήκοστα, indecl. (πέντε), fifty.

πεντήκοστήρ, -ηρος, ὁ (πεντήκοστα), commander of fifty men.

πεντήκοστος, -ός, ὁ (πεντήκοστα), a ship with fifty oars, penteconter.

πεντήκοστός, -ός, ὁ (πεντήκοστα), a company of fifty men.

πέτανταί, πέταται, see πάμαι.

πετάνωσιν, πετανός, see τάχω.

πετανίων, πετανίων, see πετανία.

πεπεκατέω, πεπεκάτω, see πτεράρχω.

πεπονώτα, see πέπεω.

πύρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., ἡπερ, εὑπερ, δοτερ, στετερ, etc.

πέρα, adv. (ὑπερ), beyond, further.
περαῖνε, περανῦ, κτέρανα, κτέρασμαι, κτέραθην (πέρας, end), bring to an end, carry out, accomplish. περάσω, -σω, etc. (⟨ν ἔρπας⟩, carry over, transport; mid. and pass. pass over, cross.

πέραν, adv. (cf. πέρας), on the farther side, across, I, 5, 10 (with gen.); τὸ πέραν, the farther bank, III, 5, 2; πέραν (or ἐν τῷ πέραν) γενέσθαι, get across, VI, 5, 22.

πέρας, περάσω, etc. (⟨ν ἔρπας, πέρας⟩, cross).

Πέργαμος, -ου, ἧ, or Πέργαμον, -ου, τό, Pergamus, an important city of Mysia.

πέρδικα, -ος, ὁ, ἥ (cf. Eng. partridge), partridge.

περι, prep. with gen., dat., and acc., around, about: (1) with gen. (never local), about, concerning; of value, above, περὶ παρυός τοιόσον, to consider all-important, I, 9, 18; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), round, I, 5, 8; VII, 4, 4; (3) with acc., of place, around, about, often of an important personage and his suite, ό περὶ Ἀράων, Ariaeus and his men, II, 4, 2 (cf. ἔμφρη, and see the note on ὁ μετὰ Ἀμαλλ, I, 10, 1); of time, I, 7, 1; of things, περὶ τὰ ψυχῆς ἡσαυ, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8. In comp. beside the lit. meaning, περὶ often denotes superiority (e. g., περίγυμνομαι).

περιβάλλομαι (βάλλω), throw around, embrace; mid., throw oneself around, surround; διαθετο περιβαλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs, VII, 4, 17.

περίγυμνομαι (γυμνομαι), be superior to, get the better of, conquer, with gen.; result, with ὅρις and infin., V, 8, 26.

περιλέει (ἐλέει, wrap), wrap around.

περιαύμ (ἐλευ), be superior to, excel, abs. or with gen.

περιαύμ (ἐλευ), go around, abs. or with acc.

περίλκει (ἐλκε), drag around.

περιστάτες, see περιστήμη.

περίκειμ (ἐκειμ), surround.

περιστάτες, see περιστήμη.

περιστήμη (ἐστήμη), place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.

περικυκλοῦμαι (κυλεύω), surround.

περιλαμβάνω (λαμβάνω), seize round, embrace.

περιμένω (μενω), wait around, remain, wait for, expect.

Περινθος, -ου, ὦ (Περινθος), a Perinthian, native of Perinthus.

Περινθος, -ου, ἧ, Perinthos, a city in Thrace on the Propontis.

περί, adv. (περι), round about; as prep. with gen., round, VII, 8, 12.

περιδόσος, -ου, ὁ (περιδόδος), circuit, circumference.

περιολκέω (οικέω), dwell around.

περιολκος, -ος (περιολκ-οικω), lit., dwelling around; as subst., a Perioleus, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.

περιφαράω (ὄφαρα), overlook, allow, permit, with acc. and partic. περιφαράω, -ος (περιφ-φαράω, path; cf. Lat. passus, step, Eng. path, peripatetic), place for walking, walk, II, 4, 15.

περιφήνωμαι (φήνωμαι), in pass., be frozen on, IV, 5, 14.
πεντάσω (πέντε), fall around, fling oneself upon, embrace, I, 8, 28; fall in with, VII, 3, 38.
περιπλάνω (πελώ), sail around.
περιποίω (ποῖω), make remain over; mid., acquire, gain, V, 8, 17.
περιπτόσω (πτόσω, πτόξω, etc.), fold around, outflank.
περιμέρω (λέω), flow around, I, 5, 4; flow or slip off (of letters), IV, 3, 8.
περισταφώ, perf. pass. περισταφώμαι (σταφώ, -σω, etc., fence in with stakes; cf. σταφώ), surround with a fence of stakes, enclose with a stockade.
περιστέρα, -άς, η, dove, pigeon.
περιττέω, περιττέσω (περιττό), be over and above, outnumber, outflank, IV, 8, 11.
περιττός, -ή, -όν (περιλ), over and above, superfluous; of perittos, outnumbering or extra men, IV, 8, 11; το περίττων, surplus, V, 3, 13.
περιστρυχάω (πυγχάω), fall in with.
περιφανέω, adv. (περιλ-φαίνω), manifestly.
περιφέρω (φέρω), bear or carry around.
περιφοβοσ, -ος (περιλ-φόβος), in great fear or alarm.
Περσης, -ου, η, a Persian, in a wide sense including all subjects of the king.
περσεῖς (Περσής), speak Persian.
Περσικός, -ή, -όν (Περσίς), Persian; τό Περσικό, the Persian, a kind of dance, VI, 1, 10.
περιστί, adv. (περολίω), in Persian.
πέταλον, -ον, το (πετάννυμι; cf. Eng. petal), leaf.
πέταμαι, -πέσωμαι, ἐπέταμα, fly.
πέτρα, -ας, η (cf. πέτρον), rock, mass of rock, cliff.
πετροβολία, -ας, η (πέτρος+βάλλω), a throwing of stones, stoning.
πέτρος, -ον, το (cf. Eng. petrify, etc.), stone.
πευκαλγόμενος, adv. (from perf. pass. partic. of φυτάνω), on one's guard, cautiously.
πο, indef. adv., onclitic, in any way, anyhow.
πηγή, -ης, η, spring; of rivers, source, always pl. in the Anabasis.
πηγνύμαι, παγήσωμαι, ἐπηχομαι, μάζα, make firm, congeal, freeze.
πηδάλιον, -ον, το, steering oar, rudder.
πηλός, -ος, η (cf. Lat. palus, swamp), clay, mire.
πηχυς, -ως, α, forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.
Πιγρης, -ης, ο, Pigres, interpreter to Cyrus.
πίθω, πίδω, etc., press hard, weigh down; in the Anabasis only in pass., be weighed down, ΠΙ, 4, 48; be hard pressed, I, 1, 10; be crowded, III, 4, 19.
πικρός, -άς, -αρ, bitter.
πικρλημος, -ος, -ίκελημα, πείρα, -πείρα, -πείρασθη, ἔπειρα (γ/πρά; cf. πείλος, πελάρης, Eng. full), fill, I, 5, 10.
πίνον, πίναι, ετον, πίνω, -πίνω, -ποδήν, drink.
πινακαίς, πίνακας, πίνακαις, πείρας, fut. pl. πινακαίς (cf. Lat. pretium, price), sell. In Attic used only in the pl. tenses; cf. πωλεῖ and άπωλεῖομαι.
πίστις, πιστός, πίστις, fall, be siast, with is, fall upon, be involved in, II, 3, 18. Πισίδια, -ον, οι, the Pisidians, natives of Pisidia, a mountainous country south of Cyprus' satrapy in Asia Minor.

πιστίω, πιστεύω, etc., trust, have confidence in, rely on, believe, with dat., with infin., I, 9, 8.

πιστεύω, -εις, η (πιστώ), trust, confidence, good faith, pledge, assurance; δια πιστεύω, relying on good faith, III, 2, 8; πιστεύω ἵνα, to insure his loyalty, III, 3, 4.

πιστός, -ή, -όν (πιστώ), trusty, faithful, sure, trustworthy, oi pustol, "the faithful," title of the counsellors of the Persian king; τά πιστά, pledges; ἵνα τά πιστά ἤγινε, after pledges had been exchanged, II, 2, 10; cf. II, 4, 7.

πιστότης, -τος, η (πιστός), fidelity. πιστεύω, -ου, η (cf. Lat. pinus, Eng. pine), pine-tree.

πλάγιος, -α, -ον (πλάγιος, τό, side), sideways, oblique; τά πλάγια, flank, of an army, III, 4, 14; VI, 3, 15; είς πλάγιον, as adv., sideways, obliquely, I, 8, 10.

πλάσιον, -ου, τό, a rectangle; πλασιῶν λοιμέρων, a square, III, 4, 19.

πλασμάτω, πλασμάτων, πλάσμα, πλασματικός, (cf. Eng. plastic), mould, fashion, shape.

πλατύς, -ευς, -ό (cf. Eng. place, plateau, etc.), broad, wide. πλατερατος, -α, -ον, of the length of a plethron.

πλάθρον, -ον, -ό, plethrum, measure of length, 100 Greek ft. or 17 Eng. ft.

Πλασθής, -ου, ο, Pleisthenes, an Amphipolitan in the Greek army.

πλαστός, -ης, -ον, see polos.

πλαστος, πλαστός, see polos.

πλαστικός, πλαστευτής (πλάθρον + Ιχω), have more than, have the advantage over (gen.), in (dat).

πλαστός, -ες, η (cf. Eng. pleurisy), rib, side, flank, generally in pl.

πλάγιος, πλασματικός, πλασματικά, πλασμάτων, πλασμάτων, sail, go by sea.

πληθψ, -ης, η (πλήθω), blow, in the Anabasis only pl.

πληθος, -ου, τό (cf. πληθω), multitude, crowd, number, amount, extent; τό πληθος, the rank and file, common soldiers, III, 3, 37.

πλήθω, poetic vb., be full; in the Anabasis only in the phrase ἀμφὶ πλήθουσαν ἄνθρωπον, about full market time, I, 8, 1; II, 1, 7.

πληθυς, adv. or conj., except, save that; also prep. with gen.

πληθυς, -ες (πληθυσμος), full, full of, with gen.; of pay, in full, VII, 5, 5.

πληθυς, πληθυσμος, etc. approach, draw near, abs. or with dat.

πληθυς, -α, -ον, near. The pos. is found in prose only in the adv. πληθυς, near, close by; πληθυσμιατας, I, 10, 5; VII, 3, 29.

πλήθω, πλήσω, 2 pf. πέπληθω, 2 aor. pass. ἐπλήθην (cf. Lat. plano, strike, plaga, blow, Eng. apoplexy), strike. The act is little used in prose.
πλίθων, -η, -ον (πλίθω), of brick, brick.
πλίθως, -ου, ὁ (cf. Eng. plinth, flint?), brick.
πλοῦν, -ου, τὸ (πλέω), boat, vessel, of any sort from a canoe (πλοῖον μορφύλον, V, 4, 11) to a warship (μακρόν πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with παῖς or τριήρης; see I, 3, 17 n.
πλοῦς, πλοῦ, ὁ (πλέω), a sailing, voyage.
πλοῦτος, -α, -ον (πλοῖος, wealth), rich.
πλούω, adv. (πλοῖος), in wealth, richly; comp. πλούσιωτέρος, I, 9, 16.
πλούω, πλουτήσω, etc. (πλοῖος), be rich.
πλούτικα, perf. πεπλούτικα (πλοῖος), enrich.
πνεύμα, -ατος, τὸ (πνεύς; cf. Eng. pneumatic), wind.
πνύω, πνεύσω, ἐπνεύω, blow, breathe.
πνιγμα, choke; pass., be drowned, V, 7, 25.
ποιμένη, -η, -ον, from what country, whence.
ποδήρης, -ες (ποδίς + ἄρ), reaching to the feet (of shields).
ποδίκω, only in perf. pass. partic., πεποδίκω, fetter, hobble, III, 4, 35.
ποδών, see ποδὶ.
ποδίν, adv., whence, from what source, how.
ποδίν, indef. adv., enclitic, from somewhere or other.
ποδηλας, ποδήσω, etc. (πόδος), long, yeurn.
ποδος, -ου, ὁ, longing.
πολ, indef. adv., enclitic, somewhere.
πολίς, ποιήσω, etc., make, do, perform, render; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; bring about, cause, with acc. and infin., I, 7, 4, or with δοκε and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly ἐστι or κακῶ ποιήσω, to benefit, injure, with acc. of person, I, 4, 8; also ἔγαζόν, κακῶ ποιήσω, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἔκκλησα, convene, I, 4, 12; often with adv., I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, θυρ. ποιήσω θυρεῖο = ἐποιήσω, I, 7, 20; often to be rendered count, esteem, περὶ παρθή, πολλοὶ, πλείστον, I, 9, 16, etc.; ἕφη μα ποιησαμένη, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνάμια.
ποιητής, -α, -ον (verbal of ποιῶ), to be done, that must be done, with or without dat. of agent.
ποικίλος, -η, -ον (cf. Lat. pingo, paint), variegated, of many colors; tattooed, V, 4, 32.
ποτος, -α, -ον, interrog. pron., of what sort or kind, what.
πολέμω, πολεμήσω, etc. (πόλεμος), make war, carry on war, abs., with dat., or with πρὸς and acc.
πολεμικός, -η, -ον (πόλεμος; cf. Eng. polemic), fitted for war, skilled in war, warlike; τὸ πολεμικόν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, military affairs, III, 1, 38, 43.
πολεμικός, adv. (πολεμικός), in a hostile manner; sup. πολεμικότατος, VI, 1, 1.
τολμωνος, -α, -ον (τόλμωνος), pertaining to war, the enemy's, hostile; τὰ τολμώμα, military matters, I, 6, 1; οἱ τολμώμα, the enemy; ἡ τολμώμα, the enemy’s country, III, 3, 5.

τολμων, -ου, δ, war.

τὸλμω (τόλμω), found a city; with χωρί, colonize, VI, 6, 4.

τολαρχεια, τολαρχήσω, etc. (τόλις + ἄρχω), besiege, invest.

τόλμω, -ους, ἡ (akin to τόλμω), city, state; at Athens, the city proper, the acropolis, VII, 1, 27.

τολίμα, -ατος, τὸ (τόλιμω), town.

τολιτίς, τολιτέσω, etc. (τόλιτης), be a citizen; freely, live, III, 2, 28.

τολίτης, -ου, ὁ (τόλις), citizen.

τολλάκων, adv. (τόλις), often.

τολλαπλάσιος, ᾧ, -ον (τόλις), many times as much or many.

τολλαρχή, adv. (τόλις), in many places, often, VII, 3, 12.

τολλαρχος, adv. (τόλις), in many places, often, IV, 1, 28.

τολλαρχησως, -ον (τόλις + ἄρχωσις), populous, thickly populated.

τολλαρχησια, -ας, ἡ (τόλις + ἄρχω), rule or command vested in many, VI, 1, 18.

Πολυκράτης, -ου, ὁ, Polycrates, an Athenian, captain in the Greek army.

Πολυνκος, -ου, ὁ, Polyneices, ambassador from Thibron to the Greek army.

τολυραγμενω (τόλης + πράτω), be a busybody or meddler.

τόλης, τολλή, τόλω (cf. πλήθος, πλῆ-ημα, Lat. plus and plurimus, Eng. full), much, many, often to be rendered great, far, long, mighty, full, etc. Often joined to another adj. by καλ, where Eng. omits the connective, τολλά καλ ἄμχαμ, many difficulties, II, 3, 18; τὸ τολλά, the greater part, the most, I, 4, 13; οἱ τολλά, the most, II, 3, 16; adv. expressions, τολλά, much, very, far, chiefly with comp. and sup. adj.; so τολλά, with comp., II, 5, 32; τολλά, in many respects, often, IV, 3, 2; ἄτι τολλά and ὡς ἄτι τολλά; see ἄτι. περὶ τολλά (τέλων, τέλεσω) τολλώθα, see τολλά. Comp. τελεύω, τελεύω, more, greater, with similar range of meanings; neut., as adv., τελεύω or τελοι; ἐκ τέλων ... ἵνα γων; took flight when at a greater distance, I, 10, 11; sup. τελεύω, -η, -ον, most, often with ὡς or ὡς, the most possible, I, 1, 6; often as noun, οἱ τελεύωται, most, the most, I, 5, 13; τελεύων, τελεύτα, as adv., mostly, generally, III, 2, 31; VII, 6, 35; ὡς τελεύτος, as far as possible, II, 2, 12.

Πολύστρατος, -ου, ὁ, Polystratus, an Athenian, father of Lycius.

τολυτίς, -ες (τόλις + τέλος), of great price, costly.

πομη, -ης, ἥ (πέμω), escort; generally solemn procession, in honor of a god, V, 6, 5.

πονεω, πονηω, etc. (πόνος), work, toil, labor; with acc., ειν by labor, VII, 6, 41; τὰ πεποιμενα, hardships undergone, VII, 6, 10.

πονηρος, -ου, δ, -ους (πόνος), properly, toilsome, laborious; then, poor, worthless, bad; πονηρος, a wretched affair, III, 4, 35; ὁ πονηρος, a villain, II, 6, 29; cf. II, 5, 21; in VII, 1, 39, hostile.

πονηρος, adv. (πονηρος), with difficulty.

πόνος, -ου, ὁ (πέμω), toil, labor, work, hardship.
πότος, -ου, ο, sea; generally as a proper name, the Euxine or Black Sea; hence Pontus, the region about the Euxine, V, 6, 15.

τοπίλα, -ας, ἡ (cf. τοπολύμα), a going, journey, march, road.

τοπεύω, -α, -ον (verbal of τοπολύμα), that must be traversed, II, 5, 18; imper. τοπεύοντος ἡμῖν, we must march, II, 3, 13 n.

τοπεύωμα, τοπεύσωμα, etc., pass. dep., go, travel, march; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.

τοπήλα, τοπήλω, etc. (τέρω, sack), plunder, ravage, lay waste.

τομέα, τομῆ, τκρίω, πτέρωμα, πτερώσωμα, ἐπτερίσθην, bring to, furnish, supply, provide, mid., supply oneself with, obtain.

πορος, -ου, δ (περ), way through or across; of a river, for, IV, 3, 13, 20; in general, way, means, II, 5, 20.

πορρόω (πρό), far off, far from (gen.).

πορτοφόρος, -ες, -ου (πορφόρα, the murex, the shellfish from which purple dye was obtained), purple.

πορει, see πορείς.

πορεις, -ης, -ου, interrog. pron., how great, how large, how much; pl., how many.

ποταμός, -ου, δ (cf. hippopotamus, Mesopotamia), river, stream, I, 2, 23, etc. The name of the river stands regularly in attrib. position.

πορεί, indef. adv., enclitic, at any time, once, ever; ὅτι πορεί, where in the world, III, 5, 13; et πορεί καὶ ἄλλοτε, now, if ever, VI, 4, 12.

πότερος, -α, -ον, interrog. pron., which of two; hence πότερον, interrog. adv., whether, introducing simple questions; πότερον (πότερα) ... ἦ, whether ... or, introducing alternative questions, direct or indirect.

ποτέρως, interrog. adv. (πότερος), in which of two ways.

ποτήριον, -ου, τὸ (πιεῖν), drinking cup.

πονής, -ης, -ου (verbal of πιεῖν), drinkable; neut. τὸ πονή, drink, I, 10, 18; σίτα καὶ πονή, food and drink, II, 3, 27.

πότος, -ου, δ (πιεῖν), a drinking bout, banquet.

ποτί, interr. adv., where.

ποτί, indef. adv., enclitic, somewhere, anywhere; with gen., III, 4, 23; perhaps, of course, V, 7, 13.

ποτής, ποθός, δ (Lat. pes, Eng. foot), foot, in the lit. sense and as a unit of measure, 11½ in.; ἐκ ποθᾶ διάχωρον, retreat while facing the foe, V, 2, 32.

πράγμα, -ας, τὸ (πράττειν), thing done, thing, act, deed, affair; trouble, IV, 1, 17; in this sense commonly pl.; πράγματα πράττειν, with dat., annoy, give trouble to, I, 1, 11.

πράγματευόμαι (πράγμα), be busy at, seek to bring about, VII, 6, 35.

πράττει, -ετ (πρό), bent forward, headlong, steep; ets τὸ πράττε, straight down hill, III, 4, 25; κατὰ τὸν πράττου, down the slope, IV, 8, 28.

πράξει, -εσ, ἡ (πράττω), business, undertaking, enterprise, scheme.

πράγμα, πράξις, ἡ (πράσινον, business, undertaking, enterprise, scheme.

πράγματα, πράξει, ἡ (πράσινον, business, undertaking, enterprise, scheme.

πράγματα, πράξει, ἡ (πράσινον, business, undertaking, enterprise, scheme.
transact, negotiate, etc.; of money, exact (with two accs.), VII, 6, 17; with adv., as ὅ (άλλος) or κακός, intrans., fare well or ill, I, 9, 10; III, 1, 6.

πρέσβω, adv. (πρέσβης), mildly, lightly. πρέσβη, πρέσβος, etc., be fitting; be becoming, suitable, with dat., III, 2, 7; imper., it is fitting or proper, with infin., III, 2, 16; cf. I, 9, 6.

προσβαλε,-σα, ἡ (προσβάλω), embassy, προσβαλέω, προσβάλω, etc. (πρόσβαλος), serve as ambassador.

πρόσβαλος, -ώς, ὁ (Eng. presbyter, priest), old, poetic adj. In the Anabasis only in comp. and sup. προσβάλτρος, I, 1, 1, προσβάτταρος, II, 1, 10. As subst., only in pl., οἱ προσβάλεις, envoys, ambassadors, III, 1, 28.

προσβάλεις, -ου, ὁ (πρόσβαλος), old man. προσβάλτα, see πρόσβαλος.

πρός, temporal conj. (πρῶ), with infin., before, rarely, until, I, 4, 13, etc.; with indic., as, with subj., and opt. (cf. ἐν), until, before, chiefly after neg. clauses, I, 1, 10; πρόσθεν ... πρώς, I, 1, 10; πρόστερον ... πρός, III, 1, 16; πρός ἥ, with infin., IV, 5, 1 n.

πρός, prep. with gen., of place, before, in front of; of time, before; also, in defense of, on behalf of, for; πρὸ τῶν τοκεματων, a defense against the arrows, VII, 8, 18.

προαναγορεύω (ἀγορεύω), announce publicly.

προάγω (ἀγω), lead forward; intr., go forward, advance, VI, 5, 6, 11.

προάρπε (άρπε), take before; mid., choose, select, VI, 6, 19.

προεράτομαι (αἰράτομαι), find out or perceive beforehand.
**Vocabulary**

προέρχομαι (ἐρχομαι), go before, go forward, advance.

προέρχομαι (ἐρχομαι), as fut. of προλέγω, tell in advance, warn, VII, 7, 13.

προέχω (ἐχω), have the advantage of.

προηγομαι (ηγομαι), lead forward.

προηγορέω (ηγορος, spokesman, προάγορας), be spokesman.

προῆθον, see προέρχομαι.

προθέω (θεω), run forward.

προθυμομαι, προθυμοσυμαι or προθυμο-
μησομαι, προθυμησην (προθυμομαι),
be eager or zealous, wish earnestly, abs. or with infin.

προθυμία, -ας, ἡ (πρόθυμος), eagerness, zeal.

πρόθυμος, -ον, (πρόθυμος), ready, eager, zealous.

προθυμῶ, adv. (πρόθυμος), eagerly, willingly, zealously, comp. προ-
θυμότερος.

πρόθεσις (θεσις), sacrifice before, offer a preliminary sacrifice, mid.

προίτημα (τιμα), send forth; mid., let go, give over, surrender, abandon.

προετοίμασθα (ετοιμασθα), put before; in perf. tenses, intrans., stand at the head of, be in command of.

προκάλεσμα (καλεσμα), call forth; mid., to oneself, VII, 7, 2.

προκαλέστω (καλεστω), throw a cover before, hide, conceal.

προκαταθέω (θεω), run along in advance.

προκαταθέω or -καω (καω), burn down in advance or before someone.

προκαταλαμβάνω (λαμβανω), seize or occupy in advance.

πρόκαιμαι (καιμαι), lie before or in front, project.

προκατδοντας (κατδοντας), incur danger for or in behalf of.

Προκλατός, -ος, ὁ, Procles, governor of Taphirania in Mysia.

προκρίνω (κρινω), ἔγραφε
προλέγω; προφέρω; προεκτιθήσατε publicly or in advance, give warning.

προμαχεσθαι, -ως, ὁ (μάχομαι), battle-
ment.

προμαχατικον, -ου, τὸ (μετωπον, fore-
head), frontlet, a piece of armor worn by horses, protecting the head, I, 8, 7.

προμάχω, impf. προμᾶχον (μάχη-
mai, court), sue for, solicit.

προνόμαι (νομαι), take thought for (gen.), VII, 7, 33; provide for (acc.), VII, 7, 37.

πρόνοια, -ας, ἡ (προνοια), fore-
thought.

προνομή, -ῆς, ἡ (πρόνομαι), foraging
party.

προσεκνεω, προσεκνῃσθαι, etc. (πρόκειναι), be one’s πρόκειναι, bring about for one; of danger, put upon one, VI, 5, 14.

προσφερον, -ος, ὁ (προσφερον), a public offering, one acting as official repre-
sentative of a foreign state among his own people, consul, V, 4, 2.

Πρόσφερον, -ου, ὁ, Proxenus, a The-
ban, one of Cyrus’ generals; the personal friend of Xenophon,III, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the Introd. § 38.

προςήμερος (περιμερος), send forward; escort, VI, 1, 23.

προσῖνω (σινω), drink to one, pledge.

προσοδεύω (σοδευω), toil for or on, behalf of.
πρός (related to πρό): (1) originally an adv., furthermore, besides, ἔξω, ἔξω, ἔξω, πρός τε; τοῖς (§) as prep. with gen.; dat., and acc.: with gen.; on the side of, towards (properly from the direction of; cf. Lat. ab, I, 10, 3; II, 2, 4; sometimes as πρό with passives, by, on the part of, I, 8, 20; πρός θέσιν, in the sight of, I, 6, 6; so in oaths, II, 1, 17; πρόσων, in accordance with, I, 2, 11; with dat., before, beside, at, near; besides, in addition to; with acc. after vbs. of motion or implying motion, to, towards, before; more personal than κατὰ or ἐν, but used by no means only of persons, I, 5, 7; often in hostile sense, against, I, 3, 21; in a more general sense, expressing various relations, καταλύω: πρὸς, be reconciled with, I, 1, 10; πρός τῷ ἀνθρώπῳ, with reference to, regarding, I, 4, 9; in comparison with, VII, 7, 41; of purpose, πρὸς ἀρουτον, for lunch, I, 10, 19; of time, towards, IV, 5, 21; πρὸς φίλαν, in friendship, I, 3, 19; πρὸς ταῦτα, in view of this, in answer to this, I, 3, 19. In composition πρὸς means to, against, in addition to.
προάγω (ἀγω), lead to or against; intr., lead on, advance, I, 10, 9; bring to bear, employ, IV, 1, 23.
προάγει (ἀγεῖ), ask in addition, ask for more.
προάναλογος (ἀναλογος), spend besides or in addition.
προάναντον (ἀναντον), command or announce further, VII, 1, 11.
προέβαινε (βαινε), step up to, plant the foot against, IV, 2, 28.
προέβάλλω (βάλλω), throw or strike against, make an attack.
προεβάτες, ὁ (προεβάτων), approachable, accessible.
προεβάλλω, ὁ (προεβάλλων), attack.
προεύγνωμαι (γνωμαί), come to, attach oneself to.
προεπάνωμα, προεπανωδείκνυ (δείκνυ, borrow), borrow besides.
προέστω, impera. (δέω), there is need of besides or in addition, with gen.; also as middle deponent, προέστωμαι, with gen., need or want besides, VII, 8, 27; strive for, VI, 1, 24.
προέδωμαι (διωμαι), give besides or in addition.
προέδωκα, προέδωκας, προέδωκας (πρός ὑπό δοκ; cf. δοκεῖω). The simple δοκεῖω is not found, expect, with acc. and infin.
προέδωκατ (δοκεῖω), it seems good besides.
προεφάπτομαι, see προφέρειν.
πρόσωμι (ἐμι), come to, approach, advance.
προελαύνω (λαύω), drive or ride towards or against, march on.
προερχόμαι (ἐρχομαι), come to, approach, come up.
προερχόμαι (ἐρχομαι), pray to, dat. προερχόμεθα, see προφέρειν.
προφέρω (φέρω), in the Anabasis only with ρῆς, give heed to, pay close attention to, dat.
προφήκα (φῆκα), pres. with force of a perfect, come to, reach; be related to, I, 6, 1; impera. it is filling or proper; τοῖς τῷ Βοιω- τίας προφήκεις, this fellow has nothing to do with Boeotia, III, 1, 31.
προφήκαν, see προφέρομαι.
προφέτει, see πρόεσμι.
Vocabulary

πρόσθεν, adv. (πρός), before, of place, εἰς τὸ πρόσθεν, forward, to the front, I, 10, 5; with gen., III, 1, 33; τὸ πρόσθεν, the van, III, 2, 36; of time, before, formerly; often as attrib., former, I, 4, 8; sometimes simply leading up to πρίν, I, 1, 10; τὸ πρόσθεν, as adv., before, formerly, I, 10, 11; of preference, πρόσθεν . . . ἤ, sooner . . . than, II, 1, 10.

προσθεν (θῶ), run towards, charge. προσθεν, see πρόσθεν.

προσήμη (τιμη), let come to, let approach, IV, 5, 5; mid., admit, receive, III, 1, 30; IV, 2, 12; of the gods, permit, sanction, V, 5, 3.

προσκαλέω (καλέω), call up, summon. προσκαλέω (σκαλέω), acquire besides or in addition.

προσκενίζω, προσκενήσω, etc. (κυνή, kiss), do obeisance to, bow down before, worship, of gods, III, 2, 9, 13; of the oriental salaam before men of high rank, I, 6, 10; I, 8, 21.

προσλαμβάνω (λαμβάνω), take besides or in addition to; lay hold of also, lend a hand, II, 3, 11.

προσμελέω (μελέω, μελετά, μελέτη, μελέτην, μελέτην όχι μελέτη, μελέτη), mingle with, join.

προσνύω (νύω), wait, wait for.

πρόσοδος, -ου, ἴ (πρόδο-βίδε), lit. way to, approach, in pl., V, 2, 3; procession, in honor of a god, VI, 1, 11; revenue, income, I, 9, 19; VII, 7, 36.

πρόσμυμι (δωμί), swear in addition.

προσομολογεῖν (δομολογεῖν), agree to, surrender.

προσπερνάω (περνάω, pierce), perf. pass. προσπερνήμι, fasten with

a pin (περνή) or skewer, VII, 3, 21.

προστάτευ (πιστῶ), fall or throw oneself on, run to.

προστάτωμα (πολεμω), profess, pretend.

προστολμαί (πολεμω), war against. προσχόντες, see προστέχω.

προστατεῖν (προ-τά-στην), be at the head or in chief charge of, V, 6, 21.

προστάτες (οι προστάτης), protect, manage, gen., IV, 8, 25.

προστάτης, -ου, ὁ (προστάτης), one who stands before or at the head of leader, VII, 7, 31.

προστάτες (τάτως), give orders to, I, 9, 18; in imper. pass. of προστάτες, those who had been hidden, I, 6, 10 n.

προτελέω (τελεο), pay in addition. προτερείνουν, -ον, τὸ (στέρνων), breastplate, of horses, I, 8, 7.

προτείνω (τείνω), add to, mid., concur in (something advanced by another), I, 6, 10.

προτέρχω, aor. προτερέβαμον (τρέχω), run up to.

προφέρω (φέρω), bring up, bring against, V, 2, 14; mid., conduct oneself, behave, V, 5, 19; VII, 1, 6.

προφυρέω (χρέω), go over to, surrender to.

πρόχωρος, -ος (πρό-χωρ), neighbor; οἱ πρόχωροι, neighbors, V, 3, 9.

πρόςω, adv., comp. προστέρω, super-prostéteras (φρόν), forwards, in advance; so εἰς τὸ πρόσω, forward, V, 4, 30; εἰς τὸ πρόσω, go forward, I, 3, 1; with local gen. πρόςω τοῦ ποταμοῦ, far into the river, IV, 3, 28; also, far, at a distance; with gen., far from, III, 2, 22; προστέρω τοῦ καιροῦ see καιρός.
πρόσωπον, -öv, τό (πρόθολον; cf. ἄψι, face), countenance, face, pl. II, 6, 11 n.

πρότατον (πτάτω), station in front.
προτάλεω (πταλάω), pay beforehand.
προτατροσ, -α, -ον (πρόθ), only in the phrase τῷ προτατρασῳ, on the day before, II, 1, 3; V, 4, 23.

πρότερος, -α, -ον (πρόθ), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερος, as adv., before; τό πρότερον, the time before, IV, 4, 15; πρότερος, like πρόθεν (I, 1, 10 n.), may lead up to πρόθ; it is then not to be translated.

προτείματο (πτωμα), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.

προπήθω (πτήθω), run forward, run ahead of (with gen.)
προφαίνω (παινω), mid., come to sight, appear.
προβολ. = προεο.

προφασίον (πρόφασις), set up or allege as an excuse.
πρόφασις, -ας, ἡ (φασι), pretext, excuse.
προφυλακή, -η, ἡ (πρόθ−φυλακή), in pl., outposts, pickets.
προφυλαξ, -ακος, ὁ (πρόθ−φυλαξ), outpost, sentinel, picket.
προχωρεύω (χωρεύω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.

πρόμην, -ης, ἡ, stern (of a ship).
πρή, adv. (πρό), in the morning, early; comp. προφαίρετος, III, 4, 1.
πρόφαρ, -ας, ἡ (πρόθ), prow, bow (of a ship).
προφάραν, -ται, ὁ (πρόφαρα), prow-officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.

πρώτος (πρόθος), be first, hold the first place.
πρώτος, -ης, -ον (πρόθ), first, foremost, chief, most eminent; of πρώτα, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρώτος ἐγώ, I was the first to announce, II, 3, 19; as adv. πρώτος or τό πρώτον, first, at first, in the first place, I, 2, 16; ὡσ τό πρώτον, cum primum, as soon as, VII, 8, 14.

πρότρομα, ἐπτατω (cf. Lat. sternuo, sneeze), sneeze.
πρότροχος, -γος, ὁ (πτατωμα), wing, I, 5, 3; flaps (of a corselet), IV, 7, 15.
πρύγανος, -ής, ἡ (πρύγανος; cf. Eng. pugmy), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.

Πυθαγόρας, -οῦ, ὁ, Pythagoras, a Spartan admiral.

πυθόμενος, see πυθόμενοι.
πυκνός, -ής, -όν (cf. πύξη), close, compact, thick; neut. πυκνό, as adv., constantly, VI, 1, 8.
πυκνή, -ους, ἡ (πύξη), dozer.
Πύλα, -ῶν (πύλη), Πύλαι, τ. ε., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.

Πύλη, -ῆς, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.
πυθάνομαι, πτωμαι, ἐπτάτωμαι, πτευμαι, inquire, ask, learn, discover.
πύξη, adv. (cf. πυκνός, Lat. pugnus), with the fist.
πῦρ, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πῦρ (dat. πυρον), watch fires, signal fires.
Vocabulary

τυραμίς, -ίδος, ἡ (cf. Eng. pyramid), pyramid.

Πέραμος, -ου, ὁ, the Pyramus, a large river flowing through Cilicia.

πυργομαχεῖ (πύργος-μάχωμαι), storm a tower or wall.

πυργός, -ου, ὁ, tower, walled fort.

πυρέττο (πύρ), have a fever.

πυρίνος, -ης, -ον (πυρός), of wheat, wheaten.

πυρος, see πῦρ.

πυροί, -ῶν, οἱ, wheat; for the pl., cf. κρήδα.

Πυρρίας, -ου, ὁ, Pyrrhias, an Arcadian commanding a division of the Greek army.

πυρρήης, -ῆς, ἡ, the pyrrich, a mimetic war dance, VI, 1, 12.

πυρούσιος, aor. εἰπόρουσα (πυροῦς, ὁ, a torch; cf. πῦρ), light beacon fires.

πό, indef. adv., enclitic and only after a neg.; yet, up to this time; cf. οὔτω, μήτω.

πωλεῖ, πωλήσω, ἐπωλήσῃ (cf. Eng. monopoly), sell.

πῶλος, -ου, ὁ (cf. Lat. pullus, Eng. foal), colt, foal.

Πῶλος, -ου, ὁ, Polus, a Spartan admiral, succeeding Anaxibius, VII, 2, 5.

πῶμα, -ατος, τὸ (τίνω), drink, beverage.

πῶτος, indef. adv. (πώ + τοτ), after negatives, at any time, ever, ever yet.

πῶς, interrog. adv., in what way? how?

πῶς, indef. adv. enclitic, somehow, in some way, in any way; often serving to modify another word, δότε πῶς, somewhat as follows, I, 7, 9; ἀφεῖ τίνι αὐτὴν πῶς δέξα, at about the same hour, IV, 8, 21; ἀλλὰ πῶς . . . ἢ, any other way than, III, 1, 20.

P

ῥῖδιος, -α, -ον, comp. ῥεῖω, sup. ῥεῖστος, easy, often in neut. with infin.

ῥίδιος, adv., comp. ῥεῖω, sup. ῥεῖστα, easily.

Ῥαθυμη, -ου, ὁ, Rathines, an officer under Pharabazua.

ῥαβυμέω (ῥάβυμος, easy-going, ῥαδίων +θυμέω), be of an easy-going nature, take things easily.

ῥαβυμία, -ας, ἡ (cf. ῥαβυμέω), easy-going disposition, laziness.

ῥέον, ῥέστον, see ῥέδιος.

ῥατάνη, -ης, ἡ (ῥάτας; cf. ῥάδιος), easiness of character, indolence.

ῥέω, ῥέσωμαι or ῥοῦσομαι, ῥήσῃ, aor. pass., as act., ῥήσῃ, flow.

ῥήτρα, -ας, ἡ (cf. ἐρω), agreement, compact.

ῥγος, -ου, τὸ (cf. Lat. frigus), cold.

ῥγώ (in pres. system also ῥεῖω), ῥῆω, ἐρωμα, etc., throw, hurl; of garments, throw off.

ῥίς, ῥίνος, ἡ (cf. Eng. rhinoceros), nose.

Ῥόδιος, -α, -ον (Ῥόδος, Rhodes), Rhodian; ὁ Ῥόδος, a Rhodian, native of Rhodes, a large island off the S.W. coast of Asia Minor.

ροδεῖ (cf. Lat. sorbere), suck up.

ῥοδός, -ως, ὁ (akin to ῥέω, Eng. rhythm), measured motion, time, rhythm.

ῥόμα, -ατος, τὸ (cf. ῥήω, ῥόμαμα, draw), properly, that which is drawn, only in the phrase ἐκ τοῦ ῥόματος, with a bow-shot the start, III, 3, 15.

ῥομη, -ης, ἡ (cf. ῥάννημα), strength, force.

Ῥοπάρας, -α, ὁ, Rhoparas, satrap of Babylonia.
Σ

σά, see σί.

σά, see σώ.

σάρµα, -ου, ἃ, battle-axe.

σακκόν, -ου, τό (dim. of σάκος, bag, Eng. sack), sack, bag, pouch.

Σαλµινασσύντων, -οῦ, ὁ, Salmydessus, a town and region in Thrace on the Euxine.

σάλπης, -ους, ἃ, trumpet, a long straight tube like the Roman tube.

σαλπής, ἑσαλπής (σάλπης), sound the trumpet, the subj. σαλπής being generally omitted, I, 2, 17 n.; with inner obj., ἴδρως, keep time with the trumpet, VII, 3, 32.

σαλπής, -οῦ, ὁ (σάλπης), trumpeteter.

Σάµος, -α, -ου (Σάµος, Samos), of Samos, Samian.

Σαµολας, -α, ὁ, Samolas, an Achaean in the Greek army.

Σάµῖς, -ων, α, Sardis, capital of Lydia, and of Cyrus’ satrapy.

σατράπης, -ου, ὁ, satrap (of, gen.), III, 4, 31; govern as satrap, acc., I, 7, 8.

σατράπης, -ου, ὁ, satrap, a Persian title for the governor of a province, I, 1, 2 n.

Σάµως, -ου, ὁ, a satyr; I, 2, 13, Silenus, the attendant of Dionysus.

σαντοθ, etc., see σαντοθ.

σάφης, -άς (cf. σοφής, Lat. sapio), clear, plain.

σαφῶς, adv. (σαφῆς), clearly, plainly, certainly.

σί, see σῦ.

-ου, a suffix denoting the place whither.

σάντρος, -ῆς, or contr. σάντρο, -ῆς (ετ+αντρο), pl. οντρόν αντρόν, etc., of thyself, yourself.

Σαλωθώς, -οῦτος, ὁ, Selinus, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.

σάσωμαι, σάσωμα, see σῶμα.

Σεθῆς, -ου, ὁ, Seuthes, king of the Odrysae, a tribe in Asiatic Thrace.

Σελυμπρία, -α, ἡ, Selymbria, a town near Byzantium, VII, 2, 28.

σηµάνω, σηµανώ, σηµανώσω, σηµανώσω (σήµα, sign), give a sign, give the signal, IV, 3, 32; often imper., the signal is given, II, 2, 4; make known, inform, declare, order.

σηµων, -ου, τό (σήµα, sign), sign, mark, token, signal, standard.

σηµάνων, -η, -ου (σήµων), made of sesame.

σήµανων, -ου, τό, sesame, a leguminous plant from the seeds of which an oil is made, much used in cookery, medicine, etc., I, 2, 22; in pl., sesame plants or seeds, VI, 4, 6.

σγάδω (σγή), make keep silent, silence.

σγάδω, σγάδωμαι, etc. (σγή), be silent, say nothing.

σγή, -ῆς, ἡ, silence; σγῆ as adv., silently.

σγυλος, -ου, ὁ (Hebr. shekel), siglus, a Semitic coin worth 7/6 Attic obols, I, 5, 6.

σιδηρια, -α, ἡ (σίδηρος), working in iron.

σιδηρίως, -ά, -ου (σίδηρος, iron), made of iron, iron.

Σικυώνας, -ου, ὁ (Σικύων, Sicyon), a Siconian, native of Sicyon, a small state in northern Peloponnēsus, west of Corinth.

Σιλανός, -ου, ὁ, Silanus: (1) soothsayer to Cyrus; (2) another
individual of the same name, a trumpeter from Macistus.
σίνομαι, do harm to, hurt, III, 4, 16 n.
Σινώνης, -ους, ὁ (Σινώη), a Sino-
pean, native of Sinope.
Σινώη, -ῆς, ἡ, Sinope, an important
city in Paphlagonia on the
Euxine.
σίώς, Doric for θεός; τῷ τῷ σώ, by
the twin gods, i. e., Castor and
Pollux, a Spartan oath, VI, 6, 34; VII, 6, 39.
σισαγωγός, -ῆς, -ῆς (σίσω-γω), corn
or grain carrying, of ships.
Σισάλκας, -οῦ, ὁ: (1) Sitalcas, a
Thracian king of the time of
Darius the Great; (2) a war song
composed in his honor, VI, 1, 6.
σισανός, -ῆς, -ῆς (verbal of σισῶ,
feed; cf. σισοῖς, fed-up, fattened.
σισαστόν, -ου, τό (σίσο), provision-
money, VI, 2, 4.
σισιόν, -ου, τό (σίσοι), food; in pl.,
provisions.
σιστος, -ου, ὁ, pl. σίτα, grain, esp.
wheat; food, in general, pro-
visions, supplies; σίσος μελινή,
millet-bread, I, 5, 10.
Σιττάκη, -ῆς, ἡ, Sittace, a city in
Babylonia on the Tigris.
σιτοπάω, impf. θεσίσω (σεω, σί.
lence), be silent.
σιτάδάμη, σκέδω or σκέδασσον, σκέ-
daña, σκεδάσμαι, σκέδασθαι (cf.
Eng. scatter, shutter), scatter; mid., intr., disperse, III, 5, 2.
σικλος, -ους, τό (cf. Eng. isosceles),
leg.
σκεπτός, -α, -αν (verbal of σκέπτο-
μαι), to be considered, must be
considered.
σκέπτομαι, σκέψομαι, σκέψάμην, σκεπ-
μαι, the pres. is rare, σκέπω being
used in its place (cf. Lat. species,
Eng. spy, skeptic), look at, look
into, observe, consider, reflect.
σκεφτός, σκεφτῶ (σκέφτη), make
ready; of persons, dress.
σκευή, -ῆς, ἡ, dress, robe.
σκευος, -ους, τό, utensil; pl., bag-
gage.
σκευοφόρος, σκευοφόρος (σκεύος +
φέρω), carry baggage.
σκευοφόρος, -ος (σκεύος+φέρω), bag-
gage-carrying; as subst., bag-
gage-carryer; τὸ σκευοφόρον, pack
animals.
σκήνῳ, σκηνῆς, ἕσκηνος (σκήνη),
be in tents or in camp, be quar-
tered; in aor. go into camp,
II, 4, 14; take meals, feast in
one’s quarters, IV, 5, 33.
σκηνή, -ῆς, ἡ, tent; then, loosely,
quarters, III, 5, 7.
σκηνῶν, σκηνῶν, ἕσκηνος (cf. σκη-
niω), properly, pitch one’s tent,
go into camp, IV, 5, 23; also=
σκηνῶ, be in camp, in quarters,
V, 5, 11.
σκήνομαι, -ατος, τό (σκηνῶ), tent;
pl. quarters;
σκηνπός, -ου, ὁ, thunder-bolt.
σκηπτοθέσιος, -ου, ὁ (σκηπτοτο-
θος, sceptre, + ἵκω), sceptre-
bearer, chamberlain, a high
official at the Persian court.
Σκίλλαθα, -ους, ὁ, Scillus, a town
in Elis, near Olympia, where
Xenophon had an estate pre-
presented to him by the Spartans,
V, 3, 7.
σκίπτων, -ός, ὁ, a low couch.
σκληρός, -ά, -άν, hard, rough; ἐν
σκληρῇ, on rough ground, IV,
8, 26.
σκληρός, adv. (σκληρός), hardly, in
hardship.
σκέλος, -στος, ὁ, stake; in pl., pa-
sade, V, 2, 5.
σκοτείνω, only in pres. and impf.; cf. σκάτωμαι (σκοτώ), look out for, watch for, watch; see, learn, find out, III, 1, 13; consider, ponder, V, 6, 30.

σκοτός, -ου, ὁ (cf. σκάτωμαι, Eng. scope, microscope, etc.), spy, scout.

σκόροδον, -ου, τὸ, garlic; in pl., VII, 1, 37.

σκοταῖος, -α, -οσ (σκότος), in the dark.

σκότος, -ου, τὸ, darkness.

Σκυθήνῃ, -ων, αἱ, the Scythēnai, a tribe dwelling south of the Black Sea.

σκυλέω, ἱσκύλεωσα (σκύλον, spoil), strip, despoil.

σκυταλόν, -ου, τὸ, stick, club.

σκύνινος, -ης, -ου (σκύρος, skin), of the ier, leathern.

σκῆνος, -ου, τὸ, swarm (of bees).

Σκύμης, -ης, ὁ, Smicres, one of the generals of the Arcadian army, VI, 3, 41.

Σέλων, -ου, αἱ, Soli, a city on the coast of Cilicia.

σος, σῇ, σὼ, possess. pron. (cf. σή, Lat. tuis, Eng. thy), thy, thine, your.

Σωθρα, τὰ (biblical Shushan, Neh. 1:1), Susa, capital of the province of Susiane, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.

Σωφαίνετος, -ου, ὁ, Sophaenetus, of Symphælus in Arcadia, a general under Cyrus.

σοφία, -ας, ἡ (σοφός), wisdom; hence skill, esp. in music.

σοφός, -ῆς, -ῆν (Eng. philosophy), wise, clever, skilled.

στανίζω, στανῶ, ἵσταναι, ἱστάνομαι (στάντω), lack, want, with gen.

στάνος, -α, -ον (στάντω), Scanty, rare.

στάντω, -εις, ἡ, scarcity, lack.

Σπάρτη, -ης, ἡ, Sparta, the capital of Laconia, II, 6, 4.

Σπαρτάκης, -ου (Σπάρτης), a Spartan, one of genuine Dorian stock.

στάρτον, -ου, τὸ (στεφάνα, crown), rope, cord.

στάτω, στάτων, etc., perf. mid. ἵσταται, draw; mid., of one's sword I, 8, 29.

σταφύλι, στεφάλω, ἵσταμα (cf. Eng spore, sporadic), sow, VI, 1, 8; pass. be scattered, dispersed, VI, 3, 19.

σταμβος, σταμβοθαλ, see στάρτω.

στάρτω, -στις, ἵσταμαι ἵσταμα (cf. Lat. spando), pour a libation, make a drink-offering, abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, make a treaty or truce with, dat.

σταφύλι, σταφυλω, etc., urge, urge on; intrans., hasten, press, on, abs. or with infin.; ταῦτῃ ἐγώ ἵσταμαι, this was (the ground of) my ha-te, IV, 1, 21.

Σπιθραδάτης, -ου, ὁ, Spithradas, an officer under Pharnabazus.

στολάς, -δος, ἡ, leathern jacket or cuirass.

στουδή, -ῆς, ἡ (στῦδω), libation, drink offering; pl. treaty, truce, peace.

στουδή, στουδῆσθαι, etc. (στουτί), be in haste, in earnest.

στουδιολογία, ἰστουδιολογία, etc (στουδαίος, serious, + λέγω), talk earnestly with.

στουδή, -ῆς, ἡ (στῦδω), haste, hurry; dat. στουδή, as adv., hastily, VI, 5, 14; κατὰ στουδήν, in haste, VII, 6, 23.

στάδιον, -ου, τῦ, pl. στάδιων and στάδια, the stadium, stade, a
Greek measure of distance, 600
Greek or 581½ Eng. ft.; also,
race course (for foot races, the
oldest of Greek athletic games);
ἀνωτέρωσιν στάδιον (inner obj.), to
contend in the foot race, IV, 8, 27.

στάδιον, -οῦ, ά (στάθμη), halting-
place, quarters; commonly the
distance between two halts, a
day's journey.

στάθμη, see στάθμη.

στασώκα, στασίδως, ἱστασίασα (στά-
σία), form a faction, be in revolt,
rebel, abs., with dat., or πρός and
acc.

στάσει, -εις, ἡ (στάθμη), faction,
dissension, discord.

σταυρός, -οῦ, ο (στάθμη), stake, palisade.

σταύρωμα, -ας, τό (σταυρός), stockade.

στέαρ, -ας, τό, fat, tallow, suet.

στέασμα, -ας, τό (στεάτῳ, cover;
cf. στέγη), covering.

στέγη, -ης, ἡ (στέγω, cover, Eng.
deck, thatch), roof; hence, house.

στεγώς, -ης, -ον, (cf. στέγη), covered;
ment. τὰ στεγάζει, houses, VII, 4, 12.

στεφάνω, walk on, tread; pass. par
tic., of roads, I, 9, 13.

στεφανία, στελώ, ἱστελα, ἱστελάκη,
ἱστελλαμ, εστάλην, set in order,
equip, dress, III, 2, 7, mid. set
forth, proceed, travel, V, 1, 5.

στενός, -ης, -ον, narrow; comp. στενό-
τερος, III, 4, 19; as subst., τὸ
στενὸν, or τὸ στενῆ, defile, pass.

στενόχωρια, -ας, ἡ (στενῶ + χῶρος),
narrow pass.

στέφω, στέφω, love.

στέφεω, στέφθο, etc. deprive of,
with acc. and gen.; in pass., be
deprived of, be without. The
pres. pass. is στέφομαι.
στρατηγός, στρατηγής etc. (στρα-
τηγός), be general, take com-
mand, abs. or with gen.; στρατη-
γευς τάχθην τὴν στρατηγίαν, assume
this command, I, 3, 15; τῶνο
τράτων ἡμῶν στρατηγίας, begin
your generalship over us with
this, VII, 6, 40.

στρατηγία, -ας, ἡ (στρατηγία), office
of general, command; gener-
alship, II, 2, 13.

στρατηγός (στρατηγός), wish to be
general.

στρατηγός, -οῦ, ὁ (στρατικός·ἀγω),
general, used of the commanders
of the various divisions in Cy-
rus' Greek army, and also of the
Persian military governors.

στρατά, -ας, ἡ (στρατά), army,
troops.

στρατιώτης, -ου, ὁ (στρατιά), soldier;
in pl. troops.

Στράτοκλῆς, -οῦ, ὁ, Stratoctes, com-
mander of the Cretan archers.

στρατοπέδω, -ου, ἡ (στρατόπεδο), pitch one's camp, en-
camp, generally mid. The pres.
has sometimes the force of a
perf., VI, 3, 6.

στρατοπέδων, -ου, τὸ (στρατόπεδον,
ground), camp; also army in
camp.

στράτος, -οῦ, ὁ (στράτων, spread
out), army, force (esp. in camp),
I, 5, 7.

στραφύλις, see στρέφω.

στρεπτός, -ός, -οῦ (στρέφω), twisted;
ὁ στρεπτός, collar, necklace, worn
by Persians of rank.

στρέφω, στρέφω, ἱστρέφω, ἰστραμμαί,
ἰστράφης (cf. Eng. strophe, catas-
trophe), turn, twist, braid, in pass., IV, 7, 15; intr. and in
pass., turn or wheel about, I,
10, 6.

στροφής, -οῦ, ὁ, σπαρρω; ὁ μέγας
στροφής, ostrich, I, 5, 2, 3.

στρωματόδεσμος, -οῦ, ὁ (στρωματα,
bedclothes, δεσμός), sack for bed-
clothes, V, 4, 13.

στυγνός, -ή, -ῆ (cf. στυγνός, hate),
hateful, gloomy, sullen, II, 6, 9;
τὸ στυγνοῦ, sullenness, II, 6, 11.

Στυμφαλίς, -ου, ὁ (Στυμφαλος), a na-
tive of Stymphalus, in Arcadia.
σῖ, σοῦ, pl. οἵμε, pers. pron. (Dor.
tó, Lat. tu, Eng. thou', thou, you).
The nom. is used only when em-
phatic.

συγ- before palatals = σύν.

συγγίνω, -ας, ἡ (συγγίνης), kinsman.
συγγίνη, -ή (σύν + γίνομαι), of the
same race or family, related;
ὁ συγγίνης, kinsmen.

συγγίνομαι (γίνομαι), be with, asso-
ciate with, meet; of the rela-
tions of student with teacher,
II, 6, 17; of sexual intercourse,
I, 2, 12.

συγκάθημαι (κάθημαι), sit down, to-
gether.

συγκαλέω (καλέω), call together,
call a meeting of.

συγκάμπτω (κάμπτω, κάμπτω), bend.

συγκατακαίω or -κάω (καίω), along with.

συγκατακεδάνυμι (σκεδάνυμι), spread
out, sprinkle or scatter aloud
another, VII, 3, 32.

συγκαταστέρω (στέρω), help in subduing (mid.).

συγκαθίζω (καθίζω), lie toge-
ther, be agreed.

συγκείλων, place agreed
place of rendezvous, VI,
pl. terms of agreement,

συγκλείω (κλείω), shut up, close.

συγκομίζω (κομίζω), bring or
a together, mid., VI, 6, 37.
Vocabulary

συγκέντρω (κόστω, κώφω, etc., stoop), draw together, converge, III, 4, 19, 21.

συγγράφω (χαρέω), go with, concur, yield.

σώζω, -η, -ον (σώτη), of swine; with χρώμα, lard, IV, 4, 13.

Συννεσσα, -νη, ο, Syennesis, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

σουκον, -ου, το, fig.

συγκεντρώμενο (λαμβάνω), seize, arrest, seize.

λέγω, -λεγα, -ελεγχω, -ελεγχόμενο (λέγω; cf. Lat. collect, gather, esp. of army, collect, levy, raise, I, 1, 7; p. 97) gather together, assemble, I, 1, 6.

συλλέγω (συλλέγω), collecting, levy, I, 1, 6.

συλλογος (συλλέγω), gathering, multitude.

συμβάνειν, -ειν, a, to come together, occur, happen, III, 1, 13.

συμβάλλω (βάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract, ξεκινάω, VI, 6, 35; sc. γεγονός or λόγος, give one’s ideas, converse, IV, 6, 14.

συμβολή (σωμα), call together, call to one another, VI, 3, 6.

συμφέρομαι (έπιθεω), join in bearing aid.

συμβολή, -η, (σών-βάλλω), encounter, battle.

συμβουλέω (βουλέω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

συμβουλή, -η, (σών-βούλη), advice, counsel; ἦ λέει συμβουλή, V, 6, 4; said with reference to the proverb ἢ λέει συμβουλή, advice is a holy thing.

συμβουλος, -ου, ο (βουλέω), adviser.

συμμαθάνυ (μαθάμω), learn well or thoroughly, become accustomed to.

συμμαχίω (συμμαχοι), be in alliance with.

συμμαχία, -ας, η (συμμαχοι), alliance.

συμμάχοι (μάχοι), fight on one’s side, be an ally of.

συμμάχοι, -ον (σών-μάχοι), fighting with (i. e., on the side of), allied; as subst. ally; το σύμμαχα, things that help, advantages, II, 4, 7.

συμμείγνυμι (συμμειγμα, σιμείγα, σιμείγμα, σιμείγνυμι and σιμείγνυ), mix with, unite, join, engage (in battle), dat.

συμπαρασκευάζω (συνάνει), join or aid in preparing.

συμπαράσχω (ιχω), join in causing or affording.

σύμπας, -ας, -ον (πάς), all together, all in a body, the whole, I, 2, 9; το σύμπας, as adv., on the whole, I, 5, 9.

συμπέμπω (πέμπω), send with.

συμπέμπτω (πέμπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

σύνολος, -ου, gen. -ω (σών -ι/πλα), entirely full of, with gen., I, 2, 22.

συμποσίζω (σοβλω), shackle; hence, hinder, encumber, IV, 4, 11.

συμπολεμώ (τολεμω), make war along with, help in war.

συμπορεύομαι (πορεω), march with, accompany.

συμποτάρχος, -ου, ο (συμπόσιων, drinking bout, feast, symposium [from σών -ποσω], symposiarch, master of a feast, VI, 1, 30.
Συμπράττω (πράττω), do with, aid in doing, co-operate with.
Συμπρόβαςις, -ων, ol (σύν + πρόβαςις), fellow-ambassadors or envoys, V, 5, 24.
Συμπροβομέμβας, (προβομέμβας), share in one's eagerness, join in urging that, with infin., or ὑμών.
Συμφέρω (φέρω), bring together, collect, gather; be of use or advantage; συμφέρειν τὴν περισ., endure poverty with one, VII, 6, 20.
Συμφημί (φημί), agree, grant.
Συμφορος, -ος (συμφέρω), advantagious.
Σῶν (in the older Attic ἡν), prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with, common in phrases like Μένων καὶ οἱ σῶν αὐτῶν, Menon and his troops (cf. ἄμφι), I, 2, 15; on the side of, σων ἡμῖν, III, 1, 21; often, with the help of, esp. σῶν τοῖς θεοῖς, III, 1, 23; σῶν τοῖς δακτυσ., with arms in our hands, III, 2, 8; of clothing, in, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σῶν becomes σωμ. before a labial or μ., σωμ. before a palatal; before λ and ρ, ρ is assimilated, and before ς with following cons. is omitted.
Συναγίρω (ἀγίρω), collect together, assemble.
Συνάγω (ἀγω), bring together, gather, collect, convene.
Συναδίκω (ἀδίκω), be an accomplice in wrong-doing.
Συναθροίζω (ἀθροίζω), collect together; mid. intrans. assemble.
Συνανίδω (ἀνίδω, ἀνίδω, ἵνα, praise), join or agree in praising, grant, VII, 7, 31.
Συναφέω (αφέω), take together, embrace in one phrase; in συν-λαμβάνω, to put the matter briefly, in a word, III, 1, 38.
Συναλτώ, -ος (σύν-αλτός), involved in guilt with another, implicated.
Συναλοθέω (ἀλοθέω), follow along with, accompany.
Συνακώ (ἀκώ), hear with or at the same time.
Συναλίζω (ἀλίζω), gather or collect together.
Συναλλάττω, 2 aor. pass. συμμάλλαττη, lit. change (so as to bring) together, reconcile (πρός), in pass., I, 2, 1.
Συνανασίαω (ανασία), go up or inland with.
Συναναπράττω (πράττω), join in executing.
Συναναπνικτήμω (πνικτήμω), raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.
Συναναζύμω (αναζύμω, ἀναζύμω, etc., meet; cf. ἀντί), meet, meet with.
Συνάπτω (ἐπτω), go back with.
Συναπολαμβάνω (λαμβάνω), receive one's dues at the same time.
Συναπτώ (απτώ), join, engage in (acc.) with (dat.).
Συνάρχω (ἀρχω), rule or command jointly with (dat.).
Συναρκεύω, -εύ, ὃ (σύν-ἀρκεύω), companion or guest at dinner.
Συναρκεύω (αρκεύω, συναρκεύω), cross over with.
Συναρκεπράττω (πράττω), accomplish with; mid., negotiate with or at the same time, IV, 8, 24.
Συνασκίω (ασκίω), seem good also.
Συνάνω (ἀνω), two together, two by two.
Συνάρχομαι, see συναρχέω.
Συνίδον (ίδον), see at a glance, observe.
**Vocabulary**

συμπληγάνοι, see συλλέγω.
συμπλημάνοι, συμπλήφασι, see συλλαμβάνω.
σύνιμ (εἰμι), be with; of συνέτροις, one's associates, II, 6, 20, 23.
σύνιμ (εἰμι), come together, assemble, III, 5, 7; in hostile sense, 10, 10.
συνέποντο, see συνέπωμαι.
συνεφροίμαι (ἐφροίμαι), go in with or together.
συνιστάτω (πίπτω), fall or rush in with.
συνκαθάω (καθάω), go out together or with, IV, 3, 22 n.
συνκαθάδω (συνέκαθα, βαθάδω, βαθά-

σω or βαθώ, etc.), join or aid in forcing out.
συνκάστω (κάστω), join in cutting down.
συνκρίνω (κρίνω), drink to the dregs with, drain with.
συνκορίθω (τορίθω), join in providing.
συνδάοι, see συλλαμβάνω.
συνδιδόταται, συνιδόντες, see συνέ-
χρομαί.
συνδίνω, see συναφές.
συνήχιστε, see συναρπάζω.
συνιστάτε, συνιστάντες, see συνέ-
χρομαί.
συνιστάνομαι (ἐστιν), go forth with.
συνεπάνω (ἐπάνω), join in praising or approving.
συνεφεύσαι (ἐχνοί), vow besides or in addition.
συνεπιλέξωμαι (ἐκείλεσει, ἐκεῖθε, ἐκεῖθε

τοί), join in taking charge of.
συνεπικονοθαί, see συνεπέτυμοι.
συνεπικονοθέω (σχεθέω), join or aid in pushing on.
συνεπτίβω (τρίβω, τρίψω, etc., rub),
destroy or ruin utterly.
συνέτρομαι (ἐστομαί), follow with, ac-
company.
συνομολογία (ὁμολογία), agree with one (dat.), in something (acc.), concur; either case or both cases may be used.

συνμάχε (ὁμάχε), see together or at the same time, watch, view, IV, I, 11; V, 2, 13.

συνομελεία, -ας, ἡ (σύν-εἰλι), a being together, intercourse, interview, conference.

συναίτε (τάτε), arrange, set in order, array, marshal, form, of troops; mid., of the leader, form one's own troops, I, 10, 5; of the troops, fall into line, form, I, 3, 14.

συνώθημα (τύθημα), put or place together; mid. contract, agree on something (acc.), with somebody (dat.), I, 9, 7.

σύντομος, -ος (σύν-τομος), cut short, short.

συντόματος, -ου, ὁ (σύν-τόματος), table companion, I, 9, 31; cf. ὁμότόματος.

συντόξο (τόξο), run together.

συντρίβο (τρίβω, τρίβω, etc., rub), rub together; συντρίβομενοι ἀνθρώπους σκληροῖς, men with their legs crushed, IV, 7, 4.

συντυχάνω (τυχάνω), happen upon, fall in with.

συνεφόλε (φολέω), join in helping.

Συρακώσιος, -ου, ὁ (Συρακώσιος, Syracuse), a Syracusan, inhabitant of Syracuse, in Sicily.

Σύρια, -ας, ἡ (Σύριος), Syria, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river).

Σύριος, -ας, -ος (Σύριος), Syrian.

Σύριος, -ου, ὁ, a Syrian, native of Syria.

συνπίε (-haspopup), flow together; of men, stream or flock together.

σύν, σύν, ὁ, ὁ (cf. sc, Lat. sus, Eng. hog, sow), swine, pig, boar.

συνκομίζω (συνκομίζω), bring effects together; generally mid., pack one's effects, pack up.

σύνκρητος, -ου, ὁ (σύν-κρητός), messmate.

συνώσω (στάσω), draw or sew together.

συνπρωτάμοι, pl. pass. συνπρωτέρα (στράτα, coil), of troops, be massed together, be in close array, I, 8, 21.

συντονοδόξω (στονδόξω), share in one's zeal or haste.

συντραπέζω, dep. (στρατεύω), take the field with, join in a campaign with.

συντράχης, -ου, ὁ (σύν-τραχής), fellow-general.

συντραπέζης, -ου, ὁ (σύν-στρατιώτης), fellow-soldier.

συντραπεζῖνοι (στρατεύμαται), encamp together.

συνεχώ, -ἡ, -ὁ, much, great, pl. many; of time, long; διαλειτουτα συνεχῶς ἀγὶ ἄλλῳ, some distance apart, I, 8, 10.

σφαγίδομαι, aor. ἵσφαγιαδομής (σφαγ-νοι), slay a victim, offer sacrifice.

σφάγον, -ου, τὸ (σφάττω), sacrificial victim pl., sacrifice, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. iepά).

σφαίραθῆς, -ες (σφαῖρα, ball, Eng. sphere-εῖδος), ball-like, round.

σφάλλω, σφαλλω, ἵσφαλλω, ἵσφαλμα, ἵσφιλη, trip; mid. and pass., stumble, fall, meet with misfortune.

σφάς, see σβ.
Vocabulary

σφάτω, σφάτω, ἱφάτω, ἱφαγμα, ἱφάγην, slaughter (properly by cutting the throat), sacrifice; then, freely, kill, slay.

σφάζω, see σβ.

σφακονῶ, ἵφακοννήσα (σφακοννή), sling.

σφαλήν, -η, ἢ, sifting; also loosely used of the missile, stone, bullet.

σφαληνήτης, -ου, ὁ (σφαληνώς), slinger.

σφώτω, see σβ.

σφόδρα, adv. (σφοδρός, vehement, extreme), vehemently, exceedingly, very. In I, 10, 18 many read σφωδρ as adj., extreme.

σχέδω, -α, ἢ, a raft.

σχέδυν, adv. (ἐχω), almost, nearly, about.

σχέδυν, see ἐχω.

σχίλιος, -α, -ον (ἐχω), holding out, unflinching; hence, cruel, dreadful, VII, 6, 30.

σχίμα, -ατος, τό (ἐχω), form or shape; of troops, formation, I, 10, 10.

σχιζω, σχισω, σχισον (cf. Lat. scindo, Eng. schism), split (of wood), I, 5, 12; IV, 4, 12; pass. of troops, be separated, VI, 3, 1.

σχιλάζω, σχιλάζω (σχιλά), be at leisure, have time.

σχιλαίω, -α, -ον (σχιλά), leisurely, slow.

σχιλαίως (adv. of σχιλάίω), slowly, sluggishly, I, 5, 8; compar. σχιλαίωτερος, I, 5, 9.

σχολή, -η, ἢ (ἐχω; cf. Lat. schola, Eng. school), leisure; σχολή, as adv., slowly, III, 4, 27; IV, I, 16.

σφ, see σως.

σφισμα, σφισμα, σφισκα, σφισμα, εσφην (σφυ), save, rescue, preserve, hold, keep; mid. save oneself, escape, II, 1, 19; return or arrive safely, III, 1, 6; σεσωμένω, safe and sound, V, 5, 8.

Σκράτης, -ου, ὁ, Socrates: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaean, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σώμα, -ατος, τό, body, I, 9, 27; τα ἑαυτῶν σώματα, their own persons, I, 9, 12; σώματα ἑαυτῶν, men, IV, 6, 10.

σώδης, -α, -ον, or σως, σω, σων, safe and sound.

Σκόπια, ὁ (Σκόπιας), Sosias, of Syracuse, general under Cyrus.

σωτήρ, -ηρος, ὁ (σωτις), savior, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ἡ (σωτις), safety.

Σωτηρίδας, -ου, ὁ, Soteridas, a hoplite of Sicyon.

σωτηρικος, -ον (σωτις), saving, bringing safety; τα σωτηρικα, thank offerings for deliverance, III, 2, 9; V, 1, 1.

σωφρόνει, σωφρονοι, etc. (σωφρονος, σωφρονις, σωφρονις, σωφρονις), be of sound mind, be prudent, wise, moderate.

σωφρόνεια, σωφρονισμα, etc., make wise, bring to one's senses.

σωφροσύνη, -η, ἡ (σωφρονος, σωφρονις, σωφρονις), soundness of mind, prudence, self-control, moderation, I, 9, 3, 3.

Τ

τ', by elision for τα.

τάγαθα, crasis for τα δαγάθα.

τάλαντον, -ου, τό (ταλ, bear; cf. Lat. tollo), that which bears or supports, balance, scale; hence, weight, then as a fixed weight, talent, sixty minas or 57½ lbs. avoirdupois; most commonly a sum or weight of money (never
a coin), amounting to sixty minas or about $1,080.00. See the note on I, 7, 18.

τάλα, by crasis for τὰ ἄλλα.

ταμενός, ταμενῶν (ταμιάς, steward; cf. τέμω), act as steward, serve out, parcel out, mid. II, 5, 18.

Ταμώς, -ρ, ὁ, Tamos, an Egyptian in command of Cyrus' fleet.

τάνντα, by crasis for τὰ ἄντα.

ταξιαρχὸς, -ου, ὁ (ταξιαρχέω, -ένω, -έφω), a taxarch, commander of a τάξις.

τάξις, -ων, τὰ τάξεα, arrangement, order; esp. in a military sense, array, line of battle, division, company; τὰ ἀμφι τάξεως, tactics, II, 1, 7.

Τάχος, -ω, ὁ, the Taochi, Taocchian, a warlike tribe of Pontus.

ταπεινός, -ῆς, ὁ, humble, submissive, groveling, a strong word, II, 5, 13.

ταπεινῶν, ταπεινώσα, etc. (ταπεινῶς), humble, humiliate.

τάρα, -ώς, ἡ (cf. Eng. tape, tapestry), carpet, rug.

τάραπτες, by crasis for τὰς ἀρπάγας.

ταράττω, ταράττω, ἑταράττω, ἑταράττω, ἑταράττω, ἑταράττω (cf. ταραχός), trouble, disturb; pass., of troops, be thrown into confusion, III, 4, 19.

ταραχός, -ου, ὁ (ταραττόω), confusion.

ταριχέως, ταριχεύμα (ταριχεύς, smoked meat), preserve, pickle.

Ταρσός, -οί, ὁ, Tarsus, the capital of Cilicia, birthplace of St. Paul.

τάττω, τάττω, ἑτάτα, ἑτατά, ἑτατά, ἕταττω, arrange, esp. in a military sense, draw up, form; in mid. and pass., take one's post, be stationed; appoint, order, I, 5, 7; so in pass., τάταται, I, 6, 8; το τᾶ ταταγμένα, in the appointed place, III, 3, 18.

τατρός, -ου, ὁ (Lat. taurus, Eng. steer), bull.

τάτον, see ὄτος.

τάτρη, adv. (dat. fem. of ὄτος), in this way, thus, here, in this respect.

ταυτικὰς, see διάτω.

τάφος, -ου, ὁ (θάττω; cf. Eng. epitaph), burial, grave.

τάφρος, -ου, ὁ (θάφτω), ditch, trench.

τάχος, adv. (ταχύς), quickly, presently, I, 8, 8; perhaps, haply, V, 2, 17.

τάχως, adv. (ταχύς), quickly, swiftly.

τάχως, ταχύς, τάχυς, διά ταχύς, speed, swiftness.

τάγας, -εις, ἡ, comp. τάγας, sup. τάγαστο, swift, quick, speedily; τῆς ταχύτητος ὀπός, by the quickest road, I, 2, 20; so, without ὀπός, I, 3, 14; διὰ ταχὺν, speedily, I, 5, 9; neut. ταχύς as adv., quickly, speedily, soon, I, 5, 3; comp. τάγας, I, 2, 17; sup. τάχως, most common in intensive phrases, ὡς τάχως, as soon as possible, I, 3, 14; ὧσ τάχως, IV, 3, 29. In these phrases forms of δώ καί are often expressed, ὡς ὑδάτω τάχως, I, 2, 4; ἐτελεσθὼν (or ὧσ) τάχως, as soon as, III, 1, 9.

τε (before an aspirated vowel θ'), enclitic copulative conj. (Lat. que), and, rarely standing alone, I, 5, 14; regularly τε . . . τε, τε . . . καλ., or τε καλ., both . . . and, I, 8, 3; I, 1, 5; I, 9, 1; sometimes οὔτε (μήτε) . . . τε, not . . . but, where Eng. sacrifices the correlation of clauses, II, 5, 4; rarely continued by οὖ, V, 5, 8.

τενάνας, τενάνας, τενάνας, τενάνας, τενάνας, see θήσω.
τεθραμμένους, see τρέφω.

τεθριππον, -ου, τό (τέταρτας-ηττοι), a four horse chariot.

τεῖνα, τεῖνα, ηττάκα, τετάμαι, τέτδη (Lat. tendo, Eng. thin), stretch; hence, exert oneself, rush.

τεῖχος, τείχω, etc., build a wall, fortify.

τεῖχος, -ου, τό (Eng. dike), wall, esp. city wall, then, walled town, stronghold.

τεκμαλρομαι (τεκμόροω), infer.

τεκμήριον, -ου, τό (τεκμαλρομαι), sign, proof, token.

τεκνόν, -ου, τό (τικτω, bear, give birth to), child.

τελέσω (cf. τελος), become, be, III, 2, 3; of sacrifices, be favorable, VI, 6, 38; cf. γίγνομαι. A poetic vb.

τελευταίος, -α, -ον (τελευτή), last, hindmost, rear; or τελευταίοι, the rear guard, IV, 1, 10.

τελευτών, τελευτήνων, etc. (τελευτή), end, finish, trans. and intrans.; esp., end one’s life, die, I, 1, 3; the partic. τελευτών, often like an adv., finally, IV, 5, 16.

τελευτή, -ης, τελευτής, -ος, end, esp. the end of life, death, with or without bion.

τελέω, τελώ or τελέω, ἔτελεσα, ἐτελέσα, τετέλεκα, τετελεσμένος, τετελέσθην (τελοι), bring to an end, complete, pay.

τελεος, -ου, τό, end, completion, issue; often, adv. τελων, at last, in the end, finally, I, 9, 6; δία τελων, from first to last, VI, 8, 11; τελων τεχν, be at, or approaching, an end, VI, 5, 2; also, supreme authority, magistracy; in pl., of the Spartan Ephors, II, 6, 4; VII, 1, 34.

τέμαχος, -ους, τό (cf. τέμνω), slice.

τέμνω, τεμω, τεμον (cf. Eng. atom), cut.

τέναγος, -ους, τό, shoal.

τερμανινος, -ης, -ον (τέρμωνος, later form, τερβηνος, τερβηνιθως or turpentine-tree), of turpentine.

τέταρτος, -ης, -ον (τέταρτος), fourth.

τέταρτος, -α, -α (τέταρτος-εκατόν), four thousand.

τετρακόσιον, -ας, -α (τέταρτος-μωρα, portion), a quadruple portion, four times as much.

τετραπλοθες, -ης, -ον (τέταρτος-εκατόν), four hundred; in sing. with collective noun, I, 7, 16.

τετραπορφια, -ας, -α (τέταρτος-μορφη, portion), a quadruple portion, four times as much.

τετρακόσιον, -α, -α (τέταρτος-εκατόν), four hundred; in sing. with collective noun, I, 7, 16.

τετραχριστπ, τετραχριστός, -ας, -α (τέταρτος-εκατόν), four hundred; in sing. with collective noun, I, 7, 16.

τετραχριστπ, τετραχριστός, -ας, -α (τέταρτος-εκατόν), four hundred; in sing. with collective noun, I, 7, 16.

Τευθρανια, -ας, ἡ, Teuthrania, a district in southwestern Mysia.

τεύξεως, see τευξάω.

τευχος, -ους, τό (τεχνω, make, fashion), tool, vessel, jar, chest.

τεχνάς (τεχνη), use art or cunning.

τεχνη, τής, τεχνή (cf. Eng. technical), art, skill, means, device.

τεχνικας, adv. (τεχνικος, skilful), skilfully, artfully.

τεῖς, adv. (cf. ἕως), meanwhile, for a time, hitherto, VII, 5, 8.

της, adv. (dat. fem. of the art.), here; τη μὲν ... τη δέ, in one place ... in another, IV, 8, 10; in some respects ... in others, III, 1, 12; so τη μὲν ... δείκτης δέ, VI, 1, 20 f.

τηθις, see δει.

τήκω, perf. τήκα (cf. Lat. tabes, decay, Eng. thaw), melt.

Τέλεσθαι, δ, the Teleboas, a river in Armenia, flowing into the Euphrates.
τῆμαν (τ-, mutilated demonstr. pron. stem, ἡμα), today.

Τῆμαντρος, -ου, o, a native of Temnus, in Aeolis.

τοιχαπος, adv. at that time, then, answering to ἡχος or εἰς ει.

Τῆρης, -ου, o, Teres, ancestor of Seuthes, king of the Odrysae.

τιάρα, -ας, η (Eng. tiara), tiara, a Persian head-dress. The upright tiara was a badge of royalty, II, 5, 23.

τιρυγγῆς, ες (τιφαρα+εις), tiaral)nense.

Τιβαρνος, -ου, o, the Tibarëni, a tribe in Pontus.

Τιγραμ, -ης, o, the Tigris, one of the two great rivers of Assyria.

τιθήνει, θεω, θησκα, θησκα, άθην, 2 aor. mid. ἐθέσκη; the perf. mid. is supplied by κέσσα (related to Lat. dare, Eng. do), place, put, set, arrange; of games, institute, I, 2, 10; θεωσι τα άκα, a military phrase, meaning most commonly, halt under arms, i.e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, take a position under arms, II, 2, 21, but sometimes also, ground arms, I, 5, 17; I, 10, 16

Τιμασίων, ων, o, Timasion, of Dardanus in the Troad, elected general in the place of Clessarchus.

τιμάω, -ομ, eis. (τιμη), value, honor.

τιμή, -ης, η (τιμώ, esteem), value, prize, VII, 5, 2; VII, 8, 6; honor, esteem, I, 9, 29.

Τιμιφθος, -ου, o, Timiethesus, of Trapezus, πρόκερος of the Mysio.-i.

τίμως, a, ov (τιμη), he d in honor, esteemed, precious, valuable.

τίμωρω, -ου, etc. (τιμωρός, avenger, from τιμή+ὀρζ), help, avenger; mid., take vengeance on, punish; poss., be punished.

τιμωρά, ας, η (cf. τιμωρός), vengeance, punishment, II, 6, 14.

Τιμιθαξος, -ου, o, Tibraxus, governor of western Armenia.

τις, της, gen. τινς, indef. pron., en- clitic, as subst., somebody, any body, something, anything, one, pl. some, they, people; often of a definite person whom one does not choose to name, I, 4, 12; as adj., a, any, some, a certain, a sort of; often with limiting force, με τις, λεις, any single hope, II, 1, 10; σεόδα τις, pretty nearly, VI, 4, 20; τις τους, about how large, II, 4, 21; ἐπονος τις, what sort of a thing, III, 1, 13.

τις, της, gen. τινς, interrog. pron., who, which, what, what kind of, neut. often as adv., why.

Τισαφέρης, -ου, o, Tissaphernes, a Persian noble, satrap of Caria, Lydia, and Ionia. See the Int. od., § 23.

τισάκωσι, τρώσω, ητρώσω, etc. (cf. τράωμα), wound.

τλέκω, -ορ, g-n. -ος (τλαώ, endure), suffering, wretched.

τολ, post-pos. intensive particle, enclitic (orig. ethic dat. of τολ-ος), in truth, verily, often best rendered by emphasis.

τουγαρον, inferential conj. (τολ-γαρατον), therefore, accordingly.

τουν, inferential conj., post-positive (τολ+ον), therefore, then, accordingly, moreover.

τουλιςτη, -άς, -άς (τουςτ, such—ς), such, referring to what follows; esp., ολεξ τουςτη, he spoke as follows.
τοῦθος, τοῦθρα, τοῦθρον, dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast τοῦθεν); ἐν τῷ τοῦθεν, at such a crisis, V, 8, 20; cf. I, 7, 5, n; τοῦτων τοῦτων δικαίων, this being the case, II, 5, 12. τοῖχος, -ου, o (cf. τέιχος), wall (of a building).

tóλμα, τολμήσω, etc. (τόλμα, daring), dare, have the courage, endure, II, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.

Τολμίδης, -ου, ο, Tolmides, an Elean, herald of the Greek army.

tόξημα, -άτος, τό (τόξων), arrow.

τοξόν, τοξόω, etc. (τόξον), shoot with a bow, shoot arrows, ait.; pass. be hit with an arrow, I, 8, 20; IV, 1, 18.

τοξόκος, -ή, -ήν (τόξον), pertaining to the bow; as subst., ἦ τοξική (sc. τέχνη), archery, I, 9, 5.

τόξον, οὐ, τό, bow.

τοξότης, -ου, o (τόξον), bowman, archer.

tόπος, οὐ, 6 (cf. Eng. topic), place, spot, district, region.

tοσόδε, τοσήδε, τοσόδε, dem. pron. (τόσος, so great, as, so, so much, in pl. so many, VI, 5, 19; only so many, i.e., so few, II, 4, 4.

τοσοῦτος, τοσάδην, τοσοῦτον(σ), dem. pron., commoner than τοσόδε, of much a size or number, so great, so much, pl., so many; often following δος (cf. quantus ... tantus), δαίμονες τοσοῦτον, with compa., the more ... the more, I, 5, 9; τοσοῦτον, as adv., so much, I, 8, 13; III, 1, 45. εἰτε τοσοῦτον, said only thus much, I, 3, 15, II, 1, 9.

tότε, adv., at that time, then; τῶν τῶν, of the men of that time, II, 2, 20.

τοτε, adv., at times; τοτε μὲν ... τοτε δέ, now ... then, VI, 1, 9.

τοῦνταλιν, crasis τό τοῦνταλιν.

τράγημα, -άτος, τό (τράγος, dite) in pl., dainties, sweetmeats.

Τράλλεις, -ων, ο, Tralles, a city of Caria.

Τρανίσσαι, -ων, of, the Tranipsae, a Thracian tribe.

τράπεζα, -ης, τή (τέταρτη, τόντα) table.

Τραπεζουτής, -ου, ο (Τραπεζών), a Trapezuntian, native of Trapezus.

Τραπεζός, -ώντος, η, Trapezus, the modern Trebizond, a city in Pontus.

τράπτονο, see τρέντο.

τραβάμ, -άτος, τό (cf. τιρώσκω), wound.

τράχηλος, -ου, 6, throat, neck.

τράχως, -αί, -ά, rough, rugged, harsh; ἦ τραχεία (sc. γῆ), rough ground, IV, 6, 12.

τραί, τρία, gen. τριῶν (Lat. tres, E. 'three'), three.

τρέντο, τρέφω, ἑτρέψα, ἑτραπόν, τέτρωφα, τέτρωφαι and τέτρώφαι, τέτρωφον and τέτρωφην (Lat. turgesco, Eng. throw), turn, turn back, put to flight (eis φυγήν), I, 8, 24; so in mid., V, 4, 18; mid., turn oneself to, have recourse to, II, 6, 5; take flight, IV, 8, 19; of places, be turned toward, face, III, 5, 15.

τρέφω, πρέπω, ἑτρέψα, ἑτραπόν, τέτρωφα and τέτρωφαι, τέτρωφον, τέτρωφην, nourish, support, maintain, V, 1, 12; oftener in pass., be maintained, I, 1, 9; be reared, III, 2, 13; τετραμμένος, feed up, fattened, V, 4, 32. Ἰάσιαντες τρέφομαι, see λαγάνω.
τρέξω, δραμόμαι, ἰδραμον, -δραμάμεκα, τῦν.
τρέω, aor. τρέσα (cf. Lat. tremo, shake), tremble; with acc., flee from in terror, I, 9, 6. A poetic verb.
τρεῖα, see τρεῖς.
τρίακοντα, indecl., thirty.
τριακόντορος, -ου, ἡ (τρίακοντα), a ship, with thirty oars, triacontor.
τριακόσιος, -α, -α (τριᾶς + ἐκατόν), three hundred.
τρίβη, ὁ, ἡ (τρίβω, rub), a rubbing, wearing away; practice, V, 6, 15.
τρίψης, -ου, ἡ (τριᾶς + ὧν, flt, or ὧς, row), properly an adj., sc. τρίς, trireme, a ship with three banks of oars, warship; often contrasted with πλοῖον, transport.
τριπτητής, -ου, ὁ (τριῆς), one serving on a trireme, sailor, VI, 6, 7.
τρίσιχυς, -υ (τριᾶς + σιχύς), three cubits long.
τρισέλαος, -α, -αν (τριᾶς + σελαος), threefold, three times as large.
τρισέλθρος, -ον (τριᾶς + σέλθρος), of three pletrea, three pletrea wide.
τρίτων, -ου, gen., -ός, δ (τριᾶς + τῶν), three-footed; as subst. tripod, table with three legs.
τρίς, adv. (τριᾶς), three times; εἰς τρίς, somewhat stronger, up to three times, VI, 4, 16, 19.
τρισάρμονος, -ον (τριᾶς + σάρμονος), thrice-glad, very glad.
τρισκάλεκα, indecl. (τρεῖς καὶ δέκα), thirteen.
τρισεμφόρου, -α, -α (τριᾶς + μῆροι), thirty thousand.
τρισεκάλου, -α, -α (τριᾶς + κάλοι), three thousand.
τριτάος, -α, -αν (τριτός), on the third day.
τρίτος, -η, -αν (τρεῖς) third; τὸ τρίτον, the third time, I, 6, 8; τῆς τρίτης, on the third day, I, 7, 20; τὴν τρίτην, at the third signal, II, 2, 4.
τρίχα and τριχή, adv. (τρεῖς), threefold, in three divisions.
τρίχων, -η, -αν (θρί, τρίχα, hair, Eng. trichina), made of hair.
τριχοίνους, -ον (τριᾶς + χοίνης), holding or filling three choines.
τρισάμοιο, -ου, τὸ (τροπή; cf. Eng. trophy), trophy, sometimes merely spoils affixed to a tree or post.
τροπή, ἡ, ἡ (τρέσω), a turning (of the enemy), rout, flight.
τρόπος, -ου, ὁ (τρέςω), turn, manner, way, fashion; τόν τὸν τρόπον, in the following way, I, 1, 9; τρόπῳ τιν, after a fashion, II, 2, 17; εἰς ποτὲς τρόπον, by hook or crook, III, 1, 43; of a person, character, bent, πρὸς τοῦ Κόρου τρόπου, in keeping with Cyrus' character, I, 2, 11.
τροφή, ἡ, ἡ (τρέγω), support, maintenance.
τροχάω (cf. τροχός, wheel, Eng. truck), run forward.
τροχᾶμα, τετράκωμαι (τρόκω, hole), bore, pierce; τὰ δέ τα τετράκωμα, with his ears bored, III, 1, 31.
Τροῖς, -άδος, ἡ (Τροία, Troy), the Troad, the district in the north western part of Asia Minor.
τρακτός, -ή, -ον (verbal of τράκω, gnaw), that may be eaten, edible.
τρικός, -η, -ον (verbal of τρικός) vulnerable.
τρυγχάνω, τεχομαι, τεχνον, τεχνή: (1) trans., hit, with gen., III, 2, 19; reach, attain, meet, I, 4, 15; 9, 29; τῆς τελευτής, II, 6, 29; with
two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intrans., happen chance; generally construed with a supplementary partic., which expresses the main idea; ἐστὶν ἐστὶν, was there, as it happened, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. τύχων, perhaps, VI, 1, 20.

Τυρόν, -ου, τῆς, Tyriaeum, a city in Phrygia.

τυρός, -ου, δ, cheese, in pl. II, 4, 28.

τῆσσα, -τος, ἡ (cf. Lat. turris, tower), tower, turret.

τύχη, -ῆς, ἡ (cf. τυχάνω), fortune, luck.

τυχάνω, see τυχάνω.

Y

ὁμιλέω, ὁμιλῶ, ὁμιλεῖ, ὁμιλεῖ οἱ, ὁμιλεῖ μοι, ὁμιλεῖτε (ὁμιλεί), treat with indignity or outrage, abuse, insult; abs. act with insolence.

ὁμοιόμετα, -ας, ἡ (ὁμήρης), overweeningness, arrogance, insolence, wantonness.

ὁμοιώτερος, -α -ας and sup. ὁμοιώτατος, -ον, more or most insolent or wanton, V, 8, 3, 22. No positive occurs, but the noun ὁμοιωτις has adjectival force.

ὑγιής (ὑγιής, healthy; cf. Eng. hygiene), be well, strong.

ὑγρός, -ός, ἡ (ὑγρός, wet), wetness, suppleness, V, 8, 15.

ὑδροφόρος (ὑδροφόρος), carry water.

ὑδρόφόρος, -ος (ὑδρόφορος, bearing water; as subst., water-carrier, IV, 5, 10.

ὕδωρ, -ατος, τῆς (Lat. unda, Eng. water; cf. hydric, etc.) water; ὕδωρ ἵν αὑραντοῦ, rain, IV, 2, 2.

ὑγιεῖς, -οῦ, ὅ (cf. υἱός), grandson.

ὑδές, -οῦ, ὅ (often spelt ὅες), son.

ὕλη, -ῆς, ἡ (Lat. Silva), wood, forest, brush.

ὑμεῖς, see σοῦ.

ὑμετέρος, -α, -ας (ὑμεῖς), your, yours.

ὑμέναι (ὑμών), lead on, advance slowly, advance; mid., lead on or suggest craftily, II, 1, 18.

ὑμάθρος, -α, -ας (ὑμοῖροι, open air), in the open air.

ὑμάρχος, -ον (ὑμοῖροι), under a charge, censurable, III, 1, 5.

ὑμάθρος, -ον (ὑμοῖροι), harken to, heed, IV, 1, 9; obey, VII, 3, 7.

ὑμαλαι (ὑμαλώ, ἀνθώς, ἀνμην, meet), go to meet.

ὑμαλάξτης, go to meet, meet.

ὑμαχός, -ον, ὃ (ὑμαχώ), subordinate officer, lieutenant; in a province, prefect, vice-satrap, IV, 4, 4.

ὑμαχώ (ὑμαχώ), properly, be under, serve as foundation, begin, with partic., II, 3, 23; support, favor, I, 1, 4; with dat. (of possessor) it may often be rendered, have to begin with, have to count upon, II, 2, 11; ἐκ τῶν ὑμαχών, as far as their means permitted, VI, 4, 9.

ὑμαμιστής, -οῦ, ὃ (ὑμαμίδος), shield-bearer, squire.

ὑμεῖς (ἑκ), ἢ, ἡ, ἡ, ἡ, yield; cf. Eng. weak', give way, yield, submit.

ὑμεῖς (ἑιδή), be under.

ὑμεῖς (ἑιδή), see ὑμεῖς (ἑιδή).

ὑπέρ, prep. with gen. and acc. (cf. Lat, super, Eng. over): (1) with gen. of place, over, above, I, 10, 12; beyond, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); for, on behalf of, I, 3, 4; in the name of, V, 5, 13; (2) with acc., over, beyond, I, 1, 9 (c.f. gen. II, 6, 2), of numbers, above, more than, V, 3, 1
Anabasis

ἀπεράπλομαι (ἀλλομαί), leap over.
ἀπεραπάπλωμαι (τείνω), stretch out over.
ἀπεβαίνω (βάλω), go over, cross, scale.
ἀπεβάλλω (βάλλω), throw over; intr. miss or cross over, IV, 1, 7.
ἀπεβάλλομαι, ἅ (βάλλω), a passing over, crossing, pass.
ἀπεβάλλοιος, ὁν (ἀπέρ-τείνω), above on the right, above, III, 4, 37; V, 7, 31.
ἀπεφράγμαι, ἀπεφράγματον (ἐρχόμαι), cross or pass over.
ἀπερήχω (ἐχω), be above, project, overhang.
ἀπερθέν, adv. (ἀπέρ), from above, overhead.
ἀπερικάθημαι (ἐκάθωμαι), be stationed above, with gen.
ἀπερόμοιος, -α, -ον, or -ος, -ον (ἀπέρ-προς, boundary; cf. διήθω), over the border, foreign; ἤ ἄπερομα, foreign lands, VII, 1, 27.
ἀπερφύλας, -ον (ἀπέρ-φυλλός), exceedingly high.
ἀπερχόμαι (ἐρχόμαι), go under, go secretly, with two, V, 2, 30.
ἀπεχώρητος, ἀπεχωρήμενος, ἀπεχώρητος, see ἀπεχώρης.
ἀπέχω (ἐχω), undergo, submit to; in V, 8, 1, δικαι ἄπεχω, give an account for (gen.).
ἀπεκοις, -ον (ἀπακοῦω), listening to, obedient, subject to; as subst., subject, vassal.
ἀπεγείρομαι, ἀπεγείρησα, etc. (ἀπεγείρησι), serve as mcnial, serve, help, dat., I, 9, 18; provide, III, 5, 8.
ἀπεγείρησις, ου, ὁ (ἀπεγείρησις, rower), properly, under-rower; then, und ringer, menial, servant.
ἀπεκαθισμαι, ἀπεκαθίσμαται, ἀπεκαθίσμα, ἀπεκαθίσμαται, ἀπεκαθίσμα, promise, undertake (abs. or with infin., generally fut.).

ἀνανον -ον, ὁ, sleep.
ἀναν (by elision ἄναν or ὄναν), prep. with gen., dat., or acc.; cf. Lat. sub. under: (1) with gen., lit. from under, VI, 4, 22, 25; under; κηφαντὶς, unil-r the lash, III, 4, 25; often of the agent, with passives, by, through, at the hands of, I, 1, 10; so with virtual passives, ταθέν, etc., I, 3, 4; also with things (by a slight personification), ἄνα ἀλμα, I, 5, 5; (2) with dat., under, at the foot of, with vsb. of rest, I, 2, 8; in the power of, VII, 2, 2; (3) with acc., under, with vsb. of motion, I, 8, 27. In composition ἀνα- means under, secretly, or has the force of somewhat, rather.

ἀναδεικτερός, -α, -ον (ἀπόδεικτερον, lack), comp.; the positive ἀναδεικτής (cf. ἀπεδεικτής) does not occur, inferior, I, 9, 5.

ἀναδεικνύμαι (ἀδεικνύμαι), show privately, give indications, V, 7, 12.

ἀναδειχμαι (ἀδειχμαι), receive under one's protection, welcome.

ἀναδείκνυμαι (ἀδείκμαι), receive under one's protection, welcome.

ἀναδείξω (ἀδείκτω), tie under; m.l., bind one's sandals on; ἀναδείξων, with their shoes on, IV, 5, 14.

ἀνάδομαι, -ας, τὸ (ἀναδείκτω), sandal, shoe.

ἀνάφυγαν -ου, τὸ (ἀναφύγων, yoke), beast of burden, baggage animal.

ἀνακατάβαλλω (βάλω), go down a little, VII, 4, 11.

ἀνακαλμάσω (λαμβάνω), take or receive under one's protection, I, 1, 7; take up (the discourse, λόγον), reply, answer, II, 1, 15; μετάφ. ἀναλάβων, interrupting him in the midst of his talk, III, 1, 27.
πολείτω (λεῖτω), leave behind; pass., be left behind, fall behind.
πολεύοντος, -ον, ὃ (ὑπὸ-λακαίων), lieutenant, probably a captain of fifty = πεντηκοστήρ, V, 2, 13.
πολέω (λώ), loose be eath; mid., untie one's sordače, IV, 5, 13.
πολυακοδομαί (μαλακοδομάι), weaken a little, begin to yield.
ποτίζω (μεω), stay behind, wait, halt; await an attack, stand one's ground; wait for, IV, 1, 21.
ποτηρίαι, -ας, τὸ (μυγήςκω), reminder, mention, I, 6, 3.
ποτέρατος, -ος (verbal of ποτέρω), sent secretly or with covert purpose, sent as a spy.
ποτέρω (πέμπτω), send secretly, send as a spy.
ποτίζω (μεω), drink a little; perf. partic. ποτερωκός, rather drunk, VII, 3, 29.
ποτερεία, ποτέρεω, ποτέρεσσα, suspect, apprehend, mistrust, with acc., infin., or μή.
ποτερέα (ποτερέω), be lieutenant, be general under (dat.).
ποτερείας, -ος, ὃ (ὑπὸ-ποτερ-γός), under-general, lieutenant-general.
ποτήρω (ποτέρω), turn or wheel round, face about, VI, 6, 38; ποτήρεω, evading the trap, II, 1, 18, n.
ποτρύα, see πτέρω.
ποτρύκτης, πότσχοτος, ποσχόμενος, see πτερυγώ.
ποτυργός, -ος (ὑπὸ-τρυγός), conducive to, V, 8, 15.
ποτυφάω (φαίω), intr., shine a little; of the day, begin to dawn.
ποτυφάσιμοι (φαίσιμοι, φαίσομαι, spare), spare somewhat or of set purpose, IV, 1, 8.
ποτυχέρω, -ος (ὑπὸ-χείρ), under the hands of, in the power of (dat.).
ποτυχερός, -ος (ὑπὸ-τρυγός), under the control of, subject to (dat.).
ποτυχορέω (χωρέω), make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.
ποτυλία, -ας, ἡ (ὑπὸφοράς), suspicion, distrust, apprehension.
Ψράκιοι, -ώι, οἱ, the Hyrkanians, a people living southeast of the Caspian Sea.
ὅ, ὅς, ὁ, ἡ (cf. σῶ), swine, pig.
ποτεραῖος, -ας, -ος (ποτερος), later, following, next; often with ἡμέρα omitted, e.g., τῇ ποτεραῖος, on the following day, I, 2, 21; τῇ ποτεραῖος, III, 5, 13.
ποτέρω, ἢς, etc. (ποτερος), be or come too late for (gen.).
ποτερίζω (ποτερος), be behindhand.
ποτερος, later, latter, following, behind; neut. as adv., ποτερος, later, afterward.
φ', see ἤτο.
φιμένω, adv. (φιμένω, perf. partic of φίμημ), submissively.
φιάρτο, see φίμη.
φιέω, see φίεω.
ποτηρέα (ποτερος), lead on slowly.
φιμή (φιμή), put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 6, 31; mid., put oneself under, yield, surrender, III, 1, 17.
ποτερέα (ποτερεια), place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 25; withstand, resist, III, 2, 11.
φόραω (φόρω), regard with suspicion.
Anabasis

φηλός, -ή, -όν (cf. φῆς), high, lofty; τὸ φηλός, height, III, 4, 25.

φησί, -ου, τό (ὑπέρ), height.

Φ

φάειν, φάγων, ν, see ἤθλος.

φαερός, -ά, -όν (φῶς, shine; cf. φαλός), bright, beaming.

φαίνει, see φησί.

φαίνω, φαίω, φηνα, -πέφαγκα and πέφηνα, πέφαρμα, ἐφάνη (φῶς, φῶς, light), bring to light, show, IV, 3, 13; give light, shine, IV, 4, 9; pass., be shown, appear, seem, with infin. (which may be omitted) of mere resemblance, I, 3, 19; with partic. of what is true, of φθονὸν φαίνεται, he plainly did not envy, I, 9, 19.

φάλαγξ, -γον, θ, phalanx, battle-array, generally a close formation, eight men deep, I, 2, 17; without reference to the normal form, the main body, III, 3, 11; ἐν φαλάγγοις, in line of battle, IV, 3, 27.

Φαλίνως, -ου, θ, Phalīnus, a Greek in the service of Tissaphernes. φαλίνως, φαλίνως see φαίνω.

φανερός, -ά, -όν (φαίνω), in plain sight, clear, evident; εν τῷ φανερῷ, openly, I, 3, 21; common with partic. in pers. constr., ἢποιοῦν μοι φανερὸς γέγονα, it has become clear that you are plotting against me, I, 6, 8.

φανέρως, adv. (φανερός), plainly, manifestly.

φάρτρα, -α, θ, quiver.

φαρμακός, -ού, τό (cf. Eng. pharmacy), drug, poison.

φαρμακοποιος, -ας, θ (φαρμακοποιος), a taking of physic or poison.

φαρμακόβαλος, -ου, θ, Pharnabazus, satrap of Lesser Phrygia and Bithynia.

φαρσαλος, -ώς, ο, (φαρσαλος), the Pharsaloi, a name given to the people living on the banks of the Phasis river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 5.

φασίν, see φησί.

Φάσε, -ος, θ, the Phasis, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

φασις (φησί), found only in pres. system, say, assert, allege.

φαιν, see φησί.

φαίνειν, -η, -ον, mean, trifling, of no account.

φανω, οἶων, θηθγα, θηθγος, θηθγος, θηθγος, θηθγος (Lat. fero, Eng. bear), bear, carry, bring: carry off, II, 1, 6; yield, produce, I, 2, 22; of tribute, pay, V, 5, 7; of roads, lead, III, 5, 15; so of winds, V, 7, 7; mid., bear off as one's own, VI, 6, 1; pass., often of violent motion, be borne, be hurried, be dashed, fly, I, 8, 20, n.; χαλεπως or βαρχως φανων, take it ill, be troubled, I, 3, 3; II, 1, 4; φανω να τα εργα, plunder, ravage, II, 6, 5, n.

φανων, φησιων, and φησιων, θηθγος, θηθγα, θηθγα, θηθγα, θηθγα, θηθγα, (Lat. fero, Eng. bear), bear, carry, bring: carry off, II, 1, 6; yield, produce, I, 2, 22; of tribute, pay, V, 5, 7; of roads, lead, III, 5, 15; so of winds, V, 7, 7; mid., bear off as one's own, VI, 6, 1; pass., often of violent motion, be borne, be hurried, be dashed, fly, I, 8, 20, n.; χαλεπως or βαρχως φανων, take it ill, be troubled, I, 3, 3; II, 1, 4; φανω να τα εργα, plunder, ravage, II, 6, 5, n.

φανων, φησιων, and φησιων, θηθγα, θηθγα, θηθγα, θηθγα, θηθγα, (Lat. fero, Eng. bear), bear, carry, bring: carry off, II, 1, 6; yield, produce, I, 2, 22; of tribute, pay, V, 5, 7; of roads, lead, III, 5, 15; so of winds, V, 7, 7; mid., bear off as one's own, VI, 6, 1; pass., often of violent motion, be borne, be hurried, be dashed, fly, I, 8, 20, n.; χαλεπως or βαρχως φανων, take it ill, be troubled, I, 3, 3; II, 1, 4; φανω να τα εργα, plunder, ravage, II, 6, 5, n.

φασις (φησί), found only in pres. system, say, assert, allege.

φαιν, see φησί.
said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to φημι; οὐκ ἰδοὺν λέγαν, they declared they would not go, I, 3, 1. φημι is the strongest of the vbs. of saying, meaning, aver, asseverate; it may even take the neg. μὴ, as a vb. of swearing.

φημι, φήμη, φήμω, see φημι.

φθάνω, φθάνω or φθάσω, φθάσα, get the start of, anticipate, outstrip, act first, often followed by τὰς, II, 5, 5; often with suppl. partic. which expresses the main idea; φθάσα καταλαβόντες, to seize in advance, I, 3, 14; cf. III, 4, 49; παρετύμησον δ᾽ αυτὸν φθάνει τὴμα γενομένη, the break of day surprised him on his way, V, 7, 16. φθαγόμαι, φθαγόμαι, εφθαγόμαι (cf. Eng. dipthong), make or utter a sound, cry out, scream, shout.

φθέρω, φθέρω, ἕφθερα, ἕφθασα and ἕφθαιρα, ἕφθαρμαι, ἕφθάρης, corrupt, spoil; of a country, lay waste, IV, 7, 20.

φθονώ, φθονήσω, etc. (φθονός, ὁ, envy), envy (dat.).

φιλη, -η, ἡ, (cf. Eng. phial, vial), a shallow bowl, for drinking or pouring libations.

φιλαντροπόν, see φιλός.

φιλέω, φιλεῖων, etc. (φίλος), love.

Φιλέως, -ος, ὁ, Philēwios, of Achaea, elected general in the place of Menon, III, 1, 47.

φιλέω, ἡ (φίλος), friendship; διὰ φιλέω λέγετι νυ, see διὰ; πρὸς φίλον ἀφίναι, let go in peace, I, 3, 19.

φιλικός, -ή, -ον (φίλος), friendly.

φιλικός, adv. (φιλικός), in a friendly manner; φιλικός διακόσμηαι, be on friendly terms with, II, 5, 27.

φιλός, -ος, -ον (φίλος), friendly, at peace with; esp. of countries with or without χώρα.

φιλάσσω, -ος (φίλος+ἀσσω), fond of horses, I, 9, 5, in sup.

φιλάθρος, -ος (φίλος+άθροι), fond of hunting, I, 0, 6, in sup.

φιλοκερδής (φιλοκερδής, greedy for gain, φίλος+κέρδος), be greedy for gain.

φιλοκράτος, -ος (φίλος+κράτος), loving danger, venturesome, II, 6, 7; sup. I, 9, 6.

φιλομαθής, -ος (φίλος+μαθάω), fond of learning, eager to learn.

φιλονικία, -α, ἡ (φίλος+νικός), rivalry, IV, 6, 27.

φιλοτέλος, -ος (φίλος+τέλος), fond of or devoted to war.

φίλος, -η, -ον, adv., friendly, comp. φιλάτροφος, I, 9, 20; commonly as a noun, friend, I, 1, 2.

φιλόσοφος, -ος, ὁ (φίλος+σοφός), lover of wisdom, philosopher.

φιλοστρατωτής, -ος, adv. (φίλος+στρατώω), friend of the soldiers, VII, 6, 4.

φιλιστόμοιον, φιλιστόμοιοι, etc. (φίλισμος, loving honor), love or seek honor, be ambitious, jealous.

φιλοφρόνος, aor. φιλοφρονήσαμαι or εὐφιλοφρονήσαμαι (φίλος+φρήν), be well disposed, show kindness; with acc., treat kindly, greet kindly, II, 5, 27.

φιλαθέω, -ος, ὁ, a Philiasian, native of Phlius in Peloponnesus.

φιλαρίω (φίλαρος, nonsense), talk nonsense.

φιλαρία, -αι, ἡ, nonsense, rubbish; in pl., I, 3, 17.

φιλοφόρος, -άς, -ος (φίλος), frightful, terrible, II, 5, 9; pass., filled with fear, fearful, V, 7, 2.
Philadelphia, etc. (φασις), frighten, scare, I V, 5, 17; generally depo-
nent, fear, be afraid, be fright-
ened, I, 3, 17.

φασις, -ου, δ, fear, terror, panic; τόν καί τόν Ἑλλήναν εἰς τοὺς βασιλέ-
ους φασίς, the fear inspired by the
Greeks in the barbarians, I, 2, 18.

Φοινίκη, -ης, ἣ (Φοινίκη), Phoenicia, the district on the coast of Syria,
between the Lebanon mountains
and the sea.

Φοινικωτής, -ου, δ (cf. Φοινικώς), a
weaver of the purple, i.e., an
officer of rank at the Persian
court; according to others, purple-dyer, I, 2, 20, n.

Φοινικώς, -ή, -ου (Φοινίκη, since the
Phoenicians discovered the dye),
purple, red, scarlet.

Φοίνιξ, -ως, ό, palm tree, palm,
I, 5, 10; οἶνος φοίνικως, palm wine,
II, 3, 14.

Φοίνικη, -ως, a Phoenician, native
of Phoenicia.

Φολόη, -ης, ἣ, Phoëlos, a range of
mountains between Arcadia and
Elia.

ϕόρεω, ϕόρησο, etc. (φέρω), bear
habitually, wear.

φόρεος, -ου, δ (φέρω), tribute.

φόρτις, -ου, το (φέρω), burden, load.

φόρτω, φέρω, etc. (Eng. phrase),
tell (in detail), set forth, ex-
plain, bid.

Φρασίας, -ου, δ, Phrasias, an Athe-
nian, commanding a division of
the Greek army.

φράσας, φράσας, το (cf. Lat. ferveo),
well, cistern.

φρονία, φρονίω, etc. (φρήν, mind),
have understanding, be wise,
be minded; μέγα φρονία, be
proud, be elated, III, 1, 27; με-
γαν φρονία, be too proud, V, 6, 8.

φρόνημα, -ατος, το (φρονίω), mind,
spirit, courage.

φρόνημα, -ου (φήν, mind), pru-
dent, wise, shrewd.

φροντίς, φρονίω, φρόνησα, περίφρο-
νικα (φέρω), take thought, be
anxious, II, 3, 25; also, devise,
plan, II, 6, 8.

φροντισθειτε, -ου, δ (φρονίσαν-γραφω),
commander of a garrison.

φρονίω, φρονίσαν, etc. (φράσας),
watch, guard.

φρονεῖν, -ου, το (φρονίω), guard,
garrison, citadel.

φρουρός, -ου, δ (φράσας), guard;
in pl., garrison, VII, 1, 20.

φρύγανα, -ως, το (φρύγα, roast), dry
sticks, faggots.

Φρυγία, -ας, ἣ, Phrygia, a large ter-
ritory in central Asia Minor,
I, 2, 6; called Φρυγία ἡ μεγάλη
(I, 9, 7) to distinguish it from
the district on the Propontis
also called Phrygia (V, 6, 24).

Φρυγίος, -ου, δ, Phrygianus, an
Achaean, one of the Greek gen-
erals.

Φρέγα, Φρυγός, ὁ, a Phrygian, native
of Phrygia.

φυνάς, -άτος (φένω), exile, fugi-
tive.

φυγῆ, -ης, ἣ (φέγω), flight, rout;
exile, banishment, VII, 7, 57.

φυγώντες, νομ φέγω.

φυλάκη, -ης, ἣ (φυλάττω), watch,
guard, guard-duty; also collect-
ive, body of guards, garrison,
I, 1, 6; of time, watch, IV, 1, 5.

φυλάξ -ακος, ὁ (φυλάττω), guard,
picket; in pl., bodyguard, I, 2, 12.

φυλάττω, φυλάξ, φυλάξα, περήθρα, περήθρα, εφυλάχθω, intrans,
keep watch or guard, I, 2, 22;
trans., guard, defend, keep, I, 2, 1;
mid., be on one's guard, take
Vocabulary

χαλκός, -θς, -θν (χαλκός), of bronze, bronze.
χάλκωμα, -ατος, τό (χαλκώμα, make in bronze, χαλκός), bronze or copper vessel.
χάλος, -ου, ὁ, the Chalus, a river in northern Syria.
χάλυβας, -ου, όι, the Chalybes, Chalybians, a warlike tribe of Pontus.
χαράδρα, -ας, ἡ, torrent; gorge or ravine cut by a torrent.
χαράκωμα, -ατος, τό (χαράκωμα, fence in with stakes; χάραξις, stake), palisade, stockade.
χαρίς, -οσα, -ες (χάρις), pretty, clever, III, 5, 12.
χαριτομαι, χαριθμαί, ἔχαρισμα, κεκάρισμα (χάρις), favor, please, oblige one (dat.) in something (acc.).
χάρις, -ος, ἡ (χαίρω), grace, favor, thanks, gratitude; χάριν σίδηρα, χάριν ἴχθεω, feel grateful, I, 4, 15; II, 5, 14; χάριν στρατηυτῖ, requite a favor, I, 4, 15; τὸν θεὸν χάρις, heaven be praised, III, 3, 14.
χαρμάνθη, -ης, ἡ, Charmande, a large city on the Euphrates.
χαρμίνως, -ου, ὁ, Charminus, a Spartan, ambassador from Thibron to the Greek army.
χειμών, -ώνος, ὁ (Lat. hiems), storm, wintry weather, winter, cold.
χειρ, χειρός, ἡ, hand; eis χεῖρας ἡμα, come to close quarters, IV, 7, 15 (cf. eis χεῖρας δέκανθαι, IV, 3, 31), but I, 2, 28, eis χεῖρας ἐθέλει τι, come into the power of; οἱ τὰ χεῖρος βάλλοντες, see βάλλω; ἐκ χειρός, hand to hand, V, 4, 25.
χερσοφόρος, -ου, ὁ (χερσοφόρος), Cherosophus, a Spartan sent by the ephors to join Cyrus’ expedi-
tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.

χερσόνησος, χερσόνεια (χελό), get into one's power, subdue.

χερσοφνηθής, -ες (χελό - χελλα), filling the hand, as large as the hand.

χερσοφνείτεσ, -ου (χελό - ποιέω), made by hand, artificial.

χείλων, -ον, comp. of κακός, worse, inferior.

χερσόνησος, -ου, ἡ (χέρος or χέρος, land + ἄσως), Chersonesus, the Thracian peninsula, northwest of the Hellespont.

χήλη, -ῆς, ἡ, hoof; then, breakwater (from its shape), VII, 1, 17.

χήν, χήνας, ὁ or ἡ (Lat. anser, Eng. gander, goose), goose.

χείρ, adv. (cf. Lat. hær, Eng. yester), yesterday.

χίλιοι, -αί, a, thousand.

χίλιος, -ος, ὁ, fodder, grass, I, 5, 7; with ἕρως, hay, IV, 5, 33.

χίλιος (χίλιος), feed, of horses.

χίμαρα, -ας, ἡ (cf. Eng. chimaera), she-goat.

Χίος, -ου, ὁ (Xias, ἦ, Chios), a Chian, native of Chios.

χιστάν, -ῶν, ὁ, undergarment, tunic.

χιστανίκης, -ου, ὁ (dim. of χιστάν), short tunic, V, 4, 13.

χιστός, -ῶς, ὁ (cf. Lat. hiems, winter), snow.

χιλαβή, -ῶς, ἡ, cloak or mantle.

χινόξ, -ων, ὁ, choenix, an Attic dry measure containing a little less than a quart.

χινεύς, -α, -ος (χοίρος, pig), of a pig, of swine; with κρέα, pork, IV, 5, 31.

χιόνιος, -ου, ὁ, ὁ, young pig.

χορέω (χορός), dance.

χορός, -οφ, ὁ (cf. Eng. chorus, choir), chorus, band of dancers, dance.

χέρτος, -ούς, ὁ, grass, fodder, I, 5, 5; with κρέας, hay, I, 5, 10.

χράομαι, χρήσομαι, ἐχρήσαμεν, ἐκχρήσαμεν, ἐχρήσατο, use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τί βοηθήσω ἡμῖν χρήσωμαι, what use he wishes to make of us, I, 3, 18; χρήσαρτο, τί ὡς βοηθήσῃ, treat as you may see fit, VI, 6, 20.

χρή (properly a noun, sc. ἐρή), it is necessary, one must, with acc. and infin., I, 3, 11; χρήμα, as infin., I, 4, 14.

χρήσις, only in pres. system (akin to χρόνω), want, wish, desire.

χρήμα, -άτος, τό (χρόνω), a thing used, generally pl., goods, possessions, esp. money, I, 1, 9.

χρηματοπώλης, -ῆς, -ῶν (χρηματίζω, do business), pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.

χρηματίζω, see χρή.

χρησιμεύω, see χρόνω.

χρησιμοποιός, -ῆς, -ος, or -οί, -ον (χρόνω), useful, serviceable.

χρηστός, -ῆς, -ῶν (χρόνω), serviceable, of use, worthy, trusty, I, 8, 1.

χρίμα, -άτος, τό (χρῶ), ointment.

χρίσω, χρίσω, etc. (cf. Lat. fricō, frico, rub, Eng. grind, Christ), rub, anoint.

χρόνος, -ου, ὁ (cf. Eng. chronology, etc.), time; πάλλων χρόνων, in a long while, I, 9, 25.

χρυσίον, -ου, τό (dim. of χρύσος), piece of gold, gold coin.

Χρυσόπολις, -ων, ἡ, Chrysopolis, a city on the Bosporus, opposite Byzantium.
Vocabulary

χρυσός, -ος, δ (cf. Eng. chrysanthemum, etc.), gold.
χρυσός, -θ, -όν (χρυσός), golden, of gold; less strictly, gold-mounted, I, 2, 27; gilded, V, 3, 12.
χρυσογέλυς, -ος (χρυσό + γέλυς, bridle), with golden (i.e., gold-mounted) bridle, I, 2, 27.
χέρα, -ας, η (cf. χερώς), place; in military sense, post, position, I, 5, 17; I, 8, 17; generally in a wider sense, country, region, land, I, 1, 11; άθραγώς τό χέρα εἶναι, be counted a slave, V, 6, 13; τό οδηγήμα τό χέρα εἶναι, be held in no esteem, V, 7, 29.
χηρώς, χηρώνος, etc. (χερώς), move, march, advance, withdraw; of missiles, penetrate, IV, 2, 28; of measures, hold, contain, I, 5, 6.
χηρώς, έχερώς, κεχάριμα (χηρίς), separate, set apart, VI, 5, 11; pass. be separate, be different from, V, 4, 34.
χερσον, -ου, τό (dim. of χέρως), place, spot, space; hence, farm, estate, V, 3, 7; town, I, 4, 6; stronghold, fort, I, 2, 24.
χερσον, adv., apart, III, 5, 17; as prep. with gen., apart from, I, 4, 13.
χέρως, -ου, δ (cf. χέρα), place, spot, region.

Ψ
Ψάρος, -ου, ὁ, the Psearos, a river flowing through Cilicia.
ψγευ, blame.
ψλυν, -ου, τό, bracelet, worn by Persians of rank.
ψυκτερίς, -ας, η (ψυκτήρ + τύχαρα), sham ambuscade.
ψφθέντες, -ές, (ψφθώ), false, untruth; τό ψφθά, lies, II, 6, 26.
ψέδω, ψέδων, etc. (cf. Eng. pseudonym), deceive; mid., lie, cheat, deceive, act falsely; pass., be deceived, abs. or with acc.
ψψιμομαί, ψψιμομαί, ψψιμομαί, etc. (ψψόμ), vote, resolve, decree.
ψψόμ, -ου, η (cf. ψώμ, rub), pebble, ballot; hence, decree, VII, 7, 57.
ψιλός, -θ, -όν, stripped, bare; of a country, barren, I, 5, 5; of ψιλός, light-armed troops, V, 2, 16; cf. III, 3, 7.
ψιλώς, ψιλώσω, etc. (ψιλώς), strip bare; pass., be cleared of, left bare of, deserted by, I, 10, 13; IV, 3, 27.
ψφέω (ψφός), make a sound, ring.
ψφέω, -ου, δ, noise.
ψνήθ, -ης, η, breath of life, spirit, soul, life.
ψψκος, -ου, τό (ψψκώ, breathe, blow), cold, in pl., III, 1, 23, n.

Ο
ό, exclamation, Ο, used commonly with vocatives in Greek, where it should be left untranslated ο, see οἰοί.
ψ, see ψ.
ός, adv. (ός), as follows, thus.
φθέντες, -ές, η (from φθώντες; cf. φθέω, φθώ, Eng. ode), song.
δοκομάννη, see δοκομάννη.
φατείς, φάτεραν, see φαμαί.
φώς, φως, φως, φωςμαί, φόβωρα, push; mid., push out of one's way, III, 4, 48.
φθορός, -ος, δ (φθιμαί, push, jostle; cf. φρεύω), a pushing, crowding, struggling.
φασκόμητο, see φασκομάν.
φημη, see φαμαί.
φιμόμος, -ας, -ου (φιμός + φθόντες), of raw or untanned ox-hide.
φόες, -θή, -ότα, raw, uncooked, IV, 8, 14 of persons, cruel, fierce, II, 6, 12.
ἀπερ, -ον, ὁ, shoulder.
ἀπέραν, see ἀπέραν.
ἀπομακρύνεσθαι, ἀποκολοκύτως, ἀπόλειπε, ἀποκολύτως,
with ἀπίπτω as 2 aor. mid. (ἀπας, price), buy, purchase.
ἀποφθέγμα, see ἀποφήγμα.
ἀποκλαμεν, -α, -ον (ἀποκλαμεν, price), for sale;
τα ἁμα, as noun, wares, I, 2, 18.
ἀφρος, see ἀφρος.
'Ομις, -δος, ἃ, Opis, a city on the
river Phryxus in Assyria.
ὁρα, -ας, ἃ (Eng. hour), a fixed
time, season, hour, I, 4, 10; fit
or proper time, I, 3, 11.
ἀραιος, -α, -ον (ἀρα), seasonable;
of persons, in the bloom of
youth; τα ἀραια, fruits of the
season, V, 3, 9.
ἀρεντς, see ἀραις.
ὁς, rel. adv. (ὁ); (1) as, how;
often, esp. with particia, marking
the action as intended, or
avowed by the subj., but not (as ὅς)
making a statement on the
responsibility of the speaker or
writer; to be variously rendered,
as if, on the ground that, think-
ing that, I, 1, 3; with numerals,
about, I, 2, 4; with sup. it has
intensive force (like ὅς and Lat.
quam), ὅς τάχιστα, as quickly as
possible, I, 3, 14, etc.; (2) as
improper prep., to, only with
persons; (3) as conj. (a) tem-
poral, as, when, since, ὅς τάχιστα
(cum primum), as soon as,
IV, 3, 9, (b) causal, as, since,
because, II, 4, 17, (c) introducing
indir. disc., how, that, I, 1, 3,
(d) final (as a use chiefly poetic),
that, in order that, I, 3, 14; so
with obj. clause, I, 1, 5, (e) con-
secutive (like ὅς), so that, with
infin., II, 3, 10; after comparat-
tives, βραχύτερα ἃ ὅς ἔξωσεν, not
far enough to reach, III, 1, 7;
with abs. infin. ὃς συνέλαβε,
ἀπεκ, to put the matter briefly,
III, 1, 36.
ὅως, adv., thus, so only after inten-
sive σι, or ὅως (ὡς), ὅως, not
even thus, I, 8, 21; III, 2, 23;
VI, 4, 22.
ὅπως, adv. (ὅπως-ἀνήσ), in the
very same way, just so, in like
manner.
ὅπως, by elision for ὅτιν.
ὁνιψ, see ἤνιψ.
ὁνίψ, see ὅνιψ.
ὁντερ, rel. adv. (ὁντερ-τερ), just as,
like, just as if; ὅτερ ὅνιψ, just
as if it were possible, III, 1, 14;
ὁντερ ὅτερ, just as he was, IV,
1, 19.
ὁντερ, rel. adv. (ὁο-τερ), so as, so
that; as a rule with indic. of
actual result and the infin. of
tendency, I, 1, 5, 8; less com-
monly, on condition that, with
infin., II, 6, 6.
ὁντα, see ὅνιψ.
ὁντα, only in the phrase ὅντα ὅτερ, on
condition that, with infin.; see ἐκτὶ.
ὁντερ, -ης, ἃ, wound, scar.
ὁτας, -τος, ἃ, bustard.
ὁφελε, see ὅφελε.
ὁφέλεως, ὅφελησω, etc. (ὁφελος), bene-
fit, aid, help, be of use, abs. or
with acc.
ὁφλωμος, -ωσ (ὁφλωος), helpful, use-
ful, serviceable.
ὁψημος, see ἀνω.
ὁψε, see ὅψημος.
ψερπην, see ὅψημα.