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WITH

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FOR THE

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BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF MICHIGAN.

WITH KIEPERT'S MAP,

SHOWING THE ENTIRE ROUTE OF THE TEN THOUSAND.

AND

AN INTRODUCTION TO THE ANABASIS,

TRANSLATED FROM HERTLEND.

NEW YORK:

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LATE PRESIDENT OF BROWN UNIVERSITY,

THIS EDITION OF THE ANABASIS

Is Respectfully Inscribed,

AS A SLIGHT TOKEN OF GRATEFUL REMEMBRANCE FOR MANY FAVORS,

AND FOR INVALUABLE SUGGESTIONS ON THE STUDY AND

TEACHING OF THE ANCIENT LANGUAGES,

BY HIS FORMER PUPIL,

THE EDITOR.

P R E F A C E .

SINCE the notes which accompany the latest American editions of the *Anabasis* were written, the following excellent editions have appeared in Germany :

1. Kühner's *Anabasis*, published in 1852, with a Latin Commentary, and with critical annotations on the text. Dr. Kühner is well known to scholars in this country through his excellent Grammars of the Greek language, translated by Messrs. Edwards & Taylor, of Andover, Mass., and also through his Latin Grammar, translated by Professor Champlin, of Waterville College, Maine. His edition of the *Anabasis* exhibits the same critical scholarship and sound judgment as his other works.

2. An edition by K. Matthiae, also published in 1852, with German notes, and an appendix containing a Lexicon and Grammar adapted to the *Anabasis*.

3. Several different editions by K. W. Krüger. Of these, the editor has in his possession the edition of 1845, which is an enlargement of the edition of 1830, the first

which was published with German notes: also the edition of 1849, which contains a *delectus emendationum* and a Greek-German Lexicon of the Anabasis; and lastly the edition of 1850, with numerous and very valuable grammatical notes in German.

4. F. K. Hertlein's Anabasis. This belongs to the deservedly popular series of Greek and Latin authors with German notes, published by Weidmann, in Leipsic. The grammatical notes, though not so numerous and full as those of Krüger, are always to the point: and are indeed often so similar to those of Krüger, as to give some plausibility to the charge of plagiarism in this part of the work. Hertlein has also added in his 2d edition, 1854, extensive geographical notes, taken by permission from the works of Kiepert. Thus we have in Hertlein's edition unquestionably the most complete and accurate geographical commentary, which has ever been published with a school edition of the Anabasis.

While therefore in the preparation of this edition, the older helps in such a work have not been neglected, it has been the chief aim of the editor to embody as fully as possible the results of the most recent investigations bearing on this subject. Free use has consequently been made of the labors particularly of Krüger and of Hertlein; while, at the same time, the fact has not been lost sight of, that the classical schools of this country are behind those of Germany, and that simpler and more elementary explanations are therefore often

necessary in a work prepared for American schools. The geographical notes are almost exclusively translated from Kiepert as cited by Hertlein.

The grammatical references are to Kühner's Greek Grammar, translated by Messrs. Edwards & Taylor, and published by Messrs. D. Appleton & Company, of New York. It was deemed superfluous in a school edition to make references to the grammatical works of Jelf, Buttman, and Matthiae, which are at present seldom, if ever, used by the pupils in our schools: nor was it thought expedient to add references to Kühner's Elementary Greek Grammar, or to the excellent works of Champlin, Kendrick, Sophocles, Crosby, and McClintock. The careful learner who uses either of these grammars in preference to that of Kühner will generally find by the aid of his index or table of contents the principle in question.

The text of this edition is intended to be an exact reprint of that of Hertlein. It will be perceived that *pp* appears without the usual breathings; and also, that capital letters are used only for proper names or their derivatives, and to commence distinct paragraphs (not single sentences). This is in conformity with the series of Weidmann and of Teubner. A table, exhibiting the passages in which Hertlein varies from L. Dindorf's edition, published by Teubner in 1851, has been appended to the text.

The editor cannot refrain from expressing in this connection, his high appreciation of the excellent edi-

tion of the Anabasis published in this country in 1843, by Rev. Dr. J. J. Owen. This work has been constantly examined in connection with those above mentioned, and for the suggestions thence derived, as well as for many personal favors, the editor desires to express his grateful acknowledgments.

UNIVERSITY OF MICHIGAN, ANN ARBOR, June, 1856.

INTRODUCTION.

§ 1. AMONG the most distinguished of ancient authors, whose works still present, after the lapse of more than two thousand years, an inexhaustible fountain of the noblest enjoyment and the richest instruction, XENOPHON, an Athenian, son of Gryllus, has justly acquired a conspicuous position. The year of his birth cannot with certainty be given; and it would seem quite proper in a work of this kind to pass over the investigation of this point, were there not in the *Anabasis* itself several passages which bear upon it. The third year of the 82d Olympiad = 450 B. C., is the date commonly assumed, having been inferred from the statement of Stesiclides, cited by Diogenes Laertius (II, 56), who places his death in the first year of the 105th Olympiad = 360 B. C., added to the statement of Lucian (in the *Μακρόβιοι* ch. 21), that he lived more than ninety years. But the statement of Stesiclides is more than doubtful, because in the *Historia Graeca* VI, 4, 36, the death of Alexander tyrant of Pherae is mentioned; and this took place, according to Diodorus Siculus (XVI, 14), in the 4th year of the 105th Olympiad; hence Xenophon must have lived several years after 360, B. C. The passages in the *Anabasis* which bear on this question, are the following:—1st,

in 3, 1, 14, and 25, he alludes to his age as though he might appear too youthful to take the position of commander ; 2d, in 3, 2, 37, Xenophon and Timasion are mentioned as the youngest generals ; 3d, in 5, 3, 1, all, who were more than forty years of age, are represented as taking ship, while Xenophon, with those who were younger, continues the march by land, and in 7, 3, 46, he is spoken of as commander of those who had not yet passed the thirtieth year of their age ; 4th, in 7, 6, 34, it is implied that he had no children. All of these passages, however, fail to justify the assertion that Xenophon was scarcely more than 26 or 27 years of age at that time ; since, when generals were chosen by the popular vote, it was customary to elect only those who were men of experience, and somewhat advanced in years ; and, for this reason, the first two passages above referred to, prove nothing decisive. Nor does the fact, that Proxenus was only about thirty years of age (*Anab.* 2, 6, 20), Agias and Socrates about thirty-five (2, 6, 30), and Menon much younger (2, 6, 28), bear at all on this question ; because these generals were not chosen by their own soldiers. So also the two passages cited under the 3d head, prove nothing with certainty ; for the leader might be older than the men whom he commanded, inasmuch as he commonly went on horseback, and could thus more easily bear the fatigues of the march than the common soldier who must go on foot. The last passage above cited, presents nothing from which any positive conclusion can be drawn respecting the age of Xenophon. On the contrary, it is implied in 7, 2, 38, that he was of such an age that he might be supposed to have a marriageable daughter. Furthermore, Diogenes Laertius (II, 22), and Strabo (IX, 2, p. 251, *Tauchn.*), relate that Xenophon was engaged in the battle of Delium (which occurred Olymp. LXXXIX, 1 = 424, B. C.). Now as the Athenians did not perform military duty beyond the borders of Attica before the twentieth year of their age, Krüger * concludes that Xenophon may have been born about

* *De Xenophontis vita.* Hal. Sax. 1822.

Olymp. LXXXIV, 1 = 444, B. C., and consequently that he may have been about forty-four years of age at the time of the expedition into Upper Asia.

Of Xenophon's youth we know little. It appears from *Anab.* 7, 8, 4, that he belonged to a family of considerable wealth; and it cannot be doubted that he received a careful education. To the culture of his mind were doubtless added those gymnastic exercises which always constituted an important part of an Athenian education: he shows, at least in his own writings, a great fondness for horsemanship, and for the chase. On his spiritual development, no person exerted so great an influence as Socrates, to whom he has consecrated an offering of genuine love and admiration in his literary works. That he was also a hearer of the celebrated Sophist Prodicus, of Ceos, is related by Philostratus in the *Lives of the Sophists*, I, 12; from which passage it also appears that he spent some time in Bœotia as a prisoner. Here he appears to have contracted that friendship for Proxenus which exerted on the events of his subsequent life so marked an influence.

Induced by Proxenus (*Anab.* 3, 1, 4), he repaired in the year 401, B. C. to Asia Minor, where he was introduced to the younger Cyrus, whom he accompanied in the expedition against Artaxerxes II. The principal motives which led him to follow Cyrus, were probably the desire of military renown, and the hope of increasing his fortune, which most likely had been greatly impaired, like that of many other Athenians, in the disasters attending and following the Peloponnesian war. These motives overcame the scruples which he at first experienced in view of the hostility of Cyrus towards Athens, and the consequent probability that he might incur the jealousy of his native city.

After the battle of Cunaxa, and after most of the Grecian generals had been taken and executed by the treachery of the Persians, Xenophon was the first to animate the drooping spirits of the Greeks and from this time forth he was the soul

of every enterprise in the celebrated retreat of the ten thousand. The remnant of these, after their return, were united with the troops of the Spartan Thibron (or Thimbron), to defend the Greek colonies in Asia Minor against the Persians. In the expedition under Thibron and his successor Dercylidas, Xenophon appears also to have taken part; perhaps as leader of the *Kύριοι* (cf. 3, 2, 17). It is at least certain that he accompanied Agesilaus, first in his military operations against the Persians in the year 396, B. C., and afterwards in 394, B. C., in his march through Thrace and Thessaly to Bœotia; and that in the battle of Coronea he fought on the side of the Lacedæmonians against his own fellow-citizens. This proceeding, which has been severely censured by some modern scholars, especially by Niebuhr, will be viewed in a much milder light when all of the circumstances as well as the prevailing opinions of the time are taken into consideration. The Greeks, notwithstanding their subdivision into many States, considered themselves as united into one people by a common language and religion, as well as by similar customs and institutions. Hence as a general rule those who were banished, did not hesitate to join in war with another State against their paternal city, under the idea that they were only contending for their own rights against a party which was hostile to themselves. The censure which has on this account fallen on Xenophon, belongs, therefore, not so much to him as to the age in which he lived.

Xenophon was banished (probably soon after he passed over with the army from Europe into Asia, Anab. 7, 7, 57), for the reason that he had entered into the service of Cyrus, who, through the most active support given to the Lacedæmonians in the Peloponnesian war, had been the principal cause of that result which was so disastrous to Athens. The situation in which Xenophon was placed, fully explains, if it does not justify, his conduct. To this must be added the general admiration for the Spartan constitution, which culti-

vated men at Athens then felt, owing to the corruption of the democracy, which admiration Xenophon participated; and also that friendship and respect for Agesilaus, of which his writings afford abundant evidence.

Through the influence of his friend Agesilaus, Xenophon received as a reward for his important services in the war, a valuable estate at Scillus, in that part of Elis which had been taken by Sparta. Here, with a part of the spoils which were saved from the Persian expedition, he built and consecrated to Artemis that sanctuary which he so pleasantly describes in the *Anab.* 5, 3. Here in the enjoyment of rural quietude and leisure, such as a life of toil had fitted him to appreciate, he probably composed the greater part of his works. He was not however permitted to continue in the quiet possession of his estate. After the power of Sparta had been for ever broken in the battle of Leuctra (371, B. C.), the Eleans regained possession of Scillus, and compelled Xenophon to abandon his residence. The last years of his life were spent at Corinth: nor did his recall from banishment, effected by the influence of Eubulus, induce him to return to Athens. He, however, sent thither his two sons Gryllus and Diodorus, to join the army which the Athenians furnished, for aid to the Lacedæmonians just before the battle of Mantinea. Gryllus fell in battle while bravely fighting; and the Athenians claimed for him the honor of having mortally wounded the great Theban commander. Xenophon received the tidings of the death of Gryllus with the deepest sorrow; yet he bore the affliction in a manner worthy of the greatest men of antiquity. The year of his death is no more certain than that of his birth. Still we may assume that it did not occur before Olymp. CVI, 2 = 355, B. C., since it scarcely admits of a doubt that the small work *πόροι ἢ περὶ προσόδων* was written after the Social war which lasted from Olymp. CV, 3, to CVI, 1.

• § 2. Of the character of Xenophon, we are able to obtain a very complete view from his writings, especially from the

Anabasis. His leading traits were a refined susceptibility for all that is noble and good, mildness of disposition, fondness for pleasantries united with a firmness and decision which were invincible even in the most trying situations, a heart formed for friendship, and a remarkable devotion to persons of distinguished excellence; which, while it proves his sympathies to have been generous, at the same time not unfrequently obscures the clearness of his vision as a historian. Notwithstanding his fondness for philosophical studies, the pious faith of his ancestors lives in him undisturbed;—a fact which at first view appears surprising, but which is understood on the ground that Xenophon contemplated philosophy only in its bearings on real life, while from those more profound inquiries which Plato pursued, Xenophon stood almost entirely aloof.

§ 3. As an author, his practical nature leads him to treat principally of the events of his time, of the art of war, of political economy, and of the duties of the citizen in his relation to the state, as well as to the family. His writings therefore may be divided into historical, military, political, and philosophical. To his historical works belong the *Anabasis*, of which we shall have occasion to speak more fully below, and the *Historia Græca* (*Ἑλληνικά*), consisting of seven books which are a continuation of the work of Thucydides, and which contain a history of Greece from the twenty-first year of the Peloponnesian war down to the battle of Mantinea (from 410 to 362, B. C.); and to the same class of works belongs also the *Agæsilæus*. The *Ἰππαρχικός* is a military treatise on the duties of a leader of cavalry; and to the same subject belongs also, for the most part, the tract *περὶ ἰππικῆς*. So also in close connection with these works, stands the *Κυνηγετικός*, a treatise on hunting, the practice of which Xenophon considers an excellent school preparatory for war. His political writings comprise several smaller works; one on the Lacedæmonian State, another on the Athenian State (this latter, however, is probably not the work of Xenophon), a treatise on revenues, and a

tract on the tyrant Hiero (Λακεδαιμονίων πολιτεία, Ἀθηναίων πολιτεία, Πόροι ἢ περὶ προσόδων, Ἰέρων ἢ Τύραννος). To his philosophical writings belong the Memoirs of Socrates, Ἀπομνημονεύματα Σωκράτους, the Banquet (Συμπόσιον), the Oeconomicus (Οἰκονομικός), and the Apology of Socrates (Σωκράτους ἀπολογία), which is perhaps supposititious. To all these various classes belongs the Κύρου παιδεία, a sort of didactic, historical romance, in which Xenophon sets forth his own ideal of an accomplished ruler in the person of the elder Cyrus.

Most of Xenophon's writings are not less distinguished for their outward form, than for their valuable and important contents. Though his style is simple and unadorned (whence he has been called ὁ ἀφελὴς καὶ ἰσχνὸς χαρακτήρ), yet it glides along in an easy and charming manner, for the most part in a uniform and quiet stream. Though he seldom rises above this simplicity to a more elevated diction, yet he is by no means wanting in oratorical impressiveness and convincing clearness. He uses metaphors and other rhetorical figures somewhat sparingly, but is nice and tasteful in the choice of words, without being over-anxious for variety of expression. Nor is he very thoughtful to give a periodic roundness to his entire sentences or great regularity to the several parts: on the contrary he often passes in the midst of a sentence from one construction to another, after the manner of lively conversation: so that in few of the better Greek authors does the anacoluthon occur so often. With such characteristics of style, so far removed from all poetical coloring, it is the more surprising that he should so often employ single words, which, by other Attic writers, are used only in poetry. It would be injustice to Xenophon to suppose that this frequent use of poetic words arises from an effort to adorn his style; since this would be as tasteless and inept, as if one should seek to adorn a simple garment with here and there a purple patch. It is much rather to be explained on the ground of his protracted residence in foreign lands, and his intercourse with Greeks of various tribes

and dialects, especially with the Lacedæmonians, among whom words, which were merely poetic with the Athenians, may have been in common use; and hence quite naturally adopted by Xenophon from his ordinary language into his writings. On account of this and some other peculiarities of style, the ancient grammarians did not reckon Xenophon among the pure Atticists. But the general estimate of his character as a writer, is clearly shown by the appellation, Attic Muse, or Attic Bee (names so often given him), and also by the judgment of Cicero and of Quintilian.*

§ 4. To attempt any thing like a general estimate of the value and importance of Xenophon's entire works, would require too much space; we cannot, however, in this introduction to a historical work, neglect to present very briefly some of the most important points relating to his character as a historian; and in this view not simply the Anabasis requires consideration, but also especially the Hellenica. This work, although of the highest value, and in certain parts admirable, is on the whole the least finished of Xenophon's more extended writings, being as it would seem not so much a finished work, as a rough sketch, in which the author aimed less to present a full historic development, than to set forth particular points of interest to himself. * * * * *

§ 5. The Anabasis on the contrary, unquestionably the most attractive of Xenophon's writings, resembles a landscape in full sunlight. Every thing lies bright and open before our eyes: nothing stands in the shade, so as to give greater prominence to other objects: every thing appears in its proper

* Cic. Orat. § 82, (*Xenophontis*) sermo est ille quidem melle dulcior; and § 62. *Xenophontis* voce Musas quasi locutas ferunt.—Quintilian X, 1, 82. *Quid ego commemorem Xenophontis illam jucunditatem in affectatam, sed quam nulla consequi affectatio possit? ut ipsae sermonem finxisse Gratias videantur, et, quod de Pericle veteris comædiæ testimonium est, in hunc transferri justissime possit, in labris ejus sedisse quandam persuadendi deam.*

stature and coloring: nothing is exaggerated, nothing is presented in too brilliant hues. The most remarkable events are described with the same ease and freedom as the most commonplace. * * * * * Aside from these excellencies, the *Anabasis* is important also on this account, because it presents a new step in the historic art, in which the author writes the history of his own deeds. This is at least the case from the beginning of the third book, where Xenophon for the first time becomes conspicuous. Furthermore, we have in this work the most important information respecting the contemporary condition of Greece, as well as of the Persian empire. The knowledge of still other countries and nations was also very greatly promoted by the *Anabasis*, since the author communicates the most valuable information respecting regions which till then were scarcely known by name, and which even at a later period were not accurately described. Finally it is a most important work for the study of the Grecian military system. In every thing relating to this subject, the author shows the highest intelligence. * * * * * Much, however, especially in the beginning of the work, which the reader would fain know, and which is of importance, as well as much which is actually communicated, is passed over too lightly; and hence, as a mere historical work, the *Anabasis* cannot be compared with the great artistic productions of Thucydides, Sallust and Tacitus.

§ 6. The author of the *Anabasis* always speaks as though he had not himself attended the march, but as though he had received his information from another. Thus he says in 1, 8, 6, λέγεται; 1, 8, 18, λέγουσι δέ τινες; 1, 10, 1, ἐλέγοντο: 5, 4, 34, ἔλεγον οἱ στρατευσάμενοι. Only in the supposititious passage 7, 8, 25, do we find the first person ἐπήλθομεν. For this reason and also from the statement in *Hellen.* 3, 1, 2, where the following passage occurs: Ὡς μὲν οὖν Κῦρος στρατευμά τε συνέλεξε καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες

ἐπὶ θάλατταν, Θεμιστογένει τῷ Συρακοσίῳ γέγραπται, some persons have formerly denied that Xenophon was the author of the *Anabasis*. In opposition to this view, we are to consider the exact correspondence of the *Anabasis* with the other acknowledged writings of Xenophon, not simply in language, but also in their entire spirit,—in religious views, in fondness for military tactics, for horses and for the chase, as well as a great variety of particulars which cannot be enumerated here. In a word, the unprejudiced reader cannot entertain a doubt that Xenophon only could have written in the way in which the *Anabasis* is actually written.* Furthermore, the testimony of antiquity is undivided that Xenophon was the author of the *Anabasis*. How then are we to explain the fact that, in the passage of the *Hellenica* above cited, Xenophon should refer not to his own work, but to that of Themistogenes. It cannot be said in reply that the *Hellenica* was written before the *Anabasis*, and on this account he was unable to refer to his own work on this subject: for although it cannot with certainty be determined in what year the *Anabasis* actually was written, yet it is quite certain that it was completed earlier than the *Hellenica*. The latter was not finished before Olymp. CV. 4=357, B. C. (cf. §1, above); while the *Anabasis* must have been written before the recovery of Scillus by the Eleans, that is before Olymp. CII, 2=371 B. C., otherwise some allusion would doubtless have been made in 5, 3, to the loss of his estate. † Doubtless the true key to the difficulty is furnished by Plutarch, who says that Xenophon published the *Anabasis* under the name of Themistogenes, to render it more credible.

* The investigation is carried out in a complete and exact manner in the tract by C. W. Krüger, de authentia et integritate *Anabaseos Xenophontea*. Halis. Sax. 1824.

† That the composition of the *Anab.* is to be dated at least 18 or 20 years after the return of Xenophon, appears evident, irrespective of other indications, from the fact that in describing his residence at Scillus, 5, 3, 10, he speaks of sons that were already grown up, while in 7, 6, 34, he implies that he still had no children.

(Mor. p. 345. e.). Perhaps also he wished to avoid giving offence to certain Spartans of distinction, whose conduct he does not approve of. cf 7, 1, 2, & 7, 2, 6, where he speaks of *Anaxibius*; also 7, 2, 7 & 12, et seqq., where he speaks of *Aristarchus*.

§ 7. If we inquire after the sources whence *Xenophon* drew the materials for the *Anabasis*, we shall find the first and most important to have been his own personal recollections, or rather his own journal: for it is necessary to assume the existence of such a journal as the foundation of the work, since no memory would have been adequate to retain so many particulars, the geographical and statistical notices, especially the many numerical statements and other things of the kind.* In the present form of the work, we may imagine that the discursive and irregular character of the original journal is still perceptible. Whether *Xenophon* resorted to other sources of information, can, with a single exception, neither be affirmed nor denied. True, another account of the expedition by *Sophaenetus* (without doubt the general of this name often mentioned by *Xenophon*), is said to have been written; and from this, the historian *Ephorus*, and from him again *Diodorus* seem to have taken their representation. It is remarkable that in the narrative of *Sophaenetus*, the name of *Xenophon* first appears in connection with the difficulties in *Thrace*. From a comparison of *Diodorus* with *Xenophon*, there is no

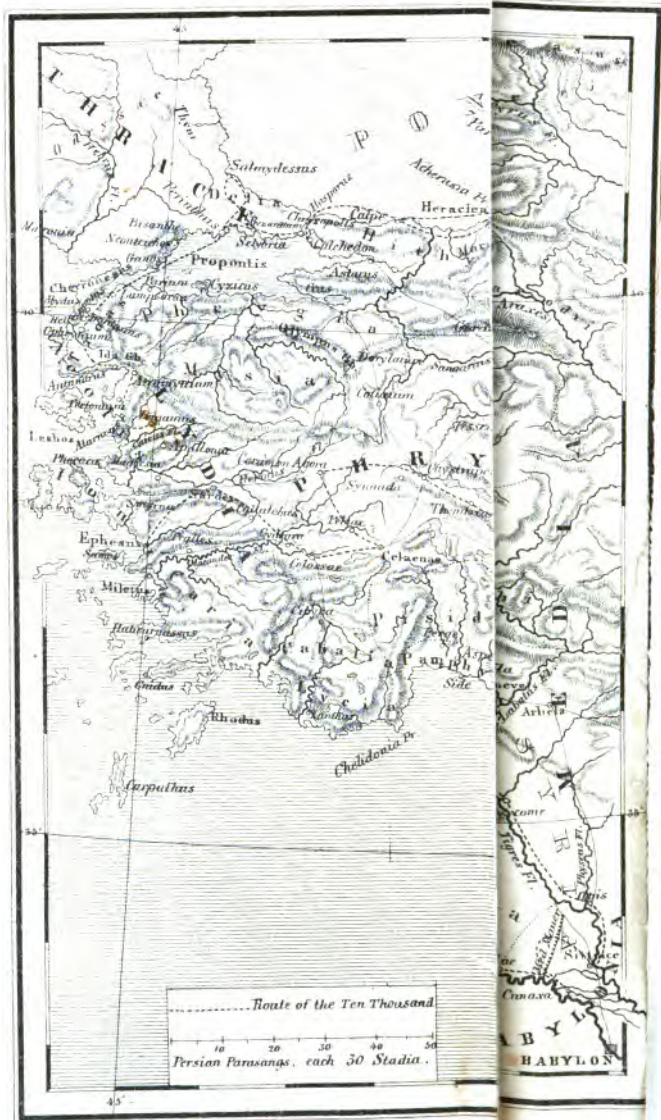
* This journal must certainly have contained the distances between the places, or at least the number of marches and some indication whether they were longer or shorter. (The number of parasangs is often too great, as in 1, 2, 5, being given on the assumption that five is an ordinary day's march.) This journal must have contained also some geographical notices, the correctness of which has been generally confirmed by modern researches. It cannot however have been very full, since mistakes occur even near the beginning of the work (cf. note 1, 2, 23.) The journal seems also to terminate on the arrival of the Greeks near the country of the *Carduchians*. The march through *Armenia* and thence homeward, is almost entirely described from memory. (Kiepert.)

evidence that the latter had the work of Sophænetus before him. In a single passage (1, 8, 26), Xenophon refers to Ctesias. This man, a Greek from Cnidus in Caria, resided a long time at the Persian court as royal physician, and after his return home in 399 B. C. wrote a work consisting of twenty-three books, entitled *Περσικά*, of which we now have only the extracts in Photius and certain fragments.

§ 8. The scene of the events described in the *Anabasis* is for the most part the Persian empire. Darius II, the ninth king since the founding of the empire by Cyrus, died in the year 404 B. C. He was succeeded by his eldest son Arsakes, under the name Artaxerxes (i. e. according to Herod, 6, 98, *μέγας ἀρήςιος, great warrior*). His younger brother Cyrus claimed however to be the rightful heir to the throne, because Arsakes was born while Darius was still in private life, and because he himself was the first-born after Darius became king. Cyrus and his mother Parysatis (i. e. child of a Peri, Fairy-child), by whom he was supported in his claims, were able to appeal to the example of Xerxes, who was preferred to his older brothers because they were born before their father Darius Hystaspis ascended the throne. Well might Cyrus with the consciousness of his right and of his own kingly qualities, cherish the thought of gaining the ascendancy. This thought first became a purpose, when Tissaphernes, satrap of Caria, although he had been treated in a friendly manner by Cyrus, accused him of plotting against the king, so that Cyrus was apprehended, and was rescued from death only by the entreaties of his mother. After this occurrence, immediately on his return to Asia Minor, he commenced the preparations for carrying his purpose into execution. He had been first sent to Asia Minor by his father in the year 407 B. C. having the rank of Karanos or commander in chief of all the royal forces which were stationed between the river Halys and the *Ægean* sea. While occupying this position, he had actively supported the Spartans against the Athenians, perhaps with

the idea of securing the support of Sparta at some future day in carrying out his own plans. Accordingly on his return to Asia Minor, he commenced negotiations with the Lacedaemonians (Hellen. 3, 1, 1.). With their customary prudence, however, they were unwilling to engage in open hostilities with Persia, and confined themselves to such secret assistance as they were able to afford to Cyrus, permitting him to enlist troops in Greece. He now took into his service various Greek adventurers, who enlisted toops under different pretences. The most important of these persons was Clearchus the Spartan, who, on account of open opposition to the government at home, had been condemned to death. It seems, however, that this reception of Clearchus was not an offence to Sparta, for Cyrus would have been extremely careful on this point; and that Clearchus even after his condemnation enjoyed in some degree the confidence of the Spartan magistrates. (Cf. Isoc. 8, 98, and 12, 104.). The number of Grecian mercenaries, when Cyrus commenced his march, amounted to 14,000, a small force compared with the myriads of soldiers under the Persian king, but in view of their bravery and military skill, a formidable enemy. The march commenced from Sardis in the spring of 401 B. C. If we assume with Koch (der Zug der Zehntausend S. 140) the 9th of March to have been the day on which they set out, the battle of Cunaxa would fall on the 3d of Sept. 401 B. C., and the arrival of the army in Cotyora on the 3d of April, 400 B. C. It is probable that the army was in Thrace with Seuthes in December, 400, and January, 399 B. C., and that the union of the forces with those of Thibron at Pergamus took place in February, 399 B. C.

MAP SHOWING THE JOURNEY.



ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

BOOK I.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος.
ἐπεὶ δὲ ἠσθένει Δαρείος καὶ ὑπόπτει τελευτῆν τοῦ
βίου, ἐβούλετο τῷ παιδὲ ἀμφοτέρω παρεῖναι. ὁ μὲν 2
οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κύρον δὲ μετα-
πέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε,
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς
Καστωλοῦ πεδῖον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κύ-
ρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων
δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν
Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρείος, καὶ 3
κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης
διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβου-
λεύοι αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον
ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀπο-
πέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ' ὡς ἀπῆλθε κιν- 4
δυνεύσας καὶ ἀτιμασθεὶς, βουλευεται, ὅπως μήποτε ἔτι
ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει
αὐτ' ἐκεῖνον. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρ-
ταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως 5
πρὸς αὐτόν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε

αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ
 ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ
 6 εἶησαν καὶ εὐνοικῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν
 δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος,
 ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν
 ἐποιεῖτο τὴν συλλογὴν. ὅπως εἶχε φυλακὰς ἐν ταῖς
 πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβά-
 νειν ἄνδρας Πελοποννησίουσιν ὅτι πλείστους καὶ βελτί-
 στους, ὡς ἐπιβουλεύοντος Τισσαφέρουσιν ταῖς πόλεσι.
 καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρουσιν τὸ
 ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφεστήκεσαν
 7 πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. ἐν Μιλήτῳ δὲ
 Τισσαφέρουσιν προαισθόμενος τὰ αὐτὰ ταῦτα βουλευο-
 μένους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέ-
 κτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς
 φεύγοντας, συλλέξας στρατεύματα ἐπολιόρκει Μίλητον
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατά-
 γειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὐτῷ ἄλλη πρόφασις
 8 ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύματα. πρὸς δὲ βασιλέα
 πέμπων ἠξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτας τὰς
 πόλεις μᾶλλον ἢ Τισσαφέρουσιν ἄρχειν αὐτῶν, καὶ ἡ
 μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς
 μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρουσιν
 δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα
 δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμοῦντων. καὶ
 γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασι-
 λεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρουσιν ἐτύγγχανεν ἔχων.
 9 ἄλλο δὲ στρατεύματα αὐτῷ συνελέγετο ἐν Χερρονήσῳ
 τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον· Κλέαρχος
 Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κύρος
 ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρία δαρεικοῦσιν.
 ὁ δὲ λαβὼν τὸ χρυσίον στρατεύματα συνέλεξεν ἀπὸ τού-
 των τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὀρμώ-
 μενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ

ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλ-
 λοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἕλλη-
 σποντιακαὶ πόλεις ἐκούσαι. τοῦτο δ' αὐ οὕτω τρεφό-
 μενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ 10
 ὁ Θετταλὸς ξένος ὦν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος
 ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κύρον,
 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν
 μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν.
 ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ
 μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι
 πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῆ-
 ται. οὕτω δὲ αὐ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ
 τρεφόμενον στράτευμα. Πρόξενον δὲ τὸν Βοιωτίον 11
 ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλεί-
 στους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρα-
 τεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ
 ἑαυτοῦ χώρα. Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ
 Σωκράτην τὸν Ἀχαιοῦν, ξένους ὄντας καὶ τούτους, ἐκέ-
 λευσε ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς
 πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλη-
 σίων. καὶ ἐποιοῦν οὕτως οὗτοι.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 2
 πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν
 παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τού-
 τος τό τε βαρβαρικὸν καὶ τὸ Ἕλληνικὸν ἐνταῦθα
 στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ
 συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν
 ὃ εἶχε στράτευμα, καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ
 προεστῆκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγ-
 γέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν
 τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς 2
 Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε
 σὺν αὐτῷ στρατεῦεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ προσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἠδέως ἐπέθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα
 3 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβῶν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίουσ· Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον
 4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγησάμενος εἶναι ἢ ὡς ἐπὶ Πισιδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἰππέας ἔχων ὡς
 5 πεντακοσίους. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνου τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

Κύρος δὲ ἔχων οὐδὲ εἰρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἐξευγμένη
 6 πλοίοις ἐπτὰ. τούτον διαβάς· ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτὰ· καὶ ἦκε Μένων ὁ Θετταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας
 7 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός·

εἰ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλειῶν· ῥεῖ δὲ καὶ
 διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8
 λέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
 τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ
 οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαλανδρον·
 τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε πο-
 δῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν,
 νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμά-
 σαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποτα-
 μὸς καλεῖται Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9
 Ἑλλάδος ἠττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
 δομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν
 ἀκρόπολιν. ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα·
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων
 ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους
 καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σωσίας
 παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους καὶ
 Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐν-
 ταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες
 ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ
 τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10
 παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐν-
 ταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς
 τὰ Δύκαϊα ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν
 στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα,
 εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς
 τῇ Μυσιᾷ χώρᾳ. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11
 παρασάγγας τριάκοντα, εἰς Καύστρου πεδίον, πόλιν
 οἰκουμένην. ἐνταῦθ' ἔμεινε ἡμέρας πέντε· καὶ τοῖς
 στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν,
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλ-
 πίδας λέγων διήγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν

- 12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
- 13 δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ. ἐντεύθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴῳ κεράσας
- 14 αὐτὴν. ἐντεύθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδείξαι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδείξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
- 15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
- 16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλανον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμα μάξης. εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμ-
- 17 μένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πύγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὄλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπυξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θάπτον προΐόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνας,
 τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλους καὶ ἡ τε 18
 Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-
 ρᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληες
 σὺν γέλῳτι ἐπὶ τὰς σκηνας ἦλθον. ἡ δὲ Κίλισσα
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-
 ματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων
 εἰς τοὺς βαρβάρους φόβον ἰδών. ἐντεῦθεν ἐξελαίνει 19
 σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς
 Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.
 ἐντεῦθεν ἐξελαίνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,
 παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε
 διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦ- 20
 θεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει
 τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας
 οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων
 ἐξελαίνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-
 σάγγας εἴκοσι καὶ πέντε, πρὸς Δάαν, πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ Κῦρος ἀπέκτεινε ἀνδρα Πέρσην Μεγαφέρην,
 φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων
 δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεῦθεν 21
 ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ
 ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
 στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Σύννεσις
 εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ἃ
 ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἀγ-
 γελος λέγων, ὅτι λελουπῶς εἶη Σύννεσις τὰ ἄκρα,
 ἐπεὶ ἦσθετο, ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλι-
 κίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς
 Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη 23
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνας,
 οὐ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινε εἰς

- πεδίων μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντο-
 दाπῶν σύμπλεων καὶ ἀμπέλων. . πολὺ δὲ καὶ σήσαμον
 καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ
 23 θάλαττης εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ
 πεδίου ἤλασε σταθμούς τέτταρας, παρασάγγας πέντε
 καὶ εἴκοσιν, εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην
 καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία
 τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ
 24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην
 τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Συεννέσιος εἰς
 χωρίον ὄχυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχον-
 τες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκούντες
 25 ἐν Σόλοις καὶ ἐν Ἴσσοῖς. Ἐπύαξα δὲ ἡ Συεννέσιος
 γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοῦς ἀφί-
 κετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρων τῶν εἰς τὸ πεδίων
 δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπόλωντο· οἱ
 μὲν ἔφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλι-
 κων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὐρεῖν
 τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους
 26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ'
 ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς Ταρσοῦς διήρπα-
 σαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσή-
 λασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Συέννεσιν πρὸς
 ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ
 εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἠθέλε,
 27 πρὶν ἢ γυνὴ αὐτὸν ἔπεισῆ καὶ πίστεις ἔλαβε. μετὰ
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος
 δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵπ-
 πον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν
 χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἠρπασμένα ἀνδρά-
 ποδα, ἣν πού ἐντυγχάνωσιν, ἀπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3
 σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵναί τοι πρόσω·
 ὑπόπτειον γὰρ ἦδη ἐπὶ βασιλέα ἵναί· μισθωθῆναι δὲ
 οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτον δὲ Κλέαρχος τοὺς
 αὐτοῦ στρατιώτας ἐβιάζετο ἵναί· οἱ δὲ αὐτόν τε ἔβαλ-
 λον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προῖναί·
 Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ κη κατα- 2
 πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-
 τῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστῶς·
 οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε
 τοιαύδε. Ἄνδρες στρατιῶται, μὴ θαναμάζετε, ὅτι χαλε- 3
 πῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος
 ξένος ἐγένετο, καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε
 ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὐδ' ἐγὼ
 λαβῶν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθη-
 δυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν 4
 ἐπὶ τοὺς Θρᾶκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς
 ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας
 Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβῶν
 ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν
 ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού- 5
 λεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα
 τῇ Κύρου φίλῃ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευδάμενον
 μεθ' ὑμῶν ἵναί. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα,
 αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ, τι ἂν δέη πεί-
 σομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἑλληνας ἀγα-
 γῶν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἑλληνας τὴν
 τῶν βαρβάρων φίλιαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6
 οὐ θέλετε πειθεσθαι οὐδὲ ἔπασθαι, ἐγὼ σὺν ὑμῖν ἔψο-
 μαι καὶ ὅ, τι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ
 εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ, ὑμῶν δὲ

- ἔρημος ὧν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
- 7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχιλίοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
- 8 Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.
- 9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς Ἰ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε· Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι
- 10 ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆ-
- 11 σθαι· ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεῦδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ, τι χρὴ ποιεῖν ἐκ τούτων· καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε
- 12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν· ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε

καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκούμεν μοι αὐτοῦ καθῆσθαι· ὥστε ὧρα λέγειν ὃ, τι τις γυγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13 ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14 ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγὸς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφθέντους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσουντα ἐμὲ ταύτην 15 τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ δν ἂν ἔλησθε πέισομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16 τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; ἐγὼ γὰρ ὀκνοῖν 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δολῆ, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβολίμην δ' ἂν τῷ ἡγεμόνι ᾧ ἂν δολῆ ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

- οἶόν τε ἔσται ἐξελθεῖν, βουλομένην δ' ἂν ἄκοντος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστιν.
- 18 ἀλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οὔτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρήσθαι· καὶ ἂν μὲν ἢ πράξις ἢ παραπλησία οἶαπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ
- 19 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἂν δὲ μείζων ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπικνωτέρα καὶ ἐπικινδυνότερα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φίλιαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ, τι δ' ἂν πρὸς ταῦτα λέγη, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
- 20 πρὸς ταῦτα βουλεύεσθαι. ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἠρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο, ὅτι ἀκούοι Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς
- 21 ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. προσαιτούσι δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμίλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερωῷ.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὐ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὐ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντε-

καίδεκα, εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν,
 ἐπὶ τῇ Θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ 2
 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ'
 αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἠγείτο δ'
 αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας
 Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι
 Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς
 αὐτόν. παρήν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ 3
 τῶν νεῶν, μετὰπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων
 ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὤρ-
 μουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ'
 Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον
 παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο
 ἐπὶ βασιλέα. ἐντεύθεν ἐξελαύνει σταθμὸν ἓνα, παρα- 4
 σώγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας.
 ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν τὸ πρὸ
 τῆς Κιλικίας Σύνενσεις εἶχε καὶ Κιλικίων φυλακή· τὸ
 δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή
 φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος
 ὄνομα, εὐρὸς πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν
 ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ
 ἡ ἀρόδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθή-
 κοντα, ὑπερθεν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς
 τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. ταύτης 5
 ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως
 ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ
 βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν
 ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κύρος
 τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας
 δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλι-
 κία ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπή-
 λανεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.
 ἐντεύθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασώγγας 6

πέντε, εἰς Μυριάδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ Θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὀλκάδες πολλαί. ἐνταῦθ' ἔμειναν 7 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἄρκας, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κύρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκει αὐτοὺς Κύρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ' 8 ὄκτειρον, εἰ ἀλώσονται. Κύρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅτη οἴχονται· οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκεῖνον πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς, ὡς ἐγώ, ἕως μὲν ἂν παρῆ τις, χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ 9 ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίου καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαίνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήρουν, Παρυ-

σάτιδος ἦσαν, εἰς ζώνην δεδομένα. ἐντεῦθεν ἐξελαύνει 10
 σταθμούς πέντε, παρασώγγας τριάκοντα, ἐπὶ τὰς πη-
 γὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου.
 ἐνταῦθα ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας
 ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων
 πάντα, ὅσα ὦραι φύουσι· Κύρος δ' αὐτὸν ἐξέκοψε
 καὶ τὰ βασιλεία κατέκαυσε. ἐντεῦθεν ἐξελαύνει στα- 11
 θμούς τρεῖς, παρασώγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐ-
 φράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων·
 καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψα-
 κος ὀνόματι. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ
 Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλή-
 νων ἔλεγε, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν
 εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπειθεῖν ἔπεσθαι. οἱ δὲ ποιή- 12
 σαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶ-
 ται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς
 πάλα ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι,
 ἐὰν μὴ τις αὐτοῖς χρήματα δίδῃ, ὥσπερ καὶ τοῖς προ-
 τέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ
 Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦν-
 τος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρω 13
 ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
 πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ
 τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας
 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ
 οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι, τί ποιή-
 σουσιν ρί ἄλλοι στρατιῶται, πότερον ἔφονται Κύρω
 ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων
 καὶ ἔλεξε τάδε. Ἄνδρες, ἐὰν μοι πεισθῆτε, οὔτε κιν- 14
 δυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτι-
 μήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἕλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν

- Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι, ὃ, τι οἱ ἄλλοι
- 15 Ἕλληνας ἀποκρῖνουνται Κύρω. ἦν μὲν γὰρ ψηφίσωνται ἐπεσθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἰ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
- 16 τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπέειθοντο· καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρῖνασθαι. Κύρος δ' ἐπεὶ ἤσθητο διαβεβηκότας, ἤσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν. Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ
- 17 μελήσει, ἢ μηκέτι με Κύρον νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαίνοντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν
- 18 μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο περὶ ἡ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἂ τότε Ἄβροκόμας προῖόν κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ. ἐδόκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρω ὡς
- 19 βασιλεύσουσι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἑννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνούνται πρὸς τὸν Ἀράξην ποταμὸν. ἐνταῦθα ἦσαι κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
- 5 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν ὁμαλόν, ὥσπερ

θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνήν
 ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα·
 δένδρον δ' οὐδὲν ἐνήν. θηρία δὲ παντοῖα, πλείστοι μὲν 2
 ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ
 καὶ ὠτίδες καὶ δορκάδες. ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς
 ἐλίσκετο ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προ-
 δραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον
 θᾶττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν
 ἐπόλουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς
 θηρῶεν διαδεχόμενοι τοῖς ἵπποις. τὰ δὲ κρέα τῶν
 ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώ-
 τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες 3
 τῶν ἱπέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύ-
 γουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, αἴρουσα,
 ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ
 ἀνιστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ
 πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν 4
 ἥδιστα ἦν. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας
 ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλε-
 θριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ'
 αὐτῇ Κορσωτή· περιερρεῖτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα
 κύκλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, 5
 παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμόν ἐν
 δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις
 τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ
 λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον,
 ἀλλὰ ψιλὴ ἦν ἅπαντα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους
 ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς
 Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον
 ἕζον. τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι 6
 οὐκ ἔστιν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρ-
 βαρῆ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων
 σίγγλων· ὃ δὲ σίγγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιω-

- βόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χολύκας Ἀττικάς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίνοντο.
- 7 ἦν δὲ τούτων τῶν σταθμῶν οὐδὲ πᾶν μακροὺς ἤλαυνεν, ὁπότε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πύργητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάξαι τὰς ἀμάξας.
- 8 ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ρίψαντες γὰρ τοὺς πορφυροὺς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἴεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρᾶνοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον ἢ ὡς τις ἂν ᾤετο μετεώρους
- 9 ἐξεκόμισαν τὰς ἀμάξας. τὸ δὲ σύμπαν δῆλος ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιώτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων
- 10 τὸν πόλεμον ἐποιεῖτο. πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέραι, ἅς εἶχον σκεπάσματα, ἐπίμπλασαν

χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ
 ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον
 καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου
 πεπονημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σίτον μελήνης·
 τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. ἀμφιλεξάντων δέ 11
 τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν
 τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μέ-
 νωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ
 στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχα-
 λέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ 12
 αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-
 ταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει
 ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος
 σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ'
 ἔτι προσήλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα
 σχίζων τις ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ
 ἀξίῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ
 καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα- 13
 φεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγ-
 γέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ
 ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,
 αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππεῖς, οἳ ἦσαν
 αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα,
 τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλανευ ἐπὶ τοὺς Μέ-
 νωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα,
 καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦν-
 τες τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14
 προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς
 οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ
 ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέ-
 πασε, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι
 πρᾶγμα ὀλίγοι τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ
 μέσου ἔστασθαι. ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ 15
 ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

- τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν
 16 ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ
 Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε
 ὅ, τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε,
 νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι
 καὶ ὑμᾶς οὐ πολὺ ἔμοῦ ὕστερον· κακῶς γὰρ τῶν
 ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὄρατε βάρβαροι
 πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
- 17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ
 παυσάμενοι ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.
- 6 Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵπ-
 πων. οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο
 χρήσιμον ἦν. Ὀρόντης δέ, Πέρσης ἀνὴρ, γένοι τε
 προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς
 ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
- 2 πολεμήσας, καταλλαγείς δέ. οὗτος Κύρῳ εἶπεν, εἰ
 αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας
 ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς
 αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καλεῖν ἐπιόντας, καὶ
 ποιήσειεν ὥστε μῆποτε δύνασθαι αὐτοὺς ἰδόντας τὸ
 Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ
 ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν
 αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.
- 3 ὁ δ' Ὀρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵπ-
 πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξει ἔχων
 ἵππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
 ἑαυτοῦ ἵππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχε-
 σθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας
 ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δι-
 δωσι πιστῷ ἀνδρὶ, ὡς ᾤετο. ὁ δὲ λαβὼν Κύρῳ διδω-
- 4 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόν-
 την, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς
 ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς τῶν Ἑλλήνων

στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηπὴν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρ- 5
 χον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα 6
 ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὃ, τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τούτο πράξω περὶ Ὀρόντου τουτουί. τούτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ, τι σε 7
 ἠδίκησα ; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα, Οὐκοῦν ὑστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίηεις τὴν ἐμὴν χώραν ὃ, τι ἐδύνω ; ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὅπῃ αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ ; καὶ ταῦθ' ὁμολογεῖ ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον 8
 ἐπιβουλεύων μοι φανερὸς γέγονας ; εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς ἠρώτησεν ὁ Κύρος αὐτόν, Ὀμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι ; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος, Ἐπι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός ; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοὶ γ' ἂν ποτε ἔτι δόξαιμι. πρὸς 9
 ταῦτα Κύρος εἶπε τοῖς παρούσιν, Ὁ μὲν ἀνὴρ τοιαῦτα

- μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ, τι σοι δοκεῖ. Κλέαρ-
 χος δὲ εἶπε τάδε. Συμβουλευῶ ἐγὼ τὸν ἄνδρα τούτου
 ἐκποδῶν ποιείσθαι ὡς τάχιστα, ὡς μηκέτι δέη τούτου
 φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τούτον εἶναι
 10 τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτη δὲ
 τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ
 ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόν-
 την ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς·
 εἶτα δὲ ἐξήγουν αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον
 αὐτὸν ὡς πρὸς πρὸςθεν προσεκύνουν, καὶ τότε προσεκύ-
 11 νησαν, καί περ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ
 δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτά-
 του τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως
 ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δὲ ἄλλοι ἄλλως·
 τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.
- 7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς
 τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ
 Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρ-
 βάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς
 τὴν ἐπιούσαν ἕω ἤξειν βασιλέα σὺν τῷ στρατεύματι
 μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ
 κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύ-
 2 μου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέ-
 τασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκοντες αὐτόμολοι παρὰ
 μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασι-
 λέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατη-
 γοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε,
 πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύ-
 3 νων τοιάδε. Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων
 ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομί-
 ζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς
 εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ
 εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην
 ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.
 ὅπως δὲ καὶ εἰδήτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4
 εἰδῶς διδάξω. τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγῇ
 πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ
 αἰσχύνεσθαί μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ
 χώρα ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ
 εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἵκαδε βουλό-
 μενον ἀπιεναὶ τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν,
 πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ
 τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5
 πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κύρε, λέγουσί τινες,
 ὅτι πολλὰ ὑπισχνῆ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ
 κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνήσθαι
 σέ φασιν· ἔτιοι δὲ οὐδ', εἰ μεμνῶ τέ καὶ βούλοιο
 δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ. ἀκούσας ταῦτα 6
 ἔλεξεν ὁ Κύρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
 ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ
 δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ
 χειμῶνά· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν
 οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, 7
 ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆ-
 σαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ
 ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
 ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον
 ἐκάστῳ χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ 8
 τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελ-
 λον. εἰσήσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν
 ἄλλων Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναί, τί σφισιν
 ἔσται, ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν
 γνώμην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9
 ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν
 τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδέ πως

- ἤρετο τὸν Κύρου· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
- 10 ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
- 11 καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ
- 12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φωιλικῆς ἐλαύνων.
- 13 ταῦτα δὲ ἠγγελλον πρὸς Κύρου οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων ταῦτ' ἠγγελλον. ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τούτου τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιὰ
- 15 πέντε, τὸ δὲ βάθος, ὀργυιὰ τρεῖς. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16
φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς
τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν
τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ
πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν 17
πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγέν-
οντο εἴσω τῆς τάφρου. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ
ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν
καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. ἐνταῦθα Κῦρος 18
Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν
αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-
νης τῆς ἡμέρας πρότερον θνύμενος εἶπεν αὐτῷ, ὅτι
βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν,
Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα
τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ
παρήλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19
ἐκώλυε βασιλεὺς τὸ Κῦρου στράτευμα διαβαίνειν,
ἔδοξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεγνωσμένοι τοῦ μά-
χεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελη-
μένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή- 20
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων
πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
ρεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ
ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη- 8
σίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἠνίκα
Πατηγγίας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ,
καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς
καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ
προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἐνθα 2
δὴ πολλὸς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλ-
ληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

3 Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλιζέσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
 4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτου, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον
 5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
 6 βαρβαρικόν. Κύρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
 7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
 8 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικὰς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἰ λόγχοι καὶ
 9 αἱ τάξεις καταφανεῖς ἐγίνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρηνς ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδίηρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·
 10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δί-
 φροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτῳ ἐντυγχάνοιεν.
 ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντα
 καὶ διακόφοντα. ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλέσας 11
 παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβά-
 ρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ
 συγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσ-
 ῆσαν. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
 Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
 Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν
 πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κὰν τοῦτ', ἔφη, νικῶ-
 μεν, πάνθ' ἡμῖν πεποιήται. ὀρών δὲ ὁ Κλεάρχος τὸ 13
 μέσον στίφος καὶ ἀκούων Κύρου ἕξω ὄντα τοῦ [Ἑλλη-
 νικοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
 εὐωνύμου ἕξω ἦν· ἀλλ' ὅμως ὁ Κλεάρχος οὐκ ἤθελεν
 ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβού-
 μενος μὴ κυκλωθεῖη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο
 ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
 καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάπτετο
 ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἐκατέρωσε
 ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.
 ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
 ὑπελάσας ὡς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·
 ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ
 τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων 16
 Δορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,
 τίς ὁ Δορύβος εἶη. ὁ δὲ Κλεάρχος εἶπεν, ὅτι τὸ σύν-
 θημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε, τίς
 παραγγέλλει, καὶ ἤρετο, ὅ, τι εἶη τὸ σύνθημα. ὁ δ'
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
 ἀκούσας, Ἄλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαινε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ 18 προήρχοντο ἀντίοι ἰεναὶ τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα 19 ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβῶν δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν 20 τάξει ἔπεσθαι. τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἵπποδρόμῳ] ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις 21 ἐλέγετο. Κύρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἵππέων τάξιν ἐπεμελεῖτο, ὃ, τι ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτόν ὅτι μέσον ἔχει 22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

ἔνθα δὴ Κῦρος δέσας μὴ ὀπισθεν γινόμενος κατακόψη 24
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς
 ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ
 εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι
 λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρ-
 χοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25
 καὶ οἱ Κῦρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν
 οἱ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθαρᾷ 26
 βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ
 ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὄρω, ἵετο ἐπ' αὐτὸν
 καὶ παῖει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ
 θώρακος, ὡς φησι Κτησίας ἑῖς ἰατρός, καὶ ἰᾶσθαι αὐτὸς
 τὸ τραῦμά φησι. παίοντα δ' αὐτὸν ἀκουτίζει τις παλ- 27
 τῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι
 καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-
 τέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον
 Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς
 τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28
 σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότες εἶδε
 Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάζει 29
 αὐτὸν Κῦρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον
 τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτόν δὲ
 ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περ-
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κῦρου δι' εὐνοίαν τε καὶ
 πιστότητα.

Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περ- 9
 σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλι-
 κώτατος τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων
 ὁμολογεῖται τῶν Κῦρου δοκούντων ἐν πείρᾳ γενέσθαι.
 πρῶτον μὲν γὰρ ἔτι παῖς ὦν, ὄτ' ἐπαιδεύετο καὶ σὺν 2
 τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα

3 κράτιστος ἐνομιζέτο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχροὺς δ'
 4 οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
 ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μαν-
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κύρος αἰδη-
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
 ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
 6 μαθέστατον εἶναι καὶ ρελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
 ριά μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μὲν-
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
 πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
 περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συν-
 8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
 αἱ πόλεις ἐκούσαι Κύρον εἶλοντο ἀντὶ Τισσαφέρνους
 πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
 10 γοντας προσέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
 ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ
 ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μέλους

γένωντο, ἔτι δὲ κάκιον πράξειαν. φανερός δ' ἦν καὶ 11
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
 μενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο
 τοσοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς
 κακῶς ποιούντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι 12
 ἴδῃ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
 χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
 οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους 13
 καὶ ἀδίκους εἶα καταγελάω, ἀλλ' ἀφειδέστατα πάντων
 ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
 μένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
 ρομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο
 καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
 ρεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροῖη.
 τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο δια- 14
 φερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
 αὐτὸς εἰς ταύτας τὰς χώρας οὐδ' ἑώρα ἐθέλοντας κινδυ-
 νεύειν, τούτους καὶ ἄρχοντας ἐποίησεν ἡς κατεστρέφετο
 χώρας, ἔπειτα δὲ καὶ ἄλλη δῶροις ἐτίμα· ὥστε φαί- 15
 νεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
 κακοὺς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλή
 ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
 οἶοιτο Κύρον αἰσθήσεσθαι. εἰς γε μὴν δικαιοσύνην εἶ 16
 τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος,
 περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
 τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
 ἀληθινῶς ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
 οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἔπλευσαν, ἀλλ' ἐπεὶ
 ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν
 ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ 18
 προστάξαντι καλῶς ὑπηρετήσειεν, οὐδεὶ πώποτε ἀχά-
 ριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρετάται παντὸς ἔργου Κύρω ἐλέχθησαν γενέσθαι·
 19 εἰ δέ τινα ὀράῃ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
 καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω
 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς τις ἠκιστα Κύρον ἔκρυπτεν·
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο,
 ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων
 20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους
 γνολή ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
 αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι,
 ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς
 γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ πάντων
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀράῃ ἕκαστον δεό-
 23 μενον· καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
 ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σώματι
 οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε
 πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τούτον οὖν σοὶ ἔπεμψε
 καὶ δεῖται σου τήμερον τούτον ἐκπιεῖν σὺν οἷς μάλιστα
 26 φιλεῖς. πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλένειν κελεύων

τὸν φέροντα· Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27 εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε 28 πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὗς τιμᾶ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον 29 δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπήει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν φετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέμιοι ἀλλήλους ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμή- 30 ριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. ἀποθνήσκοντος 31 γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἦσθητο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ σπράτευμα πᾶν, οὐ ἠγείτο.

Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ 10 ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὤρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ 2

- διαρπάζουσι καὶ τὴν Φωκαίδα τὴν Κύρου παλλακίδα
 3 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ
 Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλεία
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς
 σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν
 ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν
 καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρω-
 4 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλή-
 λων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια,
 οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες,
 5 οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες. ἔπει δ'
 ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρα-
 τεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτὸς ἤκουσε
 Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς
 καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ
 βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,
 ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαί-
 6 τatos γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ
 στρατόπεδον ἀρξέοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος
 ἦν προσιῶν πάλιν, ὡς ἐδόκει, ὀπισθεν. καὶ οἱ μὲν Ἕλ-
 ληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἡ δὲ
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγα-
 γεν, ἀναλαβῶν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας
 αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ.
 7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν,
 ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας
 πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, δια-
 στάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς·
 Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
 8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς
 μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς
 δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
 ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9
 λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
 τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
 κόφειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
 ποιήσασθαι ὄπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10
 ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ
 αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
 τὸ πρῶτον μαχοῦμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλ-
 ληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις
 παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ
 πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11
 πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπέδιωκον μέχρι
 κόμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
 γὰρ τῆς κόμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
 ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ
 λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γυγνώσκειν.
 καὶ τὸ βασιλείου σημεῖον ὄραν ἔφασαν, ἀετόν τινα
 χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
 δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ
 τὸν λόφον οἱ ἵππεις· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι
 ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ
 καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
 βαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
 στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον
 ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
 λόφου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε 15
 καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
 δὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα δ' 16
 ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο·
 καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
 οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρεῖη· οὐ γὰρ ἤδεσαν
 αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον ἢ διώκοντα οἴχεσθαι ἢ
 καταληφθόμενον τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπίεναι· καὶ ἀφικνούνται ἀμφὶ δόρπηστον ἐπὶ 18 τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κύρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοῖη τοῖς Ἕλλησιν· ἦσαν δ' αὐταὶ τετρακόσιοι, ὡς ἐλέγοντο, ἄμαξαι· καὶ ταύτας τότε οἱ 19 σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοὶ ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

BOOK II.

1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ 2 Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὔτε ἄλλον πέμπει σηματούοντα, ὃ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προῖέναι εἰς τὸ 3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὄρμῃ ὄντων ἄμα ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγρονῶς ἀπὸ Δαμαράτου τοῦ Δάκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγῶς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρ-

βάρων ὄθεν τῇ προτεραίᾳ ὄρμητο, καὶ λέγοι ὅτι ταύ-
 την μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτούς, εἰ μέλλοιεν
 ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὄθενπερ
 ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4
 Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ
 τάδε εἶπεν. Ἄλλ' ὠφέλε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετε-
 λεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε
 βασιλέα, καί, ὡς ὄρατε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ
 μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-
 γελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον
 τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων
 καὶ τὸ ἄρχειν ἐστί. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ- 5
 λους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Δάκωνα καὶ Μέ-
 νωνα τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο·
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ὄχοντο, 6
 Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο
 σίτου ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς
 βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες
 ἀπὸ τῆς φάλαγγος οὐ ἢ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς
 πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν
 τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις
 καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ
 δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἱς
 πᾶσι χρώμενοι κρέα ἐψοντες ἤσθιον ἐκεῖνην τὴν ἡμέ-
 ραν. καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρ- 7
 χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
 μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα,
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ
 τάξεις τε καὶ ὄπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8
 καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν,
 ὅτι βασιλεὺς κέλευει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχά-
 νει καὶ Κύρου ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας
 ἐπὶ τὰς βασιλέως θύρας εὐρίσκεισθαι ἂν τι δύνωνται

- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
- 10 ἔτυχε γὰρ θυόμενος. ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἄρκας πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θουμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλίνος εἶπε, Βασιλεὺς νικᾶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύνασθε ἂν
- 12 ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμετέραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακίζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἀξιοί

γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο
 τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-
 καταστρέψαιτ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἴεν. Φαλῖνος δὲ
 ὑπολαβὼν εἶπεν, Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα
 λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16
 ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-
 τες· σὺ τε γὰρ Ἕλληνας εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες,
 ὄσους σὺ ὀρᾷς. ἐν τοιούτοις δὲ ὄντες πράγμασι συμ-
 βουλευόμεθά σοι, τί χρῆ ποιεῖν περὶ ὧν λέγεις. σὺ 17
 οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὃ, τι σοι δοκεῖ κάλ-
 λιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν
 ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-
 φθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ
 ὄπλα παραδοῦναι ξυμβουλευομένοις ξυμβούλευσεν αὐ-
 τοῖς τάδε. οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλ-
 λάδι ἅ ἂν συμβουλεύσῃς. ὁ δὲ Κλέαρχος ταῦτα 18
 ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως
 πρεσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα,
 ὅπως εὐέλπιδες μᾶλλον εἴεν οἱ Ἕλληνες. Φαλῖνος δὲ
 ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ μὲν 19
 τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 μούντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ
 ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν.
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
 σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς
 οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος
 ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες
 ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες
 τὰ ὄπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
 Ταῦτα μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν
 εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπον-
 δαὶ εἴησαν, προϋοῦσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε

οὐν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν
 22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος
 δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ
 ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά
 ἔστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἦν
 μὲν μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προιούσι πόλε-
 23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγ-
 γελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο, Σπονδαί
 μὲν μένουσιν, ἀπιούσι δὲ ἢ προιούσι πόλεμος. ὅ, τι
 δὲ ποιήσοι οὐ διεσήμνη.

- 2 Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ
 παρὰ Ἀριαίου ἤκου, Προκλῆς καὶ Χειρίσοφος. Μένων
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι
 πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους,
 οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ
 2 εἰ δὲ μή, αὐτὸς πρῶτ' ἀπιέναι φησίν. ὁ δὲ Κλέαρχος
 εἶπεν, Ἄλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ
 λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε
 μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοις·
 3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας
 τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί,
 ὦ ἄνδρες, δυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ
 ἱερά· καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν
 πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τήγρης
 ποταμὸς ἔστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ
 πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν
 δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν
 ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ
 4 ἡμῖν τὰ ἱερά ἦν. ὦδε οὖν χρὴ ποιεῖν· ἀπιόντας δει-
 πνεῖν ὅ, τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς
 ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον,
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε
 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ

ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5
 τηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποίουν οὕτω. καὶ τὸ
 λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι,
 ἀλλὰ ὀρώντες, ὅτι μόνος ἐφρόνευε, οἷα δεῖ τὸν ἄρχοντα,
 οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν 6
 ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-
 θμοὶ τρεῖς καὶ ἐνεθήκοντα, παρασάγγαι πέντε καὶ τριά-
 κοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξα-
 κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι
 εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι. ἐν- 7
 τεύθειν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῖξ
 ἔχων τοὺς τε ἵππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-
 κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἠντο-
 μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
 ἠγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο. καὶ
 ἀφικνουῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίου
 καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν
 τάξει θέμενοι τὰ ὄπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λο-
 χαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίου· καὶ ὤμοσαν οἷ
 τε Ἑλληνας καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-
 στοὶ μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι·
 οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγγήσεσθαι ἀδόλως.
 ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9
 κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἑλληνας βάπτον-
 τες ξίφος, οἱ δὲ βάρβαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10
 ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ
 ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην
 ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἤνπερ ἦλθο-
 μεν ἢ ἄλλην τιὰ ἐννεοσηκέναι δοκεῖς ὁδὸν κρεῖττω.
 ὁ δ' εἶπεν, Ἦν μὲν ἦλθομεν ἀπίοντες παντελῶς ἂν 11
 ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν
 τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-
 τάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν
 λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

- δαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-
 12 τέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-
 τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα
 μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν
 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι
 οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ
 δύνησεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν
 ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω
 ἔγωγε.
- 13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἤξειν ἅμα ἡλίῳ δύνοντι
 εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
 14 ἐφρεύσθησαν. ἔτι δὲ ἀμφὶ δειλὴν ἔδοξαν πολεμίους
 ὁρᾶν ἵππεας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος,
 ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,
 15 καταβὰς ἐθωρακίζετο καὶ οἳ σὺν αὐτῷ. ἐν ᾧ δὲ ὠπλί-
 ζοντο ἤκου λέγοντες οἳ προπεμφθέντες σκοποὶ, ὅτι οὐχ
 ἵππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθύς ἔγνω-
 σαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς·
 καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.
- 16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει
 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους
 ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,
 φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων
 ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ
 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν
 17 οἰκιῶν ξύλα. οἳ μὲν οὖν πρώτοι ὁμῶς τρόπῳ τινὶ
 ἐστρατοπεδεύσαντο, οἳ δὲ ὕστεροι σκοταῖοι προσιόντες

ὡς ἐτύγχανον ἕκαστοι ἠϋλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραία 18 ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραία ἔπραττε. προιούσης 19 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ Δόρυβος καὶ Δούπος ἦν, οἶον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἠλείον, 20 ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μῆνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21 στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες σῶοι. ἅμα δὲ ὄρθρω παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3 τῆδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπτων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλῖω ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2 πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3 κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὀραῖσθαι πάντῃ φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδестаίτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, 4

τί βούλονται. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν,
 ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως
 τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων
 5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ,
 ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ
 6 τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ πορί-
 σασ ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυν-
 νον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν, ὅτι ἐγγύς που
 βασιλεὺς ἦν ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράτ-
 τειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ
 ἤκοιεν ἠγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γένων-
 7 ται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἠρώτα,
 εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιού-
 σιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, Ἀπα-
 8 σιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ-
 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτούς
 ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖ-
 σθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια
 9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κάμω
 ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω,
 ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς
 σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς
 ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι.
 ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,
 10 καὶ εὐθὺς ἠγεῖσθαι ἐκέλευε πρὸς τὰπιτήδεια. καὶ οἱ
 μὲν ἠγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπον-
 δὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ
 αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγγανον τάφροις καὶ
 αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν
 ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι-
 νίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.
 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται,
 ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ
 βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοῖη τῶν πρὸς τοῦτο

τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον
 ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν
 πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ
 συσπουδάξουσιν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12
 τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων
 σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.
 πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 13
 αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν
 ὥρα οἷα τὸ πεδίου ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προ-
 φαίνουτο τοῖς Ἕλλησι δεινὰ εἰς τὴν πορείαν, τούτου
 ἕνεκα βασιλέα ὑπώπτειεν ἐπὶ τὸ πεδίου τὸ ὕδωρ ἀφει-
 κέναι. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14
 δεῖξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνὴν δὲ
 σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ
 τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15
 μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέ-
 κειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό-
 λεκτοὶ, Δαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις
 ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τρα-
 γήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν,
 κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 16
 νικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ
 ἐθαύμασαν τὸ τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς.
 ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ,
 ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὅλος αὐαίνειτο.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναι-
 κὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ
 εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων
 στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως
 τοιάδε. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ 18
 Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμή-
 χανα ἐμπεπτωκότας, εὕρημα ἐποίησάμην, εἴ πως δυναί-
 μην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι

ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως
 μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
 19 λάδος. ταῦτα δὲ γνούς ἠτούμην βασιλέα, λέγων αὐτῷ,
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπι-
 στρατεύοντα πρῶτος ἠγγεῖλα καὶ βοήθειαν ἔχων ἅμα
 τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλ-
 ληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ
 συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα
 βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε, καὶ τοὺς ξὺν
 Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παρούσι νῦν
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν
 τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με
 ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ'
 αὐτόν. καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνασθαι,
 ἵνα μοι εὐπρακτότερον ᾖ, εἴαν τι δύνωμαι ἀγαθὸν ὑμῖν
 21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες
 οἱ Ἕλληνες ἐβουλευόντο· καὶ ἀπεκρίναντο, Κλέαρχος
 δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολε-
 μήσουτες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς
 προφάσεις Κύρος εὔρισκεν, ὡς καὶ σὺ εὖ οἶστα, ἵνα
 ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε
 22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ
 ὄντα, ἠσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι
 αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς
 23 εὖ ποιεῖν. ἐπεὶ δὲ Κύρος τέθηκεν, οὔτε βασιλεῖ ἀντι-
 ποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ'
 ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν
 ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευόμεθα δ' ἂν οἴκαδε, εἰ
 τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα
 σὺν τοῖς θεοῖς ἀμύνασθαι· εἴαν μέντοι τις ἡμᾶς καὶ εὖ
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἠττησό-
 24 μεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ
 Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ
 ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰ

σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25
 εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνας
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπρα-
 γμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς
 Ἕλληνας, καθὼς πάντων πολλῶν ἀντιλεγόντων, ὡς οὐκ
 ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-
 μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26
 λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν
 χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν
 παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν
 ὑμῶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμῶς δ' 27
 αὐτῷ ἡμῖν δεήσει ὁμοῖαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας
 ἀσιωῶς σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν
 παρέχωμεν, ἣν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξειν
 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς 28
 ἔδοσαν Τισσαφέρηνς καὶ ὁ τῆς βασιλέως γυναικὸς
 ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς
 καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29
 σαφέρηνς εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπει-
 δὴν δὲ διαπράξωμαι ἂ δέομαι, ἤξω συσκευασάμενος ὡς
 ἀπάξων ὑμῶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ
 τὴν ἑμαντοῦ ἀρχὴν.

Μετὰ ταῦτα περιέμενον Τισσαφέρηνην οἱ τε Ἕλ- 4
 ληνες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι
 ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνούνται
 πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι
 καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν
 τε καὶ δεξιὰς ἐνιοὶ παρὰ βασιλέως ἔφερον μὴ μνησικα-
 κήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
 μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. τούτων δὲ 2
 γυγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσ-
 έχοντες τοῖς Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο
 τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ
 προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

- 3 τηγοῖς, Τί μένομεν ; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ἢ ἐπὶ βασιλέα μέγαν στρατεύειν ; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διασπάρθαι αὐτῷ τὸ στράτευμα· ἐπὶν δὲ πάλιν ἀλισθῆναι αὐτῷ ἢ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.
- 4 Ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἔλθοντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς τοσοῖδε ἄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
- 5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελεῖψεται, ἀλλὰ καὶ οἱ πρό-
- 6 σθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἵππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἵππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν ; ἡττωμένων δὲ οὐδένα οἶόν
- 7 τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλὰ ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ, τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.
- 8 Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπίων καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ

γάμφ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ 9
ἀγορὰν παρέχοντας ἐπορεύοντο· ἐπορεύετο δὲ καὶ
Ἄριαϊος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν
ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' 10
ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο
δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ
μείον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους
ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν. ἐνόησε 11
δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε
καὶ τοῦτο ἔχθραν παρείχε. διελθόντες δὲ τρεῖς στα- 12
θμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος,
καὶ παρήλθον εἰσω αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίν-
θοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν,
ὑψὸς δὲ ἑκατὸν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρα-
σαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν 13
δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ·
καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
τὴν δ' ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ
τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν
καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγά-
λαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοὶ,
ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνούν-
ται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν με-
γάλῃ καὶ πολυάνθρωπος, ἣ ὄνομα Σιττάκη, ἀπέχουσα
τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. οἱ μὲν οὖν Ἕλ- 14
ληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου
καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-
βαροὶ διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφα-
νεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ 15
ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ
προσελθὼν ἀνθρωπὸς τις ἠρώτησεν τοὺς προφύλακας,
ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ

ἐξίτηι, και ταῦτα παρ' Ἀριαίου ὄν τοῦ Μένωνος ξένου.
 16 ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὄν ζητεῖς, εἶπεν
 ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος και Ἀρτάο-
 ζος, πιστοὶ ὄντες Κύρῳ και ὑμῖν εὐνοί, και κελεύουσι
 φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρ-
 17 βαροὶ· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παρα-
 δέλω. και ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ
 πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι
 Τισσαφέρην τῆς νυκτὸς, εἰν δύνηται, ὡς μὴ διαβῆτε,
 ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ και τῆς διώ-
 18 ρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν
 Κλέαρχον και φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
 19 ἀκούσας ἐταράχθη σφόδρα και ἐφοβεῖτο. νεανίσκος
 δὲ τις τῶν παρόντων ἐνόησας εἶπεν, ὡς οὐκ ἀκόλουθα
 εἶη τό τε ἐπιθήσεσθαι και λύσειν τὴν γέφυραν. δῆλον
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἠττᾶσθαι.
 εἰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν;
 οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχομεν ἂν ὅποι
 20 φυγόντες ἡμεῖς σωθῶμεν. εἰν δὲ ἡμεῖς νικῶμεν, λελυ-
 μένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν·
 οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
 21 δυνησεται λελυμένης τῆς γεφύρας. ἀκούσας δὲ ὁ
 Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἶη
 χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος και τῆς διώρυχος. ὁ δὲ
 εἶπεν, ὅτι πολλὴ και κῶμαι ἔνεισι και πόλεις πολλαὶ
 22 και μεγάλαι. τότε δὴ και ἐγνώσθη, ὅτι οἱ βάρβαροὶ
 τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνας
 διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ ἐρύματα
 ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα,
 τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς
 και ἀγαθῆς οὐσης και τῶν ἐργασομένων ἐνόντων, εἶτα
 δὲ και ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα
 23 κακῶς ποιεῖν. μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι
 τὴν γέφυραν ὁμως φυλακὴν ἔπεμψαν· και οὔτε ἐπέθετο

οὐδείς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24 δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, φῆχeto ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25 ταρας, παρασάγγας εἴκοσι, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾠκεῖτο πόλις μεγάλη, ἣ ὄνομα Ὠπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ 26 Κλέαρχος ἠγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ [ἀν] χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπλου εἶναι, καὶ τὸν Πέρσην ἐκπεπληχθαι θεωροῦντα. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ 27 τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρω ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνὴν δὲ σῖτος πολλὸς καὶ πρόβατα καὶ ἄλλα 28 χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα

Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

- 5 Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά
- 2 δὲ οὐδεμίᾳ ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει καὶ εἶ πως δύναιτο παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήξει.
- 3 ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν. ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὦ Τισσαφέρνει, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὄρω ὡς πολεμίους
- 4 ἡμᾶς καὶ ἡμεῖς ὄρωντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθεσθαι· πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν
- 5 ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐπόησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐ βουλομένους
- 6 τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἦκω καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
- 7 πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύννοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ πολέου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχὰ
- 8 καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ'

οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς 9 εὖπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερὸς, φοβερώτατον δ' ἔρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μα- 10 νέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα ; ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον 11 γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν ἂν βούλοιο· σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμιά ἐχρήτο, σοὶ ταύτην ξύμμαχον οὔσαν· τούτων δὲ τοιούτων 12 ὄντων τίς οὕτω μάλινται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι· οἶδα μὲν γὰρ ὑμῖν Μυσσοὺς λυπηροὺς ὄντας, οἷς 13 νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν, οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποία δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἔν γε 14 τοῖς περίξ οἰκοῦσι σὺ εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἷ σοὶ οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἧς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15

δη ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θανμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρηνς δὲ ὧδε ἀπημείφθη.

- 16 Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασι-
- 17 λεί οὐτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἧ ὑμᾶς μὲν βλέπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίν-
- 18 δυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἕξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἕξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.
- 19 εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φ' ὑμεῖς οὐδ',
- 20 εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
- 21 αἰσχρὸς; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,

οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς 22
 ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι ὅτι ὁ
 ἐμὸς ἕως τούτου αἴτιος τοῦ τοῖς Ἑλλησιν ἐμὲ πιστὸν
 γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας
 πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυ-
 ρόν. ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσσεσθε τὰ μὲν καὶ 23
 σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ
 τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν,
 τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ
 ἕτερος εὐπετώσ ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φι-
 λίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι
 πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ 25
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἳ τε
 στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω
 τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ
 τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλεάρχος, ἄξω 26
 πάντας, καὶ σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.
 ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονού· 27
 μενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδει-
 πνον ἐποίησατο. τῇ δὲ ὑστεραία ὁ Κλεάρχος ἐλθὼν
 ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰώ-
 μενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος
 ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην
 οὐδ' ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν
 Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλ-
 λησιν ὄντας τιμωρηθῆναι. ὑπόπτειν δὲ εἶναι τὸν δια- 28
 βάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον
 Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ
 ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν
 λαβὼν φίλος ἦ Τισσαφέρνει. ἐβούλετο δὲ καὶ ὁ 29
 Κλεάρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν
 γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. τῶν

δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας
 τοὺς λοχαγοὺς καὶ στρατηγούς μηδὲ πιστεύειν Τισσα-
 30 φέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔσπε διε-
 πράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχα-
 γούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
 στρατιωτῶν ὡς διακόσιοι.

31 Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους,
 οἱ μὲν στρατηγοὶ παρεκλήθησαν εἶσω, Πρόξενος Βοιώ-
 τιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λά-
 κων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις
 32 ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου
 οἷ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν.
 μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ
 πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ
 33 ἢ ἔλευθέρῳ πάντας ἔκτεινον. οἱ δὲ Ἑλληνες τὴν τε
 ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρῶν-
 τες καὶ ὅ, τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρ-
 κὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ
 ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη-
 34 μένα. ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὄπλα
 πάντες ἐκπεπληγμένοι καὶ νομίζοντες ἀντίκα ἦξειν
 35 αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ
 ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ
 ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς
 ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρᾶν
 καὶ γινγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν
 36 τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς
 ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ
 στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασι-
 37 λέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλή-
 νων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαί-
 νετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος,
 ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγα-
 νεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. 38
 Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε
 ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-
 θηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ
 τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ [ὁ]
 βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναι φησιν,
 ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα 39
 ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχο-
 μένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι,
 ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους
 καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει
 τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας
 αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους
 ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμοῖσι ἐφ' ἡμᾶς ἔρχε-
 σθε. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπι- 40
 βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα,
 καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτοις Ξενο- 41
 φῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς
 ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ
 ἀπόλλυσθαι τοὺς ἐπιορκούντας· Πρόξενος δὲ καὶ Μέ-
 νων ἐπεὶπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι
 δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι
 φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ
 ἡμῖν τὰ βέλτιστα συμβουλεύειν. πρὸς ταῦτα οἱ βάρ- 42
 βαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον
 οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν 6
 ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύ-
 τησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ
 πάντων τῶν ἐμπείρωσ αὐτοῦ ἐχόντων δόξας γενέσθαι
 ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ 2
 γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς
 τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο,

πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θράκες ἀδικοῦσι τοὺς
 Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν
 ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου
 3 καὶ Περίνθου Θραξίν. ἐπεὶ δὲ μεταγρόντες πως οἱ
 ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπει-
 ρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχητο
 4 πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη
 ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ
 φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις
 ἔπεισε Κύρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κύρος
 5 μυρίους δαρεικοὺς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίᾳ ἐτρά-
 πετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρα-
 τευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ
 ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν
 διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε
 6 δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐ πολεμήσων. ταῦτα οὖν
 φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν
 μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται
 πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε
 πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται
 πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς
 παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς
 7 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ
 αὐ ταύτη ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ
 ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν
 τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες
 8 ὁμολόγουν· καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν
 ἐκ τοῦ τοιοῦτου τρόπου, οἷον κάκεινος εἶχεν. ἱκανὸς
 μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἢ
 στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα,
 ἱκανὸς δὲ καὶ ἐμπουῆσαι τοῖς παροῦσιν, ὡς πειστέον
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι·
 καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκό-
 λαξέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνόητε, ὡς καὶ αὐτῷ

μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολά-
 στου γὰρ στρατεύματος οὐδὲν ἠγγεῖτο ὄφελος εἶναι,
 ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώ- 10
 την φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους,
 εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ
 ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. ἐν μὲν 11
 οὖν τοῖς δεινοῖς ἠθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ
 ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγρὸν
 τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνε-
 σθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους
 ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαί-
 νετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξελή πρὸς 12
 ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον·
 τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ
 ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ
 παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ 13
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἴτινες δὲ ἢ ὑπὸ
 πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ
 ἀνάγκῃ κατεχόμενοι παρεῖησαν αὐτῷ, σφόδρα πειθο-
 μένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς 14
 πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶ-
 ναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς
 πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ'
 ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.
 τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ 15
 μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ
 πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μεираκιον ὦν 16
 ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός·
 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον
 τῷ Λεοντίῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς νομί- 17
 σας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις
 μὴ ἠττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν
 Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα

μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά·
 18 τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο
 εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδι-
 κίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων
 19 τυγχάνειν, ἄνευ δὲ τούτων μή. ἄρχειν δὲ καλῶν μὲν
 καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς
 στρατιώταις ἑαυτοῦ οὔτε φόβον ἰκανὸς ἐμποιῆσαι,
 ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ
 ἀρχόμενοι ἐκείνον, καὶ φοβούμενος μᾶλλον ἦν φανερὸς
 τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται
 20 τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν
 εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν
 καλοὶ τε κάγαθοι τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδι-
 κοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέ-
 θνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν
 πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω
 λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι·
 φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα
 22 ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν
 ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπι-
 ορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν
 23 καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέρ-
 γων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος
 εἶναι, τούτῳ ἔνδηλος ἐγίγγετο ἐπιβουλεύων. καὶ πο-
 λεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων
 24 ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολε-
 μίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο
 εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φί-
 λων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβά-
 25 νειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους
 ὡς εὖ ὥπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίους καὶ ἀλή-
 θειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρήσθαι.

ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ 28
καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν
δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν·
τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶ-
ναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ,
διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσα-
σθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι 27
ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμμηχανᾶτο. τιμᾶσθαι δὲ
καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλεῖστα
δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέ-
λεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ
οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι 28
περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστὶ.
παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διε-
πράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι
μειρακίους καλοῖς ἤδετο, οἰκειότατος ἔτι ὠραῖος ὢν
ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε θαρύπαν ἀγένειος ὢν
γενειῶντα. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι 29
ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιθη-
κῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον
στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέν-
τες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,
ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς
τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30
τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ
κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμ-
φετο. ἦσθην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα
ἔτη ἀπὸ γενεᾶς.

BOOK III.

- 1 "Όσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐγένετο ἀπίοντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν
- 2 λόγῳ δεδήλωται. ἐπεὶ δὲ οἷ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς αἰκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππεα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδῆλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
- 3 οὐδεὶς ἂν λειφθεῖη. ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὐδ' οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.
- 4 Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω

ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν ἀνα 5
 γνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθη-
 ναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας
 μὴ τι πρὸς τῆς πόλεως ἐπαίτιον εἴη Κύρῳ φίλον γενέ-
 σθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις
 ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, συμβουλεύει τῷ Ξενο-
 φῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ
 τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρητο τὸν Ἀπόλ- 6
 λω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ
 ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας
 σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει
 θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ 7
 Σωκράτει. ὁ δ' ἀκούσας ἠτιάτο αὐτόν, ὅτι οὐ τοῦτο
 πρῶτον ἠρώτα, πότερον λῶον εἴη αὐτῷ πορευέσθαι ἢ
 μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυθάνετο,
 ὅπως ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἦρου,
 ταῦτ', ἔφη, χρῆ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν 8
 δὴ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέ-
 πλει καὶ καταλαμβάνει ἐν Σάρδεσι Προξένου καὶ Κύ-
 ρου μέλλοντας ἤδη ὁρμῶν τὴν ἄνω ὁδόν, καὶ συνεστάθη
 Κύρῳ. προθυμουμένοι δὲ τοῦ Προξένου καὶ ὁ Κύρος 9
 συμπροϋθυμείτο μείναι αὐτόν. εἶπε δὲ ὅτι, ἐπειδὴν
 τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν.
 ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10
 μὲν δὴ οὕτως ἐξαπατηθεῖς, οὐχ ὑπὸ Προξένου· οὐ γὰρ
 ἦδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν
 Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν
 ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη
 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδόν καὶ ἄκοντες
 ὁμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου
 συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. ἐπεὶ δὲ 11
 ἀπορία ἦν, ἐλυπέετο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύ-
 νατο καθεῦδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ.
 ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς

- τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πάσαν.
- 12 περίφοβος δ' εὐθύς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν.
- 13 ὑπὸ τινων ἀποριῶν. ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίνυται γὰρ τάδε. εὐθύς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει, τί κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδύοντας, πάντα δὲ τὰ δεινότερα παθόντας ὑβρίζομένους ἀπο-
- 14 θανεῖν; ὅπως δ' ἀμννούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακειμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσο-
- 15 μαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν, Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ'
- 16 ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὀρών, ἐν οἷοις ἐσμέν. οἱ μὲν γὰρ πολέμοι δηλὸν ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἐαντῶν παρεσκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμε-
- 17 λείται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὀμομητρίου καὶ τοῦ ὀμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς

δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες,
 εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν ; ἀρ' οὐκ ἂν ἐπὶ 18
 πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν
 ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαι ποτε ἐπ
 αὐτόν ; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα
 ποιητέον. ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, 19
 οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ
 τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσση
 μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,
 ὄσους δὲ θεράποντας, ὄσα δὲ κτήνη, χρυσὸν δέ, ἐσθήτα
 δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμολομῆν, ὅτι 20
 τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ
 πριαίμεθα, ὅτου δ' ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχου-
 τας, ἄλλως δὲ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνου-
 μένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογι-
 ζόμενος ἐνόησε τὰς σπονδὰς μᾶλλον ἐφοβούμεν ἢ νῦν
 τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπον- 21
 δάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ
 ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ
 ἀγαθὰ ἀθλα ὀπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν,
 ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκὸς,
 ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
 δὲ πολλὰ ὀρώντες ἀγαθὰ στεργῶς αὐτῶν ἀπειχόμεθα
 διὰ τοὺς τῶν θεῶν ὄρκους. ὥστε ἐξεῖναι μοι δοκεῖ
 ἰέναι ἐπὶ τὸν ἀγῶνα πολλὴ σὺν φρονήματι μείζονι ἢ
 τούτοις. ἔτι δ' ἔχομεν σώματα ἰκανώτερα τούτων 23
 καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ
 καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ
 τρωτοὶ καὶ θρητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοί, ὥσπερ
 τὸ πρόσθεν, νίκην ἡμῖν διδώσιν. ἀλλ' ἴσως γὰρ καὶ 24
 ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμέ-
 νωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ
 κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμησαί
 καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. φάνητε τῶν λοχα-

- γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι
 25 καὶ γὰρ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπε-
 σθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι,
 οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν
 ἡγοῦμαι ἐρύκειν ἀπ' ἔμαντοῦ τὰ κακά.
- 26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες
 ταῦτα ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης
 τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυα-
 ροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ
 βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν
 27 τὰς ἀπορίας. ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβῶν
 ἔλεξεν ὧδε. Ὡς θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ
 ὄρων γινώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε
 μέντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέ-
 θανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παρα-
 28 δίδοναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ'
 ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ
 ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ
 29 παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; ἐπεὶ
 δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σύ κελεύεις,
 εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς
 σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβρι-
 ζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ',
 οἶμαι, ἐρώντες τούτου; ἀ σὺ πάντα εἰδὼς τοὺς μὲν
 ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν
 30 κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρω-
 πον τούτου μήτε προσέσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς
 ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς
 τοιοῦτ' ἤρησθαι. οὗτος γὰρ καὶ τὴν πατρίδα κατα-
 σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὧν τοι-
 31 οὗτός ἐστιν. ἐντεῦθεν ὑπολαβῶν Ἀγασίας Στυμφάλιος
 εἶπεν, Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει
 οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν
 εἶδον ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὄπλα τετραπλημένον.

καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ 32
 ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς
 σῶος εἶη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴ-
 χουτο, τὸν ὑποστρατηγόν, ὅπου δ' αὖ λοχαγὸς σῶος
 εἶη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ 33
 πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συν-
 ελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.
 ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα 34
 Ἰερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἐμῖν, ὦ ἄνδρες στρα-
 τηγοὶ καὶ λοχαγοί, ὁρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς
 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα
 εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ
 Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. ἐκ τούτου λέγει τάδε
 Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, 35
 ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν
 συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβου-
 λεύουσιν, ὡς, ἦν δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γε,
 οἶμαι, πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις
 γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκεῖνοι ἐφ'
 ἡμῖν. εὐ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦτοι ὄντες, 36
 ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. οἱ γὰρ
 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν
 μὲν ὑμᾶς ὁρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἦν
 δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ
 τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὐ ἴστε
 ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. ἴσως 37
 δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.
 ὑμεῖς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίարχοι καὶ λοχα-
 γοί, καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς
 τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμὸς
 ἐστίν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλή-
 θους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν,
 ἦν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς 38

μέγα ὀνήσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ
 λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐ
 δὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συν-
 ελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-
 πασιν. ἢ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἢ δὲ ἀταξία
 39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστήσησθε
 τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρα-
 τιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς
 40 πάνυ ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς
 αισθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύ-
 μως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ
 οἶδα ὅ, τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψη τὰς γνώμας,
 ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ
 42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε
 γὰρ δὴ, ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ
 πολέμῳ τὰς νίκας ποιούσα, ἀλλ' ὀπότεροι ἂν σὺν τοῖς
 θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πο-
 λεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντιοὶ οὐ δέχον-
 43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι,
 ὀπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς
 πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ
 τὸ πολὺ ἀποθνήσκουσιν, ὀπόσοι δὲ τὸν μὲν θάνατον
 ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,
 περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους
 ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἔως
 44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ ἡμᾶς δεῖ
 νῦν καταμαθόντας, ἐν τοιοῦτῳ γὰρ καιρῷ ἔσμεν, αὐ-
 τοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-
 45 καλεῖν. ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον
 εἶπε Χειρίσοφος, Ἄλλα πρόσθεν μὲν, ὦ Ξενοφῶν, το-
 σοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναῖον
 εἶναι, νῦν δὲ καὶ ἐπαινώ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιού-
 τους· κοινὸν γὰρ ἂν εἶη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46
 μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρέεισθε οἱ
 δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε εἰς τὸ μέσον τοῦ
 στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ
 συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ'
 ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. καὶ ἅμα ταῦτ' εἰ- 47
 πὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ
 δέοντα. ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρ-
 χου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθι-
 κλῆς Ἀχαιοός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ
 δὲ Μένωνος Φιλῆσιος Ἀχαιοός, ἀντὶ δὲ Προξένου Ξε-
 νοφῶν Ἀθηναίος.

Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς 2
 τὸ μέσον ἦγον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προ-
 φύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.
 ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη
 πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν
 ὧδε. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2
 ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ
 λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ
 Ἀρῖαιον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν
 ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς 3
 τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως,
 ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ,
 ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς
 τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.
 ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. 4
 Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες τὴν βασιλέως ἐπιτοκίαν
 καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρην ἀπιστίαν,
 ὅστις λέγων ὡς γείτων τε εἶη τῆς Ἑλλάδος καὶ περὶ
 πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις
 αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξάπα

- τήσας συνέλαβε τούς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τούς ἄνδρας ἀπολώλεκεν.
- 5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τούς θεοὺς δέσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τούς ἐκείνου ἐχθίστους ἀποστάς
- 6 ἡμᾶς τούς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τούτο, ὃ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου
- 8 δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τούς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ
- 9 σωτηρίας. τούτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

δύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταύτ', ἔφη, ἀνα-
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου
 εὔξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς
 εἶχεν, ἤρχετο πάλιν ὠδε. Ἐτύγχανον λέγων, ὅτι πολ- 10
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους,
 οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ
 τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμ-
 μάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχῶς
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι,
 σώξωιν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δέ, ἀναμνή- 11
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων
 κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει
 εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν
 αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς
 Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12
 σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας δύειν, καὶ ἔτι
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγεί- 13
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι
 μὲν τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον
 ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ
 ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. οὐ 14
 μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς·
 ἀλλ' οὐπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-
 τοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν
 ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολὺ δῆπου
 ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι.
 16 ἀλλὰ μὴν καὶ θάρραλωτέρους νῦν πρέπει εἶναι πρὸς
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν
 τό τε πλῆθος ἄμετρον ὀρώντες ὁμῶς ἐτολμήσατε σὺν
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-
 πλάσιοι ὄντες μὴ δέχσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
 17 τούτους φοβεῖσθαι; μὴδὲ μέντοι τοῦτο μείον δόξητε
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'
 ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ
 18 κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ἡμε-
 τέρᾳ τάξει ὄραν. εἰ δὲ τις αὐτῶν ἀθυμεί, ὅτι ἡμῖν
 μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ παλεμίοις πολλοὶ πάρει-
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ
 μύριοι εἰσὶν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις
 19 γίνηται. οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν
 ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον
 ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν
 οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θάρρῆτε, ὅτι δὲ οὐ-
 κέτι ἡμῖν Τισσαφέρηνς ἠγήσεται οὐδὲ βασιλεὺς ἀγορὰν
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
 Τισσαφέρην ἠγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φα-
 νερός ἐστίν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἠγεῖσθαι
 κελεύωμεν, οἳ εἴσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτά-

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον 21 ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ἢνπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, 22 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23 ἡγεμόν τε μηδεὶς ἡμῖν φανείται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοῦς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροῦς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὀμήρου τοῦ ἀδόλως ἐκπέμφειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρὶς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25 ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναίξιν καὶ παρθένοις ὀμιλεῖν, μή, ὡσπερ οἱ λωτοφάγοι, ἐπιλαθῶμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν, ὅτι ἐκόντες πένονται, ἔξον αὐτοῖς τοὺς νῦν

δίκαιοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλου-
 σίους ὄραν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ
 27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν,
 πῶς ἂν πορευοίμεθ' αὖτε ὡς ἀσφαλέστατα καί, εἰ μάχε-
 σθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοί-
 νυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν,
 ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα
 ὅπη ἂν τῆ στρατιᾷ συμφέρη· ἔπειτα καὶ τὰς σκηναὺς
 συγκατακαῦσαι. αὐταὶ γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν
 ἄγειν, συνωφελούσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'
 28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων
 σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου
 ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν
 ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφο-
 ρῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα
 ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ
 29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν
 ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁράτε γὰρ καὶ τοὺς
 πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς
 ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον,
 νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθο-
 μένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ,
 λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία
 30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς
 ἄρχοντας ἐπιμελεστέροισιν γενέσθαι τοὺς νῦν τῶν πρό-
 σθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέροισιν καὶ πει-
 31 θομένοις μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἦν δὲ
 τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα
 σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον
 ἐψευσμένοι ἔσονται· τῆδε γὰρ τῆ ἡμέρα μυρίους ὄψον-
 ται ἀνθ' ἑνὸς Κλεάρχου τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας
 32 κακῶ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως
 γὰρ οἱ πολέμιοι αὐτίκα παρέσσονται. ὅτῳ οὖν ταῦτα
 δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, Ἄλλ' εἰ μὲν τινος 33 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34 πάλιν εἶπε Ξενοφῶν, ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἐξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κόμας εἶναι καλὰς οὐ πλείον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35 μάξοιμι, εἰ οἱ πολέμοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσίν τε καὶ δάκνουσιν, ἢν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36 ρεύεσθαι πλαίσιον ποιησαμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρω ᾖ. εἰ οὖν νῦν ἀποδειχθῆι, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθ' ἂν εὐθύς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37 βέλτιον ὄρα, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελεῖσθω· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίω, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38 ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν αἰεὶ κράτιστον δοκῆ εἶναι. εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω. ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39 ἀπίοντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμῆι ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς

εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

- 3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδουσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἵππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος
- 2 τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀράῃν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς Δεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν
- 3 τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ
- 4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ ἐγινώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει.
- 5 πίστεως ἔνεκα. καὶ ἐκ τούτου ἔδοκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιώντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ὄχρητο ἀπιῶν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-
 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἰπ-
 πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας
 ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7
 προσῆει μὲν ὡς φίλος ὢν πρὸς τοῖς Ἑλληνας, ἐπεὶ
 δ' ἐγγὺς ἐγένοντο, ἔξαπλῆς οἱ μὲν αὐτῶν ἐτόξευον καὶ
 ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ
 δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,
 ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν
 Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὄπλων
 κατεκέκλειντο, οἳ τε ἀκουτισταὶ βραχύτερα ἠκόντιζον
 ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο- 8
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὄπλι-
 τῶν καὶ τῶν πελταστῶν οἳ ἔτυχον σὺν αὐτῷ ὀπισθο-
 φυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
 πολεμίων. οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἑλλησιν οὔτε 9
 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν
 τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10
 βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς
 τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅπόσον δὲ προ-
 διώξειαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν
 μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διήλθον οὐ 11
 πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο
 εἰς τὰς κόμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-
 σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα
 ἠτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο
 βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12
 ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. ἀλλ'
 ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ

1 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα
 14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς
 οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν
 ὀλίγοις ἦλθον, ὥστε βλάβηαι μὲν μὴ μεγάλα, δηλώσαι
 15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι
 καὶ σφενδονῶσι ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν
 δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.
 ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ
 ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου
 16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε
 μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-
 τῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. ἀκούω δ' εἶναι
 ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ
 17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-
 ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν
 ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-
 18 βδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκε-
 ψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν
 δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι
 ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντετα-
 γμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως
 19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὀρώ δὲ καὶ
 ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ'
 ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς
 δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν
 τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν,
 τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ
 20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.
 καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους
 ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστε-
 ραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπορίσθησαν, καὶ Ἰππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς
ἔδει διαβῆναι, ἐφ' ἣ ἐφοβούντο μὴ ἐπιθοῦντο αὐτοῖς
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους,
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-
σούτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχό-
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλ-
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε
ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον 3
τῆς χαράδρας ὅσον ὀκτῶ σταδίου, διέβαινε καὶ ὁ
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελο δὲ τῶν
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ
τοῖς ἰππεύσιν εἶρητο θαρροῦσι διώκειν ὡς ἐφευομένης
ικανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει 4
καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε
τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἷς
εἶρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5
βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰπ-
πέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα.
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκί-
σαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρα·
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ 6
Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας
ἀφίκοντο ἐπὶ τὸν Τύγγητα ποταμόν. ἐνταῦθα πόλις 7
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὤκουν
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ
πλίνθοις κεραμίναις· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος

- 8 εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως
- 9 ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλη-
- 10 σίου κωμῶν ἀποπεφευγότες. ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-
- 11 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπφοδομήτο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. ἐνταῦθα ἐλέγετο Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν
- 12 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω.
- 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἰππέας ἤλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις
- 14 πολλοὺς βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπλουτον ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγῶν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν.
- 15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ [Σκύθαι] τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀν-

δρός, οὐδὲ γὰρ εἰ πάνυ προύθυμείτο ῥάδιον ἦν, καὶ ὁ
 Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ
 ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ 16
 μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίοντο οἱ
 βάρβαροι [τῇ τότε ἀκροβολίσει]· μακρότερον γὰρ οἱ
 Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων
 τοξοτῶν. μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· 17
 ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων
 τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων
 τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν.
 εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μό-
 λυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτη 18
 μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες
 κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχον-
 τες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν
 ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς
 σῆτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ
 τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον 19
 πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γὰρ
 ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ
 ὁδοῦ στενοτέρας οὔσης ἢ ὁρέων ἀναγκαζόντων ἢ γεφύ-
 ρας, ἐκθλίβεσθαι τοὺς ὀπίστας καὶ πορεύεσθαι πονή-
 ρως ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους·
 ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν 20
 δ' αὖ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
 ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κερά-
 των, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων
 ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην
 τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι
 πρῶτος· καὶ εὐεπίθητον ἦν ἐνταῦθα τοῖς πολεμίοις.
 ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποιήσαντο ἔξ 21
 λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν
 καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας.

οὔτοι δὲ πορευόμενοι οἱ λοχαγοί, ὅποτε μὲν συγκύπτοι
 τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς
 22 κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε
 δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν
 ἐξεπίμπλασαν, εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ
 λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ
 23 πᾶν πλατύ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι
 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ
 γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ
 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρή-
 24 σαν οὔτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς
 βασιλείῳ τι καὶ περὶ αὐτὸ κόμας πολλάς, τὴν δὲ ὁδὸν
 πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γυγνομέ-
 νην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κόμη. καὶ
 εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνας, ὡς εἰκός,
 25 τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ
 τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ
 κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπι-
 γίνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρα-
 26 νὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ
 πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων
 γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων·
 ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν
 ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.
 27 ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνας ἐπεχείρησαν διώκειν,
 σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες,
 28 οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὅποτε ἀπί-
 οειν πρὸς τὸ ἄλλο στράτευμα, ταῦτ' ἔπασχον, καὶ
 ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγένετο, ὥστε ἀπὸ
 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρα-
 29 τιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου
 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ δ' οὔτοι
 ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετί-

θεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοκότες, μὴ
 ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ
 πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ 30
 μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος
 ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέ-
 στησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. ἐνταῦ- 31
 θα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
 ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθᾶς ἵπ-
 ποῖς συμβεβλημένας πολλὰς. ταῦτα δὲ συνενηγεμένα
 ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτη δ' ἡμέρα
 καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ δὲ κατέλαβεν αὐ- 32
 τοὺς Τισσαφέρηνς σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ
 ἀνάγκη κατασκηῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπό-
 μαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ
 τῶν φερόντων τὰ ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκή- 33
 νησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρ-
 βαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ
 Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμωμένους
 ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μά-
 χεσθαι. ἡνίκα δ' ἦν ἤδη δειλή, ὥρα ἦν ἀπιέναι τοῖς 34
 πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ
 βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβού-
 μενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς.
 πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. οἳ τε 35
 γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεπο-
 δισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν, ἐάν
 τέ τις θόρυβος γένηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρ-
 ση ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀνα-
 βῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ
 καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνον
 τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλλη- 36
 νες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε
 τοῖς Ἕλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων.

καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψῃ ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ 37 τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναξεύξαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πε- 38 δίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ὑπὸ τῆς οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ 39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγε· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἐξεστὶν ὄραν· προκατελήπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι 40 παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι, πῶς τις 41 τοὺς ἀνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ 42 τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι,

κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας·
μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. καὶ ὁ Χειρὶ-43
σοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς·
ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι
δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε
τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦ-44
θεν ἐπορεύοντο ὡς ἐδύνατο τάχιστα. οἱ δ' ἐπὶ τοῦ
λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ
ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ
ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη-45
νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλή
δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακε-
λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας,
νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσό-
μεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47
ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῆ, ἐγὼ
δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὃς ἀκού-48
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐ-
τὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς
ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγγανε δὲ καὶ
θώρακα ἔχων τὸν ἵππικόν· ὥστε ἐπιέζετο. καὶ τοῖς
μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν
παριέναι μόλις ἐπομένοις. οἱ δ' ἄλλοι στρατιῶται 49
παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδην,
ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ
δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἦγεν,
ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε
πέζῃ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς
πολεμίους.

Ἐνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ 5
ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ
ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην

- ὄδον ᾗχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες εἰς
 τὸ πεδίον ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν
 ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα
 2 ποταμόν. ἠνίκα δ' ἦν δαίτη, ἑξαπίνης οἱ πολέμιοι
 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέ-
 κοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ'
 ἀρπαγῆν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβι-
 βαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν.
 3 ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καλεῖν ἐπεχεί-
 ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν
 τινες, ἐννοούμενοι, μὴ τὰ ἐπιτήδεια, εἰ καιοῖεν, οὐκ
 4 ἔχοιεν ὀπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρί-
 σοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ
 κατέβη, παρελαύνων τὰς τάξεις, ἠνίκα ἀπὸ τῆς βο-
 5 θείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν, Ὅρατε, ὦ ἄνδρες
 Ἕλληνες, ὑφιέντας τὴν χώραν ἤδη ἡμετέραν εἶναι ;
 ἂ γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καλεῖν τὴν
 βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν ὡς ἀλλοτρίαν.
 ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια,
 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ
 Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καιόντας
 ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν, Οὐκ οὐ
 ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω
 θάπτον παύσονται.
 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηναὺς ἀπήλθον, οἱ μὲν ἄλλοι
 περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ
 συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν
 γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος
 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις
 8 τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις
 ἀνὴρ Ῥόδιος εἶπεν, Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι
 ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὧν δέο-
 μαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.

ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων 9
 δεήσομαι· πολλὰ δ' ὀρώ ταῦτα πρόβατα καὶ αἶγας
 καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥα-
 δίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10
 δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας
 τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον
 λίθους ἀρτήσας καὶ ἀφείδς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ,
 διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ
 γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα 11
 μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ
 καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ
 σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐν- 12
 θύμημα χάριεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον·
 ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἰππεῖς, οἱ εὐθύς
 τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐν- 13
 ταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουσαν εἰς τοῦμπαλιν
 [ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατα-
 καύσαντες ἔνθεν ἐξήσαν· ὥστε οἱ πολέμοιοι οὐ προσή-
 λαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θανμάζειν, ὅποιοι
 ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.
 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια 14
 ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον,
 καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ
 πᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δ' ἔλεγον, ὅτι τὰ 15
 μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μη-
 διάν, δι' ἧσπερ ἦκοιεν, ἢ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ
 Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται
 βασιλεύς, ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν
 ἐπὶ Λυδῶν καὶ Ἰωνῶν φέροι, ἢ δὲ διὰ τῶν ὀρέων καὶ
 πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς 16
 εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν
 ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
 τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν.

ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους
 17 καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἔμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον
 18 ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ.

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BOOK IV. *M. F. S.*

- 1 "Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες "Ἕλληνας ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς "Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρό-
- 2 σθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τύγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι.
- 3 ἤκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ

βούλωνται, περιάσι. καὶ τοῦ Εὐφράτου δὲ τὰς πη-
 γὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι, καὶ ἔστιν
 οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε 4
 ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι
 πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. ἐπειδὴ ἦν 5
 ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς
 ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάν-
 τες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνούνται ἅμα
 τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἔνθα δὲ Χειρίσοφος μὲν ἠγγέιτο 6
 τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυ-
 μνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν
 ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίν-
 δυνος ἐδόκει εἶναι, μὴ τις ἄνω πορευομένων ἐκ τοῦ
 ὀπισθεν ἐπίσπουτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει 7
 Χειρίσοφος πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἐπειτα
 δ' ὑψηγέιτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρα-
 τεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυ-
 χοῖς τῶν ὀρέων. ἔνθα δὲ οἱ μὲν Καρδούχοι ἐκλιπόντες 8
 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι
 αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληες, οὐδὲ τοὺς ἀν-
 θρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν
 οἱ Καρδούχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,
 ἐπεὶπερ βασιλεῖ πολέμοι ἦσαν· τὰ μέντοι ἐπιτήδεια, 9
 ὅτω τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ
 δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο
 φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλ- 10
 λήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη
 σκοταῖοι, διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὄλην τὴν
 ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατὰβασις εἰς
 τὰς κώμας, τότε δὲ συλλεγόντες τινὲς τῶν Καρδούχων
 τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ
 λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες·

- ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.
- 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἠύλισθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλω ἐπὶ τῶν ὁρέων
- 12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στατιᾷ πάντα ἀφείναι.
- 13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
- 14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν στενωῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπέιθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.
- 15 εἰς δὲ τὴν ὑστεραίαν γίνεταί χεიმὼν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ ἠγείτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
- 16 καὶ οἱ πολέμοι ἰσχυρῶς ἐπετίθεντο, καὶ στενωῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θάμνῃ παρηγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι
- 17 ἰσχυρῶς ἐπικέοιντο. ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενευ, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι, ὥστε δῆλον ἦν, ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

ἐγίγνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18
 ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς
 ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας
 Ἄρκας διαμπερὲς εἰς τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο 19
 ἐπὶ σταθμόν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἔλθων πρὸς
 τὸν Χειρίσοφον ἠτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ'
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο
 καλῶ τε κἀγαθῶ ἀνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι
 οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20
 Βλέψου, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβατα πάντα
 ἐστί· μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ
 ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατει-
 ληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
 δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
 φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δ' ἠγε-
 μόνες οὐδ' ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ 22
 Ξενοφῶν λέγει, Ἄλλ' ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ
 ἡμῖν πράγματα παρῆχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
 καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναν μὲν τινὰς αὐ-
 τῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου
 ἔνεκεν, ὅπως ἠγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

Καὶ εὐθύς ἀγαγόντες τοὺς ἀνθρώπους ἠλεγχον διὰ 23
 λαβόντες, εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν.
 ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων
 προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρών-
 τος τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24
 οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε
 θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη
 ἠγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.
 ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25
 ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον
 ἔσεσθαι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26
 λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε
 τὰ παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ

- ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πο-
 27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος
 Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς,
 ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρ-
 κὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθε-
 λοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη,
 οἶδα, ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.
 28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρ-
 χων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χίος,
 ὃς πολλαχοῦ πολλοῦ ἄξιός τῃ στρατιᾷ εἰς τὰ τοιαῦτα
 ἐγένετο.
- 2 Καὶ ἦν μὲν δειλὴ ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παρα-
 διδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν
 λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ
 ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄν-
 τας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν,
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται
- 2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος
 ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανό· Ξενοφῶν
 δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγείτο πρὸς τὴν φανεράν
 ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
- 3 τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιμόντες. ἐπεὶ
 δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἦν ἔδει δια-
 βάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
 δουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαλοὺς καὶ μείζους
 καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες
 διεσφενδωνάντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν
- 4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ
 δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες,
 τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγγαλον δὲ καὶ ἀνᾶρι-
 στοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μὲντοι
 πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

δλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρε-
 σθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5
 κλω περιμόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ
 πύρ καθημένους· καὶ τοὺς μὲν κατακαίνοντες τοὺς δὲ
 καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6
 τῶν, παρ' ὃν ἦν ἡ στενὴ αὐτῆ ὁδός, ἐφ' ἣ ἐκάθηντο οἱ
 φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους
 ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7
 ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύ-
 οντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ
 γὰρ ὀμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες.
 ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐφθέγγετο καὶ
 ἀλαλάξαντες ἔεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ
 ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι
 ἀπέθνησκον· εὐζωνοὶ γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8
 φον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἔεντο ἄνω κατὰ
 τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ
 ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ
 ἀναβάντες ὡς ἐδύνατο ἀνίμων ἀλλήλους τοῖς δόρασι.
 καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9
 χωρίον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς
 ἡμίσεις ἐπορεύετο ἡπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐο-
 δωτάτῃ γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπι-
 σθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχά- 10
 νουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν
 πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεύχθαι ἀπὸ
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν
 ἡπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη
 ἐκβῆναι. ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις προσ- 11
 βάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ
 κυκλῶ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 βούλονται φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνου- 12
 τας ὅπῃ ἐδύνατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ

- ἔβαλλον, ἐγγὺς δ' οὐ προσέεντο, ἀλλὰ φυγῇ λείπουσιν
 τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληες
 καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφον κατεχόμενον ἐπὶ
 13 τοῦτον αὐθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' ὁ Ξενο-
 φῶν, μή, εἰ ἔρημον καταλείποι τὸν ἠλωκότα λόφον,
 καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῦντο τοῖς ὑπο-
 ζυγίοις παριοῦσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ
 στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου
 λοχαγοὺς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον καὶ
 Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν
 Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-
 14 τον αἰροῦσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν
 πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεί-
 15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ'
 ἐγγὺς ἐγένοντο οἱ Ἕλληες, λείπουσιν οἱ βάρβαροι
 ἀμαχητὶ τὸν μαστόν, ὥστε θανατοῦν πᾶσι γενέσθαι
 καὶ ὑπόπτειον δέσαντας αὐτούς, μὴ κυκλωθέντες
 πολιορκοῦντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου
 καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς
 16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς
 νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέ-
 λευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμί-
 ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ
 17 θέσθαι τὰ ὄπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν
 Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκό-
 πησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήασι Κηφι-
 σόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι
 κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.
 18 ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦγον ἐπ' ἀντί-
 πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς
 δι' ἐρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπήγει.
 19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας.
 συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν. ἐνταῦθα ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20 μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ πλῆθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλινδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Δουσιεύς Ἄρκας 21 προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συνταγμένους ἀπήλθον. ἐκ δὲ τούτου πᾶν ὄμου ἐγένετο 22 τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23 καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24 μαχόμενοι δ' οἱ πολέμιοι καὶ ὄπη εἶη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὁπότε 25 μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλυόντων, ὁπότε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος 26 ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλυόντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς 27 ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας· ἄριστοι δὲ τοξόται ἦσαν· εἶχον 28 δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλεον ἢ :

διπήχη· εἰλκον δὲ τὰς νευράς, ὁπότε τοξεύουεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

- 3 Ταύτην δ' αὖ τὴν ἡμέραν ἠύλισθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέιχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν
- 2 Καρδούχων. τότε μὲν οὖν ἠύλισθησαν μάλα ἠδέως καὶ τὰπιτηδεῖα ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετελέσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

- 3 Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἵππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἵππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.
- 4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ'
- 5 εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέιχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπει-
- 6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὗτ' ἐν

τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἤρπαζεν ὁ πο-
 ταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι,
 γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη·
 ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ
 τὸν ποταμὸν· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, 7
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνει-
 λεγμένους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία
 ἦν τοῖς Ἕλλησιν, ὀρώσι μὲν τοῦ ποταμοῦ τὴν δυσπο-
 ρίαν, ὀρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὀρώσι δὲ
 τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους
 ὀπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτό-
 μαται περιρρηῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπό-
 σον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9
 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι,
 καὶ διηγείται αὐτῷ τὸ ὄναρ. ὁ δὲ ἠδεδόκει τε καὶ ὡς
 τάχιστα ἕως ὑπέβαινε ἐθύοντο πάντες παρόντες οἱ
 στρατηγοί· καὶ τὰ ἱερά καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώ-
 του. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ
 λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.
 καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί- 10
 σκω· ἤδεδσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀρι-
 στῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθέυδοι,
 ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-
 μον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ- 11
 λέγοντες ὡς ἐπὶ πύρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά
 τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱμα-
 τίων κατατιθεμένους ἐν πέτρα ἀνθρώδει. ἰδοῦσι δὲ 12
 σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς
 πολεμίοις ἰππεῦσι προσβατὸν εἶναι κατὰ τοῦτο.
 ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς
 νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-
 13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθύς οὖν ὁ Ξενοφῶν
 αὐτός τε ἔσπευδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευε
 καὶ εὐχεσθαι τοῖς φήμασι θεοῖς τά τε ὄνειρατα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'
 εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ
 14 διηγούνται ταῦτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπου-
 δὰς ἐποίηε. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγ-
 γελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς
 στρατηγούς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαίεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν
 15 μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον
 μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-
 τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-
 16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγούντο
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς
 17 δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. πορευο-
 μένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέων.
 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ
 ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρί-
 σοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα
 καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς
 ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
 18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις
 ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοι ἐτόξευόν
 19 τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. ἐπεὶ δὲ
 καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται
 καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἄπα-
 σαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.
 20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ
 Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-
 τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
 τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

ούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν πο-
 ταμὸν ἱππεῖς. οἱ δὲ πολέμοι ὀρώντες μὲν τοὺς ἀμφὶ 21
 Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ
 τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαν-
 τες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς
 πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ
 κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.
 Δύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης 22
 ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-
 φον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ
 στρατιῶται ἐβῶν μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν
 ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν 23
 ἱππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολε-
 μίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἱππέας
 φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσι ἐπιόντας, ἐκλεί-
 πουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24
 τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχι-
 στήν πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες
 ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25
 μὲν τὰ ἄνω κατεῖχε, Δύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-
 σασ ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-
 μενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
 καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-
 δοῦχους ἀντὶ τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς
 λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυ-
 τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν
 ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγούς καὶ τοὺς ἐνω-
 μοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγούς δὲ
 καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδοῦχοι 27
 ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν ὠδὰς

τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ
 ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελτα-
 στὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν
 28 ὅ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ
 Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ
 τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ
 διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν
 ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς
 καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ
 29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-
 λεν, ἐπειδὴν σφενδόνῃ ἐξικιῆται καὶ ἀσπίς ψοφῆ,
 παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴν δὲ
 ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-
 πυγκτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ
 δόρυ ἠγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ
 διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν,
 ὡς μὴ ἐμποδίζεω ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,
 30 ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
 ὀρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ
 τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονῶν καὶ τοξεύειν.
 31 οἱ δὲ Ἕλληνες παιανίσαντες ὠρμησαν δρόμῳ ἐπ' αὐ-
 τοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὠπλισμένοι
 ὡς μὲν ἐν τοῖς ὄρεσιν ἰκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
 φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἰκανῶς.
 32 ἐν τούτῳ σημαίνει ὁ σαλπυγκτῆς· καὶ οἱ μὲν πολέμοι
 ἔφευγον πολὺ ἔτι θάπτον, οἱ δ' Ἕλληνες τάναντία
 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.
 33 τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδρα-
 μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρω-
 σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι
 34 φανεροὶ ἦσαν φεύγοντες· οἱ δὲ ὑπαντήσαντες ἀνδρι-
 ζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὑστερον

τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ- 4
ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν καὶ
λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ
γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους
τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφίκοντο κώ- 2
μην μεγάλην τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ
καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπι-
τήδεια δ' ἦν δαφυλῆ. ἐντεῦθεν δ' ἐπορεύθησαν στα- 3
θμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς
πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύ-
θησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ
τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μὲν, μέ-
γας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν.
ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἑσπέραν. 4
ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος
γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα
ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας 5
ἔχων, καὶ προπέμφας ἑρμηνέα εἶπεν, ὅτι βούλοιο δια-
λεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων, τί
δέλοιο. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ 6
μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν
τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεια, ὅσων δέοιτο.
ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τού-
τοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πε- 7
δίον, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρη-
κολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα
σταδίους· καὶ ἀφίκοντο εἰς βασιλείαν καὶ κώμας περίξ
πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπε- 8
δευομένων δ' αὐτῶν γίνεταί τῆς νυκτὸς χιῶν πολλή·
καὶ ἔωθεν ἔδοξε διασκηῆσαι τὰς τάξεις καὶ τοὺς στρα-

- τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον αὐ-
 δένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλήθος τῆς χιόνος.
 9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ,
 ἱερεῖα, σίτον, οἶνους παλαιούς εὐώδεις, ἀσταφίδας,
 ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννύμενων τινὲς
 ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στράτευμα
 10 καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς
 στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συν-
 αγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνήλθον· καὶ
 11 γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐν-
 ταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ
 τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ
 ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολὺς ὄκνος ἦν
 ἀνίστασθαι· κατακειμένων γὰρ ἀλειωνὸν ἦν ἢ χιῶν
 12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυεῖη. ἐπεὶ δὲ Ξενοφῶν
 ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς
 τις καὶ ἄλλος ἐκεῖνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τού-
 του καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
 13 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο αὐτ'
 ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν
 πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων
 καὶ μύρον εὐρίσκετο.
- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς
 τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν
 πολλῇ κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ
 ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰ-
 κίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
 15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην
 Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ
 ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει
 καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα
 16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς
 δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν
 ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σάγαριν, ὄλανπερ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17
 δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι
 δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια
 λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τε
 εἶη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18
 βαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους
 Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη
 ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλ-
 λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19
 στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-
 πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον
 Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα
 ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20
 σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
 ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ
 στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν Δόρυ- 21
 βον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὁμῶς δὲ καὶ ἀπέ-
 θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι
 καὶ ἡ σκηνὴ ἢ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀρ-
 γυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἴνο-
 χοοὶ φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22
 τῶν ὀπλιτῶν στρατηγοί, ἔδοκει αὐτοῖς ἀπιέναι τὴν τα-
 χίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπιθεσις γένοιτο
 τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
 τάλπηγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
 ττρατόπεδον.

Τῇ δ' ὑστεραία ἔδοκει πορευτέον εἶναι ὅπη δύναιντο 5
 γάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ
 καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπο-
 ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·
 καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν
 ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2
 -θεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας

- πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-
 βαιων αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύ-
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς,
 παρασύγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν
 4 ἀποκαίων πάντα καὶ πηγυὺς τοὺς ἀνθρώπους. ἔνθα
 δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος
 ὀργυιᾶ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
 5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ
 εἶχον. οἱ οὖν πάλαι ἤκουτες καὶ πῦρ καίοντες οὐ
 προσέεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-
 δοῖεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχοιεν βρωτόν.
 6 ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος βόθροι
 ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν
 7 μετρέϊν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιού-
 σαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ
 τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δ' ὀπισθο-
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-
 8 θρώπων ἠγνῶει, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, κἂν τι
 φάγωσιν, ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια,
 εἴ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῆ
 κρήνη γυναικᾶς καὶ κόρας καταλαμβάνει ἔμπροσθεν
 10 τοῦ ἐρύματος. αὗται ἠρώτων αὐτούς, τίνας εἶεν. ὁ δ'

ἔρμηνεύς εἶπε περσιστί, ὅτι παρὰ βασιλέως πορεύον-
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ
 ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ',
 ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ
 ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11
 ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄσιτοι καὶ
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρα-
 τιωτῶν. ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς
 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν
 ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ
 μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·
 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπῆγγυντο·
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15
 τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρα-
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-
 πέναι αὐτόθι τὴν χιόνα εἵκαζον τετηκέαι· καὶ τετήκει
 διὰ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ.
 ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-
 εσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16
 ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-
 σθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλε-
 γμένοι, καὶ τελευτῶν ἐχαλέπαιεν. οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολέμιους φοβῆ-
 σαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

- μὲν σκότος ἦδη, οἱ δὲ προσήεσαν πολλῶ Ἰορύβῳ ἀμφὶ
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες
 ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ
 δὲ πολέμιοι δείσαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγατο.
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
 νοῦσιν, ὅτι τῇ ὑστεραῖα ἤξουσί τινες ἐπ' αὐτοὺς, πο-
 ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν
 ἐν τῇ ὁδῷ ἀναπαυόμενοις ἐπὶ τῆς χιόνος τοῖς στρα-
 τιώταις ἐγκεκαλυμμένους, καὶ οὐδὲ φυλακὴ οὐδεμία
 20 καθειστήκει· καὶ ἀνίστασαν αὐτοὺς. οἱ δ' ἔλεγον,
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ
 παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,
 21 ὅτι ὄλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ ἄνευ πυρὸς
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-
 22 λευεν ἀναγκάζειν προΐεναί. ἐν δὲ τούτῳ Χειρίσοφος
 πέμπει τῶν ἐκ τῆς κώμης σκεφομένους, πῶς ἔχοιεν οἱ
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-
 θέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠύλιζετο.
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος
 μὲν αὐτοῦ ἔμενευ, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων
 24 κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχαντες. ἔνθα
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναί
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, δέων ἐπὶ τὴν κώμην,
 ἦν εἰλήκει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα
 τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ
 αὐτῆς λαγῶς ᾤχετο θηράσων καὶ οὐχ ἦλω ἐν ταῖς κώ-
 μαις· αἱ δ' οἰκίαι ἦσαν κατὰγειοι, τὸ μὲν στόμα 25
 ὡσπερ φρέατος, κάτω δ' εὐρείαι· αἱ δὲ εἰσοδοὶ τοῖς
 μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον
 ἐπὶ κλίμακος· ἐν δὲ ταῖς οἰκίαις ἦσαν αἰγες, οἰες,
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο· ἦσαν δὲ καὶ πυροὶ καὶ 26
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρσιν.
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι
 ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα 27
 εἰς τὸ στόμα μύζειν· καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πόμα ἦν·
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν- 28
 δειπνον ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπλάσι, ἢ ἀγαθόν
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν
 ἄλλῳ ἔθνει γένωνται· ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυ-
 γμένος· ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες
 οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρα-
 τιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς· τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30
 φῶν λαβὼν τὸν κωμάρχην πρὸς Χειρῖσοφον ἐπορεύετο·
 ὅπου δὲ παρῖοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ
 εὐθυμουμενούς, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31
 τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια,
 μόσχεια, ὄρνιθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρ-

- 32 νοις τοῖς δὲ κριθίνοις. ὅποτε δὲ τις φιλοφρονούμενός τῳ βούλοιο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βουῖν. καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὃ, τι βούλοιο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν
- 33 ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κάκεινους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακοινοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὃ, τι
- 34 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσιζοντος ἐρμηνέως, τίς εἶη ἡ χώρα. ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνοι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμὸς· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
- 35 ὁδὸν ἔφραζεν ἢ εἶη. καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθύσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρα-
- 36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ' οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.
- 6 Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβασκοντος· τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἠγήσαιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἤγειτο δ' αὐτοῖς ὁ κωμάρ- 2
 χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ
 σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς
 κώμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ
 τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδῃσε δ' 3
 οὐ. ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο
 καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ
 Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ
 τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ
 ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ 4
 ἐχρήτο. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ 4
 πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν πο-
 ταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν στα- 5
 θμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον
 ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχοι 6
 καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6
 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-
 χων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων
 πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς
 ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος 7
 γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7
 λακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς καὶ
 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχουσι
 τὰς ὑπερβολὰς τοῦ ὄρους· ὧρα δὲ βουλευέσθαι, ὅπως 8
 ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ πα- 8
 ραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς
 δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὐριον δοκεῖ ὑπερ-
 βάλλειν τὸ ὄρος. Ἐμοὶ δὲ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9
 ἐπὶ τὰ τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχι-
 στα ἵεναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν
 τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρῶντες πολέμιοι
 θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρ-
 ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο- 10
 φῶν εἶπεν, Ἐγὼ δ' οὕτω γυγνώσκω. εἰ μὲν ἀνάγκη

- ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευάσασθαι, ὅπως ὡς
 κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα
 ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως
 ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ
 11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ
 τὸ ὀρώμενον πλέαν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'
 οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἀλλ' ἢ κατ'
 αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους
 καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθά-
 σαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία
 2 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ
 ῥᾶον ὄρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν
 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ
 ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τρα-
 χεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλῆ
 13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν
 μοι δοκεῖ εἶναι ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὀραῖσθαι,
 ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν.
 δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιοῦμενοι προσβάλ-
 λειν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν
 14 γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμοιοι. ἀτὰρ τί ἐγὼ
 περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χει-
 ρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν
 ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει
 15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε
 λαυθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέ-
 πτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν
 ἐπιδείξασθαι τὴν παιδεῖαν, καὶ φυλάξασθαι μέντοι, μὴ
 ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-
 16 γὰς λάβωμεν. Ἄλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ
 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν
 τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ
 κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἶπερ

ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη 17 ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὴν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε, εἴανπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18 οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19 Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν ; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνονται. ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὀπλί- 20 τας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21 μενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσ- ἄξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22 ταχθέντες ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἦσθοντο ἐχόμενον τὸ ὄρος, ἐργηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23 θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήεσαν. τῶν δ' αὖ πολεμίων 24 τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμαγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. ἐν 25 τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βιάην ταχὺ ἐφέλιπετο σὺν τοῖς ὀπλίταις. 26 οἱ δὲ πολέμοιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἤττώμενοι, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληες ταῖς 27 μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. ὡς δ' ἀνέβησαν, δύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

7 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ 2 τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆι καὶ αὐθις ἄλλη· οὐ γὰρ ἦν 3 ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. 4 ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, [Ἄλλα] μίᾳ αὐτῇ πάροδος ἐστὶν ἢ ὀρᾷ· ὅταν δὲ τις ταύτῃ πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμ- 5 μένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων 6 δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ

ὄραϊς, σχεδὸν τρία ἡμίπλευθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ Φῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλευθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. Ἄλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς 7 τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη. θάπτον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρὸν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8 Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἄθροοι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ 9 Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλείον ἢ τὸν ἕνα λόχον. ἔνθα δὲ Καλλίμαχος 10 μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτός, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἄμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας 11 ὡς ὄρᾳ τὸν Καλλίμαχον ἂ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δέισας, μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπι- 12 λαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέθει

- αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον
 Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο
 ἀρετῆς καὶ διηγῶνίζοντο πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰρούσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδρα-
 13 μου, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δευρὸν
 ἦν θάλασσα, αἱ γὰρ γυναῖκες ῥιπτοῦσαι τὰ παιδία εἶτα
 καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως.
 ἔνθα δὴ καὶ Αἰνειᾶς Στυμφάλιος λοχαγὸς ἰδὼν τινα
 θέοντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπι-
 14 λαμβάνεται ὡς κωλύσων. ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ
 ἀμφοτέροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ
 ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλί-
 φθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.
- 15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς
 ἑπτὰ, παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλ-
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἤεσαν. εἶχον δὲ
 θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερί-
 16 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κημί-
 δας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον
 ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο,
 καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο,
 καὶ ἦδον καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὄψε-
 σθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα
 17 πηχῶν μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πο-
 λίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο
 αἰεὶ μαχόμενοι. ὄκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπι-
 τήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν
 λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησιν
 18 τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου
 οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὐ-
 ρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ
 Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ
 πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ
 19 ἐπεσιτίσαντο. ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας,

παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαί-
 μονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνάς. ἐκ ταύτης
 ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει,
 ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20
 ἔλθων δ' ἐκείνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν
 εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνά-
 ναι ἐπηγγέλλετο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς
 τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθει-
 ρεῖν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται 21
 ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρα· ὄνομα δὲ τῷ ὄρει ἦν
 Θήχης. ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους
 καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο.
 ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ἀήθησαν 22
 ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ
 καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ
 ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώγησαν
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν
 ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ (ἡ) βοὴ πλείων 23
 τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιάντες ἔθεον
 δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μεῖζων ἐγίνετο
 ἡ βοὴ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μεῖζόν τι
 εἶναι τῷ Ξενοφῶντι· καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον 24
 καὶ τοὺς ἵππείας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ
 ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα, θάλατ-
 τα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ
 ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπ-
 ποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 25
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-
 γοὺς δακρύουτες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαν-
 τος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν
 μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο- 26
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ
 ἡγεμὼν αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις

δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεύθεν διδώσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα 8
 συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσον-
 τες, ἐν μέσοις ἀναμειγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν
 οἶαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέ-
 ραις, ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλ-
 ληνας. ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ 9
 τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν
 πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα,
 ὡς οὕτως ἄξουτες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς
 στρατηγοῖς βουλευσασθαι συλλεγεῖσιν, ὅπως ὡς κάλ-
 λιστα ἀγωνιοῦνται. ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ 10
 παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ
 μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ
 ἄνοδον τῇ δὲ εὐδοῦν εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο
 ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην
 διεσπασμένην ὀρώσιν. ἔπειτα, ἦν μὲν ἐπὶ πολλοὺς 11
 τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πο-
 λέμιοι καὶ τοῖς περιττοῖς χρήσονται ὃ, τι ἂν βούλων-
 ται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν
 εἴη θάυμαστον εἰ διακοπεῖ ἡμῶν ἡ φάλαγξ ὑπὸ
 ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων·
 εἰ δὲ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται.
 ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους 12
 τοσοῦτον χωρίου κατασχεῖν διαλιπόντας τοῖς λόχοις
 ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολε-
 μίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολε-
 μίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους
 ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίσιν, ἧ τε ἂν
 εὐδοῦν ᾗ, ταύτη ἕκαστος ἄξει ὁ λόχος. καὶ εἷς τε τὸ 13

- διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. ἕάν· τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἰς πη δυνηθῆ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη
- 14 τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις, "Ἄνδρες, οὗτοι εἰσιν οὗς ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάσαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμοὺς δεῖ καταφαγεῖν.
- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἕξακο-
- 16 σίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἕξω γενόμενοι
- 17 ἐπορεύοντο· οἱ δὲ πολέμοι ὡς εἶδον αὐτούς, ἀντιπαρθεύοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ
- 18 μέσῳ κενὸν ἐποίησαν. ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Δίσχίτης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθειον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε
- 19 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμοι, ὡς ἦρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῆ ἄλλος ἄλλη ἐτράπετο. οἱ δὲ Ἕλληνας ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.
- 20 καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ, τι καὶ ἐθαύμασαν· τὰ δὲ

σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφέκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς 21 γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρα-22 σάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξεινῷ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις· κἀντεῦθεν ὀρμώμενοι ἐληίζοντο 23 τὴν Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βούς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράτ-24 τουτο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὔξαντο, 25 παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ 26 Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκῶς εἶη. ὁ δὲ δειξας οὐπερ ἐστηκότες ἐτύγγαχον, Οὐτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅποι ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν

ἐν σκληρῷ καὶ δασεῖ οὕτως ; ὁ δ' εἶπε, Μᾶλλον τι
 27 ἀνιάσεται ὁ καταπεσών. ἠγωνίζοντο δὲ παῖδες μὲν
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ
 Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλιν δὲ καὶ πυ-
 γμῆν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο·
 πολλοὶ γὰρ κατέβησαν καὶ ἄτε θωμένων τῶν ἐταίρων
 28 πολλὴ φιλονεκία ἐγένετο. ἔθεον δὲ καὶ ἵπποι καὶ
 ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θα-
 λάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν
 ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδούντο· ἄνω δὲ
 πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ
 ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλωσ καὶ παρακέλευ-
 σις ἐγένετο αὐτῶν.

BOOK V.

- 1 Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου
 ἔπραξαν οἱ Ἕλληνας, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι
 ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς
 Τραπεζοῦντα πόλιν Ἕλληνίδα ἀφίκοντο, καὶ ὡς ἀπέ-
 θυσαν ἂ εὗξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς
 φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.
- 2 ἐκ δὲ τούτου ξυνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς
 πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος καὶ
 ἔλεξεν ὧδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπεί-
 ρηκα ἤδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ
 τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων
 καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων
 τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν
 καὶ ἐκταθεῖς, ὥσπερ Ὀδυσσεύς, καθεύδων ἀφικέσθαι
- 3 εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν, ὡς εὐ λέγοι· καὶ ἄλλος ταῦτ' ἔλεγε,

καὶ πάντες οἱ παρόντες. ἔπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, 4 ναυαρχῶν δὲ [καὶ] τυγχάνει. ἦν οὖν πέμψητέ με, οἴομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλεῖν βούλεσθε, περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἤσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. 5 Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν· ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρώ. πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἰκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία, εἰ μὴ ὀλίγοις τισίν· ἡ δὲ 6 χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ 7 ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται 8 τινες. οἴομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμ- παρασκευάζωμεν ἕάν τι δέη, κὰν βοηθῆσαι τισι καιρὸς ἦ, εἰδῶμεν ὅποι δεήσει βοηθεῖν, καὶ ἕάν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, ξυμβουλευόμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. ἔδοξε καὶ ταῦτα. Ἔννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμίοις λη- 9 ζεσθαι, καὶ δικαίως ἡμῖν ἐπιβουλευουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηται δ' ἡμῶν. φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· ἕάν οὖν κατὰ μέρος [μερισθέντες] φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμιοι. ἔτι τοίνυν τάδε 10 ὀρᾶτε. εἰ μὲν ἠπιστάμεθα σαφῶς, ὅτι ἤξει πλοῖα 10

- Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλεουσόμεθα, ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. ὁρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν
- 11 κομιδῆς οἴας δεόμεθα. ἔδοξε καὶ ταῦτα. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὐδ' ἂν καταγάγωμεν, ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον ξυνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται.
- 13 ἔδοξε καὶ ταῦτα. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς, ἃς δυσπόρους ἀκούομεν εἶναι, ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.
- 14 Ἐνταῦθα δὲ ἀνέκραγον, ὡς οὐ δέοι ὁδοιπορεῖν. ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων, ὅτι θάττον ἀπαλλάξονται, ἦν εὐποροὶ γένωνται αἱ ὁδοί.
- 15 ἔλαβον δὲ καὶ πεντηκόντερον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππου Λάκωνα περιόικον. οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ὄχρετο ἔξω τοῦ Πόντου ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὑστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπρωγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος.
- 16 ἔλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθη Πολυκράτης Ἀθηναῖος, ὃς ὅποσα λαμβάνοι πλοῖα κατήγεγν ἐπὶ τὸ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα, εἴ τι ἦγον, ἔξαιρούμενοι φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ
- 17 πλοίοις ἐχρήσαντο εἰς παραγωγὴν. ἐν ᾧ δὲ ταῦτα ἦν

ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες, καὶ οἱ μὲν ἐλάμβανον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε 2 ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἡμισυ τοῦ στρατεύματος, τὸ δὲ ἡμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν 2 τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὄρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια 3 τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὕς ἢ βούς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ξυνερρηήκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτα- 4 σταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ 5 εἰς δισχιλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. ὡς δὲ οὐκ 6 ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι πρὸς Ξενο-

- 7 φῶντα, ὃς ἠγείτο τοῖς ὀπλίταις. ὁ δ' ἔλθων λέγει, ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἀφοδος
- 8 χαλεπή· ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἀλόντος ἂν τοῦ
- 9 χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον. καὶ ὁ Ξενοφῶν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδεδειγμένοι ἦσαν, ὅτι
- 10 μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάσσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελ-
- 11 ταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἦκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, θὶ πάντα τὸν χρό-
- 12 νον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτα ἐποιοῦν· ὁ δὲ τοῖς πελταστῶν πᾶσι παρήγγελλε διηγκυλωμένους ἰέναι, ὡς, ὅπότεν σημήνην, ἀκουτίζειν δεῆσον, καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς, ὅπότεν σημήνην, τοξεύειν δεῆσον, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς
- 13 ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι. ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιόδυντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων·
- 14 μνηοειδῆς γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν· ἐπεὶ δ' ἐπαίνισαν καὶ ἡ σάλπιγξ ἐφθέγετο, ἅμα τε τῷ Ἐυναλίῳ ἠλάλαξαν καὶ ἔθειον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλγη ὄμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας, πλείστοι

δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
 φερων. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ 15
 πολέμιοι τά τε σταυρώματα καὶ τὰς τύρσεις· ὥστε
 Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς κατα-
 θέμενοι τὰ ὄπλα ἐν χιτῶνι μόνου ἀνέβησαν, καὶ ἄλλος
 ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ
 χωρίον, ὡς ἐδόκει. καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ 16
 εἰσδραμόντες ἤρπαζον ὅτι ἕκαστος ἐδύνατο· ὁ δὲ Ξενο-
 φῶν στὰς κατὰ τὰς πύλας ὀπόσους ἐδύνατο κατεκώλυε
 τῶν ὀπλιτῶν ἕξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ'
 ἄκροις τισιν ἰσχυροῖς. οὐ πολλοῦ δὲ χρόνου μεταξὺ 17
 γενομένου κραυγὴ τε ἐγίνετο ἔνδον καὶ ἔφευγον οἱ μὲν
 καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ
 πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι
 οἱ ἐκπίπτοντες ἔλεγον, ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ
 οἱ πολέμιοι πολλοί, οἱ παλοῦσιν ἐκδεδραμηκότες τοὺς
 ἔνδον ἀνθρώπους. ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμί- 18
 δην τὸν κήρυκα ἰέναι εἴσω τὸν βουλόμενόν τι λαμ-
 βάνειν, καὶ ἴεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς
 ἐκπίπτοντας οἱ εἰσωθούμενοι καὶ κατακλείουσι τοὺς
 πολεμίους πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἕξω τῆς 19
 ἄκρας πάντα διηρπάσθη καὶ ἐξεκομίσαντο οἱ Ἕλλη-
 νες· οἱ δὲ ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ
 σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν
 φέρουσαν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, 20
 εἰ οἷόν τε εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτως σωτη-
 ρία ἀσφαλής, ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι
 ἀπελθεῖν· σκοπούμενοις δὲ αὐτοῖς ἔδοξε παντάπασιν
 ἀνάλωτον εἶναι τὸ χωρίον. ἐνταῦθα παρεσκευάζοντο 21
 τὴν ἀφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ'
 αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖλους καὶ φορτία ἔχοντας
 ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλήθος, καταλιπόν-
 τες οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἤρξαντο 22
 ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας

ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά, καὶ
 ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν
 23 τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ διώκειν
 ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-
 σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε
 χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι, καὶ ἡ νύξ φοβερά
 24 ἦν ἐπιούσα. μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων
 θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. ἑξαπίνης
 γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὄτου δὴ ἐνάφαντος.
 ὡς δ' αὐτὴ ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ
 25 οἰκιῶν. ὡς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς
 τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
 αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφευγον
 26 οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ τὸ
 στόμα δὴ ἔτι μόνον ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπι-
 κείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. ἐνταῦθα
 παραγγέλλει φέρειν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες
 τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων.
 ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτου δὲ καὶ τὰς
 παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ
 27 ταῦτα ἔχοιεν. οὕτω μάλιστα ἀπῆλθον ἀπὸ τοῦ χωρίου,
 πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι.
 καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ
 τύρσεις καὶ τὰ σταυρώματα καὶ τὰλλα πάντα πλην
 τῆς ἄκρας.

28 Τῇ δὲ ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ
 ἐπιτήδεια. ἐπεὶ δὲ τὴν κατάβασιν ἐφοβούντο τὴν εἰς
 Τραπεζοῦντα, πρηνὴς γὰρ ἦν καὶ στενὴ, ψευδενέδραν
 29 ἐποίησαντο· καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα
 τοῦτο ἔχων τῶν Κρητῶν λαβῶν δέκα ἔμενεν ἐν λασίῳ
 χωρίῳ καὶ προσποιεῖτο τοὺς πολεμίους πειρᾶσθαι
 λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε
 30 διεφαίνοντο χαλκαὶ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα
 διορῶντες ἐφοβούντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ

ἐν τούτῳ κατέβαιναν. ἐπεὶ δὲ ἐδόκει ἤδη ἰκανὸν ὑπε-
 ληλυθέναι, τῷ Μυσῶ ἐσήμηνε φεύγειν ἀνὰ κράτος·
 καὶ ὡς ἔξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν 31
 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ,
 ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλι-
 δούμενοι ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων
 ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον 32
 τετρωμένον· καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλό-
 μενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν
 Κρητῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες
 σῶοι ὄντες.

Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἰκανὰ 3'
 ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον
 εἶναι. καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενούντας ἐνε-
 βίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας
 καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν·
 καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν
 στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖ-
 σθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιημένη
 ἦν. καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασσοῦντα τρι- 2
 ταῖοι, πόλιν Ἑλληνίδα ἐπὶ Θαλάττῃ, Σιωπέων ἀποικ-
 κον, ἐν τῇ Κολχίδι χώρα. ἐνταῦθα ἔμειναν ἡμέρας 3
 δέκα· καὶ ἐξέτασις ἐν τοῖς ὄπλοις ἐγένετο καὶ ἀρι-
 θμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. οὗτοι
 ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι
 ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος καὶ εἴ τις
 νόσῳ.

Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμα- 4
 λῶτων ἀργύριον γενόμενον. καὶ τὴν δεκάτην, ἣν τῷ
 Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον
 οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς·
 ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναιῖος ἔλαβε. Ἔνο- 5
 φῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος
 ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν

καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου,
 6 ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ
 τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆει σὺν Ἀγησι-
 λάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει
 παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐ-
 τὸς κινδυνεύσων ἐδόκει ἵεναι, καὶ ἐπέστειλεν, ἦν μὲν
 αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· εἰ δέ τι πάθοι, ἀναθεῖ-
 ναι ποιησάμενον τῇ Ἀρτέμιδι ὃ, τι οἴοιτο χαριεῖσθαι
 7 τῇ Θεῷ. ἐπεὶ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη
 αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκι-
 σθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς
 Ὀλυμπίαν Δεωρήσων, καὶ ἀποδίδωσι τὴν παρακατα-
 θήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ
 8 Θεῷ ὄπου ἀνεῖλεν ὁ Θεός. ἔτυχε δὲ διὰ μέσου ῥέων
 τοῦ χωρίου ποταμὸς Σελινοῦς. καὶ ἐν Ἐφέσῳ δὲ παρὰ
 τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρεῖ,
 καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαί· ἐν δὲ
 τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ Θῆραι πάντων ὀπόσα
 9 ἐστὶν ἀγρευόμενα Θῆρια. ἐποίησε δὲ καὶ βωμὸν καὶ
 ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ ἀεὶ
 δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραία θυσίαν ἐποίει τῇ
 Θεῷ, καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες
 καὶ γυναῖκες μετεῖχον τῆς ἑορτῆς. παρεῖχε δὲ ἡ Θεὸς
 τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ
 τῶν θυομένων ἀπὸ τῆς ἱεράς νομῆς λάχος, καὶ τῶν θη-
 10 ρευομένων δέ. καὶ γὰρ Θῆραν ἐποιοῦντο εἰς τὴν ἑορτὴν
 οἷ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν,
 οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἠλίσκετο
 τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς
 11 Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. ἔστι δὲ ἡ χώρα
 ἧ ἐκ Λακεδαίμονος εἰς Ὀλυμπίαν πορεύονται ὡς εἴκοσι
 στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἐν δ' ἐν τῷ
 ἱερῷ χώρῳ καὶ ἄλση καὶ ὄρη δένδρων μεστά, ἱκανὰ καὶ
 σὺς καὶ αἰγας καὶ βούς τρέφειν καὶ ἵππους, ὥστε καὶ

τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. περὶ δὲ αὐτὸν τὸν ναὸν ἄλλος ἡμέρων δένδρων ἐφυ- 12
τεύθη ὅσα ἐστὶ τρωκτὰ ὠραία. ὁ δὲ ναὸς ὡς μικρὸς
μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται, καὶ τὸ ξόανον ἔοικεν
ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη 13
ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο
ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝ-
ΤΑ ΚΑΙ ΚΑΡΠΟΥΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑ-
ΤΗΝ ΚΑΤΑΘΕΤΕΙΝ ΕΚΑΣΤΟΤ ΕΤΟΤΣ. ΕΚ
ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤ-
ΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ
ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομί- 4
ζοντο οὔπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπο-
ρεύοντο. ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὀρίοις, 2
πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον
πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον
ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύονται τῆς χώ-
ρας. οἱ δὲ εἶπον, ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς
χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμοι 3
εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι
ἐκείνους, εἰ βούλοιντο ξυμμαχίαν ποιήσασθαι· καὶ
πεμφθεὶς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἄρχοντας.
ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἱ τε τῶν Μοσσυνοίκων 4
ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεγε
μὲν Ξενοφῶν, ἠρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες 5
Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν
Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ
οὔτοι ἡμᾶς, οὐδ' ἀκούομεν ὑμῖν πολεμίους εἶναι. εἰ οὖν 6
βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμαχούς καὶ
τιμωρήσασθαι, εἴ τι πώποθ' ὑμᾶς οὔτοι ἠδίκησαν, καὶ
τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς 7
ἀφήσετε, σκέψασθε, πόθεν αὐθις ἂν τοσαύτην δύναμιν
λάβοιτε ξύμμαχον. πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων 8

τῶν Μοσσυνοίκων, ὅτι καὶ βούλονται ταῦτα καὶ δέ-
 9 χοινο τὴν ξυμμαχίαν. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν,
 τί ἡμῶν δεήσεσθε χρῆσασθαι, ἂν ξύμμαχοι ὑμῶν γε-
 νώμεθα, καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξαι
 10 περὶ τῆς διόδου; οἱ δὲ εἶπον, ὅτι ἱκανοὶ ἐσμεν εἰς τὴν
 χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε
 καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ
 ἄνδρας, οὔτινες ὑμῖν ξυμμαχοῦνται τε καὶ τὴν ὁδὸν
 ἡγήσονται.

11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ἄρχοντο.
 καὶ ἦγον τῇ ὑστεραῖα ἄγοντες τριακόσια πλοῖα μονό-
 ξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάν-
 12 τες εἰς τάξιν ἔθοντο τὰ ὄπλα, ὁ δὲ εἰς ἔμενε. καὶ οἱ
 μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ μένοντες
 ἐξετάξαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον
 χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες
 λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω, ἐν δὲ
 τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην
 13 ἔχον, ὄπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. χιτω-
 νίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ
 στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα οἰ-
 απερ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον,
 ἐγγύτατα τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς.
 14 ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες
 ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν
 τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο
 εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίον, ὃ ἐδόκει ἐπι-
 15 μαχώτατον εἶναι. ὦκείτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς
 μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρό-
 τατον τῶν Μοσσυνοίκων. καὶ περὶ τούτου ὁ πόλεμος
 ἦν· οἱ γὰρ αἰὲ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι
 καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ
 δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας
 16 πλεονεκτεῖν. εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων

τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. οἱ δὲ πολέμοι προσιόντων τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς, καὶ ἀπέκτειναν συχνούς τῶν βαρβάρων καὶ τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὐ εἶδον τοὺς Ἕλληνας βοηθοῦντας· εἶτα δὲ ἀποτραπόμενοι ὄχοντο, καὶ ἀποτεμόντες τὰς 17 κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἕλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμφ τινὶ ἄδοντες. οἱ δὲ Ἕλληνες μάλα ἤχθοντο, ὅτι τοὺς τε 18 πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξεληθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατεῖᾳ. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν, 19 Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ 20 μέλλοντες ἡμῖν ἠγεῖσθαι τῷ ὄντι πολέμοι οἶσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἠγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτὰ πράττειν ἄπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐθις ἤττον τῆς ἡμετέρας τάξεως ἀπολείφονται. ἀλλ' ὑμᾶς δεῖ παρα- 21 σκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' 22 ὑστεραία θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτὰ ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. ἦσαν γὰρ τῶν πολεμίων οἱ εὗζωνοι κατα- 23

- τρέχοντες τοῖς λίθοις ἔβαλλον. τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί. οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῆ προτεραιᾶ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς·
- 24 ἐνταῦθα γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.
- 25 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίας, ἐνταῦθα δὴ οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς, καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ ἂν φέροι μόλις, τού-
- 26 τοις ἐπειρώντο ἀμύνεσθαι ἐκ χειρός. ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνας, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεύθεν ἅπαντες λιπόντες τὸ χωρίον. ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ῥοδοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ἤθελεν ἐξελεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσ-
- 27 σύνοις κατεκαύθησαν. οἱ δὲ Ἕλληνας διαρπάζοντες τὰ χωρία εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον σῖτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ
- 28 ζεῖαι αἱ πλείσται. καὶ δελφίνων τεμάχη ἐν ἀμφορεύσειν εὕρισκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνας τῷ ἐλαίῳ· κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυὴν οὐδεμίαν.
- 29 τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους ὀπτῶντες. οἶνος δὲ εὕρισκετο, ὃς ἄκρατος μὲν ὄξυς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε καὶ ἠδύς.
- 30 Οἱ μὲν δὴ Ἕλληνας ἀριστήσαντες ἐνταῦθα ἐπο-

ρεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασι τῶν Μοσσυνοίκων. ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν ξὺν τοῖς πόλεμοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. τὰ δὲ πλείστα τοιάδε ἦν τῶν χωρίων. ἀπεῖχον 31 αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλοι ξυνήκουον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλή τε καὶ κοίλη ἡ χώρα ἦν. ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φί- 32 λοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτούς, τεθραμμένους καρύους ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῦτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμια. ἐζήτουν δὲ καὶ 33 ταῖς ἑταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς ξυγγίγνεσθαι· νόμος γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. τούτους ἔλεγον οἱ στρα- 34 τευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. ἐν τε γὰρ ὄχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν, μόνοι τε ὄντες ὁμοία ἔπραττον ἅπερ ἂν μετ' ἄλλων ὄντες, διελέγοντό τε ἑαυτοῖς καὶ ἐγέλων ἐφ' ἑαυτῶν καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὡσπερ ἄλλοις ἐπιδεικνύμενοι.

Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς 5 πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσυνοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας· ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοῦς. ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν 2 πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἡττον ἐρμνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι τι, καὶ τὰ ξένια, ἃ ἦκε παρὰ Τιβαρηνῶν, οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι

- 3 κελεύσαντες, ἔστε βουλευσαιντο, ἐθύοντο. . και πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμην, ὅτι οὐδαμῆ προσίοιντο οἱ θεοὶ τὸν πόλεμον. ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, και ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.
- 4 Μέχρι ἐνταῦθα ἐπέξυσεν ἡ στρατιά. πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι και εἴκοσι, στάδιοι μύριοι και ὀκτακισχίλιοι και ἑξακόσιοι, χρόνου πλήθος ὀκτὼ μῆνες.
- 5 ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, και πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων και ἀγῶ-
- 6 νας γυμνικούς. τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρείχον ἀγορὰν οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.
- 7 Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, ἦν γὰρ ἐκείνων και φόρον ἐκείνοις ἔφερον, και περὶ τῆς χώρας, ὅτι ἤκουον δηουμένην. και ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἑκατόννυμος δεινὸς νομι-
- 8 ζόμενος εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσουτάς τε ὑμᾶς, ὅτι νικᾶτε Ἕλληνας ὄντες βαρβάρους, ἔπειτα δὲ και ξυνηθησομένους, ὅτι διὰ πολλῶν τε και δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε.
- 9 ἀξιούμεν δὲ Ἕλληνας ὄντες και αὐτοὶ ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδεν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν κακῶς
- 10 ποιοῦντες. Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἀποικοὶ, και τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώ-

καμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν
 φέρουσιν οὗτοι τεταγμένοι καὶ Κερασούντιοι καὶ Τρα-
 πεζούντιοι ὡσαύτως· ὥστε ὃ, τι ἂν τούτους κακὸν
 ποιήσητε ἢ Σινωπέων πόλις νομίζει πάσχειν. νῦν δὲ 11
 ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας
 ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων βία
 λαμβάνειν ὧν ἂν δέσηθε οὐ πείθοντας. ταῦτ' οὖν οὐκ 12
 ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κο-
 ρύλαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνώμεθα
 φίλον ποιεῖσθαι.

Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιω- 13
 τῶν εἶπεν, Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγα-
 πῶντες ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὄπλα·
 οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν
 καὶ τοῖς ποθεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς τὰς 14
 Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζούντι μὲν, πα-
 ρεῖχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτή-
 δεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ
 στρατιᾷ, ἀντετιμῶμεν αὐτούς, καὶ εἴ τις αὐτοῖς φίλος
 ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολε-
 μίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἡγοῖντο, κακῶς ἐποιοῦμεν
 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτούς ὁποίων τινῶν 15
 ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας
 διὰ φιλίαν ἢ πόλις ξυνέπεμψεν. ὅποι δ' ἂν ἐλθόντες 16
 ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς
 Ἑλληνίδα, οὐχ ὑβρεῖ ἀλλὰ ἀνάγκη λαμβάνομεν τὰ
 ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ Χαλ- 17
 δαίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὅμως καὶ
 μάλα φοβερούς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ
 ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ
 παρεῖχον. Μιάκρωνας δὲ καίπερ βαρβάρους ὄντας, 18
 ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, φίλους τε ἐνομί-
 ζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων.
 Κοτυωρίτας δέ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν 19

- εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν· οὐ γὰρ ὡς φίλοι προσ-
 εφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω
 ἐδέχοντο οὔτε ἔξω ἀγορὰν ἔπεμπον· ἠτιῶντο δὲ τὸν
 20 παρ' ὑμῶν ἀρμοστήν τούτων αἴτιον εἶναι. ὃ δὲ λέγεις
 βία παρελθόντας σκηνοῦν, ἡμεῖς ἠξιούμεν τοὺς κάμνον-
 τας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφρον τὰς
 πύλας, ἢ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτη εἰσελ-
 θόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ'
 ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες,
 καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ
 ἀρμοστῇ ὧσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ
 21 κομίσασθαι, ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὄρατε,
 σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν
 μὲν τις εὖ ποιῇ, ἀντ' εὖ ποιεῖν, ἂν δὲ κακῶς, ἀλέξα-
 22 σθαι. ἃ δὲ ἠπείλησας ὡς, ἣν ὑμῖν δοκῇ, Κορύλαν καὶ
 Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς
 δέ, ἣν μὲν ἀνάγκη ἢ, πολεμήσομεν καὶ ἀμφοτέροις·
 ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμή-
 σαμεν· ἂν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιούμεθα τὸν
 23 Παφλαγόνα. ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς
 ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. πει-
 ρασόμεθα οὖν συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι
 γίγνεσθαι.
- 24 Ἐκ τούτου μάλα μὲν δήλοι ἦσαν οἱ ξυμπρέσβεις
 τῷ Ἐκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημένοις, παρελ-
 θὼν δ' αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι
 ἤκοιεν, ἀλλὰ ἐπιδείξοντες, ὅτι φίλοι εἰσὶ καὶ ξενίοις,
 ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξό-
 μεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύναν-
 25 ται· ὀρώμεν γὰρ πάντα ἀληθῆ ὄντα, ἃ λέγετε. ἐκ
 τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρα-
 τηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέ-
 σβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια
 διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
 ἐπυνοῦντο καὶ ὧν ἑκάτεροι ἐδέοντο.

Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ 6
 δὲ ὑστεραία ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας,
 καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέ-
 σαντας τοὺς Σινωπέας βουλευέσθαι. εἶτε γὰρ πεζῇ
 δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινω-
 πεῖς ἠγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·
 εἶτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι
 γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκούντα
 τῇ στρατιᾷ. καλέσαντες οὖν τοὺς πρέσβεις ξυμβου- 2
 λεύοντο, καὶ ἠξίουν Ἑλληνας ὄντας Ἑλλησι τούτῳ
 πρῶτον καλῶς δέχεσθαι τῷ εὔνους τε εἶναι καὶ τὰ
 βέλτιστα ξυμβουλεύειν.

Ἀναστάς δὲ Ἐκατόνυμος πρῶτον μὲν ἀπελογή- 3
 σατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιή-
 σοινο, ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν
 εἶποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τοὺς
 Ἑλληνας αἰρήσονται. ἐπεὶ δὲ ξυμβουλεύειν ἐκέλευον, 4
 ἐπευξάμενος ὧδε εἶπεν. Εἰ μὲν ξυμβουλεύοιμι ἃ βέλ-
 τιστά μοι δοκεῖ εἶναι, πολλά μοι κάγαθὰ γένοιτο· εἰ
 δὲ μή, τάναντία. αὕτη γὰρ ἡ ἱερὰ ξυμβουλή λεγομένη
 εἶναι δοκεῖ μοι παρῆναι· νῦν γὰρ δὴ, ἂν μὲν εὖ ξυμ-
 βουλεύσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με, ἂν
 δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. πράγματα 5
 μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, εἰ κατὰ θάλατ-
 ταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν·
 ἦν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχο-
 μένους εἶναι. ὁμως δὲ λεκτέα ἃ γιγνώσκω· ἔμπειρος 6
 γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς
 δυνάμεως. ἔχει γὰρ ἀμφοτέρα, καὶ πεδία κάλλιστα
 καὶ ὄρη ὑψηλότατα. καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν 7
 εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἢ
 τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερα ἔστιν ὑψη-
 λά, ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ' ἂν·
 τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι

- δύναιτ' ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαιμι ἅν, εἴ μοι
 8 τινὰ βούλοισθε ξυμπέμψαι. ἔπειτα δὲ οἶδα καὶ πεδία
 ὄντα καὶ ἵππειαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι
 κρεῖττω εἶναι ἀπάσης τῆς βασιλέως ἵππειας. καὶ νῦν
 οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον
 9 φρονεῖ ὁ ἄρχων αὐτῶν. εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη
 κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι
 μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ πεζῶν μυριάδας
 πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον
 μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλε-
 πὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν
 μὲν ἔμπροσθεν ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων·
 δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως· τρίτον δ'
 Ἄλυν, οὐ μείον δυοῖν σταδίῳ, ὃν οὐκ ἂν δύνασθε
 ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων ;
 ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε
 10 ἅν, εἰ τὸν Ἄλυν διαβαίητε. ἐγὼ μὲν οὖν οὐ χαλεπὴν
 ὑμῖν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύ-
 νατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην
 παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-
 κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολ-
 λὰ γὰρ καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.
- 11 Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτενον φιλίας
 ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ·
 οἱ δὲ καὶ ὡς δῶρα ληψόμενον διὰ τὴν ξυμβουλήν ταύ-
 την· οἱ δὲ ὑπόπτενον καὶ τούτου ἔνεκα λέγειν, ὡς μὴ
 πεζῇ ἴοντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζουτο.
 οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πο-
 12 ρείαν ποιεῖσθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν, ὦ Σινω-
 πεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἣν ὑμεῖς ξυμβου-
 λεύετε· οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει
 ἱκανὰ ἀριθμῷ ὡς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς
 δὲ πλείοιμεν ἅν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι,
 οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαλήμεν εἰς τὰ πλοῖα.

γιγνώσκομεν γάρ, ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυναί- 13
 μεθ' ἂν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ
 που ἤττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ
 ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. ἀκούσαντες ταῦτα 14
 οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις. καὶ πέμ-
 πουσι Καλλιμαχον Ἀρκάδα καὶ Ἀρίστωνα Ἀθηναῖον
 καὶ Σαμόλαν Ἀχαιόν. καὶ οἱ μὲν ᾤχοντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὄρωντι μὲν 15
 ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὄρωντι δὲ καὶ πελ-
 ταστὰς πολλοὺς καὶ τοξότας καὶ σφενδονήτας καὶ ἵπ-
 πεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς, ὄντας δ'
 ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων
 τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει
 εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσα-
 σθαι πόλιν κατοικίσαντας. καὶ γενέσθαι ἂν αὐτῷ 16
 ἐδόκει μεγάλη, καταλογιζομένῳ τό τε αὐτῶν πλῆθος
 καὶ τοὺς περιοικούντας τὸν Πόντον. καὶ ἐπὶ τούτοις
 ἐθύετο πρὶν τιμὴν εἰπεῖν τῶν στρατιωτῶν Σιλανὸν
 παρακαλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμ-
 βρακιώτην. ὁ δὲ Σιλανὸς δεδιώς, μὴ γένηται ταῦτα 17
 καὶ καταμείνη που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στρά-
 τευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν
 στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύνα-
 μιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο 18
 ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ
 Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέ-
 ρας ἠλήθευσε θυόμενος Κύρῳ, διεσεσώκει. τῶν δὲ 19
 στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον
 εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ
 Δαρδανεύς καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινας
 παρόντας τῶν Ἑρακλεωτῶν καὶ Σινωπέων λέγουσιν,
 ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν
 τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι το-
 σαύτη δύναμις ἐν τῷ Πόντῳ· βουλευέται γὰρ Ξενοφῶν

- καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰ-
 20 πὲν ἐξαίφνης τῇ στρατιᾷ, Ἄνδρες, νῦν μὲν ὀρώμεν
 ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλω ἔχειν τὰ ἐπι-
 τήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνῆσαι τι τοὺς οἴκοι·
 εἰ δὲ βούλεσθε τῆς κύκλω χώρας περὶ τὸν Πόντον
 οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν,
 καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα
 μένειν αὐτοῦ, πλοῖα δ' ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν
 21 βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε. ἀκούσαντες ταῦτα
 οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ'
 αὐτοῖς Τιμασίων ὁ Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρ-
 δανέα καὶ Θώρακα τὸν Βοιώτιον τὰ αὐτὰ ταῦτα ἐροῦν-
 τας. Σινωπεῖς δὲ καὶ Ἑρακλεῶται ταῦτα ἀκούσαντες
 πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελεύουσι προστα-
 τεῦσαι λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιὰ.
 22 ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν
 ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες,
 οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι.
 ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας.
 23 ὑπισχνούμαι δὲ ὑμῖν, ἂν ἐκπλήτε, ἀπὸ νομηνιας
 μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μηνός·
 καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγὰς,
 καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξου-
 24 ται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα
 λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυ-
 γίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πά-
 σης, τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνε-
 στρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδῃ.
 25 ἀναστὰς αὐτὸς Θώραξ ὁ Βοιώτιος, ὃς αἰεὶ περὶ στρα-
 τηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ
 Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ
 εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βου-
 λομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ εἶναι ἐν τῇ Ἑλλάδι
 οὔσης χώρας πολλῆς καὶ ἀφθόου ἐν τῇ βαρβάρων

μαστεύειν. ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, καὶ γὰρ κα- 26
 θάπερ Τιμασίων, ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν.
 ταῦτα δὲ ἔλεγεν εἰδὼς ἃ Τιμασίωνι οἱ Ἑρακλεῶται καὶ
 οἱ Σινωπεῖς ὑπισχνούντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενο- 27
 φῶν ἐν τούτῳ ἐσίγα. ἀναστὰς δὲ Φιλῆσιος καὶ Λύκων
 οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν Ξενοφῶντα
 πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ
 κοινούμενον τῇ στρατιᾷ, εἰς δὲ τὸ κοινὸν μηδὲν ἀγο-
 ρεύειν περὶ τούτων. ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀνα-
 στήναι καὶ εἰπεῖν τάδε. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν, 28
 ὡς ὄρατε, ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ
 ἔμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ
 πράττων, ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα
 ἔσεσθαι καὶ ἔμοί. καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου,
 εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν
 περὶ τούτων ἢ παντάπασι μηδὲ ἄπτεσθαι τοῦ πράγμα-
 τος. Σίλανός δέ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν 29
 μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ
 ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δέ,
 ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλή ἐμοί,
 ὡς ἄρα γιγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν
 με πρὸς ὑμᾶς. ἐξήνεγκε γὰρ τὸν λόγον, ὡς ἐγὼ πράτ-
 τειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. ἐγὼ δὲ εἰ 30
 μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν, ἀφ'
 οὐ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βου-
 λόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ
 κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆ-
 σαί τι. ἐπεὶ δὲ ὄρῳ ὑμῖν καὶ τὰ πλοῖα πέμποντας 31
 Ἑρακλεῶτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν
 ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηγίας, καλὸν μοι
 δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σω-
 τηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς
 διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν λέγοντες, ὡς
 χρὴ ταῦτα πράττειν, παύεσθαι φημι χρῆναι. οὕτω γὰρ 32

- γυγνώσκω· ὁμοῦ μὲν ὄντες πολλοί, ὥσπερ νυνί, δοκεῖτε
 ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν
 γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττό-
 νων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης
 τῆς δυνάμεως οὐτ' ἂν τροφήν δύνασθε λαμβάνειν οὔτε
 33 χαίροντες ἂν ἀπαλλάξαιτε. δοκεῖ οὖν μοι ἄπερ ὑμῖν,
 ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μεῖνῃ ἢ
 ἀπολιπὼν ληφθῆ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στρα-
 τευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ ὄτῳ δοκεῖ,
 ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες.
 34 ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν, ὡς δίκαιον
 εἶη ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ
 ἠνείχοντο, ἀλλ' ἠπέιλουν αὐτῷ, ὅτι, εἰ λήψονται ἀπο-
 35 διδράσκοντα, τὴν δίκην ἐπιθήσοιεν. ἐντεῦθεν ἐπελ-
 ἔγνωσαν οἱ Ἡρακλεῶται, ὅτι ἐκπλεῖν δεδογμένον εἶη
 καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ
 36 καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. ἐν-
 ταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδιέσαν τὴν στρα-
 τιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. παραλαβόντες
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοί-
 νωντο ἃ πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλην
 Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει,
 Χειρισόφος δὲ οὐπω παρήν, ἔρχονται πρὸς Ξενοφῶντα,
 καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοῖη κρά-
 τιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ
 37 κατασχεῖν τὴν Φασιανῶν χώραν. Αἰήτου δὲ υἱοῦς
 ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρί-
 νατο, ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν·
 ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. ἐν-
 ταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμη
 οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς
 πρῶτον πειρᾶσθαι πείθειν. καὶ ἀπελθόντες ταῦτ'
 ἐποίουν.

Ταῦτα οὖν οἱ στρατιῶται ἀνεπίθοντο πραττόμενα. 7
καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλ-
λους στρατηγούς διανοεῖται ἄγειν τοὺς στρατιώτας
ἐξαπατήσας πάλιν εἰς Φᾶσιν. ἀκούσαντες δ' οἱ στρα- 2
τιῶται χαλεπῶς ἔφερον, καὶ ξύλλογοι ἐγίνοντο καὶ
κύκλοι ξυνίσταντο, καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιή-
σειαν, οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν
καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν
κατέφυγον κατελεύσθησαν. ἐπεὶ δὲ ἤσθάνετο Ξενο- 3
φῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυναγαγεῖν αὐτῶν ἀγο-
ράν, καὶ μὴ ἔᾶσαι ξυλληγῆναι αὐτομάτους· καὶ ἐκέ-
λευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. οἱ δ' ἐπεὶ τοῦ 4
κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοιμῶς· ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι
ἦλθον πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἄκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα 5
ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε
οὖν μου πρὸς θεῶν, καὶ ἐὰν μὲν ἐγὼ φαίνομαι ἀδικῶν,
οὐ χρὴ με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ'
ὑμῖν φαίνονται ἀδικρύντες οἱ ἐμὲ διαβάλλοντες, οὕτως
αὐτοῖς χρήσθε ὥσπερ ἄξιον. ὑμεῖς δ', ἔφη, ἴστε δῆ- 6
που, ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι, ἐὰν
μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἰέναι, πρὸς ἑσπέραν
δεῖ πορεύεσθαι· ἦν δὲ τις βούληται εἰς τοὺς βαρβά-
ρους, τοῦμπαλιν πρὸς ἕω. ἔστιν οὖν ὅστις τοῦτο ἂν
δύναιτο ὑμᾶς ἐξαπατήσαι, ὡς ἥλιος ἐνθεν μὲν ἀνίσχει,
δύεται δὲ ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν ;
ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω
τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς
Φᾶσιν, καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ
εἴσω εἰς τὴν Ἑλλάδα. τοῦτο οὖν ἔστιν ὅπως τις ἂν
ὑμᾶς ἐξαπατήσαι, ὥστε ἐμβαίνειν, ὁπότεν νότος πνέῃ ;
ἀλλὰ γὰρ ὁπότεν γαλήνῃ ἢ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν

- ἑκατόν. πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ
 9 πλείν μὴ βουλομένους ἢ ἔξαπατήσας ἀγοίμι ; ποιῶ δ'
 ὑμᾶς ἔξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ
 ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώ-
 ραν· γνώσεσθε δὴπου, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ·
 καὶ ἐγὼ μὲν ἔσομαι ὁ ἔξηπατηκῶς εἰς, ὑμεῖς δὲ οἱ ἔξη-
 πατημένοι ἐγγὺς μυρίων ἔχοντες ὄπλα. πῶς ἂν οὖν
 εἰς ἀνὴρ μᾶλλον δολὴ δίκην ἢ οὕτω περὶ αὐτοῦ τε καὶ
 10 ὑμῶν βουλευόμενος ; ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν
 καὶ ἡλιθίων κάμοι φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶ-
 μαι. καίτοι οὐ δικαίως γ' ἂν μοι φθονοίεν· τίνα γὰρ
 αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται
 ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ
 ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας
 ἐπιμελόμενον ; τί γάρ ; ἄρχοντας αἰρουμένων ὑμῶν
 ἐγὼ τιμὴν ἐμποδῶν εἰμι ; παρήμι, ἀρχέτω· μόνον ἀγα-
 11 θόν τι ποιῶν ὑμᾶς φαιnéσθω. ἀλλὰ γὰρ ἐμοὶ μὲν
 ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν ἢ αὐτὸς
 ἔξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἔξαπατήσαι
 12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλλος ἔχητε,
 μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε, οἷον ὀρῶ ἐν τῇ στρα-
 τιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἷον
 ὑποδείκνυσιν, ὥρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν
 μὴ κάκιστοι τε καὶ αἰσχιστοι ἄνδρες ἀποφαινόμεθα
 καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ
 13 πολεμίων, καὶ καταφρονηθῶμεν. ἀκούσαντες δὲ ταῦτα
 οἱ στρατιῶται ἐθαύμασαν τε, ὃ, τι εἶη, καὶ λέγειν ἐκέ-
 λενον. ἐκ τούτου ἀρχεται πάλιν, Ἐπίστασθέ που,
 ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς
 Κερασουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν
 ἡμῖν καὶ ἄλλα ὧν εἶχον, δοκοῦσι δὲ μοι καὶ ὑμῶν τινες
 εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγοράσαντές
 14 τι πάλιν ἀπελθεῖν. τοῦτο καταμαθὼν Κλεάρετος ὁ
 λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ

φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς
 ὡς πορθήσων, οὐδενὶ ἡμῶν εἰπῶν. διενενόητο δέ, εἰ 15
 λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι
 ἐλθεῖν, ἐμβὰς. δὲ εἰς πλοῖον, ἐν ᾧ ἐτύγγανον οἱ ξύσκη-
 νοὶ αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος εἰ τι λάβοι,
 ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου, καὶ ταῦτα ξυνω-
 μολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοὶ, ὡς ἐγὼ
 νῦν αἰσθάνομαι. παρακαλέσας οὖν ὀπόσους ἔπειθεν 16
 ἦγεν ἐπὶ τὸ χωρίον. πορευόμενον δ' αὐτὸν φθάνει
 ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυ-
 ρῶν τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον
 ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς, οἱ δὲ τινες καὶ
 εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ' ἦν ἐν 17
 τῇ ἡμέρᾳ, ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῆ. τῶν δὲ
 πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμέ-
 νοι. μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφι-
 κνύονται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέ-
 ρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρῆζοντες ἐλθεῖν.
 ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους 18
 ἔλεγον, ὅτι θαναμάζοιεν, τί ἡμῖν δόξειεν ἐλθεῖν ἐπ' αὐ-
 τοὺς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἦδεσθαί τε αὐτοὺς καὶ μέλ-
 λειν ἐνθάδε πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς
 νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου
 δεομένους. τῶν δ' ἀποφυγόντων τινὲς Ἑλλήνων ἔτυ- 19
 χον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρ-
 βάρους ὅποιοι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς
 λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. καὶ οἱ ἄνδρες
 ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες.
 ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερα- 20
 σούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρα-
 τηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ
 ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἂν ταφείη-
 σαν οἱ τῶν Ἑλλήνων νεκροί. συγκαθήμενοι δ' ἔξωθεν 21

τῶν ὄπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ, Παῖε,
 παῖε, βάλλε, βάλλε, καὶ τάχα δὴ ὀρώμεν πολλοὺς
 προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ
 22 ἀναιρουμένους. καὶ οἱ μὲν Κερασούντιοι, ὡς ἂν καὶ
 ἐωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δέξαντες ἀποχω-
 ροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ Δία καὶ ἡμῶν οἱ
 23 ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ ἠρώτων,
 ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ἤδεσαν,
 ὁμῶς δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδοῖτι τινὶ
 ἐπέτυχον, λέγει μοι, ὅτι οἱ ἀγορανόμοι δεινότατα ποι-
 24 οῦσι τὸ στράτευμα. ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον
 Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέ-
 κραγεν· οἱ δὲ ὡς ἤκουσαν, ὥσπερ ἡ σὺς ἀγρίου ἢ ἐλά-
 25 φου φανέντος, ἔνται ἐπ' αὐτόν. οἱ δ' αὖ Κερασούντιοι
 ὡς εἶδον ὀρμώντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ
 σφᾶς ἔσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν
 θάλατταν. ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες,
 καὶ ἐπνύγετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος.
 26 καὶ τούτους τί δοκεῖτε; ἠδίκουν μὲν οὐδέν, ἔδεισαν δέ,
 μὴ λῦττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. εἰ οὖν
 ταῦτα τοιαῦτα ἔσται, θεάσασθε, οἷα ἢ κατάστασις
 27 ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ
 ἔσεσθε κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε
 οὔτε καταλύσαι, ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα
 ἐφ' ὅ,τι ἂν θέλῃ. κἄν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις
 ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακαυόντες τού-
 τους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ
 28 ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὖς μὲν ἂν
 ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσου-
 νται, ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλη
 λέγειν, Βάλλε, βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα
 κατακαυεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἢ
 ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο.
 29 οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὔτοι

στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανό-
 μος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δούς ὑμῖν
 δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος
 δέσας, μὴ ἀδίκως ἄκριτος ἀποθάνῃ. οἱ δὲ καταλεύ- 30
 σαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν
 Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλές εἶναι, ἂν μὴ
 σὺν ἰσχύι ἀφικνησθε· τοὺς δὲ νεκρούς, οὓς πρόσθεν
 αὐτοὶ οἱ κατακαίνοντες ἐκέλευον θάπτειν, τούτους διε-
 πράξαντο μὴδὲ ξὺν κηρυκῷ ἔτι ἀσφαλές εἶναι ἀνελέ-
 σθαι. τίς γὰρ ἐθελήσει κήρυξ ἵεναι κήρυκας ἀπεκτο-
 νῶς ; ἀλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθη- 31
 μεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν, ἵνα
 ὡς τοιούτων ἐσομένων καὶ φυλακῆν ἰδίᾳ ποιήσῃ τις
 καὶ τὰ ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν.
 εἰ μὲντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων εἶναι 32
 τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ
 μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἠδέως ποιούντες
 ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχοῦμεθα, ἢν ἀλλήλους
 κατακαίνωμεν ; πόλις δὲ φίλια τίς ἡμᾶς δέξεται, ἦτις 33
 ἂν ὄρᾳ τοσαύτην ἀνομίαν ἐν ἡμῖν ; ἀγορὰν δὲ τίς ἄξει
 θαρρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες
 φαινώμεθα ; οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαί-
 νου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαιnéσειεν ; ἡμεῖς
 μὲν γὰρ οἶδ' ὅτι ποιηροὺς ἂν φαίημεν εἶναι τοὺς τὰ
 τοιαῦτα ποιούντας.

Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν 34
 τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι
 ἐξεῖναι ἀνομίας ἄρξαι· εἰάν δέ τις ἄρξῃ, ἀγεσθαι αὐ-
 τοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας
 καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο
 ἐξ οὗ Κύρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς
 ἐπιυῆσαντο. παραινούντος δὲ Ξενοφῶντος καὶ τῶν 35
 μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στρά-
 τευμα. καὶ ἐγένετο καθαρμός.

- 8 Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. καὶ διδόντων Φιλῆσιος μὲν ὠφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς, Σοφαίνετος δέ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες φάσκοντες παλεσθαι ὑπ' αὐτοῦ καὶ
- 2 ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα, πού καὶ ἐπλήγη. ὁ δὲ ἀποκρίνεται, "Ὅπου καὶ τῷ
- 3 ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. ὁ δὲ εἶπεν, Ἄλλὰ μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὄσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς
- 4 ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. πότερον ἦτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ
- 5 παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρῶνησα; ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρητο αὐτόν, εἰ ὀπλιτεύοι. οὐκ ἔφη. πάλιν, εἰ πελτάζοι. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίλονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθερος
- 6 ὢν. ἐνταῦθα δὴ ἀναγινώσκει αὐτὸν καὶ ἤρητο, Ἦ σὺ εἰ ὁ τὸν κάμνοντα ἀγαγόν; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρριψας.
- 7 Ἄλλ' ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. οἶον δὲ τὸ
- 8 πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον. ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον, ὅτι εἰς ἡμῶν εἴη· ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γὰρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο.

συνέφη τούτο ὁ ἄνθρωπος. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, 9
 ἐπεὶ προὔπεμφά σε, καταλαμβάνω αὐθις σὺν τοῖς
 ὀπισθοφύλαξι προσίων βόθρον ὀρύττοντα ὡς κατορύ-
 ξοντα τὸν ἄνθρωπον, καὶ ἐπιστὰς ἐπήνουν σε. ἐπεὶ 10
 δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ,
 ἀνέκραγον οἱ παρόντες, ὅτι ζῆ ὁ ἀνὴρ, σὺ δ' εἶπας,
 Ὅποσα γε βούλεται· ὡς ἔγωγε αὐτὸν οὐκ ἄξω. ἐν-
 ταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γάρ μοι
 εἰδότι εὐικέναι, ὅτι ἔζη. Τί οὖν; ἔφη, ἡττόν τι ἀπέ- 11
 θανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς,
 ἔφη ὁ Ξενοφῶν, πάντες ἀποθανούμεθα· τούτου οὖν
 ἔνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; τούτου μὲν 12
 ἀνέκραγον πάντες ὡς ὀλίγας παῖσειεν· ἄλλους δ' ἐκέ-
 λευε λέγειν, διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ 13
 ἀνίσταντο, αὐτὸς ἔλεγεν, Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ
 παῖσαι δὴ ἄνδρας ἔνεκεν ἀταξίας ὅσοις σώζεσθαι μὲν
 ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων ὅπου
 δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες ἀρπά-
 ζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τούτο πάντες
 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλα- 14
 κισζόμενόν τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἀλλὰ
 προϊέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβια-
 σάμην πορεύεσθαι. ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ
 αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους καθεζό-
 μενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ
 τὰ σκέλη ἐκτείνας. ἐν ἑμαυτῷ οὖν πείραν λαβὼν ἐκ 15
 τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλα-
 κεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι
 παρέιχε θερμασίαν τινὰ καὶ ὑγρότητα, τὸ δὲ καθῆσθαι
 καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπή-
 γνυσθαι τὸ αἷμα καὶ τῷ ἀποσῆπείσθαι τοὺς τῶν ποδῶν
 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας.
 ἄλλον δὲ γε ἴσως ὑπολειπόμενόν που διὰ ῥαστώνην 16
 καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς

ὀπισθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ
 17 τῶν πολεμίων παίοιτο. καὶ γὰρ οὖν νῦν ἔξεστιν αὐ-
 τοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον,
 δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί
 μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἠξίουσαν λαμ-
 18 βάνειν; ἀπλοῦς μοι, ἔφη, ὁ λόγος. ἐγὼ γὰρ εἰ μὲν
 ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην, οἷαν καὶ
 γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. καὶ γὰρ οἱ ἰατροὶ
 19 καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. εἰ δὲ ὑβρεῖ νομί-
 ζετέ με ταῦτα πράττειν, ἐνθυμήθητε, ὅτι νῦν ἐγὼ
 θάρρῳ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός
 εἰμι νῦν ἢ τότε καὶ οἶνον πλείω πίνω, ἀλλ' ὁμως οὐ-
 20 δένα παίω· ἐν εὐδία γὰρ ὀρώ ὑμᾶς. ὅταν δὲ χειμῶν
 ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀράτε, ὅτι καὶ
 νεύματος μόνου ἕνεκα χαλεπαίνει μὲν πρῶρεὺς τοῖς
 ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ;
 ἱκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάν-
 21 τα συνεπιτρέψαι. ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ
 ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη, οὐ ψήφους,
 παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβού-
 λεσθε. ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρέετε οὔτε
 22 σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. τοιγαροῦν ἐξουσίαν
 ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἐόντες αὐτούς.
 οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε
 23 καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. Βοῖσκος
 γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο ὡς
 κάμνων ἀσπίδα μὴ φέρειν, νῦν δ', ὡς ἀκούω, Κοτυω-
 24 ριτῶν πολλοὺς ἤδη ἀποδέδυκεν. ἦν οὖν σωφρονῆτε,
 τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιούσι· τοὺς
 μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι,
 τὰς δὲ νύκτας ἀφιᾶσι, τοῦτον δέ, ἦν σωφρονῆτε, τὴν
 25 νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε. ἀλλὰ γάρ,
 ἔφη, θαναμάζω, ὅτι, εἰ μὲν τιμι ὑμῶν ἀπηχθόμην, μέ-
 μνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα

ἢ πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξε-
πόρισά τι, τούτων οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς
τι ποιοῦντα ἐπήνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν
ἐτίμησα ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. ἀλλὰ 26
μὴν καλὸν γε καὶ δίκαιον καὶ ὄσιον καὶ ἥδιον τῶν ἀγα-
θῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον.
καὶ περιεγένετο ὥστε καλῶς ἔχειν.

BOOK VI.

Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς 1
ἀγορᾶς ἔζων, οἱ δὲ καὶ ληιζόμενοι ἐκ τῆς Παφλαγονίας.
ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀπο-
σκεδαννυμένους, καὶ τῆς νυκτὸς δὲ τοὺς πρόσω σκη-
νοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα
πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 2
ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς
Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς,
λέγοντας, ὅτι Κορύλας ἔτοιμος εἶη τοὺς Ἕλληνας μῆτε
ἀδικεῖν μῆτε ἀδικεῖσθαι. οἱ δὲ στρατηγοὶ ἀπεκρίναντο, 3
ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσοῦντο,
ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ
τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.
θύσαντες δὲ βούς τῶν αἰχμαλώτων καὶ ἄλλα ἱερέια 4
εὐωχίαν μὲν ἀρκοῦσαν παρείχον, κατακεῖμενοι δὲ ἐν
στιβάσιν ἐδείπνουσιν, καὶ ἔπινον ἐκ κερατίνων ποτη-
ρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. ἐπεὶ δὲ σπονδαὶ 5
τ' ἐγένοντο καὶ ἐπαιώμισαν, ἀνέστησαν πρῶτον μὲν
Θρᾶκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις
καὶ ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις
ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν

- ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς
 6 πῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὁ μὲν σκυ-
 λεύσας τὰ ὄπλα τοῦ ἑτέρου ἐξῆει ἄδων τὸν Σιτάλκαν·
 ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνη-
 7 κότα· ἦν δὲ οὐδὲν πεπονηθῶς. μετὰ τοῦτο Αἰνιᾶνες
 καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν
 8 καλουμένην ἐν τοῖς ὄπλοις. ὁ δὲ τρόπος τῆς ὀρχήσεως
 ἦν, ὁ μὲν παραθέμενος τὰ ὄπλα σπεῖρει καὶ ζευγηλατεῖ
 πυκνὰ μεταστρεφόμενος ὡς φοβούμενος, ληστής δὲ
 προσέρχεται· ὁ δ' ἐπειδὴν προΐδηται, ἀπαντᾷ ἀρπά-
 σας τὰ ὄπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι
 ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ
 ληστής δήσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε
 δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς
 9 ζεύξας ὀπίσω τῷ χεῖρε δεδεμένον ἐλαύνει. μετὰ τοῦτο
 Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην,
 καὶ τοτὲ μὲν ὡς δύο ἀντιπατομένων μιμούμενος ὠρ-
 χεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ
 δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας, ὥστε
 10 ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ περσικὸν ὠρχεῖτο
 κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ
 11 ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ
 δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν
 Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύνατο κάλ-
 λιστα ἤεσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν
 αὐλούμενοι, καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὡσπερ ἐν
 ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρώντες δὲ οἱ Πα-
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν
 12 ὄπλοις εἶναι. ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπλη-
 γμένους αὐτούς, πείσας τῶν Ἀρκάδων τινὰ πεπαμένον
 ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα
 καὶ ἀσπίδα δούς κούφην αὐτῇ. ἡ δὲ ὠρχήσατο πυρ-
 13 ρίχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ
 Παφλαγόνες ἤροντο, εἴ καὶ γυναῖκες συνεμάχοντο αὐ-

τοῖς. οἱ δ' ἔλεγον, ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου. τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραία προσήγον αὐτοὺς εἰς τὸ στράτευμα· 14 καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ὄχοντο· οἱ δὲ Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ, ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. τῇ δ' ἄλλη 15 ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δὲ ἄποικοί εἰσιν. οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. καὶ Χειρίσοφος ἐναυῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16 στρατιῶται προσεδόκων ἄγοντά τί σφισιν ἦκειν· ὁ δ' ἦγε μὲν οὐδέν, ἀπήγγελλε δέ, ὅτι ἐπαινοῖα αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσσεσθαι. καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ 17 στρατιῶται ἡμέρας πέντε. ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτούς, ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. ἠγήσαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἢ 18 πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ τι αὐτῷ δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαινεσθαι ἂν· τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. ὡς δὲ ταῦτα διεννοοῦντο, ἐτράποντο ἐπὶ 19 τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ, ὅτι ἡ στρατιὰ οὕτω γυγνώσκει, καὶ εὖνοιαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν

- 20 ἀρχήν. ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως γίνεσθαι καὶ πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ
- 21 στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπήρην αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. ὁπότε δ' αὖ ἐνθυμοῖτο, ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπῃ τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν,
- 22 ἢ πορεύετο. διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κρᾶτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακένας, ὃ εἶδεν, ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι.
- 23 καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμᾶτο Κύρῳ συσταθησόμενος ἀετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθειγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις ὁ προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτικὸς καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ ἀετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν
- 24 πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε, εἰ αἰροῦντο, ἀποδέχεσθαι.
- 25 τοῦτο μὲν δὴ οὕτως ἐγένετο. ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. ἐπεὶ δὲ ἐδόκει δῆλον εἶναι, ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε.
- 26 Ἐγώ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτιῶν τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑπὸ ὑμῶν ἄρχοντα Λακε-

δαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοί τε αὐ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο. ὁρῶ γάρ, ὅτι καὶ τῇ πατρίδι 27 μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο ὠμολόγησαν, εὐθύς 28 ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονησθῆην. ὃ δὲ 29 ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γάρ, ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἂν θανατώσασαίμι, εἴ τινα εὕροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

Ἐπεὶ δὲ ταῦτα εἶπε, πολὺ πλείονες ἐξανίσταντο 30 λέγοντες, ὡς δέοι αὐτὸν ἄρχειν. Ἄγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιούνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται. ἐπεὶ εἰ οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἄγασίου ἀνεθορύβησαν. καὶ ὁ Ξενοφῶν 31 ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν, Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάνυ εἰδῆτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας, ἢ μὴν ἐγὼ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθαι νόμην, ἐθύομην, εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ. οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ 32

ἡρέθη, παρελθὼν εἶπεν, Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε, ὅτι οὐδ' ἂν ἐγωγε ἑστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ, τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐβελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῷ
 33 Δάκωνι ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὃ, τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὖριον, ἐὰν πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα.

2 Ἐντεῦθεν τῇ ὑστεραία ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες ἐθεώρουν τὴν τε Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλνυος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικον, οὐσαν δ' ἐν τῇ Μαριαν-
 2 δυνῶν χώρα. καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷδι Χερρονήσῳ, ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κῦνα καταβῆναι, ἣ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως, τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια.
 3 ἐνταῦθα τοῖς Ἕλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἴνου κέραμα δισχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Δύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Δύκων Ἀχαιὸς εἶπε, Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν,

ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους κυζικηνοὺς· ἄλλος δ' εἶπε 5 μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἶδέναι ὃ, τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. ἐντεύθεν προὔβάλλοντο πρέσβεις πρῶτον 6 μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο, εἰσὶ δ' οἱ καὶ Ξενοφῶντα. οἱ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτὰ ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φίλιαν ὃ, τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. ἐπεὶ δ' οὗτοι ἐδόκουν 7 ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιοὺν καὶ Καλλιμάχον Παρράσιον καὶ Ἀγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες 8 δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθύς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγουν καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραζάντες ταῦτα τοὺς στρατηγοὺς 9 ἠτιῶντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλιμάχος τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός· οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὡς αἰσχυρὸν εἶη ἄρχειν ἕνα 10 Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν, καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι. καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμισυ τοῦ ὄλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγοὺς 11

- ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῦντο
 12 καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ
 ἀπολιπόντες Χειρίσοφον εἶ τινας ἦσαν παρ' αὐτῷ
 Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ
 στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψη-
 φίσαντο ἐκ τῆς νικώσης ὃ, τι δοκοίη, τοῦτο ποιεῖν.
 ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ενταῦθα κατε-
 λύθη ἡμέρα ἕκτη ἢ ἐβδόμη ἀφ' ἧς ἤρέθη.
- 13 Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτοῦ τὴν
 πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλέστερον εἶναι
 ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν
 καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου, ὅτι
 Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων
- 14 ἢ ἕξαι εἰς Κάλπης λιμένα· ὅπως οὖν μηδεὶς μετάσχοι,
 ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ
 τῶν τριήρων, διὰ ταῦτα συνεβούλευε· καὶ Χειρίσο-
 φος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν
 ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὃ, τι
- 15 βούλεται. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλ-
 λαγείς τῆς στρατιᾶς ἐκπλεύσαι· θυομένῳ δὲ αὐτῷ τῷ
 ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ, πότερα λῶν καὶ
 ἄμεινον εἴη στρατεῦεσθαι ἔχοντι τοὺς παραμείναντας
 τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς
- 16 τοῖς ἱεροῖς συστρατεῦεσθαι. οὕτω γίνεται τὸ στρά-
 τευμα τριχῆ, Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τε-
 τρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες, Χειρι-
 σόφῳ δ' ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θρᾶκες,
 Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος
 εἶχεν, ἀμφὶ τετταράκοντα ἵππέας.
1. Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ
 γῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης
 ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλεῖστα· καὶ

ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς
 Θράκης. Χειρίσοφος δ' εὐθύς ἀπὸ τῆς πόλεως τῶν 18
 Ἑρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώ-
 ρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατ-
 ταν ἦει· καὶ γὰρ ἤδη ἦσθένοι. Ξενοφῶν δὲ πλοῖα 19
 λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς
 Ἑρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

[“Ὀν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ 3
 παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα
 ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] Ἐπραξαν δ' αὐτῶν
 ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς 2
 εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμας,
 στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς
 ἐγένετο, ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λάχος ἐπὶ
 κόμην· ὅποια δὲ μείζων ἐδόκει εἶναι σύνδυο λόχους
 ἦγον οἱ στρατηγοί. συνεβάλοντο δὲ καὶ λόφον, εἰς ὃν 3
 δέοι πάντας ἀλίζεσθαι· καὶ ἅτε ἐξάλφνης ἐπιπεσόντες
 ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ πε-
 ριεβάλοντο. οἱ δὲ Θράκες ἠθροίζοντο οἱ διαφεύγοντες· 4
 πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐ-
 τῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ
 Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπι-
 ὄντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι
 ἐπιτίθενται. καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι 5
 οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐ-
 τοὺς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ
 τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρα-
 τηγῶν τοῦ Ἠγησάνδρου ὀκτὼ μόνους κατέλιπον· καὶ
 αὐτὸς Ἠγήσανδρος ἐσώθη. καὶ οἱ ἄλλοι μὲν λοχαγοὶ 6
 συνήλθον οἱ μὲν σὺν πράγμασιν οἱ δὲ ἄνευ πραγμά-
 των· οἱ δὲ Θράκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύ-
 χημα, συνεβῶν τε ἀλλήλους καὶ συνελέγοντο ἔρρω-
 μένως τῆς νυκτὸς. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν
 λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο, ἐτάπτοντο

- καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες
 7 συνέρρεον· καὶ προσέβαλλον πρὸς τοὺς ὀπίστας ἀσφα-
 λῶς· οἱ μὲν γὰρ Ἕλληνας οὔτε τοξότην εἶχον οὔτε
 ἀκοντιστὴν οὔτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσε-
 λαύνοντες ἠκόντιζον· ὅποτε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως
 8 ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. καὶ τῶν μὲν
 πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινήθηναί
 οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ
 9 ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες. ἐπεὶ δὲ
 ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ
 μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν
 οἱ Θρᾶκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ
 ἴσχετο. τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.
- 10 Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατ-
 ταν ἀφικνέεται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ
 τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες
 ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ ἐπεὶ
 ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτούς, εἴ που
 11 ἦσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. οἱ
 δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορ-
 κοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες πάντες περικεκυκλω-
 μένοι εἶεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώπους τού-
 τους ἐφύλαττεν ἰσχυρῶς, ὅπως ἠγεμόνες εἶεν ὅποι δέοι·
 σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ
 12 ἔλεξεν, Ἄνδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν
 τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.
 νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι
 οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολεμίων,
 13 οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἡμῖν ὡς τάχι-
 στα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰσὶ σῶοι, σὺν
 ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ
 14 κινδυνεύωμεν. νῦν μὲν οὖν στρατοπεδευσάμεθα προελ-
 θόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δεσπνοποιεῖ-
 σθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίῳ ἔχων τοὺς

ἵππεῖς προελαννέτω ἔφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάβῃ. παρέπεμψε δὲ καὶ 15 τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως, εἴ πού τί ποθεν καθορῶεν, σημαῖνοιεν· ἐκέλευε δὲ καλεῖν ἅπαντα ὄψῃ ἐντυγχάνοιεν καυσίμῳ· ἡμεῖς γὰρ ἀποδραϊήμεν ἂν οὐδαμοῖ ἐνθένδε. πολλή μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, 16 πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπησ δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωσται, ἐλαχίστη ὁδος. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἔστιν, οἷς ἀποπλευσούμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ 17 πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. ἀλλὰ χρῆ παρασκευασαμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἢ εὐκλεῶς τελευτῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἕλληνας τοσοῦτους σώσαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγα- 18 ληγορήσαντας ὡς πλέον φρονούντας ταπεινώσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστήσαι. ἀλλ' ἔπεσθαι χρῆ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

Ταῦτ' εἰπὼν ἠγεῖτο. οἱ δ' ἵππεῖς διασπειρόμενοι 19 ἐφ' ὅσον καλῶς εἶχεν ἔκαιον ἢ ἐβάδιζον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἐώρων, καὶ ἡ στρατιὰ δέ, εἴ τιτι παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, 20 κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων πυρὰ ἐώρων, ἀπέιχον δὲ ὡς τετταράκοντα σταδίου, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ 21

- πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα φυ-
 λακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσ-
 ευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην
 22 ἐπορεύοντο ἢ ἐδύναντο τάχιστα. Τιμασιῶν δὲ καὶ οἱ
 ἰππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες ἐλάν-
 θανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἔνθα ἐπολιορ-
 κούντο οἱ Ἕλληνες. καὶ οὐχ ὀρώσιν οὔτε φίλιον
 στράτευμα οὔτε πολέμιον, καὶ ταῦτα ἀπαργέλλουσι
 πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα, γράδια δὲ καὶ
 γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταλελειμ-
 23 μένους. καὶ τὸ μὲν πρῶτον θάυμα ἦν, τί εἶη τὸ γεγε-
 νημένον, ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυρθά-
 νοντο, ὅτι οἱ μὲν Θραῖκες εὐθύς ἀφ' ἑσπέρας ὄχοντο
 ἀπιόντες, ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχε-
 σθαι· ὅπου δέ, οὐκ εἰδέναι.
- 24 Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρί-
 στησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς
 τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα.
 καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ
 Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. ἐπεὶ δὲ ἀφίκοντο
 εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο
 25 ὡσπερ ἀδελφούς. καὶ ἐπυρθάνοντο οἱ Ἀρκάδες τῶν
 περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν
 γάρ, ἔφασαν, ὠόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ
 πυρὰ οὐχ ἐωρώμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολε-
 μίους· καὶ οἱ πολέμοι δέ, ὡς γε ἡμῖν ἐδόκουν, τοῦτο
 δείσαντες ἀπήλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν
 26 χρόνον ἀπήεσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος
 ἐξῆκεν, ὠόμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-
 θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει
 ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς
 δεῦρο ἐπορεύθημεν.
- 4 Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠύλιζοντο ἐπὶ
 τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο, ὃ

καλεῖται Κάλπησ λιμήν, ἔστί μὲν ἐν τῇ Θράκη τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήρει μὲν ἐστὶν εἰς 2 Ἡράκλειαν ἐκ Βυζαντίου κώπαισ ἡμέρας μάλα μακρὰσ πλοῦσ· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλισ οὐδεμία οὔτε φίλια οὔτε Ἑλληνίσ, ἀλλὰ Θράκεσ Βιθυνοί· καὶ οὐδ' ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτουτασ ἢ ἄλλωσ πωσ δεινὰ ὑβρίζειν λέγονται τοὺσ Ἑλληνασ. ὁ δὲ Κάλπησ 3 λιμήν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείασ καὶ Βυζαντίου, ἐστὶ δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θαλάτταν καθῆκον αὐτοῦ πέτρα ἀπορρώξ, ὕψοσ ὅπη ἐλάχιστον οὐ μείον εἴκοσιν ὀργυιῶν, ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖροσ· τὸ δ' ἐντὸσ τοῦ αὐχένοσ χωρίον ἱκανὸν μυριοῖσ ἀνθρώποισ οἰκῆσαι. λιμήν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸσ ἐσπέ- 4 ραν αἰγιαλὸν ἔχων. κρήνη δὲ ἠδέοσ ὕδατοσ καὶ ἄφθο- νοσ ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄροσ τὸ ἐν τῷ λιμένι εἰσ μεσόγαιαν μὲν ἀνήκει 5 ὄσον ἐπὶ εἴκοσι σταδίουσ, καὶ τοῦτο γεῶδεσ καὶ ἄλι- θον· τὸ δὲ παρὰ θαλάτταν πλεον ἢ ἐπὶ εἴκοσι στα- δίοουσ δασὺ πολλοῖσ καὶ παντοδαποῖσ καὶ μεγάλοισ ξύλοισ. ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή, καὶ κώμαι 6 ἐν αὐτῇ εἰσι πολλαὶ καὶ εὖ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰσ καὶ πυροὺσ καὶ ὄσπρια πάντα καὶ μελί- νασ καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέλουσ πολλὰσ καὶ ἠδυοῖνοουσ καὶ τὰλλα πάντα πλὴν ἐλαιῶν. ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ 7 πρὸσ τῇ θαλάττῃ· εἰσ δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλήσ εἶναι, βουλομένων τινῶν

- 8 κατοικίσαι πόλιν. τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορᾶν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσαηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρημάτων αὐτοῖς κτησάμενοι ἤζοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.
- 9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερά καλὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἶόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὕρισκον, κενοτάφιον
- 10 αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες· συνήγε δὲ μάλιστα Ἀγασίας [τε] Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἡλείος λοχαγὸς καὶ [οἱ] ἄλλοι οἱ πρεσβύτατοι τῶν
- 11 Ἀρκάδων. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῆ ἄνευ τῆς δόξης τοῦ στρατεύματος ποιεῖν, θανάτῳ αὐτὸν ζημιουῖσθαι, καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε τὸ στρατεύμα καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πιῶν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.
- 12 Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν, ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. ἡμεῖς μὲν

οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, 13 μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. 14 καὶ τινες ἐτόλμων λέγειν, ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν, ὡς τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. ἐντεῦθεν κηρύξας τῇ 15 αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καί, μάντις εἴ τις εἶη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρήσαν πολλοί. θυομένων δὲ πάλιν εἰς τρις ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο 16 τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν, Ὡς 17 ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁρᾶτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς δὲ τις εἶπε, Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται 18 τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθῆς ἤκουτος πλοίου ἤκουσά τινος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ 19 τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρις, καὶ οὐκ ἐγίγνετο τὰ ἱερά. καὶ ἤδη καὶ ἐπὶ σκηπὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον, ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα 20 ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. οἱ δὲ στρατηγοί

- 21 ἐξήγγον μὲν οὖν, συνεκάλεσαν δέ. εἶπεν οὖν Ξενοφῶν, ἴσως οἱ πολέμοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι. εἰ οὖν καταλιπόντες τὰ σκευή ἐν τῷ ἐρυμνῷ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν
- 22 τὰ ἱερά μᾶλλον προχωροῖη ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον, ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμείσθαι, εἴ τι ἐν τούτῳ εἴη. ἀλλ' οὐδ' ὡς ἐγένετο.
- 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἀνθρωπον Ἑρακλεώτην, ὃς ἔφη κόμας ἐγγὺς εἶδέναι, ὅθεν εἶη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἐσομένου. ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ
- 24 ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς κόμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἵππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιντο, ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακο-
- 25 σίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαργέλλει τις ταῦτα τῶν ἀποπεφευγόντων εἰς τὸ στρατόπεδον. καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι
- 26 οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἐξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγεγόμενοι τοῖς

προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ 27 ὄπλα πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὄπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοῖς φύλαξι.

Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ 5 οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεύη. πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρυσαν ἢ ἡ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἡρακλείας ἤκεν ἄλφιτα 2 ἄγον καὶ ἱερεία καὶ οἶνον. πρωὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερά ἐπὶ τοῦ πρώτου ἱεροῦ. καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὄρᾳ ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι 3 κελεύει τὸν Ξενοφῶντα. καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὺν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4 ἐξήρσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν δὲ 5 πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας, ὁπόσους ἐπελάμβανε τὸ κέρασ. ἐπεὶ δὲ τοὺς πρώτους 6 ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανε ἢ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦγον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

- 7 Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια, ὃ, τι τις ὀρφή ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὀρώσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος,
- 8 ἰππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους. ἐκ τούτου εὐθύς ὁ Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ
- 9 σφάγια. ἔνθα δὴ Ξενοφῶν λέγει, Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα, ἂν πού δέη, ὡσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τετα-
- 10 γμένους καὶ ἀκεραίους. συνεδόκει ταῦτα πᾶσιν. Ἵμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὠφθήμεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους κατα-
- 11 χωρίσας ἡπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἦσυχον προήγον, ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις ἀνὰ διακοσμούς ἄνδρας τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὡς πλέθρον· Σαρμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναίους ταύτη ἐφειστή-
- 12 κει. προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυσπύρῳ, ἔστησαν ἀγροοῦντες, εἰ διαβατέον εἴη τὸ νάπος. καὶ παρεγγυῶσι στρατηγούς
- 13 καὶ λοχαγούς παριέναι ἐπὶ τὸ ἠγούμενον. καὶ ὁ Ξενοφῶν θαναμάσας, ὃ, τι τὸ ἴσχυον εἴη τὴν πορείαν, καὶ ταχὺ ἀκούων τὴν παρεγγυήν ἐλαύνει ἢ ἐδύνατο τάχιστα. ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν, ὅτι βουλῆς οὐκ ἄξιον εἴη,

εἰ διαβατέον ἐστὶ τοιοῦτον ὄν τὸ νάπος. καὶ ὁ Ξενο- 14
 φῶν σπουδῇ ὑπολαβὼν ἔλεξεν, Ἄλλ' ἴστε μὲν με, ὦ
 ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελού-
 σιον· οὐ γὰρ δόξης ὀρώ δεομένους ὑμᾶς εἰς ἀνδρειό-
 τητα, ἀλλὰ σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεί μὲν 15
 ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν
 ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν, ὅποταν ἀπίωμεν, ἐψου-
 ται καὶ ἐπιπεσοῦνται. ὁρᾶτε δὴ, πότερον κρεῖττον 16
 ἰέναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα ἢ
 μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολε-
 μίους θεᾶσθαι. ἴστε γε μέντοι, ὅτι τὸ μὲν ἀπιέναι 17
 ἀπὸ πολεμίων οὐδενὶ καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ
 τοῖς κακίοσι θάρρος ἐμποιεῖ. ἐγὼ γοῦν ἦδιον ἂν σὺν
 ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροῖην. καὶ
 τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπί-
 ζετε αὐτοὺς δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπι-
 στάμεθα, ὅτι τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας 18
 ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχε-
 σθαι ἄρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; τοῖς μὲν γὰρ πολε-
 μίοις ἐγὼ βουλοίμην ἂν εὐπορα πάντα φαίνεσθαι ὥστε
 ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκε-
 σθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θανμάζω δ' 19
 ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν
 νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων.
 πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς
 ἰππέας; πῶς δὲ ἂ διεληλύθαμεν ὄρη, ἢν πελτασται
 τοσοῖδε ἐφέπωνται; ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατ- 20
 ταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι
 τὰ ἀπάξοντα οὔτε σῖτος, ὧ θρεψόμεθα μένοντες, δεήσει
 δέ, ἢν θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἐξίεναι
 ἐπὶ τὰ ἐπιτήδεια. οὐκοῦν νῦν κρεῖττον ἡρισθηκότας 21
 μάχεσθαι ἢ αὐρίον ἀναρίστους. ἄνδρες, τά τε ἱερὰ
 ἡμῖν καλὰ οἷ τε οἰωνοὶ αἰσιοὶ τά τε σφάγια κάλλιστα·
 ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς

πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνήσαι.

- 22 Ἐντεῦθεν οἱ λοχαγοὶ ἠγγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. καὶ ὃς ἠγγεῖτο, παραγγέλλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ νόπου ὧν· θάπτον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν, ἢ ἐπὶ τῷ νόπῳ ἦν, ἐξεμηρύνοντο.
- 23 ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν, Ἄνδρες, ἀναμνησθεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἶα πάσχουσιν οἱ πολέμους φεύγοντες, καὶ τοῦτο ἐνόησατε, ὅτι ἐπὶ ταῖς
- 24 θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' ἔπεσθε ἠγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνομασί. ἡδύ τοι ἀνδρείῳν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα
- 25 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ. ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑψηγείτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολέμους. παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν καθέντας ἔπεσθαι βιάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου σύνθημα παρῆει Ζεὺς σωτήρ, Ἡρακλῆς ἠγεμῶν. οἱ δὲ πολέμοι ὑπέ-
- 26 μενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολέμους πρὶν τινα κελεύειν· οἱ δὲ πολέμοι ἀντῖοι ὤρμησαν, οἳ δ' ἵππεῖς καὶ τὸ στίφος τῶν Βιθυ-
- 27 νῶν· καὶ τρέπονται τοὺς πελταστὰς. ἀλλ' ἐπεὶ ὑπηντίαζεν ἢ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἢ σάλπιγγξ ἐφθέγγετο καὶ ἐπαιώνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα
- 28 οὐκέτι ἐδέξαντο οἱ πολέμοι, ἀλλὰ ἔφευγον. καὶ Τιμασίων μὲν ἔχων τοὺς ἵππεῖς ἐφέλιπετο, καὶ ἀπεκτινύουσαν ὄσουσπερ ἐδύναντο ὡς ὀλίγοι ὄντες. τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθύς διεσπάρη, καθ' ὃ οἱ Ἕλληνες

ἰππεῖς ἦσαν, τὸ δὲ δεξιὸν, ἄτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπο- 29 μένοντας αὐτούς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἤδη ἐπ' αὐτούς. παιανίσαντες οὖν εὐθύς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐ διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἰππικὸν φόβον παρέειχε τὸ τῶν πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε 30 Φαρναβάζου ἰππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἰππέας πρὸς τοῦτο συναθροιζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὁμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαιντο. συντα- 31 ξάμενοι δὴ πορεύονται. ἐντεῦθεν οἱ πολέμιοι ἰππεῖς φεύγουσι κατὰ τοῦ πρανοῦς ὁμοίως ὥσπερ ὑπὸ ἰππέων διωκόμενοι· νάπος γὰρ αὐτούς ὑπέδεχeto, ὃ οὐκ ἤδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὄψε γὰρ ἦν. ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολὴ 32 ἐγένετο στησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν 6 καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας· σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρούς, κριθάς, οἶνον, ὄσπρια, μέλινας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. καὶ ὁπότε μὲν καταμένοι τὸ 2 στράτευμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δὲ ἐξίλοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγο- 3 ραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνηίδων πόλεων

καὶ οἱ παραπλέοντες ἄσμενοι κατήγοντο, ἀκούοντες ὡς
 4 οἰκίζοιτο πόλις καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέ-
 μοι ἤδη, οἱ πλησίον ὤκουσαν, πρὸς Ξενοφῶντα, ἀκούον-
 τες, ὅτι οὗτος πολλίξει τὸ χωρίον, ἐρωτῶντες, ὅ, τι δέοι
 ποιούντας φίλους εἶναι. ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς
 5 στρατιώταις. καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο
 τριήρεις ἔχων, πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ στρα-
 τευμα ἔξω ὄν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰχόμενοι
 ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολ-
 λά· ὀκνοῦντες δέ, μὴ ἀφαιρεθεῖεν, τῷ Δεξίππῳ λέγου-
 σιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπε-
 ζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα
 6 τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσις ἀποδοῦναι. εὐθὺς
 δ' ἐκεῖνος ἀπελαύνει τοὺς περιστῶντας τῶν στρατιω-
 τῶν καὶ λέγοντας, ὅτι δημόσια εἶη, καὶ τῷ Κλεάνδρῳ
 ἐλθὼν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει
 7 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν
 ἦγε τινα· περιτυχὼν 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 καὶ τῶν τριηρι-
 τῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν, καὶ Κλεάν-
 8 δρος δ' ἔφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ
 κατεκώλυόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον, ὅτι οὐδὲν εἶη
 πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύ-
 9 ματος ταῦτα γενέσθαι. ὁ δὲ Κλεάνδρος ὑπὸ τοῦ
 Δεξίππου τε ἀνερθευόμενος καὶ αὐτὸς ἀχθεσθεὶς, ὅτι
 ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν
 πόλιν δέχεσθαι αὐτούς, ὡς πολεμίους. ἦρχον δὲ τότε
 10 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα
 πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἕλλησι, καὶ
 ἐδέοντο μὴ ποιεῖν ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη
 γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ
 11 τὸν ἀφελόμενον. ἦν δὲ ὄν ἐξήτει Ἀγασίας, διὰ τέλους

φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸν ὁ
 Δέξιππος. καὶ ἐντεῦθεν, ἐπειδὴ ἀπορία ἦν, συνήγα-
 γον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν
 παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον, τῷ δὲ Ξενο-
 φῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀνα-
 στάς ἐλεξεν, ὦ ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαῦλον 12
 δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην
 Κλέανδρος ἄπεισιν, ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἤδη
 ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακε-
 δαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος
 Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ, τι βούλονται δια-
 πράττεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαν- 13
 τίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς
 παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦν-
 τας Λακεδαιμονίους καὶ ἀνόμους ὄντας, ἔτι δὲ πρὸς
 Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν
 ἦξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ
 ἐν τῇ γῆ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ
 τὸν νῦν χρόνον. οὐκ οὖν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα 14
 οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι,
 ἀλλὰ πειστέον ὅ, τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις
 ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν, καὶ 15
 γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ
 ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευ-
 σα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ
 Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἰ-
 τιον εἶναι, καὶ καταδικάζω ἐμαντοῦ, εἰ ἐγὼ πετροβο-
 λίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης
 ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ εἴ τινα 16
 ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ
 κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας
 εἴητε. ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ
 Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τού-
 των οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα
 ἐκ τῶν Ἑλληνίδων πόλεων.

- 17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας, Ἐγώ, ὦ ἄνδρες, ὄμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι ἀφελῆσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ.
- 8 καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὃ, τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις σώξοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ
- 9 λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστίνας βούλοιτο προελόμενον ἵεναι. ὁ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ
- 21 ἀφαιρεθεῖς ἀνήρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί, Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλεάνδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἰτιᾶ, κρίναντά σε αὐτὸν χρῆσθαι ὃ, τι ἂν βούλη, εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γάρ σοι
- 21 ἀπέσται, ὅστις ἂν ἡμῖν ἐθέλη πείθεσθαι. μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν, Ἐγώ εἰμι, ὦ Κλεάνδρε, ἢ ἀφελόμενος Δεξιππου ἀγοντος τούτου τὸν ἄνδρα καὶ
- 22 παιεῖν κελεύσας Δέξιππον. τούτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἠτησάμεθα παρὰ Τραπεζουντίων ἐφ' ὧτε πλοῖα συλλέγειν, ὡς σωζόμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα
- 23 τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου, αὐτοὶ τε τὸ ἐπὶ τούτῳ

ἀπολώλαμεν. ἤκουε γάρ, ὡσπερ ἡμεῖς, ὡς ἄπορον εἶη περὶ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ 24 μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον 25 μὲν οὐκ ἐπαινοῖη, εἰ ταῦτα πεπονηκῶς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βίαν χρῆναι πᾶσχειν αὐτόν, ἀλλὰ κριθέντα, ὡσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. νῦν μὲν οὖν 26 ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι, ἐπεὶ γε οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. ὁ δὲ ἀφαιρεθεὶς 27 εἶπεν, Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶει με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' εἶπον, ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὀπότε ἡ στρατιὰ ἐξίλοι, ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου 28 με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ Κλέανδρος εἶπεν, Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν 29 δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας 30 στρατηγούς καὶ λοχαγούς καὶ Ἰρακόντιον τὸν Σπάρτιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι δεῖσθαι Κλέανδρου κατὰ πάντα τρόπον ἀφείναι τὸν ἄνδρα.

- 31 ἔλθων οὖν ὁ Ξενοφῶν λέγει, Ἔχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιά σοι ὑφέϊτο, ὃ, τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων· νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφισι τὸ ἄνδρε καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν
- 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες ὑπισχνοῦνται σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἦν οἱ θεοὶ ἴλεω ὦσιν, ἐπιδείξειν σοι καὶ ὡς κόσμιοὶ εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβείσθαι.
- 33 δέονται δέ σου καὶ τούτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππου καὶ σφῶν τῶν ἄλλων οἶος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι.
- 34 ἀκούσας ταῦτα ὁ Κλέανδρος, Ἄλλα ναὶ τὸ σιῶ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινούμαι. καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον, ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.
- 35 Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπήλθον, ἔχοντες τὸ ἄνδρε· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνήν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι
- 36 αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν, Ἐμοὶ μὲν οὐκ ἐτελέσθη τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκέισε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.
- 37 Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα· ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέ-

δωκε. καὶ οὗτος μὲν ἀπέπλει. οἱ δὲ στρατιῶται διαθήμενοι τὸν σίτον, ὃν ἦσαν συγκεκομισμένοι, καὶ τάλλα, ἃ εἰλήφεσαν, ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. ἐπεὶ δὲ 38 οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστε ἔχοντες τι εἰς τὴν φιλίαν διεξελθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου 1 ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζῇ ἐξιόντες καὶ ἐκπλέοντες ἐποίουν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσόπολει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδῆλωται. ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στρα- 2 τευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατεῦνται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὁ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν, ἐδέϊτο διαβιβάσαι τὸ στρατευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ, ὅσα δέοι. καὶ 3 Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν, 4 Ξενοφῶν δὲ εἶπεν αὐτῷ, ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάνατα ἔπειτα οὕτως ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσειν.

- 5 Σεύθης δὲ ὁ Θραῖξ πέμπει Μηδοσάδην καὶ κελεύει
 Ξενοφῶντα συμπροθυμείσθαι, ὅπως διαβῆ τὸ στρά-
 τευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ
 6 μεταμελήσει. ὁ δ' εἶπεν, Ἄλλὰ τὸ μὲν στράτευμα
 διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ
 μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ μὲν ἀπαλ-
 λάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους
 ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον
 οἱ στρατιῶται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξί-
 βιος, ἐκήρυξε δὲ λαβόντας τὰ ὄπλα καὶ τὰ σκευὴ τοὺς
 στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀρι-
 θμὸν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι
 οὐκ εἶχον ἀργύριον ἐπισιτιζέσθαι εἰς τὴν πορείαν, καὶ
 8 ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάνδρῳ
 τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο
 αὐτὸν ὡς ἀποπλευσούμενος ἤδη. ὁ δὲ αὐτῷ λέγει, Μὴ
 ποιήσης ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ
 νῦν τινὲς ἤδη σὲ αἰτιῶνται, ὅτι οὐ ταχὺ ἐξέρπει τὸ
 9 στράτευμα. ὁ δ' εἶπεν, Ἄλλ' αἴτιος μὲν ἔγωγε οὐκ
 εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεό-
 10 μενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ'
 ὅμως, ἔφη, ἐγὼ σοὶ συμβουλεύω ἐξελθεῖν μὲν ὡς πορευ-
 σόμενον, ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε
 ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόν-
 11 τες πρὸς Ἀναξίβιον διαπραξώμεθα. οὕτως ἐλθόντες
 ἔλεγον ταῦτα. ὁ δὲ ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι
 τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὅς
 ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι
 12 αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξήσαν οἱ τε στρα-
 τηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πλὴν
 ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς
 13 πύλας ὡς, ὅποτε ἔξω γένοιτο πάντες, συγκλείσω τὰς
 πύλας καὶ τὸν μοχλὸν ἐμβάλω. ὁ δὲ Ἀναξίβιος

συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς ἔλεξε, Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσῃ. ἐπα- 14
κούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν ᾧ δὲ 15
ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ στρατιῶται 16
ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν 17
τοῦ τεύχους ὑπερβαίνουσιν εἰς τὴν πόλιν, ἄλλοι δὲ οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξί- ναις τὰ κλεῖθρα ἀναπεταννύουσι τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας, μὴ 18
ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰσω τῶν πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βίᾳ εἰσπίπτον, 19
φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε, ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες ἔξω ἔθεον, οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται, πάντες δὲ ᾤοντο ἀπολωλέναι ὡς ἐάλωκυίας τῆς πόλεως. ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. ὁ δὲ 20

Ἄναξιβιος καταδραμῶν ἐπὶ θάλατταν ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Καλχηδόνας φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21 οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι, Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοῦτους. νῦν ἂν, εἰ βούλοιο, σὺ τε ἡμᾶς ὀνήσαις καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. ὁ δ' ἀπεκρίνατο, Ἄλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους

23 ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἳ τε ὀπλίται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκά-

24 τερον παραδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει

25 τάδε. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἔξαπατώμενοι οὐ θανατάζω. ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἔξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἃ ἔσται

26 ἐντεῦθεν. πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις. οἶος δ' ὁ πόλεμος ἂν γένοιτο εἰκάξειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνη-

27 σθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει καὶ προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ

ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμεν, ἔχοντες κατεπολεμήθημεν οὕτως, ὡς πάντες ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίοις μὲν καὶ 28 τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ Θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοι τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ δυναίμεθα. τούτων δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων, ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν 29 μαινόμεθα μῆδ' αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι 30 πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυιὰς γενέσθαι. καὶ ὑμῖν δὲ συμβουλεύω Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στéρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας 31 Ἀναξιβίῳ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι, εἰ δὲ μή, ἀλλὰ δηλώσοντες, ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλείον 32 ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλῆσιον Ἀχαιόν. οἱ μὲν ταῦτα ᾄχοντο ἐροῦντες.

- 33 Ἐπι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει, ἀλλὰ στρατηγιῶν καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν ἔλεγε· ὅτι ἔτοιμος εἶη ἠγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψουτο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν
- 34 ἔφη καὶ σιτία καὶ ποτά. ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ Ἀναξιβίου ἅμα ἀπαγγελόμενα· ἀπεκρίνατο γὰρ ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς
- 35 βουλευσοῖτο περὶ αὐτῶν ὃ, τι δύναιτο ἀγαθόν· ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπήλθον. ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σιτία καὶ
- 36 ποτὰ τῇ στρατιᾷ. ἐπεὶ δὲ ἐξήλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν, ὅστις ἂν ἀλῶ ἔνδον
- 37 ὧν τῶν στρατιωτῶν, ὅτι πεπράσεται. τῇ δ' ὑστεραία ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσιν ἄνδρες καὶ ἐλαιῶν τρεῖς καὶ σκορόδων εἰς ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλοις κρομμύων. ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν
- 38 ἐθύετο. Ξενοφῶν δὲ μεταπεμφάμενος Κλέανδρον ἐκέλευε διαπράξαι, ὅπως εἰς τὸ τεῖχος τε εἰσελθοὶ καὶ
- 39 ἀποπλεύσαι ἐκ Βυζαντίου. ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοις
- 40 σὺν αὐτῷ ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἰσω τοῦ τείχους ἀπῆει σὺν Κλέανδρῳ.

ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. ὁ δὲ κελεύει διαμετρεῖσθαι. ἐπεὶ δὲ πολλῶν⁴¹ ἐνέδει αὐτῷ ὥστε ἡμέρας σίτον ἐκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν ἀπειπῶν.

Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ² Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ στρατηγοὶ ἐστασίαζον,² Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναικα· Νέων δὲ εἰς Χερρόνησον, οἴομενος, εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος· Τιμασίων δὲ προϋθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἴομενος ἂν οἴκαδε κατελθεῖν. καὶ οἱ στρατιῶται ταῦτὰ ἐβούλοντο. δια-³τριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἐδύνατο, οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμυγνύοντο. Ἀναξίβιος δ'⁴ ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξίβιφ ἐκ Βυζαντίου συναντᾷ⁵ Ἀρίσταρχος ἐν Κυζικῷ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής· ἐλέγετο δέ, ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη ἤδη εἰς Ἑλλησποντον. καὶ⁶

- Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὑπόσους ἂν εὔροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλέανδρος οὐδένα ἐπεπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτείρων καὶ ἀναγκάζων οἰκίᾳ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο.
- 7 Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἅπερ καὶ πρὸς Ἀναξίβιον.
- 8 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περιθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἠδέως καὶ εὐθύς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.
- 10 Ὁ δὲ Σεύθης ἀκούσας ἦκοντα πάλιν πέμψας πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν, ὑπισχνούμενος αὐτῷ, ὅ, τι ᾤετο λέγων πείσειν. ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περιθίων ἦν.

Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, 12 ὅπως ὄτι τάχιστα διαβαῖεν. ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἄρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιούσθαι εἰς τὴν Ἀσίαν. ὁ δὲ 13 Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀρίσταρχος ἔλεξεν, Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἄρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτ' εἰπὼν ᾤχετο εἰς τὸ τεῖχος. τῇ δ' 14 ὑστεραία μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. ἤδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἰσεῖσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι θύσαι τι βούλοιο. καὶ 15 ἀπελθὼν ἐθύετο, εἰ παρείεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα. ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσοντος, οὔτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπᾶνει πάντων γενέσθαι, ἔνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἄρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα.

Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ 16 λοχαγοὶ ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δαίλης δὲ ἤκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. ὁ οὖν 17 Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι, παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν, ᾤχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια. ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, 18

- ἐπιτυγχάνει πυροῖς ἐρήμοις. καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι ποι τὸν Σεύθην· ἐπεὶ δὲ Θορύβου τε ἤσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λαυθάνοιεν, ἀλλὰ διὰ τὸ φῶς
- 19 καταφανεῖς εἶεν· ἐπεὶ δὲ ἤσθετο, προπέμπει τὸν ἐρμηνέα, ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ, ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. οἱ δὲ ἤροντο, εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος.
- 20 ἐπειδὴ δὲ ἔφη οὗτος εἶναι ἀναπηδήσαντες ἐδίδωκον· καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον
- 21 πρὸς Σεύθην. ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλιωμένοι. διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ
- 22 νύκτας ἐγκεχαλιωμένοις ἐφυλάττετο. ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.
- 23 Ἐπεὶ δ' ἐγγύς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο, οὓς βούλοιο. ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπινον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάν-
- 24 τοσε. ἔπειτα δὲ Ξενοφῶν ἤρχετο λέγειν, Ἐπεμψας πρὸς ἐμέ, ὦ Σεύθῃ, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσεις, ὡς ἔφη Μηδοσάδης οὐ-
- 25 τος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ

ταῦτ' εἶη. ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τὰλλὰ τέ σε φίλῳ μοι χρῆσεσθαι καὶ ἀδελφῷ καὶ τὰ ἐπὶ θαλάττῃ μοι χωρία, ὧν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ. ἐπὶ 26 τούτοις πάλιν ἐπήρητο τὸν Μηδοσάδην, εἰ ἔλεγε ταῦτα. ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νυν, ἔφη, ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην ἐν Καλληθρόνι πρῶτον. Ἄπε- 27 κρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δέ, ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ 28 Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τε εἶναι, ἀλλ' εἰς Πέριυθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. Νῦν 29 τοῖνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πράξιν, καὶ ἐκεῖ- 30 νους κάλεσαι. τὰ δὲ ὄπλα σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.

Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἂν ἀπι- 31 στήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὐνοὺς ἔφη νομίζειν. μετὰ ταῦτα δ', ἐπεὶ εἰσήλθον οὐς ἔδει, πρῶτον Ξενοφῶν ἐπήρητο Σεύθην, ὅ, τι δέοιτο χρῆσθαι τῇ στρατιᾷ. ὁ δὲ εἶπεν ὧδε. 32 Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσῶν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἄλλο- 33 τρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίδριος

αὐτῷ ἰκέτης δοῦναί μοι ὁπόσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιήσῃ καὶ ζῆν μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέ-
 34 πων ὥσπερ κύων. ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄψεσθε, ἐπειδὴν ἡμέρα γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληιζόμενος τὴν ἐμαντοῦ πατρῶαν χώραν. εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35 Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ δίδοναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρα-
 36 τηγοῖς; λέξον, ἵνα οὗτοι ἀπαργέλλωσιν. ὁ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν, ὁπόσῃν ἂν βούλωνται, καὶ ζεύγη καὶ χωρίον ἐπὶ Θα-
 37 λάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαυτοῦ, εἴαν τις ἀπιέναι
 38 βούληται παρὰ σέ; ὁ δ' εἶπε, Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ θυγάτερα δώσω καί, εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλι-
 στον χωρίον ἐστὶ τῶν ἐπὶ Θαλάττῃ.

3 Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλαννον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατο-
 2 πέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι. καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπέι-
 3 χον ὡς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε. Ἄνδρες, διαπλείν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει, ὥστε εἰς πλοῖα

οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς
 Χερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν
 δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν
 ἔτι ὑμᾶς φησιν ὡσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-
 σθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψε-
 σθαι ἔτι ὡσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος 4
 μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνους
 ἴητε, εὖ ποιήσειν ὑμᾶς. νῦν οὖν σκέψασθε, πότερον
 ἐνθάδε μένοντες τοῦτο βουλευσέσθε ἢ εἰς τὰ ἐπιτήδεια
 ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε 5
 ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου
 ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς
 κώμας, ὅθεν οἱ ἡττους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας
 τὰ ἐπιτήδεια ἀκούοντας, ὃ, τι τις ὑμῶν δεῖται, αἰρεῖ-
 σθαι, ὃ, τι ἂν ὑμῖν δοκῆ κράτιστον εἶναι. καὶ ὅτφ, 6
 ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαν-
 τες. Ἀπίοντες τοίνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὴν
 παραγγέλλη τις, ἔπεσθε τῷ ἡγουμένῳ.

Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. 7
 Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέ-
 πεσθαι· οἱ δ' οὐχ ὑπήκουον. ἐπεὶ δ' ὅσον τριάκοντα
 σταδίους προεληλύθεσαν, ἅπαντᾷ Σεύθης. καὶ ὁ Ξενο-
 φῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλεί-
 στων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. ἐπεὶ 8
 δὲ προσῆλθεν, εἶπε Ξενοφῶν, Ἡμεῖς πορευόμεθα ὅπου
 μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες
 καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κρά-
 τιστα δοκῆ εἶναι. ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα
 ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. καὶ ὁ 9
 Σεύθης ἔφη, Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας καὶ
 πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον
 διελθόντες ἂν ἡδέως ἀριστώγητε. Ἠγοῦ τοίνυν, ἔφη ὁ
 Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δέλλης, 10
 συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε.

- Ἐγώ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί, καὶ ὑπισχνούμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηρόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἕξω δὲ τούτων τὸν ἄξιον τιμῆσω. σίτα δὲ καὶ ποτὰ ὡσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὅποσα δ' ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέ-
- 11 **μενος ὑμῖν τὸν μισθὸν πορίζω.** καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθιστήται, σὺν ὑμῖν πειρασό-
- 12 **μεθα χειροῦσθαι.** ἐπήρητο ὁ Ξενοφῶν, Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὁ δ' ἀπεκρίνατο, Οὐδαμῇ πλείον ἑπτὰ ἡμερῶν, μείον δὲ πολλαχῆ.
- 13 **Μετὰ ταῦτα ἐδίδοδοτο λέγειν τῷ βουλομένῳ·** καὶ ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἶη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἶη, εἰ δέοι ἄνουμένους ζῆν, ἐν δὲ τῇ πολεμία διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν
- 14 **προσλήψοιντο, εὐρημα ἐδόκει εἶναι.** ἐπὶ τούτοις εἶπε Ξενοφῶν, Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψηφίζετω ταῦτα. ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσοιντο αὐτῷ.
- 15 **Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν,** στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκά-
- 16 **λεσε, πλησίον κώμην ἔχων.** ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἑρακλείδης Μαρωνείτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ οὐστυνας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἶη δώδεκα

ἡμερῶν ἀπὸ θαλάττης ὁδόν, Σεύθης δ' ἐπεὶ τὸ στρα-
 τευμα τοῦτο εἴληφεν, ἄρχων ἕσοιτο ἐπὶ θαλάττῃ.
 γείτων οὖν ὧν ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς 17
 ποιεῖν. ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὃ, τι ἄγετε·
 καὶ ἄμεινον ὑμῖν διακείσεται ἢ ἐὰν Μηδόκῳ τῷ πρόσω
 οἰκοῦντι δώτε. τούτους μὲν οὕτως ἔπειθεν. αὐθις δὲ 18
 Τιμασίῳ τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ
 εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν,
 ὅτι νομίζοιτο, ὅποτε ἐπὶ δεῖπνον καλέσαι Σεύθης, δω-
 ρεῖσθαι αὐτῷ τοὺς κληθέντας. οὗτος δ' ἦν μέγας
 ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν
 καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα προὔμνατο
 ἐκάστῳ προσίῳν. προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε, 19
 Σὺ καὶ πόλεως μεγίστης εἶ καὶ παρὰ Σεύθῃ τὸ σὸν
 ὄνομα μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιό-
 σεις καὶ τεύχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέ-
 ρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλο-
 πρεπέστατα τιμῆσαι Σεύθην. εὖνους δέ σοι ὧν 20
 παραινώ· εὖ οἶδα γάρ, ὅτι ὅσῳ ἂν μείζω τούτῳ δω-
 ρήσῃ, τοσοῦτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων
 ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ
 Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

Ἐπεὶ δὲ εἰσήλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν 21
 οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ
 λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ
 πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα
 δὲ τρίποδες εἰσπνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν
 μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσ-
 πεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. μάλιστα δ' 22
 αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ
 ἦν. καὶ πρῶτος τοῦτο ἐποιεῖ Σεύθης· ἀνελόμενος τοὺς
 ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ
 διερρίπτει οἷς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον
 μόνον γεύσασθαι ἑαυτῷ καταλιπών. καὶ οἱ ἄλλοι δὲ 23

κατὰ ταυτὰ ἐποιοῦν, καθ' οὓς αἱ τράπεζαι ἔκειντο.
 Ἄρκας δέ τις Ἄρυστας ὄνομα, φαγεῖν δεινός, τὸ μὲν
 διαρριπτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὄσον
 τριχόλυκον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα
 24 ἐδείλπνει. κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέ-
 χοντο· ὁ δ' Ἄρυστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας
 ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δει-
 πνοῦντα, Ἐκείνω, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ
 25 δὲ οὐδέπω. ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν
 οἰνοχόου, τί λέγοι. ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ
 ἠπίστατο. ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26 Ἐπεὶ δὲ προὔχῳρει ὁ πτότος, εἰσηλθεν ἀνὴρ Θραξ
 ἵππου ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε,
 Προπίνω σοι, ὦ Σεύθη, καὶ τὸν ἵππου τοῦτου δωροῦ-
 μαι, ἐφ' οὗ καὶ διώκων ἂν ἂν θέλῃς αἰρήσεις καὶ ἀπο-
 27 χωρῶν οὐ μὴ δέλσης τὸν πολέμιον. ἄλλος παῖδα
 εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος
 ἰμάτια τῇ γυναικί. καὶ Τιμασίων προπίνων ἐδωρή-
 σατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἀξίαν δέκα μνῶν.

28 Γνήσιππος δέ τις Ἀθηναῖος ἀναστάς εἶπεν, ὅτι ἀρ-
 χαῖος εἶη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι
 τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν
 βασιλέα, ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ
 29 τιμᾶν. ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ, τι ποιήσει· καὶ γὰρ
 ἐτύγχανεν ὡς τιμώμενος ἐν τῷ πλησιαιτάτῳ δίφρῳ
 Σεύθῃ καθήμενος. ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ
 τὸ κέρας ὀρέξαι τὸν οἰνοχόου. ὁ δὲ Ξενοφῶν, ἤδη γὰρ
 ὑποπεπωκῶς ἐτύγχανεν, ἀνέστη θαρραλέως δεξάμενος
 30 τὸ κέρας καὶ εἶπεν, Ἐγὼ δέ σοι, ὦ Σεύθη, δίδωμι
 ἑμαυτὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι
 πιστούς, καὶ οὐδένα ἄκουτα, ἀλλὰ πάντας μᾶλλον ἔτι
 31 ἐμοῦ σοι βουλομένους φίλους εἶναι. καὶ νῦν πάρεισιν
 οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ πο-
 νεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν,

ἀν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρώαν οὔσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας κατακτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσσονται πρὸς σε δῶρα. ἀναστὰς ὁ Σεύθης συνεξέπιε καὶ κατεσκε- 32 δάσατο μετὰ τοῦτο τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν αὐλοῦντες καὶ σάλπιγγιν ὠμοβοτῖναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε πολεμικὸν καὶ 33 ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς. εἰσήεσαν δὲ καὶ γελωτοποιοί.

Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλ- 34 ληγες καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι, ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἰσεισι νυκτός· οἳ τε γὰρ πολέμιοι Θραῖκες ἡμῖν καὶ ὑμεῖς οἱ φίλοι. ὡς δ' ἐξήεσαν, συνανέστη ὁ 35 Σεύθης οὐδέν τι μεθύοντι ἐοικώς. ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας, Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μά- λιστα ἀν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. συνεπήγουν ταῦτα οἱ στρατηγοὶ καὶ ἠγείσθαι ἐκέλευον. 36 ὁ δ' εἶπε, Παρασκευασάμενοι ἀναμενεῖτε· ἐγὼ δέ, ὅποταν καιρὸς ᾗ, ἤξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἠγήσομαι σὺν τοῖς θεοῖς. καὶ ὁ 37 Ξενοφῶν εἶπε, Σκέψαι τοίνυν, εἴπερ νυκτός πορευσό- μεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἠγεῖται τοῦ στρατεύματος ὁποῖον ἀν ἀεὶ πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὀπλι- τικὸν ἐάν τε πελταστικὸν ἐάν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἠγείσθαι ἐστὶ τὸ βραδύτατον· οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα καὶ 38

- ἤκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις
 39 καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν οὖν Σεύθης, Ὅρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέη, παρέσομαι. σύνθημα δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. ταῦτ' εἰπόντες ἀνεπαύοντο.
- 40 Ἐνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελταστάς σὺν τοῖς ὄπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλίται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο,
 41 οἱ δ' ἱππεῖς ὀπισθοφυλάκουν. ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δ', ὥσπερ δεῖ, ἀθροοὶ πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε, ἐγὼ δὲ σκεψάμενός
 42 τι ἦξω. ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβῶν. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέφατο, εἰ εἴη ἴχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία.
 43 ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν ὁδόν, ἤκε ταχὺ πάλιν καὶ ἔλεγεν, Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως, ἂν τινα ἴδωμεν, μὴ διαφυγῶν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες δὲ τὰ ὄρη ἦξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.
- 44 Ἐνίκα δ' ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἤκεν ἐλαύνων πρὸς τοὺς

ὀπλίτας καὶ ἔλεγεν, Ἄφήσω ἤδη καταθεῖν τοὺς μὲν ἰππέας εἰς τὸ πεδῖον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως, ἐάν τις ὑφιστῆται, ἀλέξῃσθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 45 κατέβη ἀπὸ τοῦ ἵππου. καὶ ὃς ἤρετο, Τί καταβαίνεις, ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλίται θάττον δραμοῦνται καὶ ἥδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ᾤχετο, καὶ Τιμασίων 46 μετ' αὐτοῦ ἔχων ἰππεῖς ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγείτο τῶν ἄλλων Ἑλλήνων. ἐπεὶ δ' ἐν ταῖς κώμας ἦσαν, Σεύθης ἔχων ὄσον 47 τριάκοντα ἰππέας προσελάσας εἶπε, Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἰππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων· καὶ δέδοικα μὴ συστάντες ἀθρόοι που κακόν τι ἐργάσωνται οἱ πολέμιοι. δεῖ δὲ καὶ ἐν ταῖς κώμας καταμένειν τινὰς ἡμῶν· μεστὰι γὰρ εἰσιν ἀνθρώπων. Ἄλλ' 48 ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας. ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχίλιοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ ἠυλίσθησαν.

Τῇ δ' ὑστεραίᾳ κατακάυσας ὁ Σεύθης τὰς κώμας 4 παντελῶς καὶ οἰκίαν οὐδεμίαν λιπῶν, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις, οἷα πείσονται, ἂν μὴ πείθωνται, ἀπῆει πάλιν. καὶ τὴν μὲν λειαν ἀπέπεμψε διατιθεσθαι Ἑρακλειδὴν εἰς Πέρινθον, ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδῖον. οἱ δ' ἐκλιπόντες ἔφενγον εἰς τὰ ὄρη. ἦν δὲ χιῶν πολλή καὶ ψύχος 3 οὕτως, ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνον, ἐπήγγυτο

- καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων
 4 πολλῶν καὶ ῥίνες ἀπεκαίοντο καὶ ὤτα. καὶ τότε δῆλον
 ἐγένετο, οὐ ἔνεκα οἱ Θράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς
 κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ χιτῶνας οὐ μόνον
 περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ ζει-
 ρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ
 5 χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς
 τὰ ὄρη ἔλεγεν, ὅτι, εἰ μὴ καταβήσονται οἰκήσοντας καὶ
 πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ
 τὸν σίτον, καὶ ἀπολοῦνται τῷ λιμῷ. ἐκ τούτου κατέ-
 βαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι·
 οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις ἠύλιζοντο.
 6 καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν
 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπέσθαι. καὶ
 ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς
 τὰς κώμας. καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον
 γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς
 Σεύθης.
- 7 Ἐπισθένης δ' ἦν τις Ὀλύμπιος παιδευραστής, ὃς
 ἰδὼν παῖδα καλὸν ἠβάσκοντα ἄρτι πέλτην ἔχοντα
 μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέ-
 8 τευσε βοηθῆσαι παιδὶ καλῷ. καὶ ὃς προσελθὼν τῷ
 Σεύθῃ δέεται μὴ ἀποκτεῖναι τὸν παῖδα, καὶ τοῦ Ἐπι-
 σθένου διηγεῖται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ
 9 συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί,
 καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο,
 ἥ καὶ θέλοις ἄν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθα-
 νεῖν; ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη,
 10 εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. ἐπήρετο
 ὁ Σεύθης τὸν παῖδα, εἰ παίσειεν αὐτὸν ἀντ' ἐκείνου.
 οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδὲ ἕτερον κατακαίνειν.
 ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν,
 ὦρα σοι, ὦ Σεύθη, περὶ τούδε μοι διαμάχεσθαι· οὐ
 11 γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης γελῶν ταῦτα

μεν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μῆδ' ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὄρεοις καλουμένοις. Θραξὶ πλησίον κατεσκήνησαν.

Ἐκ τούτου ἡμέραι τ' οὐ πολλαὶ διετρίβοντο, καὶ οἱ 12 ἐκ τοῦ ὄρους Θραῖκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. ὁ δὲ θαρρεῖν ἐκέλευε καὶ 13 ἔδειξεν ὁμήρους παρόντας αὐτῷ. ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδὰς. ὁ δ' ὠμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο μῆδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιού- 14 σαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλω περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου 15 τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν, καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξίοντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ 16 ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος

- ἐτῶν ἤδη ὡς ὀκτωκαίδεκα ὧν σημαίνει τῇ σάλπιγγι·
 καὶ εὐθύς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ
 17 τῶν ἄλλων σκηνωμάτων. οἱ δὲ Θυράκες φεύγουσιν,
 ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι
 τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς
 ἐλήφθησάν τινες κρεμασθέντες ἐνεχομένων τῶν πελτῶν
 τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες τῶν
 18 ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκον ἔξω τῆς κόμης. τῶν
 δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς
 παρατρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ
 φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐο-
 δέα λοχαγὸν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε
 δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τινων καὶ σκευή.
 19 Σεύθης δὲ ἦκε βοηθήσων σὺν ἑπτὰ ἵππεῦσι τοῖς πρώ-
 τοις καὶ τὸν σαλπιγκτὴν ἔχων τὸν Θυράκιον. καὶ ἐπέ-
 περ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ
 τὸ κέρασ ἐφθέγγετο αὐτῷ. ὥστε καὶ τοῦτο φόβον
 συμπαρέσχε τοῖς πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδεξι-
 οῦτό τε καὶ ἔλεγεν, ὅτι οἴοιτο τεθνεώτας πολλοὺς εὐ-
 ρήσειν.
- 20 Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὀμήρους τε αὐτῷ
 παραδούναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύε-
 21 σθαι· εἰ δὲ μὴ, αὐτὸν ἐᾶσαι. τῇ οὖν ὑστεραίᾳ παρα-
 δίδωσιν ὁ Σεύθης τοὺς ὀμήρους, πρεσβυτέρους ἄνδρας
 ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρειῶν, καὶ αὐτὸς
 ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ τριπλασίαν
 δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες, ἃ
 πράττει ὁ Σεύθης, πολλοὶ κατέβαινον συστρατευσόμε-
 22 νοι. οἱ δὲ Θυνοί, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς
 μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἵππεῖς,
 καταβάντες ἰκέτεον σπείσασθαι, καὶ πάντα ὠμολόγουν
 23 ποιήσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. ὁ δὲ
 Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἃ λέγοιεν,
 καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιο τιμωρή-

σασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν, Ἄλλ' ἔγωγε 24
 ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὔτοι δοῦλοι ἔσον-
 ται ἀντ' ἐλευθέρων. συμβουλευεῖν μέντοι ἔφη αὐτῷ
 τὸ λοιπὸν ὀμήρους λαμβάνειν τοὺς δυνατωτάτους κακὸν
 τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔαν. οἱ μὲν οὖν ταύτη
 πάντες δὴ προσωμολόγουν.

Ἵπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρα- 5
 κας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ
 Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου [, ἀρχαίου τι-
 νός]. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς 2
 λείας παρῆν. καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ
 τρία, οὐ γὰρ ἦν πλείω, τὰ δὲ ἄλλα βοεικὰ, καλέσας
 Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς
 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν, Ἔμοι 3
 μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς
 στρατηγοῖς δωροῦ, οἱ σὺν ἔμοι ἠκολούθησαν, καὶ λοχα-
 γοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίων ὁ 4
 Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνί-
 σκος ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς
 κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος
 ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλεί-
 δης ἔλεγεν, ὅτι οὐ πλείον ἐμπολήσαι. ὁ οὖν Ξενοφῶν 5
 ἀχθεσθεὶς εἶπεν ἐπομόσας, Δοκεῖς μοι, ὦ Ἡρακλείδη,
 οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκίδου, ἦκες ἂν
 φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ
 ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ ἑαυτοῦ ἱμάτια.

Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε, ὅ
 μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη, καὶ ὅ,τι ἐδύνατο
 ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς
 Σεύθην. οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, 7
 ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ, ὅτι
 ἐντόνωσ τοῖς στρατιώταις ἀπήτει τὸν μισθόν. καὶ τέως 8
 μὲν αἰεὶ ἐμέμνητο ὡς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ,
 παραδώσειν αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον

τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. ὁ γὰρ Ἡρακλείδης καὶ τούτο διεβεβλήκει, ὡς οὐκ ἀσφαλὲς εἶη τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

- 9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο, τί χρῆ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτούς, ὅτι οὐδὲν ἂν ἤττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσσεσθαι δυοῖν μηνῶν, καὶ συστρατεύεσθαι ἐκέλευε.
- 10 καὶ ὁ Τιμασίων εἶπεν, Ἐγὼ μὲν τοίνυν οὐδ', ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσάμην ἂν ἄνευ Ξενοφῶντος. καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνω-
- 11 μολόγουν τῷ Τιμασίωνι. ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν πανουργίαν, ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς.
- 12 καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο, καὶ ἀφικνούνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλαὶ ὀκέλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμ-
- 13 πολυ τῆς θαλάττης. καὶ οἱ Θρακῆες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὰ καθ' αὐτούς ἐκπίπτοντα ἕκαστοι ληΐζονται· τέως δὲ ἔλεγον, πρὶν ὀρίσασθαι, ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθνή-
- 14 σκειν. ἐνταῦθα εὐρίσκοντο πολλὰ μὲν κλίνας, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένοι, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεῦθεν ταῦτα καταστρεφάμενοι ἀπήεσαν πάλιν.
- 15 ἔνθα δὴ Σεύθης εἶχε στράτευμα ἤδη πλέον τοῦ Ἑλλη-

νικου· ἕκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρατεύοντο. κατηυλισθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίου ἀπέχοντες τῆς Θαλάττης. καὶ 16 μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἷ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκειῶς διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλαὶ ἤδη ἀσχολίαι ἐφαίνοντο.

Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων 6 ἀφικνεῖται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος, καὶ λέγουσιν, ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων, καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει, ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθύς ὁ Ἡρα- 2 κλειδης πυθόμενος, ὅτι ἐπὶ τὸ στράτευμα ἤκουσι, λέγει τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέη· ἀποδιδὸν δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· 3 καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται. καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ 4 τῶν ἄλλων στρατηγῶν οὐδένα. ἐρωτῶντων δὲ τῶν Λακεδαιμονίων, τίς ἀνὴρ εἶη Ξενοφῶν, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τούτου χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλειδης, Πάνυ μὲν οὖν, ἔφη. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν 5 ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ

- Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑποσχῆσθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν
- 6 ὑμῖν. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγείεν; Αὐρίων ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι, ἐπειδὰν ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.
- 7 Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῷ δὲ Λάκωνε ἐλεγέτην, ὅτι Λακεδαιμόνιοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ τὸ
- 8 διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταταιί τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι, τίπραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνέα· ξυνίει δὲ καὶ
- 9 αὐτὸς ἑλληνιστὶ τὰ πλείστα. ἔνθα δὴ λέγει ὁ Ἀρκάς, Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἡμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνῳ μὲν
- 10 ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· ὥστε ὃ γε πρῶτος λέγων ἐγὼ μὲν, εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιείλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε.
- 11 Ἄλλα πάντα μὲν ἄρα ἀνθρωπὸν ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν φ' πλείστην προθυμίαν ἐμαντῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχήμενος. ἀπετραπόμην μὲν γε ἤδη οἰκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι πυνθανόμενος ὑμᾶς

εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι,
 ὡς ὠφελήσων, εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12
 τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ
 πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐ-
 τὸν ἐλθεῖν, τούτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ
 ὑμεῖς ἐπίστασθε, ἦγον δὲ ὄθεν ὄρμην τάχιστ' ἂν ὑμᾶς
 εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα γὰρ καὶ βέλτιστα
 ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἤδειν βουλομένους. ἐπεὶ 13
 δ' Ἀριστάρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν
 ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς,
 ὅπως βουλευσαίμεθα, ὃ, τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς 14
 ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερ-
 ρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος
 ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ
 ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτα. τί οὖν ἐγὼ ἐν-
 ταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει ;
 ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μι- 15
 σθοῦ, εἰ μὲν ἐπαινώ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε
 καὶ μισοῦτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φί-
 λος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι
 δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ' ὑμῶν αἰτίαν
 ἔχοιμι περὶ ὧν πρὸς τούτον διαφέρομαι ; ἀλλ' εἶποιτε 16
 ἂν, ὅτι ἕξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου
 τεχνάζειν. οὐκοῦν δῆλον τούτό γε, ὅτι, εἴπερ ἐμοὶ
 ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου, ὡς ὢν τε
 ἐμοὶ δολίη στέροιτο καὶ ἄλλα ὑμῖν ἀποτίσειεν, ἀλλ' οἴ-
 μαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δούς
 μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. εἰ τοίνυν οὕτως 17
 ἔχειν οἴεσθε, ἕξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύ-
 την τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράτ-
 τητε αὐτὸν τὰ χρήματα. δῆλον γάρ, ὅτι Σεύθης, εἰ
 ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι
 δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ, ἐφ' ἣ ἐδωρο-
 δόκουν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν. 18

ὀμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μῆδ' ἂ ἐμοὶ
 ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ
 19 ἀκούων σύννοιδέ μοι, εἰ ἐπιτορκῶ· ἵνα δὲ μᾶλλον θαν-
 μάσητε, συνεπόμνυμι μῆδὲ ἂ οἱ ἄλλοι στρατηγοὶ ἔλα-
 βον εἰληφέναι, μὴ τοίνυν μῆδὲ ὅσα τῶν λοχαγῶν ἔνιοι.
 20 καὶ τί δὴ ταῦτ' ἐποιοῦν; ὦμην, ὦ ἄνδρες, ὅσῳ μᾶλλον
 συμφέροίμι τούτῳ γῆν τότε πεύλιαν, τοσοῦτῳ μᾶλλον
 αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθεῖη. ἐγὼ δὲ
 ἅμα τε αὐτὸν ὀρώ εὖ πράττοντα, καὶ γιννώσκω δὴ
 21 αὐτοῦ τὴν γνώμην. εἴποι δὴ τις ἄν, οὐκ οὐκ αἰσχύνη
 οὕτω μωρῶς ἐξαπατῶμενος; ναὶ μὰ Δία ἡσχυνόμην
 μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ
 δὲ ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπα-
 22 τᾶσθαι. ἐπεὶ, εἴ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν
 οἶδα ὑμᾶς φυλαξαμένους ὡς μὴ παρασχεῖν τούτῳ πρό-
 φασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν ἂ ὑπέσχετο· οὔτε
 γὰρ ἡδίκησαμεν τούτον οὐδὲν οὔτε κατεβλακεύσαμεν
 τὰ τούτου οὐδὲ μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὃ, τι
 23 ἡμᾶς οὗτος παρεκάλεσεν. ἀλλὰ, φαίητε ἄν, ἔδει τὰ
 ἐνέχυρα τότε λαβεῖν, ὡς μῆδ', εἰ ἐβούλετο, ἐδύνατο
 ἐξαπατᾶν. πρὸς ταῦτα δὲ ἀκούσατε ἂ ἐγὼ οὐκ ἄν
 ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν
 ἀγνώμονες ἔδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι.
 24 ἀναμνήσθητε γάρ, ἐν ποίοις τισὶ πράγμασι ὄντες
 ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην.
 οὐκ εἰς μὲν Πέριυθον, εἰ προσῆτε τῇ πόλει, Ἀρίσταρ-
 χος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀποκλείσας
 τὰς πύλας, ὑπαίθριοι δ' ἐξω ἐστρατοπεδεύετε, μέσος
 δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες
 25 τὰ ὄνια, σπάνια δ' ἔχοντες, ὄτων ὠνήσεσθε, ἀνάγκη
 δὲ ἦν μένειν ἐπὶ Θράκης· τριῆρεις γὰρ ἐφορμοῦσαι
 ἐκώλυον διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι,
 26 ἔνθα πολλοὶ μὲν ἵππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελ-
 τασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, φ' ἀθρόοι μὲν ἴοντες

ἐπὶ τὰς κόμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν
 οὐδέν τι ἄφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα
 ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ
 ἵππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστηκὸς κατέ-
 λαβον παρ' ὑμῖν. εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων 27
 ὑμῶν μηδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθῃν σύμ-
 μαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππείας καὶ πελ-
 ταστάς, ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν
 ὑμῖν βεβουλεύσθαι πρὸς ὑμῶν; τούτων γὰρ δῆπου 28
 κοινωνήσαντες καὶ σίτον ἄφθονώτερον ἐν ταῖς κόμαις
 εὐρίσκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾶκας κατὰ
 σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδρα-
 πόδων μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι οὐ- 29
 δένα ἐωρῶμεν, ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο·
 τέως δὲ θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ
 ἵππικῶ καὶ πελταστικῶ κωλύοντες μηδαμῇ κατ' ὀλι-
 γοὺς ἀποσκεδαννυμένους τὰ ἐπιτήδεια ἄφθονώτερα
 ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύ- 30
 την τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προστελεῖ
 τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα καὶ διὰ
 τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι; νῦν 31
 δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν
 ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο,
 εἴ τι ἐλάβετε παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων
 ἔδαπανᾶτε. καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπέι-
 δετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλτε.
 εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέ- 32
 πρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις
 νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐ-
 ρώπῃ Θρᾶκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες;
 ἐγὼ μὲν ὑμᾶς φημι δικαίως, ἂν, ὧν ἐμοὶ χαλεπαίνετε,
 τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. καὶ τὰ μὲν 33
 δὴ ὑμέτερα τοιαῦτα. ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ
 σκέψασθε ὡς ἔχει. ἐγὼ γάρ, ὅτε μὲν πρότερον ἀπήρα

οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευό-
 μην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων
 εὐκλειαν. ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ
 34 ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. νῦν δὲ ἀπέρχομαι
 πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος,
 Σεύθη δὲ ἀπήχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπιζον εὖ ποιή-
 σασ μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν,
 35 εἰ γένοιτο, καταθήσεται. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ
 ἀπήχθημαί τε πλείωτα καὶ ταῦτα πολὺ κρείττοσιν
 ἔμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμα
 ὃ, τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ
 36 ἐμοῦ. ἀλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε
 ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετέ, ἴστε, ὅτι
 ἄνδρα κατακανόντες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν
 ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κιν-
 δυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν
 δ' ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν
 ὑμῖν στησάμενον, ὅπως δέ γε μηδεὶ τῶν Ἑλλήνων
 πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς
 37 διατεινόμενον. καὶ γὰρ οὖν νῦν ὑμῖν ἕξεστιν ἀνεπιλή-
 πτως πορεύεσθαι ὅπῃ ἂν ἔλησθε καὶ κατὰ γῆν καὶ
 κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὴ ὑμῖν εὐπορία
 φαίνεται, καὶ πλέετε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέον-
 ταί τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται,
 ἡγεμόνες δὲ ἦκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομι-
 ζόμενοι εἶναι, νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχι-
 38 στα ἐμὲ κατακανεῖν; οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις
 ἦμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα
 ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχνεῖ-
 σθε. οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν
 ἦκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις
 δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. ταῦτ'
 εἰπὼν ἐπαύσατο.

39 Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν, Ἄλλ'

οὐ τὸ σιώ, ἐμοὶ μέντοι, [ὦ ἄνδρες,] οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιωτὴν ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ 40 Εὐρύλοχος Λουσιάτης Ἄρκας εἶπε, Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενο- 41 φώντος, Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἑρακλείδην ἐνταῦθα παρόντα, ὃς παραλαβὼν τὰ χρήματα, ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θράξ ἐστίν, ἀλλ' Ἑλληνας ὧν Ἑλληνας ἀδικεῖ.

Ταῦτα ἀκούσας ὁ Ἑρακλείδης μάλα ἐξεπλάγη· 42 καὶ προσελθὼν τῷ Σεύθῃ λέγει, Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. καὶ ἐντεῦθεν Σεύθης πέμπει 43 Ἀβροξέλημν τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τὰλλα ἃ ὑπέσχετο. καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει, ὅτι ἀκήκοε Πολυνίκου, ὡς, εἰ ὑποχείριος ἔσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. ἐπέστειλλον δὲ ταῦτα καὶ ἄλλοι πολ- 44 λοι τῷ Ξενοφῶντι, ὡς διαβεβλημένος εἴη καὶ φυλάττεσθαι δέοι. ὁ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἐθύετο τῷ Διὶ τῷ βασιλεῖ, πότερά οἱ λῶνον καὶ ἄμεινον

- εἶη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι
 σὺν τῷ στρατεύματι. ἀναιρεῖ αὐτῷ ἀπιέναι.
- 7 Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προ-
 σωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν
 ἔμελλον πλείστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἦξιν.
 αἱ δὲ κώμαι αὐταὶ ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδο-
 2 σάδῃ. ὁρῶν οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ
 ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε·
 καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν
 καταβεβηκότων καὶ ἰππέας ὅσον τριάκοντα ἔρχεται
 καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρα-
 3 τεύματος. καὶ ὃς λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλ-
 λους τῶν ἐπιτηδείων προσέρχεται. ἔνθα δὴ λέγει
 Μηδοσάδης, Ἄδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώ-
 μας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ
 Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκον τοῦ ἄνω
 βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπι-
 4 τρέφομεν ὑμῖν, ἀλλ', ἐὰν ποιήτε κακῶς τὴν ἡμετέραν
 χώραν, ὡς πολεμίους ἀλεξόμεθα.
- 4 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν, Ἄλλὰ σοὶ
 μὲν τοιαῦτα λέγουσι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε
 5 δ' ἔνεκα τοῦ νεανίσκου λέξω, ἴν' εἰδῆ, οἷοί τε ὑμεῖς ἐστε
 καὶ οἷοι ἡμεῖς. ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι
 γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας, ὅποι
 6 ἐβουλόμεθα, ἦν μὲν ἐθέλοιμεν πορθοῦντες, ἦν δ' ἐθέ-
 λουμεν καίοντες, καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσ-
 βεύων, ἠυλίξου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν
 πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἴ
 7 ποτε ἔλθοιτε, ὡς ἐν κρειττόνων χώρα ἠυλίξεσθε ἐγκε-
 χαλινωμένοι τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε
 καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ
 8 ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας, ἦν παρ' ἡμῶν
 ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα,
 οἱ πολέμοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ

ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέπεις. καὶ 9 ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὄρᾳ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη 10 οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὧ δαυμαστότατοι, ὅπως, ὥσπερ ἀπηχθάνομην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν, Ἐγὼ μὲν, 11 ὦ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνῃς ἀκούων ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι. οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβάς ἐπὶ τὸν 12 ἵππον ἀπήλαυσε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τεττάρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἢ χώρα πορθουμένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους 13 προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ καὶ ἔλεξε, ὅτι καλεῖ αὐτοὺς Μηδοσάδης πρόερών ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ 14 στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε, ὅτι δεδέηται ὑμῶν ἢ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρ' ἐκόντος ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι, καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν, καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. ἀκού- 15 σαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντα τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμίνος,

- Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγεις,
 16 εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. ὁ δὲ Μηδοσάδης μάλα
 δὴ ὑφειμένως, Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης
 τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν γεγενημένους
 μὴ κακῶς πάσχειν ὑφ' ὑμῶν. ὅ,τι γὰρ ἂν τούτους
 κακῶς ποιήτε ἡμᾶς ἤδη ποιοῖτε· ἡμέτεροι γὰρ εἰσιν.
 17 Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν, ὅποτε
 τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ
 μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοιτες τούτοις καὶ
 τιμωρησόμενοι ἄνδρας, οἳ τούτους παρὰ τοὺς ὄρκους
 ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε
 18 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν,
 Ἐθέλουτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι,
 ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ὧν τῇ χώρᾳ ἐσμέν,
 19 ὁπότερα ἂν ψηφίσωνται, εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς
 χώρας ἀπιέναι εἴτε ἡμᾶς; ὁ δὲ ταῦτα μὲν οὐκ ἔφη·
 ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνε ἐλθεῖν παρὰ
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἴεσθαι ἂν Σεύθην πεί-
 σαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμ-
 πράξειν ὑπισχνεῖτο. ἐδεῖτο δὲ τὰς κόμας μὴ καίειν.
 20 Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ
 ἐδόκουν ἐπιτηδειότατοι εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς
 21 Σεύθην, Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ
 διδάξων, ἦν δύνωμαι, ὡς οὐ δικαίως μοι ἠχθέσθης, ὅτι
 ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε προθύμως ἂ ὑπέ-
 σχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἤττον ἐνόμιζον συμ-
 22 φέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. πρῶτον
 μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τού-
 τους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν
 πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν
 τέ σοι λαυθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν
 23 ποιήσης. τοιοῦτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει
 εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας
 εὐεργέτας, μέγα δὲ εὐ ἀκούειν ὑπὸ ἑξακισχιλίων ἂν

θρώπων, τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὅ,τι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπίστων²⁴ ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὧσιν ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἣν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἣν τέ τινες σωφρονίζεν βούλωνται, γινώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον σωφρονίζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἣν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττονται ἢ ἄλλοι παραχρήμα διδόντες. ἀναμνήσθητι δὲ²⁵ καὶ σύ, ἡ πρότελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες ἐπήρας τοσοῦτους ἀνθρώπους συστρατεύεσθαι τε καὶ κατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἶονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳν. οὐκοῦν τοῦτο μὲν πρῶτον τὸ πι-²⁶στεύεσθαι σε τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. ἴθι δὴ ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξα-²⁷σθαι ἃ νῦν καταστρεψάμενος ἔχεις. ἐγὼ μὲν εὖ οἶδ' ὅτι εὐξῶ ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ²⁸ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώτην φανῆναι ἢ ἀρχὴν μὴ βασιλεύσαι. οὐκοῦν²⁹ ἐπίστασαι μὲν, ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκη, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. ποτέρως οὖν³⁰ οἶε μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς σέ, εἰ ὁρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε μένοντας ἂν, εἰ σὺ κελεύεις, αὐθίς τ'

ἂν ταχὺ ἐλθόντας, εἰ δέοι, ἄλλους τε τούτων περὶ
 σου ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι, ὅποτε
 βούλοιο, παραγενέσθαι, ἢ εἰ καταδοξάσειαν μήτ' ἂν
 ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενη-
 μένων τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί ;
 31 ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν
 σοι, ἀλλὰ προστατῶν ἀπορία. οὐκοῦν νῦν καὶ τοῦτο
 κίνδυνος, μὴ λάβωσι προστάτας αὐτῶν τινας τούτων,
 οἳ νομίζουσιν ὑπὸ σου ἀδικεῖσθαι, ἢ καὶ τούτων κρείτ-
 τονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται
 ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεῦσθαι, ἂν
 τὰ παρὰ σου νῦν ἀναπράξωσιν, οἳ δὲ Λακεδαιμόνιοι
 διὰ τὸ δέεσθαι τῆς στρατιᾶς συναίνεσσωσιν αὐτοῖς
 32 ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοι Θραῖκες γενόμενοι
 πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σύν σοι οὐκ ἄδη-
 λον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
 33 κρατουμένου δέ σου ἐλευθερία. εἰ δὲ καὶ τῆς χάρας
 προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶε
 ἀπαθὴ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὔτοι οἱ στρα-
 τιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόν-
 τες οἴχοιντο, ἢ εἰ οὔτοι τε μένοιεν ὡς ἐν πολεμίᾳ σύ
 τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατο-
 34 πεδεύεσθαι δεομένους τῶν ἐπιτηδείων ; ἀργύριον δὲ
 ποτέρως ἂν πλείον ἀναλωθείη, εἰ τούτοις τὸ ὀφειλό-
 μενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιο ἄλλους τε
 35 κρείττονας τούτων δέοι σε μισθοῦσθαι ; ἀλλὰ γὰρ
 Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδήλου, πάμπολυ δοκεῖ τοῦτο
 τὸ ἀργύριον εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν
 σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἐλθεῖν
 36 πρὸς σε δέκατον τούτου μέρος. οὐ γὰρ ἀριθμὸς ἐστίν
 ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ
 τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος· σοὶ δὲ νῦν ἢ κατ'
 37 ἐνιαυτὸν πρόσσδος πλείων ἔσται ἢ ἔμπροσθεν τὰ πα-

ὡς φίλου ὄντος σου προενοούμην, ὅπως σύ τε ἄξιος
 δοκοῖς εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ
 διαφθαρεῖν ἐν τῇ στρατιᾷ. εὖ γὰρ ἴσθι, ὅτι νῦν ἐγὼ 38
 οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην
 σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν, εἴ σοι πάλιν βουλοίμην
 βοηθῆσαι, ἱκανὸς ἂν γενοίμην· οὕτω γὰρ πρὸς με ἡ
 στρατιὰ διάκειται. καίτοι αὐτόν σε μάρτυρα σὺν 39
 θεοῖς εἰδόσι ποιούμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς
 στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ
 ἐκείνων οὔτε ἂ ὑπέσχου μοι ἀπήτησα· ὄμνυμι δέ σοι 40
 μηδὲ ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται
 ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. αἰσχρὸν γὰρ
 ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δ' ἐκείνων περιδεῖν
 ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων.
 καίτοι Ἑρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς 41
 τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δέ, ὦ Σείυθη,
 οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶ-
 ναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης
 καὶ γενναιότητος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν 42
 ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλο-
 μένων γενέσθαι, καὶ εὖ μὲν πράττων ἔχει τοὺς συν-
 ηθησομένους, ἐὰν δέ τι σφαλῆ, οὐ σπανίζει τῶν βοη-
 θησόντων. ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων 43
 κατέμαθες, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ
 τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶναι, ἀλλὰ τοὺς τῶν
 στρατιωτῶν λόγους πάντως κατανόησον· παρήσθα
 γὰρ καὶ ἤκουες ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.
 κατηγοροῦν μὲν γάρ μου πρὸς Λακεδαιμονίους, ὡς σέ 44
 περὶ πλείονος ποιούμην ἢ Λακεδαιμονίους, αὐτοὶ δ'
 ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ κα-
 λῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα
 ἔχειν παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον 45
 οἶει αὐτοὺς κακονοιᾶν τινα ἐνιδόντας μοι πρὸς σέ αἰ-
 τιᾶσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ

- 46 σὲ κατανοήσαντας ; ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὐνοίαν δεῖν ἀποκείσθαι τοῦτω, παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν μὲν ὑπηρετήσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἂ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν ; ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοι προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶον περ καὶ παρέλαβες.
- 47 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦτον ὑπώπτεισαν εἶναι· ἐγὼ γάρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερηῆσαι ἀποδώσω τε.
- 48 ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν, Ἐπεὶ τοίνυν διανοῆ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. ὁ δ' εἶπεν, Ἄλλ' οὐτ' ἐν τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος, ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὄπλιτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τάλλα, ἂ
- 49 ὑπεσχόμην. ὁ δὲ πάλιν εἶπε, Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὂν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. ὁ δὲ πάλιν εἶπεν, Ἄλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινώ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι.
- 50 ἐντεῦθεν λέγει Σεύθης, Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βούς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν· ταῦτα λαβὼν καὶ

τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἄπιθι. γελάσας ὁ Ξενοφῶν εἶπεν, Ἦν οὖν μὴ ἐξικνήται ταῦτα 54 εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; ἤκουες δὲ τὰς ἀπειλάς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ 55 τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. Ξενο- 56 φῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδομι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθήμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. Ξενοφῶν δὲ οὐ προσῆει, ἀλλὰ φανερός ἦν οἴκαδε πα- 57 ρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπήκτο Ἀθηνησι περὶ φυγῆς. προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον, καὶ ἀπαντᾷ 8 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο, καὶ ἠρώτα αὐτόν, πόσον χρυσίον ἔχοι. ὁ δ' αὐτῷ ἐπομόσας εἶπεν 2 ἢ μὴν ἔσεσθαι μῆδὲ ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν εἶχεν. ὁ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ 3 ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερά ὁ Εὐκλείδης εἶπεν, ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα, ἔφη, ὅτι κὰν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἴαν μῆδὲν ἄλλο, σὺ σαυτῷ. συνωμολόγει

- 4 ταῦτα ὁ Ξενοφῶν. ὁ δὲ εἶπεν, Ἐμπόδιος γάρ σοι ὁ
 Ζεὺς ὁ Μειλίχιός ἐστι, καὶ ἐπήρητο, εἰ ἤδη ποτὲ θύ-
 σειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ
 ὀλοκαυτεῖν. ὁ δ' οὐκ ἔφη ἐξ ὄτου ἀπεδήμησε τεθυ-
 κέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν αὐτῷ θύεσθαι
 5 καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. τῇ δὲ
 ὑστεραία ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο
 καὶ ὀλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέ-
 6 ρει. καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ ἅμα
 Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι, καὶ
 ξενοῦνται τε τῷ Ξενοφῶντι καὶ (τὸν) ἵππον, ὃν ἐν
 Λαμφάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύον-
 τες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν
 ἠδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδοσαν καὶ τὴν τιμὴν
 οὐκ ἠθελον ἀπολαβεῖν.
- 7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερ-
 βάντες τὴν Ἰδην εἰς Ἄντανδρον ἀφικνοῦνται πρῶτον,
 εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θή-
 8 βης πεδίον. ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτονίου
 παρ' Ἀταρνέα εἰς Καϊκού πεδίον ἐλθόντες Πέργαμον
 καταλαμβάνουσι τῆς Μυσίας.
- Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ
 Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ
 9 Γογγύλου μητρὶ. αὕτη δ' αὐτῷ φράζει, ὅτι Ἀσιδάτης
 ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτὸν, εἰ
 ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἂν
 καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·
 10 εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε
 τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλεί-
 στου ἐποιεῖτο. ἔχων οὖν ὁ Ξενοφῶν τούτους παρ'
 11 ἑαυτῷ ἐθύετο. καὶ Βασίας ὁ Ἥλειος μάντις παρὼν
 εἶπεν, ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώ-
 σιμος εἴη. δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς
 τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγενημένους

διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς· συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλουν, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ 12 ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείεστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. πυργομαχοῦντες δὲ ἐπεὶ 13 οὐκ ἐδύνατο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. ὁ δὲ τοῖχος ἦν ἐπ' ὀκτῶ πλίνθων γηίνων τὸ εὖρος. 14 ἄμα δὲ τῇ ἡμέρᾳ διωρώρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν 15 Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλίται Ἀσσύριοι καὶ Ἑρκάνιοι ἵππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ Παρθηνίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν, πῶς ἔσται ἡ ἀφοδος· 16 καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλουν καὶ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἶη ἡ ἀφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἷτε πολέμοιο θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχομένοι. ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἑλ- 17 ληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ

- 18 Προκλής ἐξ Ἀλισάρνης καὶ Τευθρανίας ὁ ἀπὸ Δα-
 18 μαράτου. οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέ-
 ζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι
 κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων,
 μόλις διαβαίνουσι τὸν Κάικον ποταμόν, τετρωμένοι
 19 ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος
 λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνου μαχόμενος
 πρὸς τοὺς πολεμίους. καὶ διασώζονται ἀνδράποδα ὡς
 διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.
- 20 Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξέφυγει νύκτωρ
 πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς
 Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβείσθαι ἀλλ'
 21 ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης ἀκούσας, ὅτι πάλιν ἐπ'
 αὐτὸν τεθυμένος εἴη Ξενοφῶν καὶ παντὶ τῷ στρατεύ-
 ματι ἤξει, ἐξαυλιζέται εἰς κώμας ὑπὸ τὸ Παρθένιον
 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συν-
 τυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα
 καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ
 23 οὕτω τὰ πρότερα ἱερὰ ἀπέβη. ἔπειτα πάλιν ἀφικνοῦν-
 ται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν οὐκ ἤτιάσατο ὁ
 Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ
 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται
 ὥστ' ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ
 τάλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.
- 24 Ἐκ τούτου Θίβρων παραγενόμενος παρέλαβε τὸ
 στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέ-
 μει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.
- 25 [Ἄρχοντες δὲ οἷδε τῆς βασιλέως χώρας ὅσην
 ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας,
 Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας
 Σύνεννεςις, Φοινίκης [καὶ Ἀραβίας Δέρνης, Συρίας καὶ
 Ἀσσυρίας Βέλεσος, Βαβυλῶνος Ῥωπάρας, Μηδίας
 Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρ-
 δούχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες

καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ
 αὐτόνομοι· Παφλαγονίας Κορύλας, Βιθυνῶν Φαρνά-
 βαζος, τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης. ἀριθμὸς δὲ 26
 συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως
 σταθμοὶ διακόσιοι δεκαπέντε, παρασόγγαι χίλιοι ἑκα-
 τὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχί-
 λια ἑξακόσια πενήκοντα. χρόνου πλήθος τῆς ἀνα-
 βάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.]

Finished May 11. 1866.

(Commenced B. ... Oct. 31. 1865)

A TABLE

showing the variations of HERTLEIN'S Text from that of L. DINDORF, as published by Teubner in 1851.

The reading of Dindorf stands first in each passage.

I, 2, 1 τὸ ἐνταῦθα] ἐνταῦθα 2, 3 Μεγαρέως εἰς] Μεγαρέως 2, 9 Σωσίας] Σωσίας 2, 10 Κεραμῶν] Κεραμῶν 2, 14 Τυριαίων] Τυρίειον Κίοπερτ 2, 16 ἐκκεκαθαυμέναις] ἐκκεκαλυμμένας 2, 22 ἐμπλεων] σύμπλεων 2, 27 ἀφαρπά(ε)σθαι] ἀρπά(ε)σθαι (ἀναρπά(ε)σθαι C. Matthiae as in I, 3, 14) 3, 1 πρῶτος δὲ] πρῶτον δὲ C. Matthiae 3, 2 εἶτα δὲ] εἶτα 3, 4 πρὸς τοὺς Θρ.] ἐπὶ τοὺς Θρ. 3, 6 ὄπη] ὄποι 3, 10 ἔπειτα δὲ] ἔπειτα 3, 15 φ' ἂν] ἂν ἂν 3, 17 φ' δοίη] φ' ἂν δοίη 3, 19 ἀναγγεῖλαι] ἀπαγγεῖλαι 4, 2 ὅτε] ὅτι 4, 3 ὁ Λακεδαιμόνιος] Λακεδαιμόνιος 4, 3 Ἀβροκόμα] Ἀβροκόμα Krüger 4, 6 Μυριάδρον] Μυριάδρον 4, 7 διώκοι] διώκει 4, 10 Δάρδητος] Δαρδάκος 4, 15 εἰς τοῦμπάλιν] τοῦμπάλιν 4, 15 φίλοι] φίλου 5, 8 ποιεῖν ὄσπερ ὄρη, ἐκέλευσε] ποιεῖν, ὄσπερ ὄρη ἐκέλευσε 5, 9 ὄσφ μὲν] ὄσφ μὲν ἂν 5, 13 ἰππέας] ἰππεῖς 5, 14 τὸ αὐτοῦ πάθος] τὸ αὐτοῦ πάθος 6, 1 ἴχνη] ἴχνια 6, 3 αὐτῷ] αὐτῷ 6, 3 ἔχων ἰππέας] ἔχων ἰππεῖς 6, 4 περὶ τὴν αὐτοῦ] περὶ τὴν αὐτοῦ 6, 5 αὐτῷ] αὐτῷ 6, 10 ἐπὶ θανάτῳ] ἐπὶ θάνατον 7, 5 ὄπισσιν] ὄπισσιν 7, 11 δ' αὖ] δὲ 7, 15 ἔνθα δὴ . . . ἐπεισιν] [ἐνθα δὴ . . . ἐπεισιν] Krüger 8, 3 Κύρος τε] Καὶ Κύρος τε 8, 6 [λέγεται . . . διακινδυνεύειν] λέγεται . . . διακινδυνεύειν 8, 8 οὐ] (οὐ) 8, 13 Ἑλληνικοῦ] [Ἑλληνικοῦ] Hertlein 8, 13 τὸ ἑαυτοῦ] τῶν ἑαυτοῦ 8, 20 ἐφέροντο] ἐφέροντο 8, 20 ὄσπερ ἐν ἰπποδρόμῳ] [ὄσπερ ἐν ἰπποδρόμῳ] Hertlein 8, 22 ἡμίσει] ἐν ἡμίσει Bisschop (anott. critt. in Xen. Anab. Lugdunib. Bat. 1851) 9, 15 ἀξιούσθαι] ἀξιούν 9, 31 περὶ αὐτὸν] παρ' αὐτὸν 10, 12 ἐπὶ ξύλου] [ἐπὶ ξύλου]

II, 1, 2 πέμποι] πέμπει 1, 3 Δημαράτου] Δαμαράτου 1, 3 ὄρμωντο] ὄρμητο Schneider 2, 5 ἔδει] δεῖ 2, 11 ἔνθα δ' εἶτι] ἔνθα δέ τι Schneider 2, 15 νέμοιτο] νέμοιτο 3, 1 τῷδε] τῷδε 3, 3 ταῦ-

τα] ταῦτα Zeune 3, 27 πορεύεσθαι] πορεύεσθαι 4, 1 παροιχομένων] παρφηγμένων 4, 4 [τὸν] βασιλέα] τὸν βασιλέα 4, 6 ἴσμεν] οἶδαμεν 4, 17 παρὰ τὴν γ.] ἐπὶ τὴν γ. 4, 19 σωθεῖμεν] σωθῶμεν 4, 26 ὄσον δὲ] ὄσον δὲ [ἂν] 5, 2 χρήσοι] χρήσει 5, 13 ἂν κολάσσεσθε] ἂν κολάσαισθε Hertlein 5, 18 πεδία ἃ ὑμεῖς] πεδία ἡμῖν 5, 22 αἴτιος τὸ] αἴτιος τοῦ 5, 23 εἶπες] εἶπας 5, 31 ἐπὶ ταῖς θύραις ἔμενον] ἐπὶ θύραις ἔμ. 5, 33 ἡμφιγνόνουν] ἡμφεγνόνουν Buttman (Ausf. gr. Sprachl. § 86 Anm. 6) 5, 38 βασιλεὺς] [δ] βασιλεὺς 6, 12 ἄρχοντας] ἀρχομένους

III, 1, 2 ἀπολώλεσαν] ἀπολώλεσαν 1, 6 κάλλιστα] κάλλιστ' ἂν 1, 17 ὁμοπατρίου] τοῦ ὁμοπατρίου 2, 12 ὀπίσους] ὀπίσους ἂν 2 37 ἄλλο τι] ἄλλος τις 3, 7 ἐγένετο] ἐγένοντο 3, 12 αἰτιῶντο] ἠτιῶντο 4, 10 πρὸς τῇ πόλει] πρὸς [τῇ] πόλει Krüger and Porro 4, 15 Σκύθαι] [Σκύθαι] Krüger 4, 16 τῇ τότε ἀκροβολίσει] [τῇ τότε ἀκροβολίσει] Muret 4, 22 ἀνεξεπίμπλασαν] ἂν ἐξεπίμπλασαν Krüger 4, 23 ἐπιπαρήεσαν] ἐπιπαρήσαν 4, 24 ἡ κόμη] κόμη 4, 25 ἀναβαίεν] ἀναβαίνειν 4, 30 οἱ μὲν τῇ ὀδῷ] οἱ μὲν ἐν τῇ ὀδῷ Bisschop 4, 31 καὶ κριθᾶς] κριθᾶς 4, 33 διέφερον] διέφερον 4, 33 ὀρμῶντες] ὀρμωμένους Schneider after Zuidas 4, 38 πορευόμενοι] πορευομένοις 4, 36 λύειν] λυσιτελεῖν 4, 47 ὄχηϊ] ὄχηϊ 5, 13 τοῦμπαλι] τοῦμπαλι 5, 14 αἰχμαλώτους] ἐαλωκότας 5, 17 ἀκούσαντες δὲ] ἀκούσαντες

IV, 1, 14 ὑποστάντες] ἐπιστάντες Porro 1, 19 θάψαι αὐτῶ] θάψαι 1, 20 ἀποκρίνεται πρὸς ταῦτα] ἀποκρίνεται 1, 20 ἴδε] ἴδέ 1, 24 οὐ φαῖν διὰ ταῦτα] διὰ ταῦτα οὐ φαῖν 1, 24 τυγχάνει] ἐτύγχανε 1, 27 ὑφίστανται] ὑφίσταται 3, 4 Μάρδοι] Μαρδόνιοι 3, 12 πρόσβατον] προσβατὸν Krüger 3, 12 πρόσθεν διαβαίνειν] πρόσθεν διαβῆναι 3, 29 and 32 σαλπικτῆς] σαλπικτῆς 4, 17 ποδαπᾶς] τὸ ποδαπᾶς 5, 1 πρὶν] πρὶν ἢ 5, 5 ἄλλο τι εἶ τι] ἄλλο [τι] εἶ τι Bornemann 5, 10 πορεύονται] πορεύονται 5, 10 ἀπέχοι] ἀπέχει 5, 11 τὴν ὁδὸν] ἐν τῇ ὀδῷ 5, 14 αὐτοῖς πεποιημένοι] πεποιημένοι 6, 19 λείπειν] λιπεῖν 6, 22 ὡς ἦσθοντο] ἐπεὶ ἦσθοντο 6, 24 ἀλλήλων] ἀλλήλοισ 7, 10 δύο ἢ τρία] δύο καὶ τρία 7, 13 Αἰνέας] Αἰνείας 7, 23 βοή πλείων] (ἢ) βοή πλείων Krüger 8, 1 τὴν τῶν] τὴν τε τῶν 8, 2 ὑπερδέξιον] ὑπὲρ δεξιῶν 8, 8 διήγαγον] παρήγαγον 8, 17 αὐτῶν] αὐτῶν 8, 18 ἀνὰ κράτος] ἀνακραγόντες 8, 23 ἐλήζοντο] ἐληίζοντο 8, 26 σπου ἂν] σποι ἂν Krüger

V, 1, 4 δὲ καὶ] δὲ [καὶ] Krüger 1, 9 μερισθέντες] [μερισθέντες] Krüger has omitted it 1, 10 πλευσόμεθα] πλευσόμεθα 1, 12 καταέγωμεν] καταγάγωμεν 2, 14 ὁμόσε] ὁμοῦ 2, 21 κατέλιπον δὲ] καταλιπόντες 2, 26 φερεῖν] φέρειν 3, 6 ἦν δέ τι πάθῃ] εἰ δέ τι πάθῃ 3, 9 σκηνώσω] σκηνοῦσω 3, 18 ΤΟΝ ΕΧΟΝΤΑ] ΤΟΝ ΔΕ ΕΧΟΝΤΑ

4, 4 ἔλεξε] ἔλεγε 4, 6 εἴ τί ποτε] εἴ τι πάποθ' 4, 20 ἄπερ ἡμῶν] ἄπερ σὺν ἡμῶν 4, 21 δόξετε and δηλώσητε] δόξετε and δηλώσετε 4, 32 ἀνθέμιον] ἀνθέμια 4, 34 ἐφ' ἑαυτοῖς] ἐφ' ἑαυτῶν Krüger 5, 3 ἀποικίαν] ἀποίκους 5, 7 φόρους] φόρον 5, 11 λαμβάνειν] βίβη λαμβάνειν 5, 20 αὐτῶν] ἑαυτῶν 5, 22 ποιήσομεν] ποιούμεθα 5, 25 ὦν] καὶ ὦν 6, 12 ἡμεῖς ἂν πλείομεν] ἡμεῖς δὲ πλείομεν ἂν 6, 15 ἰππέας] ἰππεῖς 6, 16 τό τε αὐτῶν] τό τε αὐτῶν 6, 24 τῆς μὲν and τῆς δὲ] τὰ μὲν and τὰ δὲ 6, 33 ἀπολιπὼν τινα] ἀπολιπὼν 6, 33 ἐδεδοίκεσαν] ἐδεδίσαν 7, 5 ἀδικεῖν and ἀδικεῖν] ἀδικῶν and ἀδικούντες 7, 13 ἀπήλθον] ἀπελθεῖν Lion, vulg. ἐλθεῖν 7, 30 ἀφικνεῖσθαι] ἀφικνησθε 8, 2 τὸν πρῶτον πρῶτον] τὸν πρῶτον 8, 4 ἐδίδως] ἐδίδους 8, 6 ἀπαγαγῶν] ἀγαγῶν Krüger, vulg. ἀπάγων

VI, 1, 1 ληζόμενοι] ληζόμενοι 1, 16 τριήρεις] τριήρη 1, 22 ἑωρακέναι] ἑωρακέναι 1, 23 ὄσπερ] ὄσπερ 2, 4 σῖτα] σιτία 2, 6 ἔστι δ' οἱ] εἰσὶ δ' οἱ 2, 11 ἑαυτοῦς τε] ἑαυτοῦς 2, 13 αὐτῶν] αὐτοῦ Krüger 3, 1 Dindorf places this on the margin 3, 3 διαφυγόντες] διαφεύγοντες 3, 4 διέφυγον] διέφυγον 3, 16 ἀοπλευσόμεθα] ἀοπλευσόμεθα 3, 16 μένουσί τε] μένουσι δὲ 3, 26 ἀπολείπεσθαι] ἀπολιπέσθαι 4, 9 [καλὰ] καλὰ 4, 9 μέγα καὶ πυρὰν μεγάλην] μέγα 4, 10 Ἄγασίας τε] Ἄγασίας [τε] 4, 10 καὶ οἱ ἄλλοι] καὶ [οἱ] ἄλλοι 4, 15 κηρύξας Ξενοφῶν] κηρύξας 4, 22 βοῦν] βοῦς 5, 4 τοῦ στρατοπέδου] στρατοπέδου 6, 3 κατήγον] κατήγοντο Cobet (Mnemosyne Jahrg. 1852, 2. St.) 6, 15 οὐν ἀπολύω] μὲν οὐν ἀπολύω 6, 27 λήζοιτο] ληζοιτο 6, 29 συνήγε] συνήγαγε 6, 31 ἐφείτο] ὕφείτο

VII, 1, 1 πλείοντες] ἐκπλείοντες 1, 2 τὴν αὐτοῦ] τὴν αὐτοῦ 1, 8 ἀοπλευσόμενος] ἀοπλευσόμενος 1, 26 ἑωρακότας] ἑωρακότας 1, 28 Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν] Λακεδαιμονίους μὲν καὶ τῶν ἀρχαίων Pflugk (ἀρχαίων given by H. Stephens as a various reading) 1, 33 σῖτα] σιτία 1, 35 σῖτα] σιτία 1, 36 ὅς ἂν] ὅστις ἂν 1, 37 ἄλλοι εἴκοσι] ἄλλοι εἴκοσιν ἄνδρες 1, 37 ἀνήρ] εἰς ἀνήρ 1, 39 μέλλοι] μέλλοις Krüger 2, 6 εὔρη] εὔροι 2, 25 παρὰ θαλάττη] ἐπὶ θαλάττη 2, 26 ἴθι νῦν] ἴθι νυν 2, 34 ληζόμενος] ληζόμενος 2, 37 δέξει] δέξη 3, 20 πείσει] πείση 3, 29 ποιήσοι] ποιήσει 3, 31 ἀπολήψει, κτήσει and κατακτήσει] ἀπολήψη, κτήση and κατακτήση 3, 31 λήξοιτο] ληξοιτο 3, 31 πρὸς σέ] πρὸς σε 3, 34 ὑμῖν καὶ ἡμῶν] ἡμῖν καὶ ὑμεῖς 3, 36 ἀναμένετε] ἀναμενεῖτε 3, 45 δέει] δέη 3, 46 ἰππέας] ἰππεῖς 4, 2 ὅπως μισθὸς γένηται] ὅπως ἂν μισθὸς γένοιτο 4, 8 δεῖται] δέεται 4, 10 μηδέτερον] μηδὲ ἕτερον 4, 11 ἵνα μὴ] ἵνα μηδ' 4, 12 ἡμέραι οὐ] ἡμέραι τ' οὐ Schneider 4, 12 σκηνοίεν] σκηνοῖεν 4, 19 σαλπικτῆν] σαλπικτήν 5, 1 ἀρχαίου τινός] [ἀρχαίου τινός] Krüger

5, 5 *σαυτοῦ*] *ἑαυτοῦ* 5, 8 *παραδώσοι*] *παραδώσειν* 5, 13 *λήζονται*] *ληίζονται* 6, 1 *ἀφικνούνται*] *ἀφικνεῖται* 6, 2 *δέει*] *δέη* 6, 21 *αἰσχύνει*] *αἰσχύνη* 6, 22 *ἡμᾶς* and *ἡμῖν*] *ὑμᾶς* and *ὑμῖν* 6, 24 *προσίοιτε*] *προσῆτε* *Bohnenmann* 6, 36 *κατακεκανόντες*] *κατακαυόντες* 6, 37 *στε*] *στι* 6, 37 *πλείτε*] *πλέετε* 6, 41 *ἐνετὸς ὑπὸ*] *ἀναστὰς ὑπὲρ* 6, 44 *ἀναιρεῖ δὲ*] *ἀναιρεῖ* 7, 7 *νῦν δὴ*] *νῦν δὲ* 7, 9 *αἰσχύνει*] *αἰσχύνη* 7, 11 *ἐπει δὲ*] *ἐπει* 7, 31 *δεῖσθαι*] *δέεσθαι* 7, 35 *τὸ δέκατον*] *δέκατον* 7, 49 *διανοεῖ*] *διανοῆ* 7, 50 *ἔσει*] *ἔση* 8, 3 *ἱερεῖα*] *ἱερά* 8, 6 *Βίτων*] *Βίων* 8, 6 *ἵππων*] (*τὸν*) *ἵππον Πορρο* 8, 8 *Κερτωνοῦ*] *Κερτονίου* 8, 16 *τὰ ἀνδράποδα*] *ἀνδράποδα* 8, 20 *ὥστε μὴ*] *εἰς τὸ μὴ* 8, 25 and 26 *ἄρχοντες . . . μῆνες.*] [*ἄρχοντες . . . μῆνες.*]

NOTES.

10*

EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED
IN THE NOTES.

I. *Commentators on the Anabasis.*

Krüg. . .	Krüger.	Hert. . .	Hertlein.
Kühn. . .	Kühner.	Matt. . .	Matthiae.

II. *Other Authorities.*

- L. & S.—Liddell & Scott's Greek-English Lexicon. American edition.
And. & St.—Andrews & Stoddard's Latin Grammar.
Gr. or Gram.—Kühner's Greek Grammar (larger edition), published by D. Appleton & Co., N. Y.
Dic. Antiqq.—Dictionary of Greek and Roman Antiquities. By Dr. William Smith. Little & Brown, Boston, 1849.

III. *Works of Xenophon.*

Cyr. or Cyrop. . .	Cyropaedia.
Mem.	Memorabilia.
Hellen.	Hellenica, or Historia Graeca.
Agea.	Agessilaus.
Cyneg.	Cynegeticus, or de Venatione.

IV. *Other Authors.*

Plat. . . .	Plato.	Dem. . . .	Demosthenes.
Thucyd. . .	Thucydides.	Diod. Sic. .	Diodorus Siculus.
Herod. . .	Herodotus.	Plut. . . .	Plutarch.

V. *Miscellaneous.*

Cf. (= confer) . . .	compare, see.
sc. (= scilicet) . . .	namely, to wit, understand.
κ.τ.λ.	καὶ τὰ λοιπὰ = etc.
art.	article.
comm.	commonly.
lit.	literally.
syn.	synecdoche.
meton.	metonymy.
c. (= cum)	with.
Xen. is often used	instead of the full name Xenophon.

The remaining abbreviations, as gen. for genitive, and the like, are thought to be sufficiently obvious without particular explanation.

NOTES.

BOOK FIRST.

Ὅσα ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης,—the *Anabasis* proper; that is, the march upward to the vicinity of Babylon, including an account of the battle of Cunaxa.

CHAP. I.

The occasion and manner of raising the army.

§ 1. Darius II., called Nothus, was king of Persia from 423 to 404, B. C. — *Δαρείου καὶ Παρ. γίγνονται*: lit. *there are born of Darius* etc. *Δαρείου* is gen. of origin or author. Gram. § 273, 1; *γίγνονται* is the historical present, which is more common in Greek than in Latin. Gram. § 255, Rem. 1. Cf. just below *μεταπέμπεται, ἀναβαίνει, διαβάλλει*. — *παῖδες δύο*: instead of two children, Ctesias the Greek physician employed by Darius and Artaxerxes mentions thirteen. It appears from 1, 8, 26, and 27, that Xen. had read the works of Ctesias. We must assume, therefore, that he says in this place *παῖδες δύο*, not because he supposed that Darius and Parysatis had only two sons, but because only two are particularly considered; or because all except Artaxerxes and Cyrus died young. This latter statement rests on the authority of Ctesias (*Persica*, c. 49, cited by Grote). — Artaxerxes II., called Mnemon, reigned from 404 to 361. — *τελευτήν*: often occurs like *ἀρχή* without the article. Cf. 2, 6, 29. Mem. 1, 5, 2. *ἐπὶ τελευτῇ τοῦ βίου*.

§ 2. *μέν*, which cannot properly be translated into English, serves in general to call attention to the fact that the clause in which it stands is to be distinguished from another clause which follows. The following clause is commonly as here introduced by *δέ*. Both of these particles are always postpositive. — *παρών* cannot be translated literally; the Eng. idiom

requires an infin., *happened to be present*. For the verbs with which the particip. is used as a complement instead of the infin., see Gram. § 310, 4. — μεταπέμπεται: *sends for*, suggesting by the middle voice the idea *to come to himself* (Gram. § 250.); hence the construction ἀπὸ τῆς ἀρ. by which it is followed. — καὶ στρατηγὸν δέ: a transition to an independent from a relative clause. So in 1, 8, 26, and often. The command of the forces which assembled in the plain of Castolus (in Lydia), had belonged to Tissaphernes; but he had been succeeded in 407, B. C. by Cyrus, and hence arose without doubt the secret enmity of Tissaphernes to Cyrus. — ἀθροίζονται: *are wont to assemble*, to be reviewed annually by the governor (σατραπίης) of the province. — ὡς φίλον: *as a friend, on the supposition of his being a friend*. ὡς denotes that which appears to be, or is represented to be. It is frequently used thus before participles. Cf. ὡς ἀποκτενῶν § 3. — ἀναβαίνει . . . ἀνέβη: such changes from the historical present to the past are very frequent. For similar repetitions of the same word, cf. 1, 7, 13; 1, 10, 3. Allusion is made again to this first expedition of Cyrus to Babylon in 1, 3, 18, and 1, 4, 12. — Παρράσιον: the Parrhasians were an Arcadian people.

§ 3. κατέστη εἰς τὴν βασιλείαν: *became established in the kingdom*. A verb of rest is here followed by a construction which denotes motion—an elliptical form of expression not uncommon. — ὡς: *saying that, to the effect that*; — ἐπιβουλεύει: *oratio obliqua*, Gram. § 345. — ὡς ἀποκτενῶν: *as if to put him (Cyrus) to death*. Cf. note on ὡς § 2. The fut. particip. is often used as in Latin to denote a purpose. — αὐτόν belongs to ἀποπέμπει as well as to ἐξαιτησαμένη.

§ 4. ὡς: *as, when, ut*. — ὅπως: used here as a relative adv. *how, in what way*. Cf. 4, 6, 7; 4, 8, 9. — ἐπὶ τῷ: *in the power of*. ἐπὶ with the dat. is also used in this sense with γίγνεσθαι. Cf. 3, 1, 13, and 5, 8, 17. — ὑπῆρχε: *favoured*. Cf. 5, 6, 23.

§ 5. ὅστις: although singular is collective, and hence may relate to πάντας which is plural. — Observe the notion of repeated action expressed by the present and imperf. διατιθεῖς, ἀπεπέμπετο, ἀφικνεῖτο. — τῶν παρὰ βασιλέως: a condensed form of expression very common in Greek as well as in English for τῶν παρὰ βασιλεῖ παρὰ βασιλέως. — βασιλεύς, when spoken of the Persian king, seems to be viewed as a proper name; and hence the use of the article with this word as with proper names generally is extremely variable. See Gram. § 244. 7. — τῶν βαρβάρων ἐπεμελεῖτο ὡς = ἐπεμελεῖτο ὡς οἱ βάρβαροι: *he paid attention to the barbarians that they etc.*; instead of, *he paid attention that the barbarians etc.* An instance of what may be called *anticipation* or *prolepsis*, commonly called *attraction*. It is particularly frequent with ἐπιμελέομαι. — εἰνὸς κῶς ἔχειν: *to be friendly*. An adv. with ἔχειν instead of an adjunct. with

εἶναι is a frequent idiom, e. g. 3, 2, 37, ἄλλως ἔχειν, *to be otherwise*; 4, 3, 16, καλῶς ἔχειν, *to be well*; 3, 1, 3, ἀθύμως ἔχειν, *to be dispirited*. — εἶησαν instead of εἴεν is not uncommon; but see note on παραδόησαν, 2, 1, 10.

§ 6. τήν implies that the Grecian force here mentioned was something already well known; a common use of the article. — ἤθροισεν and ἐποιεῖτο: observe that the imperf. here denotes an action *in its continuance*. not as in § 5, *repeated action*. See Gram. § 256. — ὅτι qualifies ἀπαρασκευάστον: ὡς and ὅτι like the Latin *quam* are often used to qualify the superlative degree. When ὡς is used the expression is often still further strengthened by the proper part of δύναμαι. Thus just above, ὡς μάλιστα ἐδύνατο, *the very most he was able, as much as possible*. — ὁπόσας . . . ἐκάστοις: in this sentence the demonstrative to which the relative ὁπόσας refers is omitted. Gram. § 331. Rem. 3. Expressed more fully it would be ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, τούτων (τῶν φυλακῶν) ταῖς φρουράρχοις ἐκάστοις παρήγγειλε: *whatever garrisons he had in the cities, to the several commanders (of these) he sent orders* etc. See also Gram. § 332, 8. — Πελοποννησίουσ: the Peloponnesians, especially the Arcadians were employed more than any of the other Greeks as mercenaries. — ὡς ἐπιβουλεύοντος: for the force of ὡς, cf. note on § 2. — καὶ γὰρ, *etiam, since also*. — ἦσαν: has the force of the pluperf., cf. note on ἐτύγγαυεν § 8. — ἐκ βασιλείωσ: with the passive, ἐκ instead of ὑπό is unusual in Attic prose. It denotes properly the idea of *source* rather than of *cause*. Cf. ἐκ πάντων 2, 6, 1.

§ 7. προαισθόμενος: *having become aware beforehand*, i. e. before an open rupture with Cyrus. — βουλευομένουσ: for the use of the particip. instead of the infin. (where we should translate by a finite mood), see Gram. § 310, 4, (a). — ἀποστῆναι πρὸς Κῦρον, *to revolt to Cyrus*, is explanatory of τὰ αὐτὰ ταῦτα. In ἀποστῆναι the single act is considered; but in τὰ αὐτὰ ταῦτα, the various transactions which it involved. — τοὺσ φεύγοντασ and τοὺσ ἐκπεπτωκότασ: *the exiles*. Different words, having the same general meaning, are here used for variety of expression. ἐκβάλλειν (used just above) signifies *to banish*; and to this ἐκπίπτειν corresponds as a passive, meaning *to be banished*; φεύγειν, *to flee, to be a fugitive, to be in a state of banishment*; κατέγειν, *to restore (to one's home)*, spoken of exiles. — καὶ . . . αὖ: the emphatic idea is placed between these connectives, as between οὐδὲ . . . αὖ and καὶ . . . δέ. — αἴτη is the subject and πρόφασισ the predicate of ἦν. — τοῦ ἀθροίσειν: the infinitive used substantively and dependent on πρόφασισ. Gram. § 308, 11.

§ 8. ὣν: the participle in Greek as in Latin denotes the various ideas of time, cause, or condition. The prominent notion here is that of cause, — ἀδελφὸσ ὦν αὐτοῦ, *because he was a brother of his*. As ἀδελφὸσ stands without

the article, it is indefinite. δ ἀδελφὸς αὐτοῦ would mean *his brother*. — *of* (dat. of the substantive personal pronoun 3d pers.) is distinguished in meaning from αὐτῷ in that it is reflexive, and from ἐαυτῷ in that it is a reflexive for a dependent clause. *of* is regularly enclitic in the Attic dialect, but retains the accent here because it is emphatic. — πολεμοῦντα which denotes prominently the notion of time, *while he was engaged in war*, expresses also the cause or reason of δαπανᾶν. Cf. note on ὤν. — αὐτόν, i. e. Κύρον. — ὥστε is followed here by a finite mood, and means *so that, wherefore, consequently*, denoting a result. With the infin. (as above § 5), it means *so as to*, denoting an end in view. — οὐδέν, *in nothing, in no respect*; a more emphatic negative than οὐκ. It is accus. synec. Gram. § 279. 7. Cf. τοῦτο ἔχθεσθε 3, 2, 20. — γιγνομένους, *arising, accruing*. — ὤν is the object of ἔχων which would naturally take the accus. ἄς. The relative is attracted to the case of the antecedent. Gram. § 332, 6. — ἐτύγγαθεν ἔχων is to be translated by the pluperfect, a tense which does not occur so often in Greek as in English. Cf. note on ἦσαν § 6.

§ 9. τῇ points out the phrase καταρτιπέρας Ἀβύδου as qualifying Χερρονήσῳ. For an explanation of this position of the article, see Gram. § 245, 3. Instead of *the Cherronesus opposite to Abydus*, the name "Thracian Cherronesus" was afterwards adopted. — τόνδε τὸν τρόπον, *in the following manner*. For the construction of τρόπον, see Gram. § 278, Rem. 3. The pronouns ὅδε, τοιόσδε, τοσοῦσδε, and the adv. ὡδε commonly denote what follows; οὗτος, τοιοῦτος, τοσοῦτος, and οὕτως commonly refer to what precedes. — ἠγάσθη . . . δίδωσι: such a change in tense is not uncommon in Greek. In § 2 (ἀναβαίνει . . . ἀνέβη) the tense is changed from pres. to past. — δαρεϊκοῦς: named from Darius. In a similar way the English, French, and German gold coins are named from the reigning sovereign. For a print of one of these Persian coins, see Dic. Antiqq. art. Darius. The δαρεϊκός was also called στατήρ; it was worth about \$3,50. — ἀπό, *with*, denoting the means. Not a very common use of this preposition. — ἐκ . . . ὀρμώμενος: the present denotes something continued or repeated; — *repeatedly rushing out from Cherronesus*; or in the English idiom, *making his head-quarters at Cherronesus*. — Θραξί depends on ἐπολέμει. — τοῦτο belongs to τὸ στράτευμα. — τρεφόμενον ἐλάθανεν: lit. *in being supported escaped observation*, or in an Eng. idiom, *was supported secretly*. — αὐτῷ depends on τρεφόμενον.

§ 10. ὤν: cf. note on παρών § 1. — καί before πιεζόμενος connects ἐτύγγαθεν and ἔρχεται, another instance of change in tense. Cf. note § 9. — τῶν οἴκοι ἄντ.: the adv. is often used adjectively. Gram. § 262, d. — αἰτεῖ takes two accusatives αὐτόν and μισθόν. Gram. § 280, 3. — εἰς δισχιλίους ξένους, as well as τριῶν μηνῶν, belongs to μισθόν: — *pay sufficient for two thousand mercenaries and for three months*. — ὡς, *as if, on the*

supposition that. Cf. note § 2. — *ἔν* belongs to *περγυρόμενος* and renders it conditional. Without *ἔν* it would mean, *as if thus having been superior to etc.*, or, *as if he had thus been superior to etc.* It now means, *as if he would be superior etc.* The participle or infinitive takes *ἔν* when on changing the clause into an independent sentence, the optat., or indicative of a historic tense with *ἔν* would be required. — For the government of *αὐτοῦ* after *δεῖται*, see Gram. § 273, 5, (b). — *πρόσθεν . . . πρὶς*, *until*; a common form of pleonasm, employed for the sake of emphasis. — *καταλύσαι πρὸς*, *to come to an agreement with.* — *ἔν* with the aor. subjunct. corresponds to the Latin future perfect, *πρὶν κ.τ.λ.*, lit. *until he shall have conferred with him* (i. e. Cyrus).

§ 11. *ὧς*: *as if, on the ground that.* Cf. note § 2. — *εἰς Πισιδίαν*: the name of the people instead of the name of the country, as frequently in Latin. The Pisidians were a warlike people inhabiting a mountainous region S. E. from Lydia. They had never been fully subdued by the Persians. — *πράγματα παρέχειν*: *to give trouble.* Cf. note 4, 1, 17. — *Στυμφάλιον*: from Stymphalus in Arcadia. — *καὶ τούτους*: *these also*, i. e. Sophænetus and Socrates as well as Proxenus, and Aristippus. — *σύν, with, in company with*; *πολεμεῖν σύν*, *to carry on war in company with*; *πολεμεῖν τινι, εἰς τινα, ἢ πρὸς τινα*, *to carry on war against any one.*

CHAP. II.

The march from Sardis to Tarsus. First, on pretence of making an expedition against the Pisidians, Cyrus marches to Celaenæ their ancient capital; thence he returns to Keramon Agora and commences his march eastward. Before arriving at the Cilician pass, he is met by Epyaxa wife of Syennesis the King of Cilicia. He meets with no obstacle at the pass, and soon after his arrival at Tarsus, Syennesis surrenders to him.

§ 1. *εἰδοίκει*: *it seemed good*, a very common signification of this word. — *ἤδη*: *already, at length*, i. e. after all necessary preparations had been made. — *ἔνω*: *upward*, from the coast into the interior; here it means, into upper Asia. *ἀνα-* in composition is often used in the same manner; e. g. *ἀναβαίνειν, ἀνάβασις*. The opposite is *κάτω, κατα-*. — *τὴν μὲν πρόφασιν ἐποιεῖτο*: the antithetical clause implied by *μὲν* is not expressed. It would perhaps be somehow thus, *τῷ δ' ὄντι ἐπὶ βασιλείᾳ ἐπορεύετο, but in reality he was marching against the king.* — *ἐκ*: *from, out of*, in distinction from *ἀπὸ* which means *from, away from.* — *ὧς*: cf. note 1, 1, 2. — *τὸ Ἑλληνικὸν ἐνταῦθα στρατ.*: *the Grecian army which was there*, i. e. in the satrapy of Cyrus. *Ἑλληνικόν* and *ἐνταῦθα* are closely connected in idea and consequently have only one article. — *λαβόντι ὄσον ἦν αὐτῷ*

στράτευμα: *having taken all the army which he had*. The antecedent here stands in the relative clause. Cf. note on *ὀπίσθας . . . ἐκάστοις* 1, 1, 6. See also Gram. § 332, 8. — *συναλλαγέντι πρὸς*: *having become reconciled to*. Cf. *καταλύσαι πρὸς* 1, 1, 10. — *ὃ εἶχε στράτευμα*: *the army which he had*; another instance of the antecedent in the relative clause. The antecedent is separated from the relative by an intervening word, and stands without the article, as usual. Gr. § 332, 8. — *τοῦ ἐν ταῖς πόλεσι ξεν.*: for the allusion, see 1, 1, 6. where it appears that the Ionian cities are meant. The clause *ἐν ταῖς πόλεσι* has the position and force of an adjective, — lit. *the in the cities mercenary force*, i. e. in an Eng. idiom, *the mercenary force which was in the cities*. For the government of *ξενικοῦ* see Gram. § 275, 1. — *λαβόντα*. In the preceding sentence we have the dat. *λαβόντι* where it stands in immediate connection with *Κλεόρχῳ* the object of *παρωγγέλλει*. Here *λαβόντα* being removed from the personal object *Ξενία* is connected more intimately with *ἤκειν*, and is in the accus. because the infin. regularly takes its subject in that case. See Gram. § 307, 2. Many instances of this kind where an adjunct stands in the accus. instead of dat. or gen. will be noticed in the Anab.

§ 2. *ὑποσχόμενος*: *having promised*. Cyrus had taken great pains to inspire confidence in his promises as we learn from 1, 9, 7. — *εἰ καλῶς . . . ἐστρατεύετο*: *if he should succeed well in those things for which he was making an expedition*. The antecedent of *ἃ* (which would be *ταῦτα*) is not expressed. — *παύσασθαι* is dependent on *ὑποσχόμενος*. The infin. future commonly follows verbs of promising and hoping. For instances of the present or aorist with these verbs, see 2, 3, 20; 6, 3, 17; 7, 6, 38; 7, 7, 31. For the difference in meaning between the present, future, and aorist with these verbs, see Gram. § 257, 2, Rem. 2. — *πρόσθεν . . . πρὶν*: cf. note 1, 1, 10. — *παρήσαν εἰς*: a verb of rest followed by an expression denoting motion. *παρήσαν*, *they were present*, directs the mind more to the completion of the march and the arrival at the place of destination. Hence we may translate, *they arrived at Sardis*. Cf. 7, 2, 5; 7, 4, 6.

§ 3. *Ξενίας μὲν δὴ*: *Xenias accordingly*, i. e. in accordance with the orders mentioned above in § 1. — *ὀπίσθας* is in apposition with *τοὺς ἐκ τῶν πόλεων* = *τοὺς ἐν ταῖς πόλεσι ἐκ τῶν πόλεων*. Cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5. — *ὥς*, *about*; very common with numerals. — *ἦν* is predicated of *οὗτος* and is understood with *ὁ Σακερδάτης*; see Gram. § 242, 1, (b). — *τῶν . . . στρατευομένων*: partitive gen. depending on *ἦν*. Gram. § 273, 3, (a): *were of those (or among those) who were engaged in military operations* etc.

§ 4. *μείζονα* agrees with *παρασκευήν*: *having thought the preparation to be greater than as if against the Pisidians*, i. e. *having thought the preparation to be too great to be destined merely against the Pisidians*. — *ὥς βασι-*

λέα: *to the king*; *ὡς* as a preposition used only before the names of persons.

§ 5. *δή*, accordingly. Cf. § 3, above. — *παρά*, from; in this sense only with the genitive and commonly denoting communication from; *ἀπό*, from (a place); *ἐκ*, from, implying out of. — *Σάρδεων*. Sardis was the ancient capital of Lydia, and the residence of Cyrus as governor of Lesser Asia. As we learn from Herodotus 5, 52, it was connected with Nineveh, Babylon, and Susa by a well-constructed road, on which traveled a regular post; and that too as early as the time of the old Assyrian empire. This road passed through the central and more level regions of Asia Minor, and reached the Euphrates at Melite. From this road, another equally ancient and as much traveled ran from the high plains of Phrygia in a S. E. direction, starting at Caystrupedion, passing along the northern side of the Taurus range, and crossing the Cilician pass into Syria. This would have been the shortest and most convenient route for Cyrus in the prosecution of his actual design; but having given out as the object of his military preparations an expedition against the Pisidians, he chose at first a still more southerly route which led him to Celaenae, the ancient capital of Phrygia. — *σταθμός* properly means the place where one stops after a day's march; then also as here the day's march itself. — *παρασάγγης*: a Persian measure of length equal to 30 stadia, somewhat more than an English league.

§ 6. *οἰκουμένην*: *well inhabited, populous*. — *ἦκε* though imperf. in form seems to be used as an aorist. The verbs which in the present have a perf. signification (as is the case with *ἦκω*) often have the imperf. in the sense of the aorist (Krüg.). — Menon as we learn from 2, 6, 28. had received the command of his forces from Aristippus, who was mentioned also in 1, 1, 10. — *ἦκε . . . ἔχων*: lit. *came having*, may more conveniently be rendered *came with*. So also *ἔγων*, *φέρων*, *λαβών*, may often in connections like this be translated *with*. — The Dolopians and Aeni- anians were Thessalian tribes. Olynthus was the principal city of the Chalcidian peninsula in Thrace.

§ 7. *σταθμούς τρεῖς*: the direction of the marches, as will be seen by a reference to the map, had now changed from S. E. to E.; *σταθμούς* is accus. of cognate meaning after *ἐξελαύνει*. See Gram. § 278, 1 and 2. — *δηρίων* depends on *πλήρης*. Gram. § 273, 5, (b). — *ἀπὸ ἵππου*: so in Latin *ex equo*; lit. *from a horse*, because the attention of the hunter is directed from the horse towards the game. We say in the English idiom *on horse-back*. So also *αἱ πηγαὶ εἰσιν ἐκ*, *the sources are out of*, while in English we say *the sources are in*. — *διὰ . . . παραδείσου*: *through the midst of the park*. For the manner in which the meaning of *μέσου* is affected by its position with respect to the article, see Gram. § 245, Rem. 5.

— *εἶναι ἐκ* : prepositions or adverbs which denote motion are not unfrequently joined with *εἶναι*. Cf. 1, 7, 6; 2, 4, 13 and 15.

§ 8. *ἔστι δὲ καὶ . . . βασιλεια* : and there is also a palace of the great king, i. e. in addition to the palace and park of Cyrus, as mentioned just above.

— *τοῦ Μαρσίου*. Herod. 7, 26. calls this river *Καταρρήκτης* (the *dashing and roaring stream*), translating the name into Greek. It is only a small stream, which after a short course empties into the Maeander. — *ῥεῖ δὲ καὶ οὗτος* : and this also flows etc., i. e. this as well as the Maeander. —

τὸ εἶδος : the full construction would be *τὸ εἶδος ἐστὶν εἶδος εἴκοσι καὶ κέντε ποδῶν* (Krüg.). — *ἐρίζοντά οἱ* : the dat. *οἱ* being an enclitic is at once distinguished from the relative *οἷ* which is always an oxytone, and from the article *οἱ* which is a proclitic. For its meaning, see note 1, 1, 8.

— *περὶ σοφίας* : respecting skill, sc. in music. — *ᾄθην* = *ἐξ οὗ*.

§ 9. *τῇ μάχῃ* : in the battle, i. e. in the well known battle at Salamis. For the use of the article here, see Gram. § 244. — *ἡττηθείς* : having been defeated. *ἡττάομαι* is ordinarily used, as here, instead of the passive form of *νικάω*. — *Θρηάκας* and *Κρήτας* are used adjectively. Cf. note 3, 4, 26. The Cretan archers were celebrated; and hence were often employed as mercenaries. — *Σοφαίνετος* : inasmuch as his arrival was mentioned in § 3. above, it leads to the conjecture that a wrong name has been introduced either here or in § 3. Probably the name *Κλεάνωρ* or *Ἄγιος* should stand in one of these places, as Sophænetus, Cleanor, and Agias were the three Arcadian generals. Cf. 2, 5, 31, and 37. — *καὶ ἐγένοντο* : and they amounted to etc. — *ἀμφὶ τοὺς δισχιλίους* : about the entire number of two thousand. The article is often thus used with general statements of number. See Gram. § 246, 9.

§ 10. *ἐντεῦθεν*. To make an attack on the Pisidians, Cyrus would need to march towards the S. E.; but as he really contemplated no such attack, and as a direct march to Caystrupedion or Tyriaenum would disclose his actual intentions, he turns back in nearly the opposite direction till he reaches the Mysian frontier. The reasons for this are not mentioned by Xen., as he passes rapidly over this portion of his narrative. — *τὰ Λύκαια ἔθυσε* : celebrated with sacrifices the Lycaean festival—an Arcadian festival in honor of Pan, the Arcadian Zeus. *ἔθω* here takes an accus. of cognate meaning. — *στλεγγίδες*. Boeckh (in the *Staatshansh. d. Ath.* 11. 330.) suggests that these may have been ornaments for the head, perhaps in the form of a comb; and this suggestion is now generally received among scholars. — *Κεραμῶν ἀγορά*. This is the only mention made of this place. It may afterwards among the Greeks and Romans have had another name. It is probable that it occupied the site of the modern city Ushak, on the great military road from Smyrna to the east. See map. — *ἐσχάτην πρὸς*, bordering on.

§ 11. ἐντεῦθεν. From this point he ventures to proceed more directly eastward. — πόλις is in apposition with Καθστρου πεδίον, which like Κεραμῶν ἀγορά has the force of one compound word. — ὠφέλειτο, was due. — πλέον: one would expect here πλέων which would also be grammatical; but the adverbs πλέον, μείον, and ἔλαττον are often joined thus to a substantive. Cf. 3, 2, 34; 4, 7, 9, and 10. — ἐπὶ τὰς θύρας: to his doors, i. e. to the doors of Cyrus. — ἀπήτουν: they demanded it as something due. Such is the ordinary meaning of ἀπαυτεῖν, as distinguished from αἰτεῖν which means simply to demand. So in like manner ἀποδιδόναι, to give something which is due. Cf. also ἀποθβεῖν 3, 2, 12. — ἐλπιδας λέγων διήγγε: lit. he continued expressing hopes, i. e. he continued to solace them with hopes. — δηλος ἦν: lit. he was plain being troubled. In English we should say, he was plainly troubled; or, it was plain that he was troubled. The personal instead of the impersonal construction with δηλος, φανερός, and words of similar meaning is very common. Gram. § 310, Rem. 3. — πρὸς τοῦ Κ. τρόπου: in keeping with the character of Cyrus. — ἔχοντα agrees with the implied subject of ἀποδιδόναι. Cf. note on λαβόντα § 1 above. — Notice the clear distinction in this sentence between οὐ and μή, the former as the objective, the latter as the subjective negative.

§ 12. δ' οὖν introduces a fact as opposed to a mere report or supposition. Certain is it however that he then gave etc. Cf. 1, 3, 5. — φύλακας is from φύλαξ, a guard (spoken of a single person); φυλακὰς in 1, 1, 6. is from φυλακή, a guard, a garrison (collective). Krüg. reads φυλακῆν in this place. — Ἀσπενδίους: from Aspendus, a city on the Eurymedon in Pamphylia. — συγγενέσθαι, spoken here of improper intercourse.

§ 13. παρά, near. Cf. 3, 4, 9. For the syntax of this preposition, see Gr. § 297. — καλουμένη, so called. In later writers οὕτω was expressed for this idea with this participle. — τὸν Σάτυρον, the Satyr, i. e. Silenus. The fountain here spoken of is now called by the Turkish name Olu Bunar, i. e. great fountain. It is identified by its situation in a narrow pass between the mountains and Lake Akschehr.

§ 14. τῶν Ἑλλήνων and τῶν βαρβάρων limit ἐξέτασιν; they are thrown to the end of the sentence to give them a more emphatic position.

§ 15. ὡς νόμος (ἦν) αὐτοῖς εἰς μάχην: sc. τάττεσθαι suggested by ταχθῆναι. — ταχθῆναι and στήναι have for their subject τοὺς Ἕλληνας and depend on ἐκέλευσε. — ἕκαστον, sc. στρατηγόν, the subject of συντάξει and likewise dependent on ἐκέλευσε. — ἐπὶ τεττάρων, four deer. Cf. note 5, 2, 6. — οἱ ἐκείνου = οἱ αὐτοῦ with the exception that the former is more emphatic. ἐκεῖνος (which in distinction from οὗτος denotes an object more remote) not unfrequently as here refers to an object just mentioned. Cf. 1, 3, 1; 2, 6, 19.

• 16. παρελάνω, I pass along, is predicated either of a person riding

or of one on foot, as may be seen from this section. — κατ' ὄλας, as companies of horse; κατὰ τάξεις, in companies of foot. — τοὺς Ἕλληνας, sc. ἐθεώρει. — ἄρμα, a war-chariot; ἀρμάματα, a covered carriage used especially for women and children; ἄμαξα, a heavy wagon for carrying loads. — χιτῶνας: for a full description of this garment see Dic. Antiqq. art. Tunica. — After ἀσπίδας the best manuscripts have ἐκκεκαλυμμένας, uncovered, instead of ἐκκεκαθαυμένας, burnished, the word which stands in many editions. That the shield had commonly a covering (σάγμα) seems not to admit of a doubt.

§ 17. μέσης: cf. note 1, 2, 7. — προβαλέσθαι τὰ ὄπλα: to hold out before them their armor, i. e. to hold their shields before them as if for defence, and their spears as if for an attack. — φάλαγγα is the subject of ἐπιχωρήσαι. — ἐσάλπιγγε, the trumpet sounded; ὁ σαλπικτής is comm. suggested as being understood; so in 3, 4, 36, with ἐκήρυξε the corresponding noun κήρυξ is suggested. — ἐκ τούτου, upon this, hereupon, — a very frequent expression in the Anab. — προϊόντων: gen. abs., sc. τῶν Ἑλλήνων. — ἀπὸ τοῦ αὐτομάτου, of their own accord. — ἐπὶ τὰς σκηνάς, towards the tents, i. e. of the barbarians. So it is usually understood; and the clause οἱ Ἕλληνες . . . ἐπὶ τὰς σκηνάς ἦλθον in § 18 is interpreted as meaning the Greeks went back to their (own) tents etc. Krüg. on the other hand understands ἐπὶ τὰς σκηνάς in both places to mean the tents of the Greeks.

§ 18. φόβος, sc. ἦν. The omission of ἦν is much more unusual than of ἐστί. — καὶ . . . καὶ . . . τὲ . . . καί. It is not easy to translate all of these connectives. And there was much fear both to others of the barbarians and particularly (καί) both the Cilician women fled . . . and those who were of the market-place etc. — ἔφυγεν ἐκ τῆς ἀρμαμάξης, fled from her chariot, because (says Hert.) she forgot in her haste and confusion that she could flee faster in her chariot than on foot; or as Matt. supposes, because her chariot was drawn by oxen or mules and hence she could actually flee faster on foot. Krüg. and others with less propriety interpret the phrase differently. — οἱ ἐκ τῆς ἀγορᾶς: another instance of brachyology for οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5, and τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τὸν . . . φόβον. That which intervenes between the article and noun is commonly of the nature of an adjective. Lit. the from the Greeks into the barbarians fear; i. e. the fear with which the Greeks inspired the barbarians.

§ 19. Iconium was the chief city of Lycaonia in the Macedonian and Roman times. Lycaonia in the time of Xen. was limited to the northern slope of Taurus, and the plain at the foot of this mountain range. The inhabitants having possession of certain strongholds refused submission to the Persians. This doubtless was the excuse of Cyrus for giving the

country up to indiscriminate plunder. Xen. alludes to the Lycaonians again in 8, 2, 28. — *οδσαν* agrees with *χωραν*.

§ 20. *Ἐστρέφθεν*. From Iconium he had marched through Lycaonia thirty parasangs, probably continuing in a S. E. direction. This would bring him near the city Laranda, from which a steep mountain path leads directly (*την ταχιστην οδον*) to Tarsus. But as this path was not sufficiently safe for the whole army, it was necessary to proceed in a N. E. direction, so as to reach the main road from Cappadocia to Cilicia. This road led from Mazaca southward through Tyana (here called Dana), whose ruins under the name of Kiliassa Hissar are yet conspicuous. — *αυτον*, i. e. Menon. — *εν φ*, in which time. — *φοινικιστην*: this is commonly thought to mean *purpuratum*, a courtier of such rank that he was entitled to wear purple. But with this meaning, as Krüg. suggests *βασιλειον* would seem out of place. Hence with much plausibility he translates it *purple-dyer*. This may have been at the Persian court an important office. — *καλ . . . δυνωστην*: and a certain other person, a chief man of the under-officers. — *αιτιασαμενος*, sc. *αυτους*.

§ 21. *η εισβολη*, the entrance. This was the so-called *Κιλικιαι πύλαι*, which Alexander the Great found equally unguarded. (Arrian. Anab. II. 4, 4.) It is a narrow way artificially cut from the rock, in a natural ravine through which runs the river Sarus. — *καλ ἀμήχανος εισελθειν = ην ἀμήχανον εισελθειν*, which it was impracticable to enter etc. Cf. note on *δηλος ην* 1, 2, 11. — *δι' ο ξμεινεν*: wherefore he remained. *Κυρος* the principal subject of the narrative is readily supplied with *ξμεινεν*. — *εν τφ πεδιφ*. This plain is directly north of the pass, and even in the Roman times still bore the name *τδ Κυρου στρατόπεδον*, *Cyri castra*. — *τη υστεραιφ*, sc. *ημερα*. — *λελοιπως εη*: a circumlocution for the pluperf. optat. For the *oratio obliqua*, see Gram. § 345. — *ην* instead of *εη*,—the indic. denoting more distinctly than the optat. a definite fact. For the interchange of the indic. and optat. in the *oratio obliqua*, see Gram. § 345, Rem. 5. Cf. also note 2, 2, 15. — *στι* after *ησθερο* is declarative, after *καλ* it is causal, and is connected logically, not with *ησθερο*, but with *λελοιπως εη*. — *τριηρεις* is the object of *εχοντα*: because he heard that *Tamos* had galled etc. For the accus. and particip. (*Ταμων εχοντα*) instead of the accus. and infin. see Gram. § 310, 4. — *τας* and the words following it qualify *τριηρεις*.

§ 22. *οδδενδς καλυοντος*: gen. abs. — *ου*, a relative adv., where. — *εφβλαπτον*, had kept guard. Cf. note on *ετιγγαχεν εχων*, 1, 1, 8. — *σμπλεων*, an adj. qualifying *πεδιον*, being of the Attic 2d declens. — *αυτο*, i. e. *τδ πεδιον*.

§ 23. *σταθμους τετταρας*. Xen. has here by mistake predicated the whole distance from Dana to Tarsus of the short space from the pass to

Tarsus. See Introd. § 7. — Ταρσοί and Ἴσσοί are unusual forms in other writers, always Ταρσός, and Ἴσός. — ἦσαν is here used wīl. the neut. plur. Several other instances of the same kind occur in the Anab., e. g. in 1, 4, 4; 1, 4, 10; 1, 5, 1. et al. — ὄνομα, accus. synec.; so also εὔρος. — πλέθρων depends on ποταμός.

§ 24. ἐξέλιπον eis: an abbreviated expression for ἐκλιπόντες ἐφωγόν eis, abandoned and fled to etc. ἐπὶ τὰ ὄρη also implies a verb of motion.

§ 25. ὄρων. Xen. uses also the uncontracted form ὄρων. Cf. 1, 2, 21; 3, 4, 19; 3, 5, 17. — τῶν eis τὸ πεδίον. The construction implies the idea of motion, the mountains (extending) into the plain. — οἱ μὲν: one would expect here καὶ οἱ μὲν or οὐδ' οἱ μὲν. Similar instances of asyndeton (Gram. § 325.) occur 2, 1, 6; 2, 3, 24. — ἀρκάζοντας agrees with the subject of κατακοπήναι, αὐτοὺς understood. — εἶτα πλανώμενους ἀπολέσθαι, after that (i. e. after being unable to find the rest of the army or the roads) perished in wandering. — δ' ὄν: cf. note § 12. — After ἑκατόν, Krüg. and Küh. introduce ἑκαστός, a hundred heavy-armed men (to) each (company). Hert. in a note approves of this reading.

§ 26. πρὸς ἑαυτόν, (to come) to himself. — κρείττονι, more powerful. — οὐδενὶ πω . . . eis χεῖρας ἐλθεῖν, that he had never yet gone into the power of any one etc. For another meaning of eis χεῖρας λέναι, cf. 4, 7, 15. — Κύρῳ (sc. eis χεῖρας) λέναι. — πίστει = πιστά in 1, 6, 7. — ἔλαβε, sc. Συέωνεσις.

§ 27. Κύρος δέ, sc. ἔδωκε. In Greek as in Latin, a verb belonging to several ideas is often expressed with the first and understood with the others. — τὴν χώραν . . . ἀρκάζεσθαι depends on ἔδωκε; so also ἀπολαμβάνειν with its object τὰ . . . ἀνδράποδα: lit. Cyrus gave to him that his country should no longer be plundered etc. — ἦν που ἐντυγχάνουσιν, if they (i. e. Syennesis and the Cilicians) should any where meet with (them; i. e. the slaves). The general rule would require the optative. Gram. § 327. 2. For the subjunct. here, cf. note 1, 3, 14, ἐὰν μὴ διδῶ.

CHAP. III.

The Greeks refuse to proceed farther, suspecting the real object of the expedition; but on being assured that Cyrus was leading them against Abrocamas, who was somewhere on the Euphrates, and with the promise of higher pay, they consent to resume the march. Clearchus is the principal agent in bringing about this result.

§ 1. οὐκ ἔφασαν λέναι, negabant se ituros esse, denied that they would go, or more simply, refused to go. λέναι in the indic. infin. and particip. is often future in meaning. Gr. § 181. Rem. 5. — τοῦ πρόσω is of the nature of a partitive gen., (a step) of the way forwards, or simply forwards.

— οὐκ ἔφασαν, translate as above, *they denied*. — ἐπὶ τούτῳ, for *this purpose*, i. e. to go against the king. — πρῶτον, in *the first place*. Some editions have πρῶτος, and then we should render it *was the first who*. Compare in Latin the use of *primus* and *primum*. — ἐβιάζετο: the imperf. tense often denotes the beginning of an action, and hence the idea of *trying, attempting*. So here, *he tried to compel*. Cf. ἀνίστασαν 4, 5, 19. ἀνέστελλον 5, 4, 23. — ἔβαλλον, cast (stones or other missiles) at him. τοῖς λίθοις is expressed with βάλλειν in 5, 7, 19.

§ 2. μικρόν, a *little*; is often as here best rendered by our word *scarcely*. — τὸ μὴ καταπετρωθῆναι is grammatically the object of ἐξέφυγε: *he scarcely escaped that he should not be stoned to death*, or more simply, *he scarcely escaped being stoned to death*. For this use of μὴ with the infin. after verbs of hindering, abstaining etc. see Gr. § 318, 8. According to the English idiom, the negative would be omitted. — δυνήσεται. The general rule would require here δύνατο; but the direct form of discourse often takes the place of the indirect, even in the midst of a sentence. Gr. § 345, 5. — ἔδρανε . . . ἐστῶς, *standing he wept*, or in more idiomatic English, *he stood and wept*. ἐστῶς is perf. in form but present in meaning. Gr. § 193, Rem. 3. — εἶτα and ἔπειτα (without δέ) are often used as correlatives of πρῶτον μὲν or of some similar expression. Cf. 3, 2, 27; and in § 10 below τὸ μὲν μέγιστον . . . ἔπειτα. — τοιοῦτε, *such, somewhat as follows*, denoting that the language of Clearchus is not reported with the utmost accuracy; τάδε, *as follows*, would denote more exactness in the report. The same distinction prevails between τοιαῦτα and ταῦτα referring to what precedes.

§ 3. ἄνδρες before the names of persons was the common mode of respectful address. — μὴ, like *ne* in Latin, always used in prohibitions, as something merely conceived by the mind. — φεύγοντα: cf. note 1, 1, 7. — οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *I did not lay (them) up for my own private advantage*. — ἀλλ' οὐδὲ καθήδυνάθησα, *nor did I even expend (them) for pleasure*.

§ 4. ἐπιμορούμην, sc. αὐτοῦς. — μεθ' ὑμῶν: for the difference between μετὰ with the gen. and σύν with the dat., see Gr. § 294. — βουλομένους agrees with αὐτοῦς. The participle denotes the notion of time, of cause, or of condition; and may often be conveniently rendered by a finite verb with one of the particles *when, because, or if*; so here, *while they wished, or because they wished*. — Ἐλληνας and γῆν both depend on ἀφαιρεῖσθαι. Gr. § 280. — εἰ τι δέοιτο, *if he should need any thing*. δέομαι takes for the most part only neuter pronouns, very seldom neuter adjectives, in the accus. — ἀνθ' ὧν = ἀντὶ τούτων ἅ: *in return for those things which I had experienced as favors (εἶ) etc., or more freely, in return for the favors which I had received etc.*

§ 5. *προδόντα* agrees with the implied subject of *χρησθαι*. The dat. *προδόντι* agreeing with *μοι* would also be grammatical. Cf. note on *λαβόντα* 1, 2, 1. — *δ' οὐν*: cf. note 1, 2, 12. — *ὄν ὑμῖν . . . κείσομαι*: *with you I will suffer whatever may be necessary*. *κείσομαι* as future of *κείθω* takes its object in the accus.; as fut. mid. of *κείθω*, in the dat. — *οὐποτε . . . οὐδέεις*. For two or more negatives in the same clause, see Gr. § 318, 6. — “*Ἕλληνας* and *τοὺς Ἕλληνας*. The former is indefinite, implying *any Greeks*; the latter is definite, denoting *the Greeks* just referred to, i. e. those whom he may have led among the barbarians.

§ 6. *ἐμοὶ ἔπεσθαι*, *to follow me*; *ὄν ὑμῖν ἔψομαι*, *I will follow in company with you*. *ἔπεσθαι* took the dat. alone, *ὄν* with the dat., *ἅμα* with the dat., or *μετά* with the gen., the specific idea being varied with each expression. — *ἂν εἶναι τίμιος*, *that I should be honorable*. For the nominative (*τίμιος*) with the infin., see Gr. § 307, 4. — *ὑμῶν ἔρημος ὢν*, *being bereft of you*. For the government of *ὑμῶν*, see Gr. § 271, 3. — *ὡς ἐμοῦ κ.τ.λ.*: gen. abs.; *as if I were about to go* etc. On the meaning of *ὡς*, cf. note 1, 1, 2., and on the fut. signification of *ἴδντος*, cf. note § 1. above. — *ὑμεῖς*, sc. *ἤτε*.

§ 7. *οἱ τε αὐτοῦ ἐκείνου*, *both those of him himself*, i. e. *both his own*; *καὶ οἱ ἄλλοι*, *and the others*, i. e. those of the other generals. — *δοτι* with its clause is explanatory of *ταῦτα*: *these things, that he refused* etc. — *πορεύεσθαι*, the pres. infin. used in lively narration instead of the fut. infin.; in the same way that *οὐ πορεύομαι* may be used instead of *οὐ πορεύσομαι*. — *οὐ φαίη*: *oratio obliqua*. Gr. § 345, 4. — *ἐπήνεσαν*, sc. *αὐτόν*. — *παρά* in this section is used with the three oblique cases: *παρά* with the gen. (the “whence-case”) means, *from the side of*, or simply, *from*; with the dat. (the “where-case”), *by the side of*, or simply, *by*; with the accus. (the “whither-case”) *to the side of*, or simply, *to*.

§ 8. *τούτοις*, *by reason of these things*. Gr. § 285, 1, (1). Cf. 1, 5, 13. — *μετεπέμπετο*, *continued sending for*, the notion of continuance or repetition belonging to the imperf. tense. — *τῶν στρατιωτῶν* depends on *λάθρα*. Gr. § 273, 5, (e). — *αὐτῷ* is dependent rather on *ἔλεγε* than on *πέμπων*, which as a verb of motion would take a preposition with the accus. Gr. § 284, 3, (1). — *ἔλεγε*, *he said*, not in person, but through the messenger; *λέγειν* and words of similar meaning are not unfrequently used in this way; *ἔλεγε* with *δαρρεῖν* may be rendered, *he bade him be of good courage*. — *ὡς . . . εἰς τὸ δέον*, *on the ground that these things would be settled seasonably*. — *μεταπέμπεσθαι*: cf. note on *μετεπέμπετο* above. — *ἐκέλευεν*: cf. note on *ἔλεγε* above.

§ 9. *τοὺς προσελθόντας αὐτῷ*: *those who had come to him*, i. e. from Xenias and Pasion. *αὐτῷ* depends on *προσελθόντας*. “Many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their

object in the dative." Gr. § 284, 2, Rem. 2. — τὸν βουλόμενον, *the one who desired*, i. e. *any one who desired*, is limited by τῶν ἄλλων as gen. of the whole. — The rhetorical skill displayed in the following address deserves particular attention. — τὰ μὲν δὴ Κύρου κ.τ.λ., *it is plain that the relations of Cyrus towards us are just the same as ours towards him*, i. e. as we have ceased to sustain towards him the relation of soldiers in his employment, so he has ceased to sustain towards us the relation of paymaster.

§ 10. μεταπεμπομένου αὐτοῦ: gen. abs. sc. με: *though he continues to send for me*. — τὸ μὲν μέγιστον, *chiefly*. The correlative clause is ἔπειτα instead of ἔπειτα δέ. Cf. note on εἶτα § 2 above. — πάντα ἐψευσμένος αὐτόν, *having deceived him in all things*. In § 5 above, we have another construction, πρὸς ἐκείνον ψευσάμενον, *having been false to him*. — δεδιὼς μὴ, *fearing that*. After verbs of fearing, μὴ is translated like the Latin *ne*. — ὧν = τούτων δ, Gr. § 332, 6. The clause runs thus, *fearing that having taken me he may inflict punishment for those things in which he supposes etc.*

§ 11. καθεύδειν, *to sleep*, must here of course be understood figuratively. — ἡμῶν αὐτῶν: for the form, see Gr. § 88; dependent on ἀμελεῖν, Gr. § 274, 1, (b), *to neglect ourselves*. — δ, τι (or as some editors write δ τι) from δστις, is the interrogative for an indirect question, as τίς τί is the interrogative for a direct question. — ἐκ τούτων, *in consequence of these things, in the present circumstances*; but ἐκ τούτου in § 13, means *hereupon*. — αὐτοῦ, *here*, an adv. — σκεπτέον εἶναι, sc. ἡμῖν, *that we must consider etc.* For the construction of the verbal in τέος, see Gr. § 284, 3, (12). — ἔπιμεν, future. Cf. note § 1 above. — ὄφελος οὐδέν, sc. ἐστί, *there is no profit either in general etc.*

§ 12. ὁ ἄνθρωπος, i. e. Cyrus. — πολλοῦ depends on ἄξιος as gen. of price. Gr. § 275, 3, *worthy of much, valuable*. — ἐχθρός = inimicus: πολέμιος = hostis. — πάντες ὁμοίως, *all alike, all without exception*. — καὶ γάρ, *since also*. — αὐτοῦ, gen. of the pers. pron. dependent on πόρρω. Gr. § 273, Rem. 4, (c). — ὥρα, sc. ἐστίν, *it is time*.

§ 13. ἐκ τούτου, *hereupon*; cf. note § 11. *After him* would be expressed by μετὰ τούτου; cf. § 14 below, and 3, 1, 45. — λέγοντες, *to say*; fut. act. particip. denoting purpose as in Latin. Gr. § 312, 4, (c). — ὑπ' ἐκείνου, *by him*, i. e. Clearchus. — οἷα (from οἶος), *of what nature*; *how great* would be expressed by ὅση (from ὅσος).

§ 14. εἰς δὲ δὴ. The three clauses οἱ μὲν, οἱ δέ, and εἰς δὲ δὴ are correlative, the last being made emphatic by δὴ: render them, *some . . . , others . . . , but one particularly . . .* — ἐλέσθαι depends on εἶπε, *proposed to choose*. — εἰ μὴ βούλεται for liveliness of narration instead of εἰ μὴ βούλοιντο. — ἡ δ' ἀγορὰ . . . στρατεύματι. This clause is not a part of the speech, but is thrown in by the narrator to show how absurd the speech

was. — *συσκευδῆσθαι* like *ἐλέσθαι* depends on *εἴτε*: so also the remaining infinitives in this section. — *ἐλθόντας* agrees with the implied subject of *αἰτεῖν*; and that they having gone should demand etc. — *ἐὰν μὴ διδῶ*. As the Greeks not unfrequently pass abruptly from the *oratio obliqua* to the *oratio recta*, so dependent clauses of the *oratio obliqua* often take the form of the *oratio recta*. Here the regular form of the *oratio obliqua* would be *εἰ μὴ διδοίη*. Cf. note 1, 4, 12. So also *ἀπάξει* instead of *ἀπαγάγοι* on the same principle. — *τὴν ταχίστην*, sc. *ὁδόν*, in the *speediest* (manner). For the construction, see Gr. § 279, Rem. 8. — *προκαταληφόμενος*, *persons to preoccupy* etc., the object of *πέμψαι*. Cf. note on *λέξοντες* § 13. — *φθάσῃσι καταλαβόντες*, *may have anticipated us in having occupied* (them). For the construction of *φθάσω*, *τυγχάνω*, *λανθάνω*, etc., with a participle, see Gr. § 310, 4, (1). — *ὄν*, relating to *οἱ Κίλικες*, limits both *πολλούς* and *χρήματα*; with the former, it is a partitive gen. (or more properly gen. of the whole), with the latter, a gen. of possession. — *ἔχομεν ἠρπακότες*: a complete transition to the *oratio recta*, which was already indicated by using the subj. and indic. instead of the optat. just before. The particip. and verb, as often elsewhere, may here be rendered into English by two connected verbs:—*from whom we have taken and now possess many captives and much treasure*. — *τοσοῦτον*, *thus much*, i. e. *only thus much*, directing attention to the brevity of his speech.

§ 15. *ὡς . . . στρατηγίαν*, *as if I were about to take this command*; either the accus. or the gen. abs. may follow *ὡς* or *ὥσπερ*. Gr. § 312, 6. *στρατηγίαν* is accus. of kindred meaning after *στρατηγήσοντα*. Gr. § 278, 1, 2. — *λεγέτω* takes as object, not *ἐμέ* alone, but the whole clause, *ὡς . . . στρατηγίαν*. It may be rendered, *let no one of you entertain an opinion as if* etc. With the meaning of *λεγέτω* here, cf. that of *λέγεις* 2, 1, 15. — *ἔμοι . . . ποιητέον*. For the construction of the verbal, see Gr. § 284, 3, (12). — *ὡς δέ*, sc. *ἕκαστος λεγέτω* suggested by *μηδὲς λεγέτω*, *but let each one entertain the opinion that I* etc. — *τῷ ἀνδρὶ*: cf. note on *πεισομαι* 1, 3, 5. — *ὃν ἂν ἔλησθε*, *whom you shall have chosen*. *ἔν* with the aor. subjunct. has the meaning of a fut. perf. Gr. § 255, Rem. 9. — *ἢ δυνατόν μάλιστα*, lit. *in what way it is possible the most*, or more simply, *the most possible, most implicitly*. — *πεισομαι* stands by a change of construction for *πεισόμενον*, which would correspond to the construction of *στρατηγήσοντα*. — *ὅτι καὶ ἄρχεσθαι ἐπίσταμαι*. It was universally admitted that he knew how to govern (*ἄρχειν*); hence the force of *καὶ* before *ἄρχεσθαι*:—*that I know how to be governed also*. — *μάλιστα ἀνθρώπων* is added to the foregoing expression for the sake of emphasis; lit. *as any other one also especially of men*, i. e. *as well as any other one among men*.

§ 16. *τοῦ . . . κελεύοντος*, *of the person urging* etc.; gen. limiting *εὐήθειαν*. — *ὥσπερ . . . ποιούμενον*: gen. abs. cf. note § 15. Krüg. and

Hert. would omit the negative ($\mu\eta$) in this clause, and render it thus, *just as though Cyrus would make the expedition back again*, and so have no occasion to use the ships. This interpretation is rendered very probable by a comparison with 1, 4, 5. Matthiae expresses the same idea by omitting $\pi\acute{\alpha}\lambda\iota\nu$. Kühner following Bornemann renders, *quasi retro Cyrus navigaturus non esset*,—an intelligible and possible interpretation, but less probable than the one above given. Others render $\pi\acute{\alpha}\lambda\iota\nu$ by *posthac*, which Küh. pronounces impossible,—*ποιουμένου* instead of *ποιησόμενου*,—the lively Greek often conceiving of the future as already present. See Gr. § 255, Rem. 3. — $\pi\alpha\rho\acute{\alpha}$ with the gen. ; cf. note 1, 2, 5. See also the construction of $\alpha\iota\tau\epsilon\acute{\iota}\nu$ § 14. — ϕ is attracted by its antecedent $\eta\gamma\epsilon\mu\acute{o}\nu\iota$ from the accus. to the dat. See Gr. § 332, 6. For the force of $\kappa\acute{\iota}\nu$ with the pres. subjunct., see Gr. § 260, 3, (c). Cf. also note on $\delta\nu \acute{\alpha}\nu \epsilon\lambda\theta\sigma\epsilon$ § 15. — $\tau\acute{\iota} \dots \pi\rho\kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu$. Krüg. understands this passage thus, *what hinders that Cyrus (as he can work against us in other matters, so also) should give orders to occupy the heights before us (for the purpose of intercepting us)?* Hertlein more suitably to the connection understands it as ironical and intended to show the absurdity of asking ships or a guide from Cyrus : thus, *what hinders our urging Cyrus also to preoccupy the heights for us (i. e. for our advantage)?*

§ 17. $\epsilon\gamma\acute{\omega}$ is not expressed unless there is some emphasis on it. — $\mu\eta$, *lest*, used after $\delta\kappa\upsilon\omicron\iota\eta\nu$ as after a verb of fearing. — $\alpha\upsilon\tau\alpha\acute{\iota}\varsigma \tau\alpha\acute{\iota}\varsigma \tau\rho\acute{\iota}\eta\rho\epsilon\sigma\iota$, lit. *with the ships themselves*, i. e. as we sometimes say *ships and all*. For the government of $\tau\rho\acute{\iota}\eta\rho\epsilon\sigma\iota$, see Gr. § 283, 2. — ϕ : cf. note § 16. — $\kappa\acute{\iota}\nu$ with $\delta\omicron\iota\eta$ is omitted in some editions on the ground that the optat. with $\kappa\acute{\iota}\nu$ must be the principal clause of a conditional sentence, while here it stands in a relative clause. Yet instances of the kind before us seem to be well established (cf. 1, 5, 9), and the $\kappa\acute{\iota}\nu$ suggests here very pertinently an implied condition, thus—*whom he should give* (if indeed he should give one). — $\delta\theta\epsilon\nu = \acute{\epsilon}\kappa\epsilon\acute{\iota}\tau\epsilon \delta\theta\epsilon\nu$, *to a place from which*, the antecedent of a relative adverb like that of a relative pronoun being often omitted. — $\acute{\alpha}\gamma\acute{\alpha}\gamma\eta$ and $\epsilon\sigma\tau\alpha\iota$ instead of $\acute{\alpha}\gamma\acute{\alpha}\gamma\omicron\iota$ and $\epsilon\acute{\iota}\eta$. Cf. note on $\acute{\epsilon}\delta\alpha\nu \mu\eta \delta\iota\delta\acute{\omega}$ § 14 above. — $\acute{\alpha}\kappa\omicron\tau\omicron\varsigma \text{ } \text{Κύρου}$, gen. abs. ; $\acute{\epsilon}\kappa\acute{\omega}\nu$ and $\acute{\alpha}\kappa\omega\nu$ in the gen. abs. have the force of participles, $\delta\upsilon\tau\omicron\varsigma$ or $\delta\upsilon\tau\omega\nu$ being very seldom expressed with them. A few passages also occur where $\epsilon\tau\omicron\lambda\omicron\mu\omega\nu$ stands absolutely without $\delta\upsilon\tau\omega\nu$ (cf. 7, 8, 11). With these exceptions the omission of $\delta\omega\nu$ in the gen. abs. is rare and poetic. — $\lambda\alpha\theta\epsilon\acute{\iota}\nu \alpha\upsilon\tau\acute{\omicron}\nu \acute{\alpha}\pi\epsilon\lambda\theta\acute{\omega}\nu$, lit. *to elude him in having gone away*, i. e. to go away without his notice.

§ 18. $\phi\lambda\upsilon\alpha\rho\acute{\iota}\alpha\varsigma$: accus. plur. predicate of $\epsilon\iota\upsilon\alpha\iota$; *has esse nugae*. — $\tau\acute{\iota} \dots \chi\rho\eta\sigma\theta\alpha\iota$, *for what he wishes to employ us*. For $\tau\acute{\iota}$ in an indirect question instead of δ , $\tau\iota$, see Gr. § 344, Rem. 1. For the government of $\tau\acute{\iota}$, see Gr. § 278, 4. — β , subjunct. pres. 3d pers. sing. — $\delta\iota\alpha\pi\epsilon\rho =$

τοιάντησαν, the antecedent being omitted and the relative being attracted to its case. The relative *οσαντες* would depend on *χρησθαι* as an accus. of cognate meaning, the Greek being able to say (according to Krüger) *πράξιν χρησθαι*, as he would say *χρησιν χρησθαι*. We should render, *similar to that in which he formerly also employed the mercenaries*. For the allusion, cf. 1, 1, 2. — *τούτω*, i. e. *Κύρω*, depends on *σύν* in composition.

§ 19. *τῆς πρόσθεν*, sc. *πράξεως*, depends on the comparatives which follow. *πρόσθεν* has here the construction of an adjective. Adverbs are often thus used in Greek. Gr. § 262, d. — *ἀξιοῦν* and below *ἀπαγγεῖλαι* and *βουλευέσθαι* with its subject accus. depend on *δοκεῖ* § 18. — *ἢ . . . ἢ*: either that he having persuaded should lead us or etc., dependent on *ἀξιοῦν*. The Greeks would probably be persuaded not so much by arguments as by higher pay (*δάρους καὶ χρημασιν*) Cyrop. 1, 5, 3. — *πρὸς φίλων*, in a friendly manner. Cf. *πρὸς ὀργῆν*, in an angry manner, and *πρὸς ἡδονῆν*, in a flattering manner. Thucyd. 2, 65. — *ἀφιέναι*, dismiss, let go. — *φίλοι*, an adject. agreeing with the subject of *ἐποίμεθα*; in following, we should follow friendly to him etc.

§ 20. *ἔδοξε ταῦτα*: notice the asyndeton (omission of the connective). Cf. 3, 2, 39; 3, 3, 20; 4, 2, 19; 4, 4, 6. Similar instances, when the verb stands first and the demonstrative follows, are numerous. — *τὰ δόξαντα τῇ στρατιᾷ*: lit. *the things which seemed good for the army*, i. e. *what had been resolved on for the army*. — *ὅτι ἀκούοι κ.τ.λ.* Cyrus here discloses a part of the truth, that the Greeks might be led to conjecture the rest, and thus by degrees become familiar with the project of marching against the king. Abrocamas is mentioned again in 1, 7, 12. — *τὴν δίκην*, the merited punishment. Cf. 2, 5, 38, and 41.

§ 21. *οὐ αἰρετοί*, those who were chosen. Cf. *ἄνδρας ἐλόμενοι κ.τ.λ.* § 20 — *ἄγει*, used for vivacity of expression instead of *ἔγει*. — *προσαυτοῦσι*. The preposition in composition signifies *in addition*, i. e. in addition to the pay which they had before received. — *ἡμιόλιον . . . οὐδ*: a half more than that which etc. *οὐδ* = *τούτου δ*, the relative depending on *ἔφερον* and the antecedent on *ἡμιόλιον* which has the force of a comparative. Gr. § 275, 2. Others take *οὐδ* = *τοῦ μισθοῦ δ*, instead of regarding it as a neuter pronoun used substantively. — *τοῦ μηνός*, monthly. Gr. § 273, 4, (b). — *τῷ στρατιώτῃ*, to the soldier, i. e. to each soldier. For the value of the Daric, see note 1, 1, 9. — *ἐν γὰρ τῷ φανερωῷ*, adverbial, at least openly. Cf. *ἐν τῷ ἐμφανεῖ*, 2, 5, 25.

CHAP. IV.

The march from Tarsus to the Euphrates. Manner of passing the Pylæ Syriæ;—desertion of Xenias and Pasion;—conduct of Cyrus towards them;—arrival at Thapsacus on the Euphrates;—Cyrus discloses his real object;—dissatisfaction of the army;—at length, influenced by fresh promises and by the example of Menon, the whole army crosses the Euphrates.

§ 1. Ψάρος is written Σάρος in other Greek authors; it is now called Seihûn. The river Pyramus is now called Dschehân. The city Issus afterwards became celebrated as the scene of the great battle between Alexander and Darius 111. — οἰκουμένην, *situated*. Cf. ἠκέϊτο 1, 4, 11; 4, 8, 22. It sometimes means *inhabited* (1, 2, 6.), in opposition to the idea ἐρήμη, *deserted*. Cf. 1, 5, 4; and 3, 4, 7.

§ 2. αἱ ἐκ Πελοποννήσου νῆες: the clause ἐκ Πελ. has the position and force of an adjective. Gr. § 245, Rem. 3. The ships from Peloponnesus have already been mentioned 1, 2, 21. — ἐπ' αὐταῖς, *over them*, denoting command. Cf. in § 3. ἐπὶ τῶν νεῶν, *upon the ships*, denoting situation only. — ἡγήετο αὐτῶν, *led them*, i. e. as commander in chief, while Pythagoras was subordinate in command, and admiral of the Peloponnesian ships only. After the death of Cyrus, this Tamos fled to Psammetichus king of Egypt and was there executed by order of the king. — ἐξ Ἐφέσου is to be connected with ἡγήετο, *conducted from Ephesus*. — ἐπολιόρκει, and *συνεπολέμει*: cf. note on ἐτύγγανεν 1, 1, 8. — πρὸς αὐτόν, *against him*, i. e. against Tissaphernes.

§ 3. μεταπέμπτos: for the force of the verbal adjunct. in -τος, see Gr. § 234, 1, (i); cf. αἰρετοί, 1, 3, 21. — Ἀβροκόμα: gen. sing. 1st declens., see Gr. § 44, Rem. 2. This whole clause is a condensed expression, equivalent to οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες παρ' Ἀβροκόμα ἀποστάντες, the mercenary Greeks *witli Abrocamas* having revolted *from Abrocamas* etc. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5.

§ 4. ἐντεῦθεν, *thence*, i. e. from the city Issi, or as commonly written Issus. — πύλας κ.τ.λ. Three mountain passes led into the Cilician plain: one over Mt. Taurus, through which Cyrus had already gone before reaching Tarsus; the other two, between Cilicia and Syria. Of these, the route nearest the sea, which Cyrus now chose (and which contained in reality two passes), was called the Syrian, and that farthest from the sea, the Amanic pass. πύλας stands here without the article, as is often the case with the names of places. — ἦσαν . . . τείχη, *and these were two walls*. Thus Xen. describes somewhat indefinitely the passes themselves, because they were fortified by two τείχη. Observe in this clause ἦσαν with the neut. plur. Gr. § 241, 4, (b). — πρὸ, *before, on the side of*. To

denote this idea *πρός* was more commonly used. — *διὰ μέσου*, *through the midst*. *μέσον* used substantively often stands without the article; cf. 1, 7, 6; 1, 8, 13. — *εἶδος πλέθρου*: the latter word depends on *ποταμός*, the former is acc. by synec. — *ἦσαν* agrees in number with the predicate. Cf. *ἦν* 6, 2, 10; and 7, 2, 32. — *οὐκ ἦν*, imper. *it was not possible*. — *ἠλίβατοι*: a poetic word. Cf. Introduction; latter part of § 3. — *ἐφειστήκεισαν*: compounded of *ἐπί* and *ἴστημι*. Recollect that *ἴστημι* is intrans. in the perf. pluperf. and 2d aor. act., and that the perf. and pluperf. act. are pres. and imperf. in meaning. — This section may be better understood by the following diagram.



§ 5. *ἀποβιβάσειεν*: from *ἀποβιβάζω*, a transitive verb, to be carefully distinguished from *ἀποβαίνω* (intrans.): *that he might land heavy-armed men* etc. — *εἶσω*, *within*, i. e. between the two walls or fortresses; *ἔξω*, *without*, i. e. on the Syrian side; *πυλῶν* limits both *εἶσω* and *ἔξω*. See Gr. § 273, 3, (c). — *καὶ βιασάμενοι κ.τ.λ.*, *and that they* (i. e. Cyrus and his army) *having forced the enemy* etc. For a similar change of subject in two succeeding clauses, from the commander alone to the commander with his troops, cf. § 19. — *φυλάττοιεν*, sc. *οἱ πολέμοιοι*. — *ἕπερ*, *which very thing*, i. e. the keeping guard at the Syrian pass. — *ἔχοντα*: the participle denotes the various ideas of time, cause, and condition. Here the notion of cause seems most prominent, *because he had a large army*. — *οὐ* instead of its usual position (immediately before the verb) here stands before *τοῦτο*, thus anticipating more distinctly the following antithesis. — *Κῦρον . . . ὄντα*, *that Cyrus was* etc. For the accus. and particip. instead of the accus. and infin. see Gr. § 310, 4.

§ 6. *Μυριαδον*. Hertlein, apparently following Kiepert, gives this as the true form of the word for the time of Xenophon, instead of the later form *Μυριαδρον*, which is found in most editions. — *ἦν*. Xen. might have written *ἔστι*, *the place is a commercial factory*, for the language was still true when he wrote the account; but the past tense is not unfrequently introduced thus instead of the present in a narration. Cf. *ἐνόμισον* 1, 4, 9. *ἐχώρει* 1, 5, 6, and *ἦν* 1, 4, 1. — *ὀλιγάδες*. For an account of the different kinds of ships, see Dic. Antiqq. art. *navis*. — *ἄρμονον*: from *ἀρμέω*, to be carefully distinguished from *δρμάω*.

§ 7. ὡς . . . ἐδόκουν, as they seemed to the most; the personal, instead of the more usual impersonal construction. — φιλοτιμηθέντες, being jealous. The allusion is explained in 1, 3, 7. — τοὺς στρατιώτας is the object of ἔχειν: because Cyrus allowed Clearchus to retain etc. — Observe the important force of τοὺς before παρὰ Κλέαρχον: their soldiers, those who had gone to Clearchus. Without τοὺς it would mean, their soldiers (implying all of them) after having gone away to Clearchus. — ὡς: cf. note 1, 1, 2. — εἶα: imperf. 3d pers. sing. of ἔδω, with the augment εἰ-. See Gr. § 122, 3. — εἶχοντο as distinguished from βούλομαι and ἐθέλω denotes an earnest desire. — ὡς . . . ὄντας: cf. note on ὡς 1, 1, 2. — ἀλώσουτο: observe that all the parts of this verb even those which are act. or mid. in form are pass. in meaning.

§ 8. ἀλλ' . . . ὅτι, but still let them at least know well that etc. ἐπιστάσθωσαν from ἐπίσταμαι. — ἀποδιδράσκω, I escape by running away and eluding observation; ἀποφεύγω, I flee away so as to get beyond the power of any one. — οἴχομαι, as also ἤκω, is perf. in meaning, though pres. in form. Gr. § 255, Rem. 2. — οὐδ' . . . οὐδεῖς: a double negation which we can translate only by a single negative. Gr. § 318. 6. — ὡς ἐγώ, notice the emphasis on this last word. — αὐτούς, though in the plural, refers to τῆς as collective in meaning. — ἰόντων, let them (i. e. Xenias and Pasion) go. — κακίους, nominat. plur., qualifying the subject of εἰσι. — καίτοι . . . γε . . . , ἀλλ': although I have indeed . . . , yet etc. γέ renders ἔχω emphatic. — Τρᾶλλεις: Tralles was a city in Lydia. — φρουρούμενα refers to τέκνα καὶ γυναῖκας, not as persons but as things. Gr. § 242. — στερήσουται: observe the anomaly in voice. See L. & Sc.

§ 9. ἥδιον and προθυμότερον: for the comparison of adverbs, see Gr. § 85. — συνεπαρέουτο, proceeded in company with (him, i. e. Cyrus). For the special force of the imperf. tense, see Gr. § 256, 2. — Χάλος: now called Kuweik. Lower in its course it flows through Haleh, the Χαλυβῶν of the ancients. The name Χάλος seems allied to the name Χαλυβῶν. — πλέθρου limits ποταμόν. Cf. πλέθρων 1, 2, 23. — θεούς. According to the Syrian legend, Semiramis was changed into a dove and her mother Derceto into a fish. Diodor. 2, 4, and 20. Hence these animals were held as sacred by the Syrians. The worship of fishes was especially prevalent in the neighboring city, sacred to Derceto, called by the Greeks Ἱεράπολις, by the Syrians Bambyce (so on the map), or Old-Nineveh (from nīn i. e. fish). — ἐνόμιζον and εἶων: cf. note on ἦν § 6. — εἶων: cf. εἶα § 7. — οὐδὲ τὰς περιστεράς, sc. ἀδικεῖν εἶων. — εἰς ζώνην: the tribute from different provinces in the Persian empire was often devoted to the supply of the various wants of the Persian queens. In like manner (as we learn from Thucyd. 1, 138.) the Persian king gave to Themistocles the province of Magnesia to supply him with bread, Lamp-sacus, with wine, and Myus with viands.

§ 10. *Δαράδαξ*. This river has not yet been identified in modern times. Its situation however can be determined pretty nearly by the distances given in the *Anab.*, and this is farther confirmed by the site of the city afterwards called Barbalissus, by the Syrians, Bar-Bâlasch (i. e. field of Bâlasch = Belesys), now called Bâlia — *οὐ τὸ εὐρὸς πλέθρον*: the full construction according to Krüger is *οὐ τὸ εὐρὸς ἔστι εὐρὸς πλέθρον*, whose width is (that of) a hundred feet. — *τοῦ . . . ἄρξαντος*, the one having governed Syria, i. e. the person who had been governor of Syria (up to the time when Cyrus arrived). — *αὐτόν*, i. e. *παράδεισον*.

§ 11. *ἐπὶ . . . ποταμόν*: Hert. understands this to mean *along the river*, supposing Cyrus to have reached the Euphrates at the place called on the map Daradax, and from thence to have proceeded along in the neighborhood of the river without following its numerous windings. But the usual interpretation *to the river* seems to be a more natural expression of *ἐπὶ τὸν . . . ποταμόν*: and it would seem also that Cyrus first reached the Euphrates at Thapsacus, because the width of the river is first mentioned at that place. — *τεττάρων σταδίων* is pronounced by Kiepert to be a mistake either of the pen or of the memory for *τεττάρων πλέθρων*. — *ἠκείτο*: cf. note on *οἰκουμένην* 1, 4, 1. — *Θάψακος*: the name is derived from a Syriac word, signifying *ford*, or *ferry*. The ruins of the ancient city are near a ford of the Euphrates, a little above the present city Rakka, called in the Macedonian period Nicephorium. — *ὀνόματι*: the accus. *ὄνομα* is a more common construction. Cf. 1, 2, 23. — *βασιλέα*: cf. note on *βασιλεύς* 1, 1, 5. — *ἀναπειθεῖν* differs from *πειθεῖν*, in implying that a previous opinion must first be refuted, or a previous determination checked, and then some other opinion or determination made to take its place. *πειθεῖν* means simply *to persuade*, *ἀναπειθεῖν*, *to bring over by persuasion*.

§ 12. *αὐτοὺς . . . κρύπτειν*: *that they, knowing these things long before, concealed them*. Contrary to the usual construction of the *verba declarandi*, *φημί* almost always takes the accus. and infin. instead of *ὅτι* or *ὡς* with a finite mood. — *οὐκ ἔφασαν*: cf. note 1, 3, 1. — *ἐὰν . . . διδῶ*, instead of *εἰ . . . διδοίη*. Cf. note on this same expression 1, 3, 14. — *ἐὰν μὴ*, *unless*. — *τις*, *some one*. The reference is of course to Cyrus. — *ὡσπερ καὶ*, sc. *ταῦτα ἐδόθη*, *as also was given* etc. For the allusion, see 1, 1, 2. — *καὶ ταῦτα*, *and that too*. *ταῦτα* may be explained here by understanding *ἐδόθη*, although the phrase *καὶ ταῦτα* often has the force of a conjunction. See Gr. § 312, Rem. 8. — *ἰόντων*, sc. *αὐτῶν*, gen. abs. The dat. *ιοῦσιν* agreeing with *τοῖς προτ.* might have been expected. Cf. *προϊόντων* 1, 2, 17. and *ἐχόντων* 3, 1, 40.

§ 13. *δώσειν*. The fut. infin. is the usual construction after verbs of hoping and promising; yet see *παύσασθαι* 1, 2, 2. *βουλεύσασθαι* 2, 3, 20.

— μῶς. For an account of the Grecian money, see Dic. Antiqq. art nummus. — ἤκωσι and καταστήσῃ: cf. note on ἐὰν . . . διδῶ 1, 3, 14. — τὸ πολὺ τοῦ Ἑλληνικοῦ: lit. *the much of the Grecian force*, i. e. in an Eng. idiom, *the greater part of* etc. in distinction from Menon and his army. πολὺ without τό would mean *much, a considerable part*, but not *the greater part*. — πρὶν δῆλον εἶναι, *before it was plain*. See Gr. § 387, 9, (c). — τί ποιήσουσιν. The form of a direct question, for liveliness of narration, instead of δ, τι ποιήσεσιν: and since it is directly dependent on this clause εἴπονται also has the form of the *oratio recta*. In translating we should more naturally employ the *oratio obliqua*,—*what the other soldiers would do, whether they would follow* etc.

§ 14. προτιμήσεσθε: mid. in form, but pass. in meaning,—*you shall be honored before the other* etc. πλεον though pleonastic, imparts additional force to προ- in composition. — ὑμῶς χρῆναι διαβῆναι, *that it is expedient for you to cross*. ὑμῶς is the subj. of διαβῆναι, χρῆναι is impers. and dependent on φημί. — ἀποκρινοῦνται. For the formation of the fut. in liquid verbs, see Gr. § 149.

§ 15. ἢν . . . ψηφίσωνται: lit. *for if they shall have voted*. ἢν with the subjunct. aor. is a dependent fut. perf. Gr. § 255, Rem. 9. We should commonly say simply, *for if they vote*. — αἴτιοι: an adjunct. qualifying ὑμεῖς: *you will seem to be a cause*, i. e. of their voting to follow. — ἔρξαντες: the particip. denotes here most prominently the notion of cause, while the other ideas of time and of condition are also involved. We may render it, *because you began* etc. Cf. note on ἔχοντα § 5 above. — χάριν εἶδέναι and ἀποδιδόναι: in Latin *gratiam habere* and *referre*: *to be grateful* and *to repay a favor, or to return thanks*. εἶσεσθαι is fut. of οἶδα. See Gr. § 195. — εἰ τις καὶ ἄλλος: cf. 1, 3, 15. — ἀποψηφίσωνται, sc. ἔπεσθαι. ἀπο-, *away, from*, has a privative or negative sense. — ὑμῖν . . . εἰς: *but you as if alone yielding he will employ (as) most faithful both for* etc. — καὶ ἄλλον . . . Κύρου: *and any other thing, whatever you shall need, I know that you will obtain from Cyrus as a friend*. Two methods of explaining the construction of ἄλλον are proposed. It may depend as gen. on τεύξεσθε, since τυγχάνειν can take two genitives (cf. 5, 7, 33), or it may be instead of ἄλλο by inverted attraction (in which the antecedent is attracted to the case of the relative). Gr. § 332, Rem. 11.

§ 16. διαβεβηκότας, sc. αὐτούς: *that they had crossed over*; accus. and particip. after a *verbum sentiendi*. — εἶπεν: cf. note on ἔλεγε 1, 3, 8. — ἤδη . . . ἐπαινῶ? *for the present I applaud you*; or, *for the present I thank you*. Cf. ἐπαινῶ 7, 7, 52. — ἐπαινήσετε: the fut. act. of ἐπαινέω is much less frequent than the fut. mid. — ἢ . . . νομίσετε: *or no longer think me (to be) Cyrus*. His generosity was well known.

§ 17. οἱ στρατιῶται: *the soldiers*, i. e. those of Menon. — Μένωνι:

to *Menon*, or for *Menon*; dat. *commodi*, limiting *πέμψαι*, but not as a verb of motion. To denote the person or place where the motion ends, after a verb expressing or implying motion, a preposition with the *accusative* is used. In § 16 τῷ στρατεύματι limits *εἶπεν*, not *πέμψας*. The same principle is also familiar in Latin. — *καὶ τῶν . . . οὐδείς*: and no one of those who were crossing the river etc. Krüg. and Matt omit τῶν and understand *αὐτῶν*,—and no one of them while crossing etc. Hert. retains τῶν and also understands *αὐτῶν*, which seems inadmissible. The first interpretation presents no real difficulty.

§ 18. *διαβατός . . . πεζῆ*: passable on foot, fordable. For the meaning of the verbals in *-τός*, see Gr. § 284, 1, (i). — *εἰ μὴ*: except; used after negations. Cf. 1, 5, 6; 2, 1, 12; 4, 7, 5. — *ἀλλὰ*: but only; cf. 3, 2, 13. In this clause understand *διαβατός*: but (that it was passable only) with *boats*. — *διαβῆ*: another instance added to several that we have already noticed, in which the subjunct. stands instead of the optat. in a clause dependent on a past tense of the indic. See Gr. § 327^a. 1, and 2. — *τὸν ποταμὸν* is the subject of *ὑποχωρῆσαι* and both together depend on *ἔδοκει*,—that the river manifestly receded before Cyrus as if etc. The statement of the Thapsacenes is considered by Grote as “a mere piece of flattery to Cyrus.” For other similar instances of oriental flattery, see Grote ch. 69, and note on this passage.

§ 19. *Συρίας*. This name, as also *Aram* in the Old Test., was given to the land both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name *Μεσοποταμία* became generally applied to the land between the Tigris and Euphrates. — *Ἀράξης*. This name, signifying “water-flowing,” was applied to several rivers in the Aramaean country. Here it is applied to the only tributary of the lower Euphrates, which in all other ancient writings is called *Chabôr* (*Χαβάρης* or *Ἀβόρρας*). The Arabs now call it *Chabûr*. In the Roman period, the important frontier fortress *Circesium* stood here.

CHAP. V.

March on the left bank of the Euphrates to a point opposite Charmande. Sufferings of the army in the desert;—dangerous quarrel of Clearchus and Menon, in which the Greeks generally become involved;—settled by the expostulation of Cyrus.

§ 1. *Ἀραβίας*. This is an ethnographic name given to the southern part of Mesopotamia, because this region, owing in part to the depth of the channel of the Euphrates, was nearly destitute of water and of vegetation;

and consequently was inhabited only by roving tribes of Arabs, as is also the case at the present day. — ἐρήμους, in a desert country. — ἄπαν is sometimes explained as qualifying δμαλόν; but in 4, 4, 1, it is used in the same sense as here and is necessarily an adjunct. So here it is more natural to consider it an adjunct. qualifying πεδίον. In that region the earth was altogether a plain level as a sea. Cf. Thucyd. 6, 21. Herod. 1, 52. — εἴ τις and εἴ τι may often be best rendered *whoever, whatever*. So here:—*and whatever else also there was in* (this region) *of brush or reed etc.* — ἄπαντα refers to εἴ τι as collective in meaning. Cf. αὐτοῖς 1, 4, 8. — ἦσαν agrees with a neuter plur. See Gr. § 241. Rem. 5. (b). Cf. 1, 2, 23. — ἐνῆν: sc. τοῦτω τῷ τόπῳ.

§ 2. θηρία παντοῖα, sc. ἐνῆν. — διώκοι and πλησιάζοιεν. The optat. is not unfrequently as here used in an iterative sense. Gr. § 327^b, 2. — προδραμόντες, from προτρέχω. — ἔστασαν: syncopated pluperf. 3d pers. plur.; used in the sense of the imperf. Gr. § 193. — πολύ: an adv. qualifying θάπτον, *much swifter*. — ταῦτόν ἐποίησαν, *they did the same thing*. For the form ταῦτόν instead of τὸ αὐτό, see Gr. § 92, Rem. 2. — λαβεῖν, sc. αὐτοῖς. — δια- in composition with σπάντες signifies *apart, at intervals*. — διαδεχόμενοι τοῖς ἵπποις: *relieving* (one another) *with their horses*. — τοῖς ἐλαφείοις, sc. κρέασιν, *the flesh of stags, venison*.

§ 3. πολὺ γὰρ . . . φεύγουσα: *for in fleeing it distanced* (the horsemen) *by far*. One would expect φεύγων instead of φεύγουσα, as in the phrase στρουθοὶ οἱ μεγάλοι just above, στρουθός is masculine; but the gender of this word in other writers also fluctuates as here. — τοῖς μὲν ποσὶ . . . ταῖς δὲ πτέρυξι depend on χρωμένη,—*using the feet in running and the wings* (by raising them up) *just like a sail*. With αἴρουσα understand τὰς πτέρυγας. — ἀνιστῆ being in the present tense denotes the continuance or repetition of the action,—*if one start them up quickly and repeatedly*. — ἔστι, *it is possible*. For this accentuation, see Gr. § 85, 1. — ἦν: cf. note on ἦν 1, 4, 6.

§ 4. πλεθριαῖον. In this entire distance of five days' march only short, narrow, and except in the rainy season dry ravines are found; so that the language of Xen. is applicable only to a canal which is filled from the Euphrates, and is situated at about this distance from Chabôr. Together with the river it forms the large island Werdi, and on this Corsote must have stood. — περιεργεῖτο κύκλῳ must not be taken in too strict a sense. In 4, 7, 2. and in 7, 1, 14. κύκλῳ cannot mean entirely round: and Isocrates says of the Nile κύκλῳ αὐτήν (Egypt) περιέχων. For the imperf. here, cf. note on ἦν 1, 4, 6. — Μάσκα: see Gr. § 44, Rem. 2.

§ 5. Πύλας. This was not a mountain pass like the Πύλαι τῆς Κιλικίας καὶ τῆς Συρίας (1, 4, 4.), but rather a gentle descent from the high desert region which they had just traversed to the well watered and fruitful

lowlands of Babylonia. Very likely also at this point a fortress may have been established, marking the boundary between two satrapies. — οὐδὲ ἄλλο οὐδὲν δένδρον: *nor any thing else even a tree.* — οἱ ἐνοικοῦντες, *sc. ταύτη τῇ χώρᾳ.* — ὕνους ἀλέτας. The latter noun, grammatically in apposition with the former, is added to give it the specific meaning *mill-stone.* According to the grammarians, ὕνος denoted the upper and μύλος the lower mill-stone. It is also suggested that the upper mill-stone may have been called ὕνος from the fact that the ass was very commonly employed in turning it. — ἤγον, *sc. ὕνους ἀλέτας.* — καὶ . . . ἔζων, *and subsisted by purchasing corn in return; sc. τῶν ὄνων ἀλετῶν; ἔζων: imperf. of ζῶω.*

§ 6. *πρίασθαι*: used only in the aor.; referred to *ὠνέομαι* as a present. — ἐν τῇ Λυδίᾳ ἀγορᾶ. We learn from Herod. 1, 155, and 157. that the elder Cyrus, after the conquest of Lydia forbade the use of arms to the inhabitants, and that henceforth they devoted their attention to trade. — ἐν τῷ . . . βαρβαρικῷ: τὸ βαρβαρικόν, *the barbarian (army),* is used like τὸ Ἑλληνικόν 1, 4, 13. — τὴν καπιθην: in apposition with σίτον understood, the object of *πρίασθαι.* — τεττάρων σίγλων: *gen. of price.* Gr. § 275, 3. It will be perceived that *σίγλος* is the Greek form of the word shekel which occurs so often in the Old Testament. — ὀβολούς: object of *δύναται.* Gr. § 279, 6. — Ἀττικούς agrees with the principal word ὀβολούς, although the more remote. The ὀβολός was one-sixth of a δραχμή, which was about one-sixth of an American dollar in value. How high the price here mentioned was, may be seen by a comparison with the prices at Athens. In the time of Socrates, four choenixes of peeled barley were worth one obolus. Boeckh, Staatshaush. d. Ath. 1. 102. By computation it will be seen that the price of corn in the army of Cyrus at this time compared with the price at Athens was as sixty to one. — With ἐσθιοντες διεγύγοντο compare λέγων διῆγε 1, 2, 11; διετέλουν χρώμενοι 3, 4, 17.

§ 7. ἦν οὖς, *some.* So also we find ἔστιν or ἦν ὄν for the gen.; ἔστιν or ἦν οἷς for the dat. In all these expressions the verb has merely the force of a prefix; and the two words together equal, in the gen. ἐνίῳν, in the dat. ἐνίοις, in the accus. ἐνίοις. See Gr. § 331, Rem. 4; ἦν οὖς therefore taken together depend on ἤλαυνεν as accus. of cognate meaning. *Lit. some of these stages he marched very long; i. e. some of these stages which he accomplished were very long.* — βούλοιο, another example of the iterative optative. Cf. διώκοι, πλησιάζοιεν, 1, 5, 2. — διατελέσαι, *sc. τὴν ὁδόν.* In 4, 5, 11. we find the expression διατελέσαι ἐν τῇ ὁδῷ. — καὶ δὴ is often used to introduce that which is specially emphatic. *And what was worthy of special notice, on a certain occasion when etc.* — στενεχωρίας, *gen. abs.* The case absolute in Greek as in Latin is best translated by

one of the words, *when, because, or if*; according as the notion of *time, cause, or condition* is most prominent. For the gender and number of *φανέντος* see Gr. § 242. 1. (b). — *τοῦ β. στρατοῦ*, depends on *λαβόντας*, the gen. denoting *of, a part of*. Gr. § 273, 3.

§ 8. *συνεπισπεῦσαι* (comp. *σύν, ἐπί, σπεύδω*); *σύν*, *with*, often denotes assistance (cf. *συνεπιβιάζειν* sup.), *to assist in hastening on the wagons*. — *ἦν*, imper., *it was possible*. — *κάνδυσ*, see Dic. Antiqq. art. Candys. — *ἔτυχεν ἰστηκώς*, *happened to be standing*. Cf. *παρῶν ἐτύγγανε*, 1. 1. 2; *ἰστηκώς*, perf. in form, always pres. in meaning. — *περὶ νίκης*, *for victory*, in allusion to the Grecian games. — *καὶ μάλα*, *even very*, qualifying *πρωῦς*. — *ἀναξυρίδας*, see Dic. Antiqq. art. Bracae. — *ἔνιοι δὲ καί*, *but some also, sc. ἔχοντες*. — *σὺν ταύτοις*, *with these*, i. e. the costly tunics and embroidered trowsers. The Persians had adopted the rich and expensive dress of the Medea. — *ἄπτον ἢ ὡς*, lit. *sooner than as*; i. e. *sooner than*, the Eng. idiom not allowing us to translate *ὡς*, unless by an awkward transposition of the words, thus, *in a way sooner than*, etc. — *τίς ἂν φετο*, *one would suppose, crederes*. — *μετεώρους*, *raised aloft*; qualifies *τὰς ἀμάξας*.

§ 9. *τὸ σύμπαν*, lit. *as to the whole*, i. e. *in general*. — *ὡς* after *δηλὸς ἔστι* (or *ἦν*) is unusual. Cf. *δηλὸς ἦν ἀνιώμενος* 1, 2, 11. and the note on that passage. — *ἔπου μή*, lit. *where not*, i. e. (in an Eng. idiom) *except where he halted* etc. — *ὅσῃ μὲν . . . τοσούτῃ*, *quanto . . . tanto*, lit. *by how much . . . by so much*, i. e. (in the Eng. idiom) *the more . . . the more*. — *ἂν* with *ἔλθοι*, being in a dependent clause is contrary to the general rule, Gr. § 260, (4), (a): it suggests the condition *εἰ ἔλθοι*. — *μαχεῖσθαι*, fut. infin., dependent on *νομίζων*. — *σχολαιότερον*, sc. *ἔλθοι*. — *συνιδεῖν* is explained as synonymous with *δήλη*. *And to the person directing his attention towards it, the king's government was also* (lit.) *to discover being strong*, i. e. *was manifestly strong* etc. — *καὶ τῷ διεσπᾶσθαι τ. δ.*, *and in the fact that the forces were wide apart*. — *ἀσθενής* qualifies *ἀρχή*. — *διὰ ταχέων*, adverbial, *quickly*. — *ἐποιεῖτο*. The mood, but not the tense (*ποιεῖται*) of direct narration is here retained. This sentence gives a brief but striking description of the character of the Persian empire.

§ 10. *πέραν*, *on the other side of*, i. e. on the west bank of the river; the army having crossed over to the eastern side at Thapsacus. — *διαβαίνοντες*, sc. *τὸν ποταμόν*. — *διφθέρας*. Tanned sheep-skins, inflated and sewed together, are still used very commonly by the Kourds and Arabs in crossing the Tigris and Euphrates. — *ἐπιμπλάσαν* from *πιμπλημι*. — *συνέσπων* (from *συσπᾶω*), *they sewed them together*. — *τὸ ὕδωρ*, subject of *ἄπτεσθαι*, *so that the water should not touch* etc. *ὡς* before the infin. instead of *ὥστε* is frequent in Xen.; e. g. 1, 8, 10; 2, 3, 10; 2, 6, 9; for the negative *μή* instead of *οὐ*, see Gr. § 318. 3. (f). —

της before ἀπὸ τοῦ φοίνικος connects this phrase as an adjective to βαλάνου. As the Greeks were not familiar with the fruit of the palm tree (the date), they had no one word by which to express the idea; hence the circumlocution, ἡ βάλανος ἢ ἀπὸ τοῦ φοίνικος, *the fruit of the palm tree*. Palm wine and the date are described more particularly 2, 3, 15 and 16. — τοῦτο refers indefinitely, without regard to gender, to μελίνης considered simply as a thing.

§ 11. ἀμφιλεξάντων τι (= περὶ τινος), *disputing about something*. — τῶν τε . . . καὶ τῶν τοῦ Κλεάρχου, *both the soldiers of Menon and those of Clearchus*; gen. abs. with ἀμφιλεξάντων. — τὸν τοῦ Μένωνος, sc. στρατιώτην. It seems that the quarrel had originated between two single men belonging to these generals respectively, and that their other soldiers had by degrees been drawn into it. — πληγὰς ἐπέβαλεν, sc. αὐτῷ, *inflicted blows* (on him). — ἔλεγεν, *related* (the affair).

§ 12. τοῖς περὶ αὐτόν, lit. *those around him*, i. e. *his attendants*. — ἦκεν, imperf. in form, but aorist or pluperf. in meaning. Cf. note 1, 2, 6. If rendered as an imperf. here it would plainly contradict προσήλαυε. — ἴησι τῇ ἀξίῳ: Suidas supposes an ellipsis of τὸν Κλεάρχον after ἴησι, and this suggestion has been generally followed; but it is somewhat doubtful. An ellipsis of the gen. would seem more natural. Cf. Soph. Aj. 154. τῶν ψυχῶν ἰέει. It is perhaps still better to consider the verb as intrans. Cf. L. & S. sub voce. τῇ ἀξίῳ, dat. of instrument. Lit. *he throws with his axe*; in the Eng. idiom, *he throws his axe*. — οὗτος the same as τις above. — αὐτοῦ, i. e. Clearchus. For the government, see Gr. § 271, 2. — ἄλλος, sc. ἴησι.

§ 13. παραγγέλλει εἰς τὰ ὄπλα, sc. ἰέναι. The elliptical expression corresponds to the idea of haste here involved. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing their shields upon their knees*; thus signifying that they were ready for an attack. — τούτων, i. e. the horsemen. οἱ κλεῦστοι, sc. ἦσαν. — τοὺς Μένωνος. Cf. οἱ ἐκείνου, 1, 2, 15. — ἐκπεπλήχθαι (from ἐκπλήττω), *were terrified*. — οἱ δὲ καί, *others also*; οἱ δέ being used here as though οἱ μὲν had gone before. — ἔστασαν, see Gr. § 193.

§ 14. τάξις κ.τ.λ., *a division of the heavy-armed men following him*, sc. ἔτυχε προσιοῦσα. The τάξις, according to 6, 5, 11., consisted of 200 men. — οὖν indicates that the sentence, which had been broken off by the parenthetical clause ἔτυχε γάρ, κ.τ.λ., is here resumed. So in Latin igitur. Cf. 6, 6, 15. — ἀμφοτέρων, *of both parties*, i. e. Clearchus and Menon with their respective forces; dependent on τὸ μέσον used substantively. — ἔθετο τὰ ὄπλα. For the three meanings of θέσθαι τὰ ὄπλα, see L. & S. sub τίθημι IX. Here it means, *he halted*; while his soldiers laid their shields down before them and stuck their spears in the ground.

— αὐτοῦ . . . καταλευσθήνα, *when he* (i. e. Clearchus) *wanted little of being stoned to death.* — πρῶτος λέγοι, (sc. Μένων,) *he spoke lightly* etc. — αὐτοῦ refers back to the leading subject of the sentence δ δέ, i. e. Κλέαρχος.

§ 15. ἐν τούτῳ, sc. τῷ χρόνῳ. — τὰ παλτά. The article is used because it is assumed as a fact well known that the παλτά belonged to his ordinary armor. — σὺν τοῖς παροῦσι τῶν πιστῶν, *with those who were present of his most faithful attendants*; implying perhaps that part of them had not yet come up, being still on the march.

§ 16. οἱ ἄλλοι, in apposition with ὑμεῖς understood. Observe that the nom. is here connected by καί to the voc. Examples of this kind, when σὺ, or ὑμεῖς is understood, are frequent. — κατακεκόψεσθαι: fut. perf., with pass. meaning. As it expresses the notion of finished action, the future event is conceived of as already having taken place; hence, as certain. — οὗτοι . . . βάρβαροι. A common noun with a demonstrative pronoun requires also the article before it. See Gr. § 246. 3. In this clause οὗς δρᾶτε expresses emphatically the idea of the article, and hence stands instead of it. — πολεμιώτεροι, *more hostile*; perhaps (as Hertlein suggests), from envy because Cyrus had shown a preference for the Greeks. τῶν ἡμετέρων, *our affairs*; gen. abs. with ἐχόντων. compare with κακῶς ἐχόντων (*being in a bad condition*) εὐνοικῶς ἔχοιεν 1, 1, 5.

§ 17. ἐν ἑαυτῷ ἐγένετο: lit. *became in himself*, which is very similar to the English expression by which this is to be rendered, *came to himself*. ἐν with the dat. as distinguished from εἰς with the accus. after a verb expressing or implying motion denotes the idea of remaining in. This is inferred from the notion of *rest* belonging to the dat. — κατὰ χώραν, *in their respective places*; κατὰ with the accus. often denoting the idea of distribution. — ἔθετο τὰ ὄπλα, *laid aside their arms, encamped*. Not used in precisely the same sense as above, § 14. Cf. note on that passage.

CHAP. VI.

Trial and condemnation of Orontes for conspiracy against Cyrus.

§ 1. Ἐντεῦθεν, cf. 1, 5, 5 and 10. — προΐόντων, *while they were advancing*; gen. abs. sc. αὐτῶν. — οὗτοι, i. e. οἱ ἱππεῖς implied in the foregoing. — εἴ τι, cf. εἰ δέ τι καὶ ἄλλο, 1, 5, 1. — γένοι, *by birth*. In 5, 2, 29, the same idea is expressed by τὸ γένος, accus. synec. — τὰ πολέμια limits more definitely the meaning of λεγόμενος. Gr. § 279, 7. — καὶ πρόσθεν πολεμήσας, *having even before been at war*, i. e. with Cyrus. — καταλλαγῆς δέ. Hertlein and Krüger following Reiske punct-

tuates thus. With *καταλλαγείς*, cf. *συναλλαγέντι* 1, 2, 1, and *καταλῦσαι* 1, 1, 10.

§ 2. *τοὺς ἱππέας*, the object of *κατακάνοι*; *ἄν* is expressed with this verb, because it would be required if the sentence were changed into the *oratio recta*. See Gr. § 345, 4; it is to be understood with the optatives which follow in this sentence; for, according to the principle laid down by Krüg. Spr. 69, 7, 4., when two or more verbs follow each other in the same grammatical construction, if *ἄν* is expressed with the first, it may be omitted with the rest, but must be supplied mentally. — *κωλύσει . . . ἐπιόντας*, *would restrain (them) in advancing from burning* etc. The object of *καίειν* is to be gathered from the first section, where it is expressed. For the government, see Gr. § 271, 2. — *ποίησειεν ὥστε*; *ποιεῖν* is usually followed by the infin. alone. The intended result is expressed here more emphatically by using *ὥστε*. — *ιδόντας . . . διαγγεῖλαι*, *having seen the army of Cyrus to convey the tidings to the king*. *δια-*, in comp. with *ἀγγεῖλαι*, signifying *through*, has reference to the intervening space. Cf. in Latin *internuntium esse*. See also *διαγγελοῦν*, 2, 3, 7.

§ 3. *ὅτι*, *to the effect that*, introduces the substance of the letter expressed in the *oratio obliqua*. — *ὡς ἂν δ. πλείους*, *as many as possible*. *δύνηται*, subjunct. instead of optat. which the general rule would require. Gr. § 327^a, 1 and 2. — *ἐκέλευεν*, sc. *τὸν βασιλέα*; *φράσαι* dependant on *ἐκέλευεν* and *ὑποδέχεσθαι* on *φράσαι*. *αὐτόν*, *him*, i. e. Orontes.

§ 4. *ἀναγνούς*, *having read*; from *ἀναγνῶσκω*. — *ἐπτά* belongs to *τοὺς ἀρίστους*. — *δέσθαι τὰ ὄπλα*: cf. note on 5, 14.

§ 5. *ὅς γε*. *Since he especially*. The relative here is causal, and the particle *γέ* makes it emphatic. — *τοῖς ἄλλοις*, *to the others*; i. e. both Greeks and Persians; all the others in distinction from Clearchus. — *προτιμηθῆναι μάλιστα*; cf. 1, 4, 14. — *τῶν Ἑλλήνων* limits *ὅς*. — *τὴν κρίσιν ὡς ἐγένετο*, lit. *the trial how it took place*, i. e. *how the trial was conducted*; another instance of prolepsis or anticipation, cf. 1, 1, 5. — *οὐ . . . ἀπόρητον*, *not forbidden to be spoken of*, i. e. *not to be kept secret*; *ἀπόρητον* qualifies *ἡ κρίσις*, but refers to it indefinitely only as a thing; cf. *τοῦτο*, 1, 5, 10. — *ἄρχειν τοῦ λόγου*, *began the conversation*, (in this case, *the trial*); *ἄρχω λόγου*, *I begin a conversation* (in which others are to participate); *ἄρχομαι λόγου*, *I begin an address* (which I myself am to continue). Cf. 3, 2, 7.

§ 6. *ἄνδρες φίλοι*; cf. *ἄνδ. στρατιῶται*, 1, 3, 9; *ἄνδρες* was the common mode of respectful address. We have no one word so generally used. — *πρὸς* c. gen.; a common form of asseveration, more solemn than *μή* or *μά* with the accus. *πρὸς θεῶν*, *in the presence of the gods, in the view of the gods*. — *τουτοῦ*. For the demonstrative *ί* at the end of *τούτου*, see Gr. § 95, (ε). For the omission of the article, see Gr. § 246, Rem. 1.

(b). — *αὐτός*, always intensive in the nom. and in the oblique cases when in apposition with another pronoun or with a noun. — *ἐποίησα κ.τ.λ.*, lit. *I effected that it seemed good to him to cease* etc. — *δεξιάν*, *right-hand*, given in token of a solemn promise; hence by meton. *promise, pledge*.

§ 7. *μετὰ ταῦτα*; Cyrus here turns directly to Orontes. — *ἀπεκρίνατο ὅτι οὐ*, *he replied, "no;"* *ὅτι* is often used as the sign of a direct quotation, where we use only quotation marks; *οὐ* = *οὐκ ἔστιν*. — *αὐτός*, see note § 6 sup. — *οὐδέν*, in *nothing*, accus. synec.; more emphatic than the simple negative *οὐκ*. — *ἀποστάς εἰς*, an abbreviated, but common form of expression for *ἀποστάς καὶ ἀπελθὼν εἰς*. — The Mysians like the Pisidians inhabited a mountainous country and maintained their independence against the Persians. Cf. 3, 2, 23 and 24. — *ὃ, τι ἐδύναω*, sc. *κακῶς ποιεῖν*, in *whatever you were able (to do injury)*. — *ἔφη* = *ἠμολόγηε*, *Orontes said, yes*. — *τὴν . . . δύναμιν*, *your own power* (i. e. as the connection implies), how insufficient it was. — *τῆς Ἀρτέμιδος*; probably the Ephesian Artemis (Diana), a divinity quite distinct from the Grecian Artemis, and especially worshiped among the Persians, (Diodor. 5, 77.)

§ 8. *φανερὸς*, *manifest*; more conveniently translated as an adv. *openly (plotting against me)*. Cf. note on *δῆλος ἦν*, 1, 2, 11. — *ὅτι* before *οὐδέν*, and *οὐδ'*, sign of a direct quotation and consequently not to be translated. Cf. note on *ὅτι* § 7. — *οὐδέν ἀδικηθεῖς*, sc. *ἐπιβουλευόν σοι φανερός γέγονα*. — *Ἦ γάρ*, *yes for*; *Ἦ* is in sense equivalent here to *ὁμολογῶ*, *I acknowledge (it)*; hence the force of *γάρ*. — *ἀνάγκη*, sc. *ἔστί*. With *ἀνάγκη*, we often find *ἔστί* omitted. — *γενοίμην*, sc. *φίλος σοι καὶ πιστός*. — Who has not seen the character of Orontes reproduced, on a smaller scale, in what we call "a spoiled child?"

§ 9. *ἀπόφηναι* (from *ἀποφαίνω*) *γνώμην*, *express an opinion*; *ὅστις* and *ὃ, τι* in an indirect question instead of *τίς, τί*. — *τάδε*, *as follows*. Observe the distinction here made between *τάδε* and *ταῦτα*. With *ταῦτα*, compare *τοιαῦτα*, *τοσαῦτα*, and *οὕτως*; with *τάδε*, compare *τοιαῦδε*, *τοσάδε*, and *ᾧδε*. See Gr. § 303. — *τοῦτον φυλάττεσθαι*, *to be on our guard against this man*. Whereas *φυλάττει τινα* signifies *to guard any one*. For the force of the Mid. voice (*φυλάττεσθαι*), see Gr. § 250. — *τὸ . . . εἶναι*, *so far as relates to this man*; accus. of limitation. Gr. § 279, 7; *εἶναι* has in such formulas, says Hertlein, a limiting sense like *γέ*, *at least*.

§ 10. *ἔφη*: sc. *Κλέαρχος*: (as Clearchus afterwards) *related*. — *τῆς ζώνης*, *by the girdle*, gen. of part. Gr. § 273, 3. (b). This is said to have been among the Persians a sign of condemnation to death. — *καὶ οἱ συγ.*, *even his relatives*. — *οἷς προσετάχθη*, lit. *they to whom it was appointed* etc. Krüger reads *οἱ προσετάχθη*, *to the place where it was appointed (to*

them to lead him). — *οἵπερ*, *the very persons who*; — *περ* is intensive the antecedent of *οἵπερ* is the subject of *εἶδον*. — *ἐπὶ θάνατον*, after a verb of motion, denoting direction towards; *ἐπὶ θανάτῳ* denotes the object or end without the idea of motion.

§ 11. *οὔτε . . . οὐδέτις . . . no one ever beheld Orontes either etc.*; for the negatives, see Gr. § 318, 6. — *εἰδώς*, *knowing*, in opposition to the idea of *εἰκάζων*, *conjecturing*. — . . . *ἄλλοι ἄλλως*, *some conjectured one thing; some, another*. It is suggested on the strength of a passage in Herod. (7. 114.), that he may have been buried alive in the tent.

CHAP. VII.

March to the vicinity of Cunaxa. Review of the forces at midnight;— Cyrus excites the enthusiasm of the Greeks by magnificent promises;— after passing a trench dug by the king, not expecting an immediate engagement, the army marches somewhat negligently.

§ 1. *μέσας νύκτας* is used in the plur. says Krüger, because reference is had to the several parts (*φυλακαί*) into which the night was divided. — *εἰς τὴν ἐπ. ἔω*, *on the following morning*; cf. 2, 3, 25; 4, 1, 15. The notion of direction towards is contained in these expressions. — *σὺν τῷ στρατεύματι*; cf. 1, 8, 1; *σὺν* is not commonly expressed with this idea. Here however perspicuity requires it; for if the dat. stood without *σὺν*, it might be connected either with *μαχοῦμενον* denoting the army of Cyrus; or with *ἤξειν* denoting the army of the king. — *μαχοῦμενον*, fut. particip. denoting purpose. — *κέρως*, for the government, see Gr. § 275. 1. — *τοῦ δεξ. κέρως*, and *τοῦ εὐωνύμου*: the right and the left wing of the Greeks is meant; cf. 1, 8, 4. The whole Grecian force constituted the right wing of the army of Cyrus; this place having been assigned them as the post of honor. It was also the post of danger in a Grecian army; for in case they were outflanked, the right side, not being covered with the shield, was more exposed than the left would be. — *αὐτός*, *he himself*, i. e. Cyrus.

§ 2. *ἡμέρα*, governed by *ἅμα* used as a preposition. Gr. § 289, Rem. — *πῶς*, the direct interrogative, here used in an indirect question instead of *ὅπως*; cf. *τί* instead of *ὅτι*, 1, 4, 18. — *αὐτὸς παρήνει* *δαρρύνων* *τοιαῦδε*, *he himself, encouraging, advised (them) as follows*. *παρήνει* from *παραινώ*; *τοιαῦδε*, *such things as follow*; *τοσάδε*, *so many things as follow*; *τάδε*, *the following things*. Cf. also note on *τάδε*, 1, 6, 9.

§ 3. *οὐκ ἀπθ. . . βαρβάρων*, *not because I am in want of barbarian men etc.* For the government of *ἀνθρώπων*, see Gr. § 273, 5. (b). — *ἀμείνωνας καὶ κρείττους*, *better and braver*, a pleonasm employed for emphasis.

— προσέλαβον, sc. ὑμᾶς. — ὅπως . . . ἄνδρες, see therefore that ye be men etc. Gr. § 330, 6. and Rem. 4. — ἦς instead of ἦν by attraction. Gr. § 332, 6. — ὑπὲρ ἦς, for which, is thought to be the only instance of ὑπὲρ and the gen. instead of the gen. alone with εὐδαιμονίζω. — ἀπὶ ὧν ἔχω πάντων, in preference to all that I have. The antecedent πάντων is here drawn into the relative clause, instead of ἀπὶ πάντων & ἔχω. Cf. δ εἶχε σπράτευμα 1, 2, 1.

§ 4. The learner will distinguish between εἰδῆτε (from οἶδα) and ἴδητε (from εἶδον). — γάρ, epexegetic; see L. & S. under γάρ, II. — τὸ πλήθος, sc. ἐστί. — ἀνάσχησθε; for the force of the aor. subjunct. with ἄν, see note 1, 4, 15. — τὰ ἄλλα . . . οἷους, in respect to the other things, I seem to myself to be even ashamed (considering) what sort of etc. It is usual to explain the construction of οἷους by supposing an ellipsis of λογίζομενος or ἐνθυμούμενος. Would it not be simpler and more natural to supply mentally the antecedent of οἷους, namely τοιοῦτοις ἀνθρώποις, or δὲ πρὸς τοιοῦτων ἀνθρώπων (for this construction see Plat. Crito 45. ε.)? Thus: I seem to myself to be even ashamed on account of (or, in behalf of) such men as you shall know those who are in our country (to be). — ἡμῖν is the ethical dat.; i. e. the dat. of the person who experiences joy or sorrow in view of the fact which is stated. Gr. § 284, (10). (d.) — ἀνδρῶν. Observe how marked a distinction is made between this word and ἀνθρώπων in the last sentence. — τοῖς οἴκοι ζηλωτόν, an object of envy to those at home. — τὰ παρ' ἐμοῦ κ.τ.λ., to choose the things with me in preference to those at home. τῶν οἴκοι from the nom. τὰ οἴκοι; τοῖς οἴκοι (just above) is masc. from the nom. οἱ οἴκοι.

§ 5. καὶ μὴν. In a similar connection in English, one would say, yes, but; certainly, but; see καὶ μὴν in L. & S., in the alphabetic order. — διὰ τὸ ἐν τοιοῦτῳ κ.τ.λ., lit. on account of being at such a point of danger approaching; i. e. on account of being on the eve of danger so imminent; κινδύνου limits τοιοῦτῳ. — ἂν . . . τι, but if any thing shall have happened fortunately. τὶ refers indefinitely to the undertaking of Cyrus. — μεμνησθαι, perf. in form but pres. in meaning; cf. Lat. meminī. Here the pres. is used instead of the fut. to denote the certainty of the future action. Cf. 7, 6, 38. — ἐνιοὶ δέ, sc. λέγουσιν. — μεμνῶ, Gr. § 154, 8. — βούλοιο, sc. ἀποδοῦναι.

§ 6. ἀλλὰ is often used by Xen. at the beginning of a speech made in reply to something going before. — ἐστί . . . πρὸς . . . μέχρι: a verb of rest with a construction implying motion: cf. εἰσὶν 1, 2, 7; reaches southward to the region where etc. — διὰ χειμῶνα, sc. οὐ δύνανται οἰκεῖν ἄνθρωποι. — τούτων, these limits; dependent on μέσφ. Cf. 3, 4, 20. — τὰ . . . πάντα seems here to be the direct object of σατραπεύουσιν; but as this verb regularly governs the gen., perhaps πάντα should be considered

a remote object, *accus. of limitation*, and the verb should be understood as used absolutely. Cf. τὰ πάντα 2, 1, 1.

§ 7. In the idea of ἡμεῖς, Cyrus would very naturally include those whom he was addressing, as well as himself; but by ἡμᾶς before δεῖ he must mean himself alone. The plural instead of the singular both of the first and second persons is almost as common in Greek as in English; and the changes from one number to the other are remarkably abrupt in Greek. Observe here the sudden change from ἡμᾶς to δέδοικα, ἔχω, δῶ. — τούτων, *these domains* (above mentioned). For the government of τούτων by ἐγκρατεῖς, see Gr. § 275, 1. — ὥστε followed by the indic. denotes a consequence or result, as something actual, and if made negative takes οὐ; followed by the infin., it denotes a consequence or result merely as a thing supposed, and if made negative, takes μή. — δέδοικα, μή, like the Latin *vereor ne*. Gr. § 318, Rem. 6. — καὶ στέφανον χρυσοῦν, a *golden crown also*; i. e. in addition to all that had been promised before. A golden crown even among the republican Greeks was often given as a reward for distinguished services.

§ 8. οἱ δὲ ταῦτα ἀκουσάντες, *and those who had heard these things*; not, *and they having heard these things*. — ἐξήγγελλον, sc. ταῦτα. — οἱ τε στρατηγοί. These words seem to be an interpolation, inasmuch as the generals are mentioned in § 2, as being present with Cyrus; and it would seem unnatural that they should repair to him again, after promises so flattering. — σφίσιω distinguished from ἐαυτοῖς, Gr. § 302, Rem. 3. — ὁ δὲ . . . τὴν γνώμην, *and he, having satisfied the mind of all*. In such a connection, the Greek could say either τὴν γνώμην, or τὰς γνώμας. — ἀπέπεμπε, sc. ἅπαντας.

§ 9. μὴ μάχεσθαι, *not to fight*, i. e. not to engage personally in the battle. — ἐαυτῶν: dependent on ἔπισθεν. Gr. § 273, 3. (b). — ὧδέ πως, *somehow as follows*. — ἤρετο, referred to ἐρωτάω, as a pres. tense corresponding in sense. Οἷε, 2d pers. sing. of οἶομαι; always used by the Attic writers instead of οἶη; so also βούλει and ὕψει from βούλομαι and ὑψομαι. Gr. § 116, 11. — ἐμὸς δὲ ἀδελφός, being without the article, is indefinite: a *brother of mine*; ὁ ἐμὸς ἀδελφός would mean *my brother*: δέ in this clause stands without μέν in the preceding clause; so regularly, when two kindred qualities or designations are predicated of one person. Cf. φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, 1, 7, 5. — ταῦτα, *these things*, i. e. this power, this kingdom.

§ 10. ἀσπίς by meton. for those who carried the ἀσπίς; i. e. *heavy-armed men*. By comparing the numbers here given with those in 1, 2, 9 and 1, 4, 3, deducting the number lost 1, 2, 25., it will appear that the heavy-armed were considerably diminished and the targeteers increased. Some of the heavy-armed men may in the mean time have

been equipped as targeteers; some from sickness, or other causes, may have been withdrawn. — τὰ εἴκοσι, for the use of the article with numerals, see Gr. § 246, 9.

§ 11. ἑκατὸν καὶ εἴκοσι μυριάδες: probably an exaggeration. Plut. Artax. 13. represents Ctesias (who was present with Artaxerxes as his physician), as saying that the number present in the battle amounted to only forty myriads. — ἄλλοι δὲ ἦσαν, and there were others; or as we should say, and there were besides. Cf. ἄλλοι 1, 8, 9. — πρὸ αὐτοῦ βασιλέως, in front of the king himself; the article is wanting before βασιλέως, because it has the force of a proper noun. Gr. § 244, 7.

§ 12. καὶ στρατηγοὶ καὶ ἡγεμόνες. Krüger following Weiske questions whether these words belong to the text; yet they are retained by other editors. — μυριάδων ἕκαστος, sc. ἄρχων. — τῆς μάχης, dependent on δαστέρησε. Gr. § 275, 1. — ἡμέρας; the dat. would be more usual, cf. 1, 2, 25. — Why Abrocamas, who is said (1, 4, 18.) to have been before Cyrus, was too late for the engagement does not appear from the narrative. It is not improbable that he intentionally loitered, till the contest between the two candidates for the throne was decided.

§ 13. ἐκ c. gen. out of, out from among; παρὰ c. gen. from the side of, from the presence of (in Attic prose with the name of a person); ἀπὸ c. gen. from (in a general sense; usually with the name of a thing). — τῶν πολεμίων (the second) dependent on the antecedent of οἱ: those of the enemy who etc. — ταῦτά, the same things; observe how this word differs in form from ταῦτα just above.

§ 14. τῷ στρατεύματι, dat. of accompaniment. Gr. § 285, Rem. 2. Sometimes, though less frequently, σύν is expressed with the dat. in this sense. Cf. 1, 7, 1. — ὀρυκτῆ, artificial (in opposition to the idea that it was produced by any natural cause). The fact of his meeting with this ditch indicated to Cyrus that the forces of the king were near and prepared for battle. Hence the force of γάρ after κατά. — ὀργυῖαι. The more usual construction would be the gen. limiting τάφρος; cf. σταδίων 1, 4, 11; πλέθρου 1, 4, 9 and 1, 4, 4; also just below § 16, ποδῶν limiting πάροδος. Here ὀργυῖαι is grammatically in apposition with τάφρος. Cf. 3, 4, 7; 4, 3, 16.

§ 15. ἐπὶ, denoting extension over. Gr. § 296. 111. (b). One might rather expect the accus. without a prep. here. — μέχρι τοῦ Μηδίας τεύχους, as far as to the wall of Media. This was built by one of the last Babylonian kings (before Babylon fell into the hands of the Persians), as a defence to the open country against the Medes; who after the fall of the Assyrian empire had possession of the upper Tigris. It extended entirely across from the Euphrates to the Tigris. It is still at the present day in some places from fifty to sixty feet wide, and from thirty to forty feet in

height. It is called by the Arabs, Sidd-Nimrūd, i. e. Nimrod's wall. The part nearest to the Euphrates was probably dilapidated in the time of Xen., and not seen from the line of march; so that the distance, *twelve parasangs*, was something which was merely reported to him; the use of μέχρη is at all events geographically inaccurate. The sentence included in brackets is evidently an interpolation, as was first shown by Rennel. It is the gloss of some person who had an indistinct idea of the four great canals which lower down the river, flow from the Euphrates into the Tigris (not, as here stated, in the opposite direction); and who confounded these canals with the ditch mentioned by Xenophon. Such in substance is the note of Kiepert. On the other hand Grote in a note on chap. 70, remarks, "subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross," (the same with those of Kiepert,) "and have shown that the wall of Media, in the line here assigned to it, has no evidence to rest upon." "As our knowledge now stands, there is not a single point mentioned by Xen. in Babylonia which can be positively verified except Babylon itself,—and Pylae, which is known pretty nearly as the spot where Babylonia proper commences." For a more full discussion of the subject, see Grote, ch. 70. — διαλείπουσι . . . παρασάγγην, and are a *parasang* apart; ἐκδοτη, in apposition with the subject of διαλείπουσι.

§ 16. πάροδος στενή. The completion of the ditch through this remaining space of twenty feet, was doubtless postponed by the king till the last moment, in order that the trade on the N. E. bank of the river might not be stopped before necessity required. That it was not already completed before the arrival of the army indicates that Cyrus had surprised the king by his rapid march. — ποιεῖ, historic pres.; the Eng. idiom requires here the pluperf. Cf. 3, 4, 12. — προσελαύνοντα, particip. after a *verbum sentiendi*. Gr. § 310. 4. (a).

§ 17. παρήλαθε καὶ ἐγένοντο: observe the sudden change in number. Cf. ἐγένετο καὶ ἐσκήνησαν 4, 2, 22; γίγνεσθαι with local adverbs or prepositions (ἐν, ἐς, κατὰ, ἐπί, ὑπέρ) is often translated *to come*. — μέν, the correlative of δέ § 20. — ὑποχωρούντων agrees with ἵππων καὶ ἀνθρώπων. — ἦσαν, cf. 1, 2, 23.

§ 18. τὸν Ἀμβρακίωτην, the *Ambraciote*. Ambracia was a city in Epirus; it is now called Arta. — ὅτι . . . πρότερον, because on the *eleventh day before* (reckoning back) *from that day*. — ὅτι before βασιλεύς introduces the *oratio recta*. Cf. note on ὅτι 1, 6, 7. — δέκα ἡμερῶν, *within ten days*. See Gr. § 273, 4. (b). — ἔτι, *after that, at all*. — οὐ μαχεῖται. A conditional clause always requires the neg. μή; hence Krüger reads εἰ μὴ κ.τ.λ., omitting οὐ before μαχεῖται; but the reading in the text seems to be genuine,—and οὐ μαχεῖται, as a repetition of the words

of the soothsayer, seems natural and forcible. We must understand *οὐ*, not as qualifying the whole conditional clause, but *μαχεῖται* alone. See Gr. § 318, Rem. 1. — *ἐὰν δ' ἀληθεύσῃς*, conditional fut. perf. Cf. note 1, 4, 15. — *αἱ 8. ἡμ.*, *the ten days*, i. e. those above mentioned.

§ 19. *ἀπεγνωκέναι τοῦ μάχ-*, *had abandoned the idea of fighting*. For the government of *τοῦ μάχεσθαι*, see Gr. § 271. 2.

§ 20. *τὸ πολὺ*, cf. note on 1, 4, 13. — *αὐτῷ*, Gr. § 284. (10). — *ἀνατεταραγμένον*, *without military order*; from *ἀναταράττω*. — *τοῖς στρατιώταις*, dependent on *ἤγγοντο* as dat. commodi. Gr. § 284, Rem. 4.

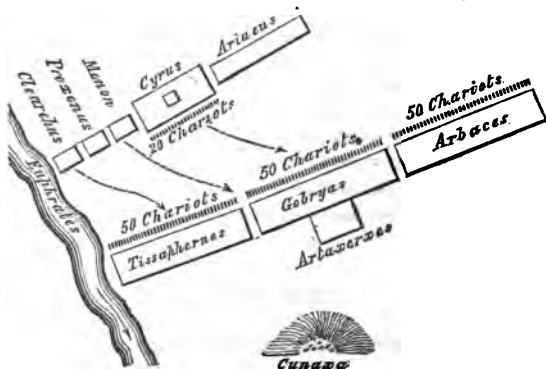
CHAP. VIII.

Battle of Cunaxa and death of Cyrus.

§ 1. *Καὶ ἤδη τε . . . καὶ . . .* *And already not only . . . but . . .* See Gr. § 321, 1. (a). — *ἀμφὶ ἀγορὰν πλῆθ.*: *about (the time of) full market*; i. e. from 10 A. M. to 12 M. — *δ σταθμός*, here used in the strict sense, *the station, the place where they were to halt*. — *καταλῆναι*, *to put an end to (the march), to halt*. Cf. 1, 10, 19. — *τῶν πιστῶν*, depends, as is often the case with the gen., directly on the proper name, without the expression of *τις*: cf. *τῶν ἀμφὶ κ.τ.λ.*, 1, 2, 3. — *ἀνὰ κράτος*, *at full speed*, *μετὰ πάσης σπουδῆς*, Suid. — *τῷ ἵππῳ*, see Gr. § 285, Rem. 2. — *ἐβόα*, from *βοάω*. — *ἔτι*, here again not to be translated, since it is followed by the *oratio recta*. — *ὄν τῷ στρατεύματι*, cf. 1, 7, 1. — *ὡς εἰς*, *as if for, apparently for*. Cf. 1, 8, 23.

§ 2. *αὐτίκα* qualifies *ἐπιπεσεῖσθαι*. — *ἔδοκον οἱ Ἕλληνες καὶ πάντες δέ*, *the Greeks and also all imagined*; *δέ* we translate *and*; *καὶ*, *also*. Cf. *δὲ καὶ*, 1, 2, 2 and 7, and 8, and 9. — *ἐπιπεσεῖσθαι*, sc. *βασιλέα*, *that the king would fall upon them etc.* — The battle, about to be described, was fought in the autumn of 401, B. C., not far from the village of Cunaxa (as we learn from Plut. Artax. 8.); and hence it is called in history the battle of Cunaxa. According to 2, 2, 6., this place was three hundred and sixty stadia (about fifty miles) from Babylon. Plutarch, however, in the passage above referred to, says it was five hundred stadia from Babylon.

§ 3. *Κῦρος τε . . . τοῖς τε*. These clauses are connected and made correlative by *τέ*. — *ἐνέδν* (from *ἐνδύω*) *put on*. — *τὰ παλτά*, cf. note 1, 5, 15. — *ἐξοπλίεσθαι*, *to equip themselves fully*. It appears from 1, 7, 20. that a portion of the heavy armor which was necessary for a full equipment had been laid on the wagons and beasts of burden. — *ἐκαστον*, subject of *καθίστασθαι*.



PLAN OF THE BATTLE OF CUNAXA.

§ 4. τὰ δεξιὰ τοῦ κέρατος ἔχων, occupying the right (parts) of the wing. The whole Grecian force constituted the right wing of the army (see note on 1, 7, 1.); and of this wing Clearchus occupied the extreme right. See plan of the battle. — ἐχόμενος, being next. See L. & S., B. 2. — Μένων δὲ καὶ τὸ στράτευμα, and Menon and his army.

§ 5. εἰς, to the number of. Gr. § 290, 2. (1.) (b.) — παρὰ, near. Gr. § 297, 111. (c.) — ἔστησαν. For the difference between the 1st and 2d aor. of this verb, see Gr. § 173, Rem. 2.

§ 6. Κύριος δὲ καὶ οἱ ἵπποις, sc. ἔστησαν, which is expressed above § 5. It is conjectured also that κατὰ τὸ μέσον has been dropped from the text; since we should expect that his position in the army would be mentioned here. Cf. § 22 below. — αὐτοί, they themselves, i. e. the men in distinction from their horses, which also had defensive armor (§ 7). — ψιλὴν, unarmed; not absolutely bare, but without helmet. He had on a τιάρα, according to Plutarch; who in describing the death of Cyrus (Artax. 11.) says ἀποκίπτει δὲ τῆς κεφαλῆς ἢ τιάρα τοῦ Κύρου. — λέγεται, see Introduction § 6.

§ 7. In the treatise on horsemanship (De re eq. 12, 8), Xen. says, it is necessary to equip the horse also with frontlet (προμετωπίδιον), and breastplate (προστερνίδιον), and cuisses (παραμηρίδια); for these at the same time serve as cuisses for the rider also. These last words explain the reason why the παραμηρίδια, which are mentioned in § 6, are not again mentioned in this section. — μαχαίρας . . . Ἑλληνικάς, Grecian swords. The μάχαιρα was slightly curved and used for striking; the ξίφος was straight and pointed, and was used like a dagger.

§ 8. *τέ . . . καί*. See note 1, 8, 1. — *χρόνῳ . . . ὕστερον*, sc. *ἐφάνη*, and in no considerable time afterwards, it appeared etc. — *τις* after *μελανία* and also after *χαλκός*, denotes the indistinctness with which they were seen, owing to the distance. — *ἐπὶ πολὺ*, reaching afar off. — *ἐγγύτερον*, like other adverbs of place, is often used with *εἶναι* or *γίγνεσθαι* as an indeclinable adjective. Cf. *πλησίον* 1, 8, 1; and *ἐγγύτερον* 4, 7, 23.

§ 9. *λευκοθώρακες*. Perhaps these *white corselets* were of linen. In the *Cyr.* 6, 4, 2., it is said of Abradatas the Assyrian, *ξεμelle τὸν λινοῦν δώρακα*, *ὡς ἐπιχώριος ἦν, ἐνδύεσθαι*. — *ἐχόμενοι*, cf. above (§ 4) *ἐχόμενος*. — *γεροφόροι*. The *γέρον* was a rectangular shield, of wicker frame and covered with leather. — *Αιγύπτιοι*. As Egypt was not at that time under the dominion of Persia (2, 1, 14.), it is probable that the Egyptians here mentioned were the descendants of those who had received a residence in Asia from the elder Cyrus. See *Cyr.* 7, 1, 45. — *κατὰ ἔθνη*, in separate nations; this was the Persian custom. Herod. 7, 60 and 100. — *ἐπορεύετο* agrees with *ἔθνος*, which is in apposition with *πάντες οἱ*. It cannot well be rendered literally into English. Cf. *οὔτοι ἄλλοι ἄλλα λέγει*, 2, 1, 15.

§ 10. *ἔρματα*, sc. *ἐπορεύετο*, which had just before been expressed. — *διαλείποντα συχρὸν*, a considerable space apart. — *ἐκ τῶν . . . ἀποτεταμένα* (from *ἀποτείνω*), projecting out from etc. — *εἰς πλάγιον*, in an oblique direction. — *καὶ . . . βλέποντα*, and (others) pointing (lit. looking) towards the ground. — *ἡ δὲ γνώμη ἦν*, and the plan was. — *ὡς εἰς . . . ἐλῶντα*, apparently to drive into etc. *ἐλῶντα*, fut. act. particip. from *ἐλαύνω*. The fut. *ἐλάσω* instead of *ἐλώ* is extremely rare except in later writers. (Gr. § 158, 3.) *ἐλῶντα* and *διακόψοντα* are in the accus. absol., with *τὰ δρεπανηφόρα ἔρματα* understood. For the two principal forms of the accus. abs. see Gr. § 312, 5 and 6.

§ 11. *εἶπεν*, 1, 7, 4. — *τοῖς Ἑλλησι* belongs in idea both with *καλέσας* and *παρεκελεύετο*. When two connected verbs take a common object, but require a different case, the object is expressed but once, and commonly in the case which the nearest verb requires. Krüg. Sprachlehre § 60, 5. — *σιγῇ ὡς ἀνυστόν*, as silently as possible (not as L. & S. sub *ἀνυστόν* render, as stillly etc.); *σιγῇ*, in silence, opposed to the idea of shouting and screaming (*κραυγῇ*); *ἡσυχῇ*, quietly, opposed to the idea of noise of any kind.

§ 12. *τῷ Κλεάρχῳ ἐβόα ἄγειν*, cried aloud to Clearchus to lead. *ἐβόα*, as frequently *λέγειν* and *εἰπεῖν*, contains the idea of *κελεύειν* and hence takes the infin., cf. *ἔλεγε*, 1, 3, 8. — *κατὰ*, against, Gr. § 292. II. (1.) (a.) — *ἡμῖν*, for the government, see Gr. § 284. (11.) — *πεποιήται*. The perf. expresses the certainty of the future action, by representing it as already completed.

§ 13. τὸ μέσον. For the difference between μέσος before and μέσος after the article, see Gr. § 245, Rem. 5; στίφος, a body of men in close array; ὄρων κ.τ.λ., beholding the central body in close array; i. e. τοὺς ἐξακισχιλίους ἰππεῖς, 1, 7, 11 and 1, 8, 24. — ἀκούων Κύρου, hearing from Cyrus; for the different constructions of ἀκούω, see Gr. § 273, Rem. 19. — ἔξω ὄντα . . . βασιλέα, that the king was beyond the left wing; for the accus. and particip. (instead of the accus. and infin.) after *verba sentiendi*, see Gr. § 310, 4. — τῶν ἑαυτοῦ, lit. of those of himself, i. e. of his own forces. Cf. τοὺς ἑαυτοῦ, 1, 2, 15. — ἀλλ' and the repetition of ὁ Κλέαρχος is occasioned by the insertion of the explanatory sentence τοσοῦτον γὰρ κ.τ.λ. — ὅμως, nevertheless; i. e. although Cyrus commanded it, nevertheless Clearchus refused etc. — ἀτῷ μέλοι, it would concern him, i. e. he would take care. — ὅπως καλῶς ἔχοι, that it should be well; ἔχοι is impers.

§ 14. ὁμαλῶς, in an even line, cf. ἐν ἴσῳ § 11 above. — ἔτι ἐν τῷ ἀτῷ μένον, still remaining in the same (place). — ἐκ τῶν ἔτι προσιόντων, of those still coming up, i. e. from the march. — οὐ πᾶνυ πρὸς, not very close to,—the adv. here qualifying the preposition; cf. ὡς qualifying εἰς § 1 above. — κατεθεῶτο . . . ἀποβλέπων, he took a view in each direction looking away etc.

§ 15. Ξενοφῶν Ἀθηναῖος, Xenophon an Athenian is here mentioned for the first time in the Anabasis; and, as always hereafter, in the 3d person. Cf. Introduction § 6. — ὑπελάσας (from ὑπελαύνω), having rode up. — ἐπιστήσας sc. τὸν ἵππον, having halted. It appears from παρελαύνων just above, that he was previously riding along. — τὰ ἱερά, the omens from the entrails of the victims; τὰ σφάγια the omens from the motions of the victims. The repetition of καλὰ is emphatic. With ἱερά and σφάγια understand εἶη.

§ 16. ὅτι is here again followed by the *oratio recta*. — τὸ σύνθημα, the war-cry, as Krüger interprets it; or, as it is commonly understood, the watch-word. From what follows in this connection as well as from Cyr. 3, 3, 58., it appears that the watchword (σύνθημα) was first communicated along the ranks to the extreme lines and then back again; and that the pæan (the battle-song) was then sung. The σύνθημα answered a double purpose:—first, it expressed some sentiment calculated to inspire courage before the battle; and secondly, it was used as a watchword in the engagement if the different ranks of the same army at any time came in collision with one another. — καὶ ὅς, and he, refers only to a person; and is used only in the nom. case; the corresponding accus. would be καὶ τὸν instead of καὶ ὅν. — ὁ δέ, and he, i. e. Clearchus; or if instead of ὁ δὲ Κλέαρχος εἶπεν just above (the reading which Hertlein adopts from Dindorf), we should read ὁ δὲ Ξενοφῶν εἶπεν (with Krüger and others), then of course ὁ δέ before ἀπεκρίνατο would mean Xenophon. — Ζεὺς σωτήρ καὶ νίκης.

Some expression denoting good fortune would naturally be chosen for a watchword. Thus in 6, 5, 25. we have Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών; in Cyr. 3, 3, 58. Ζεὺς σύμμαχος καὶ ἡγεμών; and in Cyr. 7, 1, 10. Ζεὺς σωτήρ καὶ ἡγεμών.

§ 17. Ἄλλὰ denotes the sudden turn in his thoughts, from the doubt which filled his mind when he asked "what the noise was" in the Grecian ranks, to the animation with which he said, "I both accept it, and let it be" (thus). With ἀλλὰ in this place, cf. ἀλλὰ 1, 7, 6. δέχομαι is the proper expression of one who recognizes a favorable sign and appropriates it to himself. Cf. Herod. 9. 91; cf. also accipio in Latin. Virg. Aen. 12. 260. — τοῦτο, *this* (i. e. σωτηρία καὶ νίκη). — τὼ φάλαγγε: one might expect τὰ φάλ. as the noun is fem.; but the fem. form τὰ occurs only a few times and that in the poets; ταῖν in the gen. and dat. is more common than τὰ and found even in prose; but τοῖν for the fem. as well as masc. and neut. is much more common than ταῖν. — προήρχοντο, *began first* (i. e. πρὸ τῶν βαρβάρων, before the barbarians belonging to the army of Cyprus) *to go* etc.

§ 18. πορευομένων, gen. abs. sc. αὐτῶν. — τὸ ἐπιτελούμενον, *the part which was left behind*, in allusion to ἐξεκτάμεινε (*projected forward as a surge rises from a great body of water*). — δρόμῳ δεῖν, *to hasten at a running pace*. — οἷόν περ, *in such a manner as*, or more simply, *as*. — Ἐνυδάλιος, commonly considered another name of Ἄρης. — ἐλελίξω and the synon. word ἀλαλάξω are from ἐλελεῦ and ἀλαλά, the actual words which were shouted in marching against the enemy, after singing the παιάν. — λέγουσι, cf. § 6 above, and Introduction § 6. — τοῖς ἵπποις, the horses here spoken of were attached probably to the scythe-bearing chariots (§ 10 above), which went in front of the enemy and were intended to break the ranks of the Greeks.

§ 19. ἐξικνεῖσθαι, sc. αὐτῶν; for the infin. after πρίν, see Gr. § 337. 9. — κατὰ κράτος, lit. *according to their power*, i. e. *with all their might*. Cf. ἀνὰ κράτος 1, 8, 1.

§ 20. ἐφέροντο with the neut. plur. Cf. ἦσαν 1, 2, 23. — τὰ μὲν . . . τὰ δέ, *some . . . others*, distributive clauses in apposition with τὰ ἄρματα. — ἠνιόχων dependent on κενά. Gr. § 271, 3. — προΐδοιεν, sc. τὰ ἄρματα. — ἔστι δ' ὅστις, *now and then one however* (of the Greeks). For the analysis of the expression, see Gr. § 331, Rem. 4. — ἐκπλαγείς (from ἐκπλήττω), *having been terrified*, and thus losing self-possession. — οὐδὲ τοῦτον παθεῖν, *not even this one suffered* etc. Instead of τοῦτον, one would rather expect τούτους. See however τούτῳ 3, 3, 18. — οὐδ' ἄλλος δὲ . . . οὐδεῖς, *and not even any other* etc. οὐδὲ—δέ, in a negative correspond to καὶ—δέ in an affirmative clause.

§ 21. τὸ καθ' αὐτοῦς, *that which was opposed to themselves*. — οὐδ

ὡς, not even thus; ὡς in the sense of οὕτως is not uncommon after καί, οὐδέ, and μηδέ; observe that it is oxytone in this sense, but in every other an atonic. — ἐξήχθη (from ἐξάγω), was he induced. — συνεσπειραμένην, (from συσπειράω), drawn closely together; agrees with τὴν . . . τάξιν. All which intervenes between τὴν and τάξιν is of the nature of an adjective qualifying the noun τάξιν. — ἐπεμελεῖτο . . . βασιλεύς, he watched what the king would do. By the general rule (Gr. § 327^a, 1.) we should expect the optat. This verb is another added to the many examples already pointed out, of a sudden transition from a dependent to the form of an independent construction. — ἤδει (from οἶδα) αὐτὸν ὅτι, lit. he knew him that; another instance of anticipation. Cf. 1, 1, 5 and 1, 6, 5. — μέσον: one would naturally expect τὸ μέσον; yet μέσον, like δεξιὸν and εὐώνυμον, denoting a part of the line of battle, often stands without the article. Cf. 1, 8, 13 and 1, 8, 23.

§ 22. τὸ shows that αὐτῶν is grammatically connected with μέσον; their own centre: ἡγούνται. Several editions have ἡγούντο; Hertlein, following Dindorf, has the pres. tense. — καὶ . . . καί, not only . . . but also. — ἐν ἀσφαλεστάτῳ, in the safest (position). — ἦν . . . ἐκατέρωθεν, if their force may be on both sides of them; αὐτῶν being dependent on the adv of place. Krüger reads ἦν ἡ ἰσχύς αὐτῶν ἐκατέρωθεν ἦ, if their own strength may be on both sides. — αἰσθάνεσθαι τὸ στράτευμα dependent on νομίζοντες.

§ 23. ἔξω ἐγένετο, lit. became without, i. e. extended beyond. — ἐκ τοῦ ἀριου, from the opposite side. — αὐτῷ and αὐτοῦ mean the king; αὐτοῦ is dependent on ἐμπροσθεν, and τοῖς τεταγμένοις on ἐμάχητο.

§ 24. δέσας μή, having feared that; δέσας from δέδοικα which though perf. in form, is present in meaning. — γενόμενος, sc. βασιλεύς. — κατακόψῃ, the general rule would require the optat. here. See note on ποιήσει § 21 above. — τοὺς ἐξακισχιλίους, being thrown to the end of the sentence, presents the contrast to ἐξακοσίους more strikingly.

§ 25. εἰς τὸ διώκειν ὀρμήσαντες, having rushed on in the pursuit. — σχεδόν, chiefly; οἱ ἄμοιροι, table companions, called also (1, 9, 31.) συντράπεζοι.

§ 26. καθορᾶ, he descries. — οὐκ ἠνέσχητο, he did not contain himself. παλεῖ, strikes (him), with the spear, according to Ctesias (see Plut. Artax. 11.); although the verb παλεῖ does not necessarily imply any thing more than the use of a missile. See Cyr. 7, 1, 84. Concerning Ctesias, see Introduc. § 7. — καὶ . . . φησι; an independent added to a relative sentence; cf. καὶ . . . δὲ . . . ἀπέδειξε, added to ἦς . . . ἐποίησε, 1, 1, 2.

§ 27. μαχόμενοι. One would expect here the gen. abs. The nomin. can however stand, says Hertlein, because the following subject ὁπόσοι constitutes a part of those of whom μαχόμενοι is predicated. Cf. θέμενοι 2,

2, 8. and καταλιπόντες 5, 2, 21. — ὅποσοι . . . Κτησίας λέγει, how many etc. *Ctesias relates*. — ἐκείνη, i. e. τῆ βασιλείῃ. — ἔκειντο, like the Lat. jacere, lay (dead).

§ 28. δ . . . θερᾶν, the attendant most devoted to him of (all) his officers. — περιπεσεῖν, dependent on λέγεται. The preposition (περι-) suggests that he threw his arms around the body of Cyrus.

§ 29. Κύρω dependent on ἐπι- in composition. — οἱ δέ, sc. φασί. — ἐπισφάξασθαι instead of ἐπισφάξει which occurred in the last clause. See Gr. § 250. We have here ἐαυτὸν as the object of ἐπισφάξασθαι. It is added both for perspicuity and for emphasis:—he (himself) slew himself:—the expression being almost equivalent, says Krüger, to αὐτὸς ἐαυτὸν κ.τ.λ.

CHAP. IX.

Character of Cyrus.

§ 1. τῶν . . . γενομένων, who have lived since the elder Cyrus,—the founder of the Persian empire; the subject of Xenophon's *Cyropaedia*. What he says here of Cyrus the Younger is the highest possible eulogy. — παρά, c. gen. in connection with the pass. occurs chiefly with verbs of saying or communicating. Gr. § 251, Rem. 4. — Κύρου ἐν πείρῃ γενέσθαι, to have been in intimate acquaintance with Cyrus. Κύρου depends on πείρῃ. Cf. the synonymous expression ἐμπείρως αὐτοῦ ἔχειν, to be intimately acquainted with him, 2, 6, 1.

§ 2. πρῶτον μὲν, a correlative with ἐπεὶ δέ § 6. — πάντων πάντα, of all in all respects. For a similar *paranomasia*, see 2, 5, 7. πάντη . . . πάντα . . . πανταχῇ πάντων; 2, 6, 7. πανταχοῦ πάντες; 4, 1, 28. πολλαχοῦ πολλοῦ.

§ 3. αἱ βασιλείως θύραι was the common expression for the court of the (Persian) king. — For the accentuation and meaning of ἔστι, see Gr. § 35, 1.

§ 4. ἀκούουσι connected by καὶ to δεῶνται, behold and hear of; καὶ τοὺς τιμ. . . καὶ ἄλλους, both those who are honored etc., and others etc. — εὐθὺς παῖδες ὄντες, immediately being (yet) boys, i. e. from their boyhood onward. — ἄρχειν. This they learn through the example of the king.

§ 5. αἰδημονέστατος μὲν πρῶτον, instead of πρῶτον μὲν αἰδημ.; the present arrangement gives more prominence to the adjective. — πελθεσθαι with its clause is in the same construction with εἶναι, to which it is connected by τέ: καὶ . . . μᾶλλον, even more than those who were inferior to himself (in rank); ἐαυτοῦ governed by the comparative immediately following. — With φιλιππότατος supply from the preceding clause ἐδόκει

εἶναι; and with χρῆσθαι, ἐδόκει. — ἔκρινον is most naturally explained by Krüger as impers.; like λέγουσι and φασί, Gr. § 238, 5. (c.): *men judged him to be* etc. (In German, man urtheilte.) — τῶν . . . ἔργων depends on φιλομαθέστατον εἶναι in the same way as the gen. on verbs denoting a state or affection of the mind. Gr. § 274, 1; *in respect to the actions* etc., *to be most fond of learning* etc. — τοξικῆς and ἀκοντίσεως are in apposition with ἔργων.

§ 6. ἐπιφερομένην, *attacking* (him). — συμπεσών (from συμπίπτω), *having grappled with* (it). — τὰ μὲν ἔπαθεν, *he suffered some things*. The strict antithesis to this would be τὰ δ' ἐποίησεν, *but he achieved other things*; and such a clause would be followed by a specification of what he did. The actual construction is briefer; instead of τὰ δὲ κ.τ.λ., we have τέλος δέ, *but finally*; and then the statement of what he did. — κατέκαε from κατακαίω = κατακτείνω. — πολλοῖς μακαριστόν, *most happy in the view of many*. For the construction of this dat., see Gr. § 284, (10).

§ 7. ἐπεὶ δὲ κατεπέμφθη; in the year 407, B. C. — Φρυγία ἡ μεγάλη, so called to distinguish it from Φρυγία ἡ παρ' Ἑλλησποντον. The chief city of the former was Celaenae. See map. — καὶ πάντων, *of all also*; not only of the forces of his own satrapy, but *of all also who* etc. — οἷς καθήκει, *on whom it is incumbent*, i. e. *who are required*. — εἰς Κασ. πεδίον. The plain of Castolus seems to have been the rendezvous of the military forces from the greater part of western Asia Minor. Such places were appointed throughout the Persian empire. Cf. Oecon. 4. 6. — μὲν, after πρῶτον, is a correlative of δέ after φανερός, § 11 below. — περὶ πλείστου, *of the greatest importance*. Gr. § 295, 3, 1. (d). — εἰ . . . συνθοῖτο, *if he made peace with any one, and if he made a treaty with any one*. σπένδομαι, says Krüger, implies previous hostility, συντίθεμαι suggests no such collateral notion. Observe the difference in form between the dat. of τῶν which we have in this clause, and the dat. of the article. — μηδὲν ψεύδεσθαι depends on ποιῶτο.

§ 8. καὶ γὰρ οὖν, *and* (there was proof of this) *for on this account*, etc. These words are used to connect sentences (καί), which express a fixed fact (οὖν), as a proof (γὰρ) of that which goes before. — οἱ ἄνδρες, so ἐπιτιρεπόμενοι: *not only the cities, but the* (individual) *men* etc. — παρά, *contrary to*. Gr. § 297, 111, (1.) (b). — ἂν παθεῖν (fut. in meaning), *that he would suffer*. See Gr. § 260, Rem. 10.

§ 9. τοιγαροῦν has the same force as καὶ γὰρ οὖν with the exception that τοί is intensive and καί connective. — πᾶσαι αἱ πόλεις, *all the cities*, i. e. in Ionia; cf. 1, 1, 6. — ἀντί, *instead of*, Gr. § 287, 1. (2.) (b). — τοὺς φεύγοντας προέσθαι, *to abandon the exiles*. Cf. 1, 1, 7 and 1, 2, 2. προέσθαι from προσημι. The exiles whom Cyrus had received were the political enemies of the dominant party in Miletus, and hence the

ground of their fear. Probably the exiles belonged to the aristocratic party.

§ 10. *καί* before *γάρ* is a correlative of *καί* before *ἔλεγεν*,—not only, but also. — *ὅτι* . . . *προοίτο*, that he would never abandon (any), sc. *τινάς*, or better perhaps *τινά*, (cf. *τις* . . . *αὐτοῦς*, 1, 4, 8.) — *ἅπασι*, once for all. — *ἔτι* *μείους*, still fewer. — *ἔτι* . . . *πράξειαν*, and should be still less fortunate; *κακῶς* *πράττειν*, to be unfortunate; *εὖ* or *καλῶς* *πράττειν*, to be fortunate; *κακῶς* *ποιεῖν*, to do harm (to some one); *εὖ* or *καλῶς* *ποιεῖν*, to do good (to some one); so also *ἀγαθόν*, or *κακόν* with *ποιεῖν* *τινα*, to do good, or, ill to any one; cf. § 11.

§ 11. *φανερὸς δ' ἦν* . . . *νικᾶν* *πειράμενος*, lit. he was plain attempting to surpass (him); i. e. it was plain that he etc. Cf. note on *δῆλος ἦν*, 1, 2, 11. — For the two accusatives with *ποιήσειεν*, see Gr. § 280, 2. — *εὐχὴν* *αὐτοῦ*, a prayer of his, indefinite; *τὴν* *εὐχὴν* *αὐτοῦ* would be rendered his prayer; *ὡς* *εὐχοντο*, that he prayed etc. — *ἕστε* *νικῆν* . . . *ἀλεξόμενος*, until, in requiting, he should surpass etc. This was a common sentiment among the Greeks, cf. Isocra. 1. 26. How different and how much better is the Christian principle! *See the Epistle of St. Paul.*

§ 12. *πλείστοι δὴ*. The superlative is often strengthened by *δή*. Cf. 1, 9, 18 and 20. See Gr. § 315, 2. — *αὐτῷ ἐνὶ γὰρ ἀνδρὶ*, lit. to him one man at least. The English idiom requires some change of construction in rendering; e. g. *A far greater number desired . . . to him than to any other one man.* — *τῶν ἐφ' ἡμῶν*, of those contemporary with us, limits *ἐνὶ γὰρ ἀνδρὶ*; for *ἐπὶ* c. gen., see Gr. § 296, (2). — *προέσθαι*, (to give up, to surrender,) is here used in a connection somewhat different from that in § 9 above.

§ 13. *οὐ μὲν δὴ οὐδέ*, lit. not indeed not even, or more simply and in an Eng. idiom, *nor indeed*. *μὲν* in this clause is considered synonymous with *μήν*; so also in the phrases *ἀλλὰ μὲν δὴ*, *καὶ μὲν δὴ*, *οὐ μὲν δὴ*, cf. 2, 2, 3; 3, 2, 14. — *εἶα* from *ἔδω*. — *καταγαλᾶν*; some supply *αὐτοῦ*, i. e. *Κύρου*; others, *τῶν νόμων*; but it seems more natural and forcible to consider it as absolute. See L. & S. — *στερομένους*, deprived of, with a perf. signification, see Gr. § 161, 21. — *ἐγένετο*, it happened, nearly = *ἐξῆν*, it was permitted. — *ἔχοντι* . . . *προχωροῖν*, having whatever might be convenient, sc. to him to have; *ἔχειν* with *προχωροῖν* is suggested by *ἔχοντι*. Schneider's interpretation, which is followed by Krüger, seems too forced and is consequently not given here.

§ 14. *τούς γὰρ μέντοι ἀγαθοὺς*, but those at least who were good; *μέντοι* is here as usual intensive and slightly adversative; that which follows being opposed to the idea of severity contained in the preceding section. *εἰς πόλεμον*, for war, Gr. § 290, 2. (3.) (a.) — *πρῶτον μὲν* belongs in meaning to *ἄρχοντας ἐποίει*, as though the intervening clause were in a dependent construction, *πολέμου αὐτῷ ὄντος*. Clauses logically subor-

dinate are not unfrequently made coördinate. Cf. 3, 1, 26; 3, 2, 4. — *καὶ αὐτός*, *himself also*, not merely his army. — *ἑώρα* (from *ὄρω*), see Gr. § 167, 4. — *καί* before *ἔρχοντας* a correlative of *καί* before *ἔλληρ*. — *ἧς κατ. χώρας*, for *τῆς χώρας ἦν κατ.*: cf. *ἧς ἔρχοι χώρας*, 1, 9, 19; and the note on *ὅσον ἦν αὐτῷ στρατεύμα* 1, 2, 1.

§ 15. *ὥστε φαίνεσθαι . . . ἀξιούν*, *so that he appeared to think it proper*, etc. — *Κύρον αἰσθ-*, more expressive than *αὐτὸν αἰσθήσεσθαι*.

§ 16. *εἰς*, *in respect to*; cf. 2, 6, 30. — *γέ*, thus united with *μήν*, presents with more point and emphasis than *δέ* a transition to another and important thought. Cf. § 20 below. — *ἐπιδείκνυσθαι*, (mid.) *to exhibit himself, to be conspicuous*. — *περὶ παντός*, *all-important*; cf. *περὶ πλείστου*, § 7 above. — *τούτους* referring to *τις*; cf. 1, 4, 8. *αὐτοῦς*. — *ἐκ τοῦ ἀδίκου*, *by unjust means, unjustly*; cf. *ἐκ τοῦ δίκαιου*, § 19.

§ 17. *ἄλλα τε πολλὰ . . . καί*, *not only many other things . . . but especially*; when *τέ . . . καί* are correlative, the second member is joined emphatically to the first. Cf. Lat. *quum—tum*. Gr. § 321, 1. (c.) — *δικαίως αὐτῷ διεχ-* *were accomplished for him justly*; *αὐτῷ*, *for him*, not as dat. of agent *by him*; *δικαίως* is predicated of the just actions, not of Cyrus, but of those who served him. — *ἀληθινῷ*, *true, genuine*, in opposition to the idea of spurious or counterfeit; *ἀληθής*, *true*, in opposition to the idea false or untrue. — *ἐπλευσαν*. Xen. evidently has in mind the Grecian soldiers particularly. — *εἶναι*; for the difference between the infin. and particip. after *γινώσκω*, see Gr. § 311, 4. — *κατὰ μῆνα*, *monthly*, payment being made by the month; cf. 1, 3, 21.

§ 18. *ἀλλὰ μὴν*, *but further*, used to denote a transition to some new topic. — *ἀχάριστον*, *without thanks*, i. e. *unrequited*, qualifies *προθυμίαν*. — *κράτιστοι δὴ*, see note on *πλείστοι δὴ*, § 12 above. *There were said to arise to Cyrus the very best supporters (servants) in every enterprise*.

§ 19. *εἰ δέ τινα . . . δίκαιον*, *and if he saw that any one was skilful as a manager on the principles of justice*; *δεινόν*, *able, skilful*; *ἐκ τοῦ δίκαιου*, cf. *ἐκ τοῦ ἀδίκου*, § 16 above. — *καί . . . τέ . . . καί*, *and not only . . . but also*. — *ἧς ἔρχοι χώρας = τὴν χώραν, ἧς ἔρχοι*. — *ἂν ἀφείλετο* denotes repetition or habit. Gr. § 260, (2), (β.): *he would never take (any thing) away from any one*. Hertlein supplies in this clause *αὐτήν*, i. e. *τὴν χώραν*; but this is not so natural in connection with the next clause. — *πλείω*, acc. plur. neuter. — *ἐπέπατο (πάομαι)*, a poetic word, but used several times by Xen.

§ 20. *φίλους* is not perhaps the object of *θεραπεύειν*, as it stands without the article, but is rather to be considered a part of the relative clause with *ὅσους*, and instead of having its regular position after *ποιήσασαυτο*, stands first for the sake of emphasis. — *γέ μὴν*, cf. note § 16. — *δ, τι . . . κατεργάζεσθαι*, *in that which he might perchance desire to accomplish*.

For *τυγχάνω* with the particip., see Gr. § 310, 4. (1.) — *πρὸς* with the gen., after pass. verbs, is unusual in Attic prose.

§ 21. *καὶ γὰρ . . . ἔχοι*. The simplest construction of this clause is as follows:—*For (it was) this very thing; on account of which HE thought he needed friends, that he might have helpers*; others construe thus, *αὐτὸ τοῦτο ὡς ἔχοι συνεργούς (τούτου) οὐπερ ἔνεκα αὐτὸς φέτο δεῖσθαι φίλων*. (It was for this (purpose) that etc. — *καὶ αὐτὸς ἐπειρᾶτο κ.τ.λ.*; thus he set an example of what he thought a friend should be. — *τούτου* depends on *συνεργός*, *δτου* on *ἐπιθυμοῦντα*. For the accus. and particip. instead of the accus. and infin., see Gr. § 310, 4. (a.)

§ 22. *εἰς γε ὧν ἀνὴρ* limits the superlative *πλείστα*, lit. *he being one man at least received etc.*, i. e. in an Eng. idiom, *he received more gifts than any other one man*; cf. *ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν*, limiting *πλείστοι* § 12 above. — *πάντων δὴ* limits the subject of *διεδίδου*, *he of all men etc.*; for the force of *δὴ*, see note on *πλείστοι δὴ* § 12 above. — *διεδίδου*, used to give apart (*δια-*), i. e. used to distribute. — *καὶ* (sc. *σκοπῶν*) *δτου*, and taking into consideration that which etc. To correspond with *πρὸς τοὺς τρόπους ἐκάστου*, one might expect *πρὸς τὴν ἔνδειαν ἐκάστου*, *having regard for the habits and the wants of each one*.

§ 23. *ὡς εἰς*, intended for, cf. 1, 8, 23. — *καλλωπισμόν*, personal adorning in distinction from the implements of warfare. — *λέγειν αὐτὸν ἔφασαν*, they (the persons from whom Xen. obtained his information; cf. 2, 1, 14; 2, 6, 10.) affirmed that he used to say. — *φίλους καλῶς κεκοσμημένους*, sc. *εἶναι*, that friends well adorned were etc.; cf. *νομίζω ὑμᾶς ἐμοὶ εἶναι κ.τ.λ.*, 1, 3, 6.

§ 24. *τό* belongs to the whole member of the sentence ending with *ποιῶντα*, the whole being the subject of *ἐστὶ* understood. — *τὰ μεγάλα*, adverbial, *greatly*. — *ταῦτα* is plural because two ideas precede:—*the fact that he surpassed his friends in care (for them), and (the fact that he surpassed them) in the desire to confer favors, these things etc.*

§ 25. Observe the difference in this section between *ἔπεμπε* and *ἔπεμψε*. — *λέγων*, saying, not in person, but by means of his servant who conveyed the present of wine. Cf. *ἔλεγε*, 1, 3, 8. — *τούτου ἡδίωνι*, more delicious than this (wine). — *ἔπεμψε*, observe here the transition from the *oratio obliqua* to the *oratio recta*. — *ἐκπιεῖν* from *ἐκπίνω*. — *σὺν οἷς = σὺν τούτοις, οὖς*. See Gr. § 332, 6. and the ex. *πρὸς οἷς ἐκτήσαντο*, Pl. Gorg. 519. a.

§ 26. *ἄρτων ἡμίσεια*, lit. *halves of loaves of bread*, i. e. *half loaves of bread*. For the government of *ἄρτων*, see Gr. § 264, Rem. 5. b. — *ἐπι-* in comp. with *λέγειν* signifies, in addition, besides, i. e. besides carrying the present. — Observe the accentuation of *σέ*, Gr. § 35, Rem. 2. (b.) — *τούτων*, for the government, see Gr. § 273, 5. (c.)

§ 27. *πάνν* is here placed after the adjective which it qualifies. This unusual position increases its force; cf. *ἰσχυρῶς*, 1, 2, 21 and 1, 7, 15. — *αὐτὸς . . . ἐπιμέλειαν* is parenthetical and hence the verb (*ἐδύνατο*) is indic. instead of optat. — *καὶ διὰ τὴν ἐπιμέλειαν*, and on account of their care (for him as prince). — *ὡς μὴ πεινῶντες*, sc. *οἱ Ἴπκοι*. — *ἔγνωσι* instead of *ἔγνωσαν*, another instance of transition to the *oratio recta*.

§ 28. *Ἑλλήνων* and *βαρβάρων*, depend on *οὐδένα*.

§ 29. *παρὰ μὲν*; we should expect here *παρὰ μὲν γάρ*, as introducing after *τεκμήριον* a statement of the proof; other instances however like this occur. — *δούλου ὄντος*, being a subject; cf. 2, 5, 38; 3, 1, 17. — *ὄντος*, i. e. Orontes. — *ὄν*, relating to *αὐτόν*, i. e. the faithful servant to whom Orontes had entrusted the letter to the king; cf. 1, 6, 3; *ὄν* being placed before its antecedent is made far more prominent in the sentence; cf. *οὗς—αὐτοῖς*, 6, 4, 9. — *καὶ οὗτοι μὲντοι*, and these indeed; *οἱ . . . ἀγαπώμενοι* in apposition with *οὗτοι*, and in the same construction with *πολλοί*. — *ἂν τυγχάνειν*, they would obtain etc., dependent on *νομίζοντες*.

§ 30. *τὸ . . . αὐτῷ γενόμενον*, that which happened to him (Cyrus) etc.; *μέγα τεκμήριον (ᾗν) ὅτι κ.τ.λ.*, was a striking proof that etc.

§ 31. *παρ' αὐτόν*, near him, on his side. — *καὶ τὸ στρ.*; not simply alone but having also all the army which etc. Cf. *καὶ τοὺς Δεράποντας πάντας ἔχων*, 3, 3, 2.

CHAP. X.

Movements of both armies immediately after the death of Cyrus, at the close of the battle. The Persians, after plundering the camp of Cyrus, having advanced against the Greeks, retreat precipitately.

§ 1. *Κύρου . . . χεῖρ ἢ δεξιὰ*: Plutarch (Artax. 13) says this was done *κατὰ δὴ τινα νόμον Περσῶν*. Cf. 3, 1, 17. — *διώκων εἰσπίπτει* agrees with the principal subject, as *λαμβάνει* in § 2 below. — *οἱ μὲν*. To this corresponds that which in substance is contained in § 3, *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. — *εἰς τὸν σταθμόν*: cf. 2, 1, 3; the station where they had last encamped. *στρατοπέδου*, the place where the attendants of the army remained during the battle.

§ 2. *Φωκαῖα*; from Phocaea in Ionia according to Athenaeus, 13. 576., *πρότερον Μιλτῶ καλουμένην, Ἀσπασίαν μετονομασθῆναι*.

§ 3. *γυμνός*, like *nudus*, often means *without the outer garment*, clad only with the *χιτῶν*; cf. 4, 4, 12. — *πρὸς τῶν Ἑλλήνων οἱ*: *πρὸς* governs the omitted antecedent of *οἱ* which would be *τούτους*: *to those of the Greeks who* etc. The omission of the antecedent in similar cases is extremely rare. — *οἱ δὲ καὶ αὐτῶν*, and some of them, i. e. the Greeks who had

arms in their camp. — ταύτην = τὴν Μιλησίαν. — ἔλλα ὄπισσα, the more common order would be ὄπισσα ἔλλα. — ἐντὸς αὐτῶν . . . ἐγένοντο, came within their reach. — The repetition of ἔωσαν seems here to be emphatic, although similar repetitions occur where no special emphasis seems to be intended. Cf. ἀναβαίνει, ἀνέβη, 1, 1, 2; ἡγγελλον repeated, 1, 7, 13; ἀπεχώρει, ἀπεχώρησαν, 3, 4, 15; δεῖ repeated, 3, 4, 35.

§ 4. οἱ Ἕλληνες here denotes the main army of the Greeks; not the same that were mentioned in the last section. — οἱ μὲν here refers to οἱ Ἕλληνες. In like manner δὲ μὲν not unfrequently refers to the nearer, and δὲ δέ to the more remote object. — καθ' αὐτοὺς, opposite to themselves; cf. 1, 8, 21. — οἱ δέ instead of δὲ δέ because Xen. has in mind not merely βασιλεύς, but also οἱ σὺν αὐτῷ. In a similar way, αὐτοὺς § 7, and ὄντας § 10 below. — ὡς ἤδη πάντες, as if already all, i. e. all the Persians, even those who were opposed to the Greeks and were already routed.

§ 5. εἶη and νικῶν, oratio obliqua. Observe the force of the imperf. optat. (νικῶν, were conquering), as distinguished from the aor. optat. — εἰς τὸ πρόσθεν, forwards. — οἴχονται, lit. have gone; pres. in form, perf. in meaning. One might expect the optat. to correspond with νικῶν. For a similar change, cf. τρέφονται and ἔχοιεν, 3, 5, 13; πέμπει and φαίνοιτο, 2, 1, 2; τέθηκεν and εἶη, 2, 1, 3. — ἐπὶ τὸ στρ. ἀρῆζοντες, to the camp to render assistance.

§ 6. καὶ βασιλεύς, the king also; as the Greeks had purposed to attack him, so the king also was now coming to make an attack on them. — ὡς ἔδοκει must be connected in idea simply with ὑπισθεν. — στραφέντες, having faced about; συστραφέντες (the reading of some editions) would signify, having brought their ranks together. — ὡς ταύτη προσιόντος, sc. βασιλέως:—καὶ connects here a particip. in the gen. with a particip. in the nominative. Not unfrequently καὶ and δέ and the corresponding negative connectives unite a gen. abs. with some other case of a particip.; cf. 5, 6, 32; 7, 1, 27. In 2, 4, 22, the case abs. is connected to a governed case. — ἧ δὲ κ.τ.λ., (see 1, 8, 23.) but where he passed along etc. — καὶ τοὺς . . . ἀπομολήσαντας, and those who (being) over against the Greeks had deserted in the battle; cf. 2, 1, 6.

§ 7. διήλασε, marched through. Tissaphernes being on the left wing of the Persians (1, 8, 9.) would be opposed to the right wing of the army of Cyrus. Here Clearchus was posted (1, 8, 4.); and on his right, the Grecian targeteer force (1, 8, 5.), which skilfully gave way so as to allow Tissaphernes to pass along between themselves and the river. Cf. 2, 3, 19. — Ἕλληνας, here used adjectively; cf. Θρᾷκας and Κρήτας, 1, 2, 9. The names of nations with nouns denoting persons are often thus used. — κατέκαυε from κατακαίνω = κατακτείνω. — αὐτοὺς = Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. Cf. note on οἱ δέ § 4 above. — Ἀμφικολίτης, from

Amphipolis, a city in Thrace on the Strymon. — φρόνιμος γανέσθαι, *to have been prudent and skilful*, inasmuch as he contrived to avoid the overwhelming force of the enemy, receiving no harm from them, but inflicting considerable damage.

§ 8. ὡς . . . ἀπηλλάγη, *after he withdrew being worsted*. μείον ἔχειν, *to have less, to suffer disadvantage, to be worsted*. ἀπηλλάγη from ἀπαλλάττω. — ὁμοῦ qualifies ἐπορεύοντο.

§ 9. τὸ εὐώνυμον, the left, according to the first arrangement, but now, since the Greeks had faced about (§ 6 above), the right wing. — ἀναπτύττειν (ἀνα- back, πτύττειν, *to fold*) τὸ κέρας, *to bend the wing around*. By this movement the army would front the enemy, while the rear would rest on the river (ποίησασθαι ὑπισθεν τὸν ποταμόν, lit. *to make the river in the rear*).

§ 10. ἐν ᾧ . . . ἐβουλευοντο, *but while (the Greeks) were deliberating on these things*. The movement spoken of in the preceding section was only contemplated (ἐδόκει). — καὶ δὴ, *even now*, nearly = ἤδη. — παραμειψάμενος, *having passed along by*, = παρελθών. — ἀντίαν, sc. τοῦ Ἑλληνικοῦ. — εἰς τὸ αὐτὸ σχῆμα, ὡσπερ, *in the same form, as etc.* — μαχόμενος, fut. part., see Gr. § 154, 5. — ὄντας, sc. βασιλέα καὶ τοὺς σὺν αὐτῷ; cf. οἱ δέ, § 4 above.

§ 11. ἐκ πλέονος, lit. *from a greater distance*, i. e. they began to flee at a point still farther from the Greeks. — τὸ πρόσθεν, 1, 8, 19.

§ 12. ἀνεστράφεσαν (ἀνά, back, or about, and στρέφω, *I turn*), *faced about*. — πεζοί (in grammatical apposition with οἱ ἀμφὶ βασιλέα) μὲν οὐκέτι, . . . δέ, *footmen no longer, but*; or more clearly, *not however footmen, but*; οὐκέτι, *non item, not after the same manner = but not, not however*. — ἐνεπλήσθη from ἐμπίπλημι: for the gen. with this word, see Gr. § 273, 5. (b.) — τὸ ποιοῦμενον, much less frequent in this sense than τὸ γιγνόμενον, *that which was being done*, or more simply, *what was going on*. — ἐπὶ πέλτης, *on a spear*, in which signification the word πέλτη seldom occurs. Cf. Cyrop. 7, 1, 4. ἦν δὲ τῷ Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ ἀνατεταμένους (*with expanded wings*).

§ 13. ἐνταῦθα denotes more commonly rest in a place, but also very often motion to a place instead of ἐνταυθοῖ; so here. — ἄλλοι ἄλλοθεν expresses more briefly than our idiom will admit of the promiscuous dispersion of the horsemen; cf. Lat. *alii alio: some (went) one way, some another*; ἄλλοθεν (which means strictly, *from another place*) is here translated like ἄλλοσε, *to another place*, the writer assuming in mind for his stand-point the place towards which the enemy were fleeing. — ἐψιλοῦτο (from ψιλῶ); observe the force of the imperf., *was becoming bare*; ἐψιλώθη, *was made bare*, would be inconsistent with the next clause. — καὶ πάντες, *all also*; cf. 1, 8, 2.

§ 14. ἀνεβίβαζεν, sc. τὸ στράτευμα, *did not conduct* (the army) *upon* etc. — ὑπὸ αὐτόν; an expression implying motion with a verb of rest. The idea is, *conducting the army to the foot of it* (the hill), *and commanding it to halt, he sends* etc. — κελεύει, sc. αὐτούς. — κατιδόντας . . . τί ἐστιν, lit. *having looked down on the things beyond the hill, what* (there) *is*; τί in the sing. denotes the complete view of the several objects denoted by τὰ; cf. τί οὖν ταῦτά ἐστιν, 2, 1, 22.

§ 15. σχεδὸν δ' ὅτε, *and about the time when*. — καὶ ἥλιος ἐδύετο, *the sun also was setting*; ἥλιος often stands without the article, when the Eng. idiom requires it; so also other objects and appearances in nature which are from their very character single; cf. οὐρανοῦ, 4, 2, 2; ἥλιος, 5, 7, 6; βορέας and νότος, 5, 7, 7.

§ 16. ἅμα μὲν. Instead of a corresponding ἅμα δέ, the construction is changed, owing to the introduction of explanatory clauses, and we have in the correlative sentence § 17. καὶ αὐτοὶ ἐβουλευόντο κ.τ.λ. — αὐτὸν τεθνηκότα, Gr. § 310, 4. (a.) — καταληψόμενον τι, *to seize upon something*, perhaps some important military point. — προεληλακέναι, *had marched forward*; from προελάνω.

§ 17. αὐτοί, *they themselves*, they on their part in contradistinction from Cyrus. — αὐτοῦ, adv. *there*; ἐνταῦθα, cf. § 18 above, with note. — αὐτοῖς ἀπέναι, *that they themselves should go away*, in opposition to the idea of bringing the baggage to them; were there no antithesis implied, αὐτοῖς would be unnecessary. — δόρυκτον, chiefly poetic, instead of δαίτηνον.

§ 18. ταύτης μὲν . . . ἐγένετο, *such was the end of this day*. An eventful day; and destined to exert an important influence on the future history of the world. For on that day the Greeks learned their superiority to the Persians, even in the heart of the empire. The conquests of Alexander, with all of their weighty results, may be traced directly to the lesson which was learned in the battle of Cunaxa. — τὴ . . . καί, *not only, but especially*. Gr. § 321, 1. (c.) — μεστάς: οὕσας is here omitted; cf. ἄμετρον, sc. ὄν, 3, 2, 16; and ὀρθία, sc. οὕσα, 4, 1, 20. — ὡς ἐλέγοντο has respect to the preceding word. The personal instead of the more common impersonal construction is used here. Cf. ἐδόκουν, 1, 4, 7. — καὶ ταύτας repeats with emphasis the idea of τὰς ἀμάξας: *even these*.

§ 19. καταλύσαι, cf. 1, 8, 1. — For the meaning of ἐρίστον and δαίτηνον, see Dic. Antiq. art. coena.

BOOK SECOND.

“Ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπίστων τῶν Ἑλλήνων σὺν Τι-
σαφέρνει ἐν ταῖς σπονδαῖς.—Movements of the Greeks after the battle of
Cunaxa, until the treaty which they ratified with the Persians was broken.

CHAP. I.

Negotiations of the Greeks with Ariæus, Persian commander under Cyrus,
to whom they offer the throne of Persia; and of Artaxerxes with the
Greeks whom he attempts in vain either to overreach or to intimidate.

§ 1. A recapitulation of the principal events in the last book. — ‘Ὡς
μὲν οὖν, *How therefore*; μὲν, correlative with δέ § 2. — Κύρω, dat. com.
Gr. § 284, 3, Rem. 4. — ἐν τῇ ἀνόδῳ = ἐν τῇ ἀναβάσει, (8, 1, 1.); cf.
note on ἄνω 1, 2, 1. — ἐλθόντες, *having gone back*; cf. ἐλθεῖν, 5, 7, 15;
also ἤξω, 2, 1, 9; ἦκε, 2, 1, 15; ἦκον, 2, 3, 6. — τὰ πάντα, see Gr.
§ 246, 5. (β.) — νικᾶν, does not mean *that they were conquering*; but
rather, *that they have conquered, that they are victorious*. In this sense it is
often used; cf. 1, 8, 12; 1, 10, 4. Gr. § 255, Rem. 1. Krüger takes τὰ
πάντα as subject-accus. of νικᾶν, but it seems much more natural to take it
as the object. See Gr. § 278, 2. — δεδήλωται has for its subject the
several clauses introduced by ὡς.

§ 2. ἅμα τῇ ἡμέρᾳ, *at break of day*; ἅμα is often thus used as a prepo-
sition. Gr. § 289, Rem. — σημανοῦντα, fut. act. particip. denoting pur-
pose, from σημαίνω. — αὐτός, *ipse*, always intensive in the nominative
without the article. — πέμπει—φαίνοιτο. The same change of mood
occurs § 3, τέθηκεν—εἶη. — εἰς τὸ πρόσθεν, cf. 1, 10, 5. — συμ-
μίξειαν, *should join with*; μίγνυμι is again used intransitively in 2, 3, 19,
and in 3, 5, 16.

§ 3. ἐν ὀρμῇ, *in the act of setting out*. — ὄντων, gen. abs.; sc. αὐτῶν;
cf. προϊόντων, 1, 2, 17. — ἅμα ἤλιφ ἀνίσχοντι, *at sun-rising*, denoting a
time later than ἅμα τῇ ἡμέρᾳ; for ἥλιος without the article, see note 1,
10, 15. — Teuthrania was in Aeolis not far from Halisarna (7, 8, 17.),
opposite the island of Lesbos according to the conjecture of Kiepert. It
had been given by Darius to the Spartan king Damaratus, after he had
been driven from Sparta by the intrigues of king Cleomenes. — γεγονὸς
ἀπὸ, *descended from*; for another construction, see 1, 1, 1. — Γλοῦς
connected by καὶ to Προκλήs. — Ταμῶ, gen., Att. 2d declens. —

τέθνηκεν . . . εἴη; the indic. is more positive than the optat.; the death of Cyrus therefore is reported as a fixed fact. — ἐν τῷ σταθμῷ must be connected with εἴη, as πεφυγώς would require εἰς τὸν σταθμόν. — τῇ προτεραίᾳ, sc. ἡμέρᾳ. — τῇ ἄλλῃ, on the other = on the next (day); cf. 3, 4, 1; in this sense τῇ ὑστεραίᾳ is more common. — λέγοι and φαίη, sc. Ἀριαῖος. — ἐπὶ Ἰωνίας, towards Ionia. For the difference between ἐπὶ with the gen. and ἐπὶ with the accus., see Gr. § 273, Rem. 8.

§ 4. Ἄλλ', cf. note 1, 7, 6. — ὤφειλε . . . ζῆν, would that Cyrus were alive. For the precise meaning of this form of wish, see Gr. § 259, Rem. 6; ὤφειλε, 2d aor. of ὀφείλω. — ἡμεῖς, ὑμεῖς, not expressed in the nom. except for some particular emphasis or for perspicuity. Gr. § 302, 1. Yet cf. note § 12 below. — καθιεῖν, Att. fut. infin. of καθίζω, to cause to sit down, i. e. to set, to place. See Gr. § 117.

§ 5. τοὺς ἀγγέλους; those mentioned in § 3 above. — ἐβούλετο, sc. ἀποστέλλεσθαι.

§ 6. οἱ μὲν, an asyndeton for καὶ οἱ μὲν; cf. 1, 2, 25. For the general subject of asyndeton, see Gr. § 325. — κόπτοντες refers to στρατεύμα as a collective noun. — ξύλοις, for wood, in apposition with οἷστοις κ.τ.λ. — οὗ, to the place where. — ἐκβάλλειν, to cast away, probably from their quivers. The deserters from the king were retaken; cf. 1, 10, 6. — ἦσαν φέρεσθαι, there were to be brought, i. e. which might be brought (for fuel). — ἔρημοι, empty, because they had been plundered; 1, 10, 18. — κρέα belongs as object both to ἔψοντες and ἥσθιον.

§ 7. οἱ μὲν ἄλλοι βάρβαροι, . . . δέ, the others barbarians, . . . but. — ἐντιμῶς ἔχων = ἐντιμῶς ὄν. — τῶν ἀμφὶ κ.τ.λ., in those things pertaining to etc.; depends on ἐπιστήμων, Gr. 273, 5. (e.) — τάξεις τε καὶ ὄπλομαχίαν. The former denotes the act of drawing up the lines; the latter, the various exercises pertaining to a battle, (strictly as the etymology imports, a battle with heavy armor.)

§ 8. νικῶν τυγχάνει. For the construction, cf. note on παρὼν ἐτύγχανε, 1, 1, 2. — ἰόντας ἐπὶ . . . θύρας, going to the doors of the king; a common form of expression to denote the suit of the poor and the weak before the rich and the powerful; cf. 1, 2, 11. — εὐρίσκεσθαι, to try to obtain; cf. 7, 1, 31. — ἂν δύνωνται, if they can, sc. obtain any advantage; ἀγαθόν belongs as a complement with εὐρίσκεσθαι and also with the conditional clause.

§ 9. ὁμοῦ δὲ Κλέαρχος, but Clearchus nevertheless, i. e. although he was equally indignant with the others. — οὐ; the position of the negative, not before εἴη but before τῶν νικῶντων, should be noticed: to deliver up their arms belonged not to the victorious, implying the antithesis ἀλλὰ τῶν ἡττωμένων. — ἔφη, continued he; a common use of the word. Cf. 3, 2, 9; 3, 3, 12; 3, 5, 6. — ἔχετε, sc. ἀποκρίνασθαι. — ἤξω, will return; cf.

note on ἐλθόντες, 2, 1, 1. — τὰ ἑρὰ ἐξηρημένα (from ἐξαίρω), the entrails which had been taken out (from the victim); since from the entrails, especially from the liver, they supposed future events might be known. — θυόμενος, sacrificing, the mid. voice adds the idea, for himself, i. e. as the word often means, to take the auspices. Cf. 1, 7, 18.

§ 10. Κλεῖνων, doubtless the same who in 2, 5, 37. is called an Orchomenian and a general. See note 1, 2, 9. — πρόσθεν . . . παραδοίησαν, they would sooner die than deliver up their arms; a familiar idiom in many languages; παραδοίησαν: with the exception of the common word εἶησαν (see 1, 1, 5.) this is an extremely rare form of the optat. of verbs in -μι, instead of παραδοίεν. — θαυμάζω, πρότερα, I wonder whether. This verb often contains in itself not only the notion of wonder, but also of desire to know, and hence may be followed by an indirect question. — δῶρα, sc. αἰτεῖ. — εἰ μὲν γάρ, sc. αἰτεῖ. — καὶ . . . ἐλθόντα, and not (much rather) to come and take (them); lit. having come to take.

§ 11. αὐτῷ, sc. τῷ βασιλεῖ, depends on ἀντιποιεῖται, perhaps as dat. in-com.; Gr. § 284, Rem. 4; for who is there that lays claim to the government against him? — ἑαυτοῦ εἶναι, belong to himself, i. e. are his property. — ἔχων, sc. ὑμᾶς. — μέση, cf. μέσου, 1, 2, 7. — καὶ . . . ἐντός, and (having you) within etc. — οὐδ', εἰ παρέχοι ὑμῖν, not even if he should give them up to you, sc. to be slain; i. e. should they not fight at all, there would be too many even for the Greeks to slaughter.

§ 12. ὡς σὺ ὄρῃς, the personal pronoun stands here, as elsewhere sometimes, with a very slight emphasis. Examples of this sort are found chiefly in clauses introduced by a relative adverb or pronoun; cf. ὅσους σὺ ὄρῃς § 16 below; also ὡς ἐγὼ, 2, 2, 3. — ἔν; the first belongs to χρῆσθαι; the second, to στερηθῆναι. — παραδώσειν, sc. ἡμᾶς as subject: that we shall deliver up to you etc. — σὺν τούτοις = ταῦτα ἔχοντες (§ 20 below), not exactly the same as τούτοις (dative of instrument). Cf. 3, 2, 8.

§ 13. φιλοσόφῳ, used here in contempt, as of one who does not recognize the actual, but sees only the imaginary. — ἔοικας, you resemble; for the forms of this verb, see Gr. § 195, 2. — οὐκ ἀχάριστα, what is not unpleasing, ironical. — ἴσθι . . . ὢν, be assured that you are, Gr. § 310, 4. (a.) — οἶε, the form always used by Attic writers as 2d pers. sing. of ὁμομαι; cf. βούλει and ὕψει from βούλομαι and ὕπομαι. Gr. § 116, 11.

§ 14. ἔφασαν, cf. note, 1, 9, 23. — ὡς καὶ . . . ἐγένοντο καὶ . . . ἂν . . . γένοιτο, that they both were . . . and might become . . .; see Gr. § 321, 1. — πολλοῦ, see note on 1, 3, 12. — εἴτε . . . εἴτε, whether . . . or. — ἄλλο τι, in something else, as distinguished from an expedition to Egypt. — συγκαταστρέψαντο (comp. σὺν, κατά, στρέφω) ἂν αὐτῷ, they would together with him subjugate (it).

§ 15. ὑπολαβὼν εἶπεν, *breaking in, said*. — Οἷτοι . . . ἄλλος ἄλλα λέγει; the verb agrees with ἄλλος which is in apposition with οἷτοι; cf. the construction of ἐπορεύετο, 1, 8, 9; we may render, *of these, one says one thing, another (says) another*. — τί λέγεις, *what you propose*.

§ 16. ἄσμενος is much more common than ἀσμένως, where an adverb might be expected. Cf. ἐκάν, ἄκων, ἐθειλούσιος, ἀκούσιος. — οἶμαι often stands as here without any influence on the construction; still, the accus. τοὺς ἄλ. πάντας, would be admissible; cf. Plat. Prot. 314, b. οἶμαι δὲ καὶ Πρόδικον κ.τ.λ.; with the construction of οἶμαι here, compare εἶ ἴσθι and similar expressions. — οἱ ἄλλοι πάντες, sc. σε ἄσμενοι ἐωράκασιν. — ἡμεῖς, sc. Ἕλληνές ἐσμεν. — περὶ ὧν = περὶ τούτων ἄ.

§ 17. πρὸς θεῶν, *in the presence of the gods*, a solemn form of asseveration. Gr. § 298, 1. (2.) (c.) — ἀναλεγόμενον, expresses no fitting idea, says Hertlein; Krüger translates it with εἰς τὸν ἔπειτα χρόνον, *when handed down to coming time*, making ἀναλεγόμενον agree with δ; but such a meaning of the word, he says, is not to be found elsewhere, at least in Attic writers. Hence various conjectural readings have been proposed;—e. g. ἂν λεγόμενον, *should it be reported*; ἀναγγελλόμενον, *being announced*; πάντα λεγόμενον, in which case λεγόμενον would agree with χρόνον, *time, that tells all things*. — ξύν, older Attic form of σύν. — ξυμβουλευομένοις ξυμβούλευσεν αὐτοῖς, *advised them on consulting with him*; the marked difference between the act. and mid. will not escape notice.

§ 18. ταῦτα ὑπήγετο, briefly expressed, says Hertlein, for ταῦτα λέγων ὑπήγετο, *in these things he made an artful suggestion to lead (Phalinus) on*. — ὑποστρέψας, *having artfully turned*. The notion, *artful, sly*, in both of these verbs, is expressed by ὑπό. — παρά, *contrary to*. — αὐτοῦ, i. e. τοῦ Κλεάρχου. It will be perceived that Greek met Greek in this interview.

§ 19. τῶν μυρίων. For the article here, cf. 1, 7, 10, and Gr. § 246, 9. — σωθῆναι, depends on ἐλπίδων, *hopes of being saved*. After ἐλπίς ἐστίν the infin. aor. is not unfrequently used without ἂν, denoting a future event; less frequently after ἐλπίσειν. — πολεμοῦντας agrees with the implied subject of σωθῆναι. The dat. agreeing with ὑμῖν would also have been grammatical; cf. note on λαβόντα, 1, 2, 1. — ἄκοντος, cf. note 1, 3, 17. — ὅτη δυνατόν, lit. *in what way it is possible*, i. e. in the best way possible.

§ 20. ταῦτα as usual referring to what precedes, τὰδε to what follows. — φίλους εἶναι, sc. ἡμᾶς. — πλειονος . . . φίλοι, dependent on οἰόμεθα, *we might be more valuable friends*, sc. ἡμεῖς (which however could not properly be expressed); for the nominative with the infin., see Gr. § 307, 4. — πολεμεῖν, also dependent on οἰόμεθα. This reply is worthy of the Laconian Clearchus.

§ 21. μένουσι αὐτοῦ, sc. ὑμῶν, to you (on condition of your) remaining here. — εἶησαν, see note on παραδοίησαν § 10 above. — προΐουσι καὶ ἀπιούσι, sc. ὑμῶν; — πόλεμος, sc. εἶη. — εἶπατε: for those parts of the 1st aor. of this word which are used in preference to the 2d aor., see Gr. § 167, 7. — περὶ τούτου, concerning this, i. e. the last point proposed by the king. — πότερα . . . εἰσιν, lit. whether you will remain and there is a treaty to you, i. e. whether you will remain and have peace. — ὡς πολέμου ὄντος, on the supposition that war exists; gen. abs. with ὡς.

§ 22. ἄπερ καί. When two ideas, expressed in a demonstrative and relative clause, are compared, the Eng. word *also* is regularly placed only in the demonstrative clause, but the Greek word καί stands also in the relative clause, sometimes even when it is not expressed in the demonstrative; cf. καί before ὑμεῖς 1, 3, 6. Consequently in translating, we cannot well render καί in the relative clause: to us also the same things seem expedient as to the king. — τί ταῦτα, cf. note 1, 10, 14. — ἀπεκρίνατο, notice the asyndeton. — σπονδαί, sc. εἰσιν.

§ 23. ταῦτά, do not confound with ταῦτα. — With μένουσιν and the other participles in the dat. plur., understand ἡμῶν. The diplomacy of Clearchus appears to be quite a match for that of Artaxerxes.

CHAP. II.

The Greeks joining Ariaeus resolve to return with him to Ionia. After a day's march, they arrive at some Babylonian villages. In the night, they are seized with a groundless panic, which is allayed through an ingenious pleasantry of Clearchus.

§ 1. οἱ δὲ παρὰ Ἀριαίου; see 2, 1, 3 and 5. — αὐτοῦ παρὰ Ἀριαίῳ, there with Ariaeus; αὐτοῦ is often in this way more exactly defined by a preposition with its case, cf. 4, 3, 6; 4, 3, 28; 4, 2, 22. — βελτίους, better, i. e. in respect to birth and rank. — οὐς (sc. φαίη) . . . βασιλεύοντος, who would not endure his being king; we should expect here instead of the accus. and infin. οἱ οὐκ ἂν ἀνασχόιντο κ.τ.λ.; but in indirect narration (oratio obliqua) we sometimes find the infin. after a relative pronoun, also after ὡς, ὅτε, ἐπεὶ, ἐπειδή. Cf. 5, 7, 18. See Gr. § 345, 6; αὐτοῦ depends on ἀνασχέσθαι, Gr. § 275, 1. — κελεύει, sc. ὑμᾶς. — αὐτός belongs to the subject of ἀπιέναι, that he himself will go away. Gr. § 307, 4.

§ 2. οὕτω regularly refers to what precedes; but it denotes what follows when used as a correlative before ὥστε or ὅστις, and also before an exegetical clause; as here. Cf. 4, 6, 10; 5, 6, 12 and 32. — ποιεῖν, sc. ὑμᾶς. — Before ὥσπερ λέγετε, understand, from the foregoing, χρῆ

ποιεῖν. — οὐδὲ τοῦτοις, *not even to these*, as he had also concealed his intention from Phalinus and his fellow ambassadors, 2, 1, 23.

§ 3. *λέναι* depends not on *δυομένῃ*, but on *οὐκ ἐγγίγνετο τὰ ἱερά*, sc. *καλά*, cf. 6, 6, 36; 7, 2, 17; *καλά* is omitted with *γίγνεσθαι* also in 6, 4, 18, and 16, and 17, and 19, and 25; and in 6, 5, 2. — *ἔρα*, *manifestly*; it is used similarly in 4, 2, 15. — *οὐ μὲν δὴ*, cf. note 1, 9, 18. — *οἶον τε*, *possible*, sc. *ἔστι*; *οἶος* with *τε* annexed has regularly the meaning, *able, possible*; and it often stands as here without the verb. — *τὰ ἐπιτήδεια*, *the requisite means of subsistence*. — *ἔστιν*, see Gr. § 35, 1. — *λέναι*, dependent on *καλά*.

§ 4. *δειπνεῖν*, exegetical of *ᾧδε ποιεῖν*, and governed in the same way. — *δειπνεῖν—συσκευάζεσθε*, a transition from *χρῆ* with the infin. to the imperative, as in § 2, *χρῆ ποιεῖν—πράττετε*. — *σημήνῃ*, sc. *δ σαλπικγκτῆς* as it is ordinarily explained; cf. *ἐσάλπιγγε* 1, 2, 17. — *ὡς ἀναπαύεσθαι*, *as if to rest*; *ὡς* denotes that the signal was given only as a pretence to deceive the enemy. — *ἐπὶ τῷ τρίτῳ*, *on the third* (signal). — *τῷ ἡγουμένῳ* is neuter (cf. 2, 4, 26); *the part* (of the army) *taking the lead*. — *πρὸς τοῦ ποταμοῦ*, *near or next* (*πρὸς*) *from the* (denoted by the gen.), *in the next place this side of the river*, or more freely, *on the side towards the river*. Gr. § 298, 1. (1.) — *τὰ ἔπλα*, by a common meton. for *τοὺς ὄπλιτας*.

§ 5. *τὸ λοιπὸν*, *as to the rest*, i. e. *from that time forth*. — *ἤρχεν* is spoken of the chief command. — *οὐχ ἐλόμενοι*, *not having chosen him for the commander in chief*. — *δεῖ τὸν ἔρχοντα*, sc. *φρονεῖν*.

§ 6. As Krüger remarks, this section is wholly out of place here; like a considerable number of similar passages it is very likely an interpolation from some other work. — *ἀριθμὸς τῆς ὁδοῦ*, *a reckoning of the way*; cf. *πλήθος τῆς καταβάσεως τῆς ὁδοῦ*, 5, 5, 4. — *μάχη*, *battle-field*, so in 5, 5, 4. — *σταθμοὶ τρεῖς καὶ ἐνεήκοντα*: only eighty-four stations from Sardis to the battle-field are mentioned in the first book, but it will be perceived that the distance from Ephesus purports to be given here. — *ἑξήκοντα καὶ τριακόσιοι*, cf. note 1, 8, 2.

§ 7. *τῶν πεζῶν Θρακῶν*, mentioned 1, 2, 9, as being in all 800 peltasts. The Thracian horsemen are mentioned in 1, 5, 18. — *ἠὲντομόλησε* from *αὐτομολέω*.

§ 8. *κατὰ τὰ παρηγγελμένα*, *according to the directions which had been announced*, § 4 above. — *τὴν ἐκείνου στρατιάν* = *τὴν στρατιάν αὐτοῦ*, only that *ἐκείνου* is more emphatic than *αὐτοῦ*; *ἐκείνος* not unfrequently as here refers to an object in immediate proximity with it, instead of denoting an object somewhat remote; cf. 1, 2, 15; 1, 3, 1; 1, 8, 26. — *μέσας νύκτας*, cf. note 1, 7, 1. — *ἐν τάξει*, a construction denoting rest with a verb of motion; instead of which one might expect *εἰς τάξιν* (cf. 2, 2, 21; 5, 4, 11). But *ἐν* and the dat. with a verb of motion involves

the idea of the rest which succeeds, an idea not distinctly suggested with εἰ and the accus. ; cf. Gr. § 300, 3. (a.) — *δέμενοι*, sc. *οἱ Ἕλληνες*, not simply *οἱ στρατηγοί*. Cf. note on *μαχόμενοι*, 1, 8, 27. — *δέμενοι τὰ ὄπλα*, cf. note 1, 5, 14. — *μήτε—τε* ; so in Latin sometimes *neque—et* : may be rendered, *not only not—but also* ; cf. 2, 5, 4 ; 3, 1, 30 ; 4, 3, 6. — *προσώμοσαν*, *swore in addition* (*προσ-*).

§ 9. Demosthenes (23, 68) mentions *κάπρος*, *κρίος*, and *ταῦρος* as being used for a solemn sacrifice ; compare also the *suovetaurilia* of the Romans. The wolf seems to have been added to the sacrifice as an animal held sacred among the Persians to Ahriman, the god of darkness. — *εἰς ἀσπίδα*, so that the blood ran *into the shield* (Hertlein) ; cf. *εἰς τὸν ποταμὸν*, 4, 3, 18. For the form of the *ἀσπίς*, see Dic. Antiqq. art. Clipeus.

§ 10. *Ἄγε δὴ, come now, age vero.* — *ἔπιμεν* (sc. *τὴν ὁδὸν*) *ἤνπερ ἤλθομεν*, *shall we withdraw by the way that we came* etc. For the government of *ἤνπερ*, see Gr. § 278, 1, 2.

§ 11. *ἀπιόντες* sc. *τὴν ὁδόν* : also, with *μακροτέραν* below, understand *ὁδόν*. — *ὕπό* with the gen. (when not used in a local sense) denotes regularly the agent or doer ; then also the acting cause ; cf. 1, 5, 5. — *ἐπτακαίδεκα κ.τ.λ.*, *for in seventeen of the nearest marches* ; *σταθμῶν* denotes here the notion of time within which something takes place, and hence is put in the gen. Gr. § 273, 4. (b.) — *οὐδὲ δεῦρο ἴόντες*, *not even in coming hither* etc. ; much less would they be able to obtain provisions from the same country in a second march over the same route. — *ἐνθα* is either a demonstrative or a relative adverb ; here the latter : *but where there was any thing, we* etc. — *ἀπορήσομεν*, instead of *ἀπορεῖν* by a change of construction similar to the one in 1, 3, 15., *πείσομαι* instead of *πεισόμενον*.

§ 12. *πορευτέον* ; for the construction of the verbal in *τέος*, see Gr. § 284, 3. (12.) — *ἀποσπασθῶμεν*, Gr. § 130. (c), *σπᾶω*. — *ἄπαξ*, cf. note 1, 9, 10. — *οὐκέτι μὴ λύνηται*. The strengthened negation *οὐ μὴ* takes almost always the subjunct. aor. or fut. indic. ; here by the use of *λύνηται* the fut. event is contemplated as already present. — *σπανεῖ* Att. fut. from *σπανίζω* ; cf. *καθιεῖν*, 2, 1, 4. — *ταύτην* is here a predicate : *this as my opinion*.

§ 13. *ἦν δυναμένη*, *signified, meant* ; the particip. with *ἦν* is considered = *ἔδυνατο* ; cf. 6, 1, 6, *ἦν πεπονθώς*, and 6, 4, 24, *βεβηθηκότες ἦσαν*. — *ἢ ἀποδρᾶναι ἢ ἀποφνεῖν*, *than to escape by secret or by open flight*. Cf. 1, 4, 8. — *ἐν δεξιᾷ ἔχ- τὸν ἥλιον*, i. e. towards the north, since it was not far from the autumnal equinox, when the sun rises exactly in the east.

§ 14. *τοῦτο*, *in this* ; cf. 1, 8, 11. — *ἔτι δέ, furthermore.* — *ἔδοξαν ὄρᾶν*, *they imagined they saw*. — *τῶν Ἑλλήνων* depends on the subject

of ἔθειον, the antecedent of οἱ, *those of the Greeks who* etc. — ἐτέρωτο, Gr. § 161, 22.

§ 15. εἰσὶν . . . νέμονται. For a similar change of mood, cf. 2, 1, 2 and 3; 3, 5, 13; 4, 5, 10 and 28. — νέμονται with the neut. plur., cf. ἦσαν, 1, 2, 23. — ἰστρατοπεδεύετο, the mood but not the tense of the *oratio recta* is here retained; cf. ἦν, 1, 2, 21; ἐφρόνει and ἦσαν, 2, 2, 5; ἦσαν, etc. 3, 1, 2; εἶχε, 7, 8, 2. — καὶ γὰρ καί, *etenim etiam*, unusual in Attic writers; and (the king was doubtless encamped somewhere near) for a *stroke* also etc.

§ 16. ἀπειρηκόςτας (ἀπό, εἰρηκα), fut. ἀπερῶ, aor. ἀπέπειον; in 1, 5, 3, ἀπαγορεύω is used as a corresponding pres., *wearied out, exhausted*. — ὄντας after a *verbum sentiendi*, Gr. § 310, 4. (a.) — εὐθύωρον, *forthwith*, an unusual word. — ἔργων (and above ἦγεν) used absolutely, *marching*. — τοὺς πρώτους, *the first, the foremost*, i. e. *the van*. — καὶ αὐτὰ τὰ ξύλα, *even the very timbers*. — τὰ ἀπὸ τῶν οἰκιῶν ξύλα, an abbreviated expression which we can easily render into English; expressed in full = τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν διήρπαστο κ.τ.λ.; cf. τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλ. 1, 2, 3; τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως, 1, 1, 5. See Gr. § 300, 4.

§ 17. ὅμως, *nevertheless*, notwithstanding the fact that the villages were plundered and laid waste by the king. — σκοταῖοι προσιόντες, *coming up in the darkness*; adjectives denoting time very often, those denoting place less frequently, stand instead of adverbs. Gr. § 264, 3; so also in Latin, And. & St. Gr. § 215, Rem. 15. — ὡς ἐτύγχανον ἕκαστοι, *as they severally happened*, sc. αὐλιζόμενοι. — κραυγὴν ἐποίουν; one would sooner expect ἐποιούντο, yet the act. is found with κραυγὴν, Cyr. 3, 1, 4; Hel. 6, 4, 16. — ὥστε followed by the indic., denoting an actual consequence or result, may be rendered *wherefore*. Cf. note 1, 7, 7.

§ 18. ἐξεπλάγη from ἐκπλήττω. — καὶ βασιλεύς, *the king also*; not simply οἱ ἐγγύτατα τῶν πολεμίων § 17. — οἷς τῇ ὑστεραίᾳ ἔκραττε, *by what he did on the next day*. See 2, 3, 1.

§ 19. οἶον, sc. δόρυβον καὶ δούπον, the subject of γίγνεσθαι, dependent on εἰκός, sc. ἐστι, *such as it is natural should arise* etc.

§ 20. τῶν τότε, sc. κηρύκων. — τοῦτον, in apposition with Τολμίδην, is expressed for the sake of perspicuity on account of the intervening clause. Cf. καὶ ταύτας, 1, 10, 18; ταύτην, 2, 5, 11. — σιγὴν κατακηρύξαντα; heralds always proclaimed silence before they made any announcement. Cf. Hel. 2, 4, 20. — τὸν ἀφέρτα . . . ὄπλα, *the one who let loose the ass among the heavy armor*; τὸν before ὄνον implies that the ass had been the cause of the uproar,—a joke invented by Clearchus to quell the panic.— τὰ ὄπλα denotes here the place (the front of the camp) where the arms were stacked. Cf. 2, 4, 15; 3, 1, 33; 5, 7, 21.

§ 21. *ἦπερ*, in *what manner*, as. — *εἶχον*, used absolutely, *they had themselves, they were drawn up*. Cf. 6, 4, 11, *εἶχε*; Cyr. 6, 8, 21, *εἴχετε*.

CHAP. III.

Further negotiations between the Persians and Greeks, ending in a treaty, the terms of which were that the Persians should faithfully conduct the Greeks back to Ionia, providing them with a market; and that the Greeks in turn should purchase their supplies or obtain them without damage to the country.

§ 1. "Ο . . . ἔγραψα, 2, 2, 18. — *τῆδε*, in the *following manner*. — *πέμπων*, without object (*ἀγγέλους*) as often; cf. 1, 1, 8; 3, 1, 27. — *ἠλίφ*, see note 1, 10, 15.

§ 2. *ἔχρι ἂν σχολάσῃ*, instead of *ἔχρι σχολάσειεν*, as the clause depends on a historic tense of the indic., *until he should be at leisure*; a haughty reply, but it appears from the context to have been well-timed, and judicious.

§ 3. *ὥστε . . . πυκνήν*. In this clause, Hertlein proposes to govern *δρᾶσθαι* by *πυκνήν*, but acknowledges that the position is unusual. Krüger supplies *καί* before *δρᾶσθαι*. Why not govern *δρᾶσθαι* by *καλῶς* (Gr. § 306, 1. (d)?) and render, *so that it presented a fine appearance* (lit. *so that it was beautiful to be seen*) (being) *on all sides a dense phalanx*. Instead of *δρᾶσθαι*, the act. *δρᾶν* with this construction would be more common. Gr. § 306, Rem. 10. — *μηδένα* rather than *οὐδένα* because *ὥστε* is here followed by the infin.; cf. note 1, 7, 7.

§ 4. *πρὸς τοῖς ἀγγέλοις*, *near the messengers*. Gr. § 298. II. — *ἄνδρες . . . ἔσονται*, *being men who were competent* etc. — *ἔσονται*, the form of the *oratio recta*, in the midst of oblique narration. Many instances of this sort have already been noticed.

§ 5. *ἄριστον . . . ἔστιν*, *for there is not a breakfast*. — *οὐδ' ὁ τολμήσων*, *nor is he the person that will dare* etc. — *μη πορίσας*: the particip. with *μή* denotes a condition. Gr. § 318, 5.

§ 6. *ἦκον*, *came back*; cf. *ἦξω*, 2, 1, 9; *ἐλθόντες*, 2, 1, 1. — *ἧ*, *by which, wherefore*. — *εἰκότα*, *things that were reasonable*. — *δοκοῖεν* has the same subject as *ἔλεγον*; *ἦκοιεν* (like *ἦκον*), *had come back*. — *ἐὰν . . . γέωνται*, fut. perf. in meaning. Gr. § 255, Rem. 9. — *ἐνθεν* = *ἐκεῖθεν ἐνθεν*, *to that place from which*; cf. *θεν*, 1, 3, 17.

§ 7. *ὁ δέ*, i. e. Clearchus. — *σπένδοιτο*, *should conclude a treaty*. — *αὐτοῖς τοῖς ἀνδράσι*, *with the men themselves, with the men alone*, to the exclusion of those whom they represented. As this expression is not sufficiently defined, an exegetical clause is added, *τοῖς ἰούσι καὶ ἀπιούσιν*, *those coming*

and going away, i. e. the Persian commissioners. — *ἄρασαν*, sc. *ἔσουοντο σπονδαί*. In this whole conference, Clearchus affects for himself and the Greeks a perfect indifference to the treaty; thus placing the king as far as possible in the attitude of a suppliant.

§ 8. *μεταστησόμενος*, having removed. Notice the force of *μετά* in composition; L. & S., sub voce, G. IN COMPOS. VIII. — *ἔδοκει*, it seemed (expedient). — *καθ' ἡσυχίαν*, quietly, i. e. undisturbed by the enemy. — *ἐπί*, after, i. e. in order to get and bring; cf. 5, 1, 5; 6, 2, 2; 7, 6, 2 and 3. In the next section, *πρός* means simply *to*.

§ 9. *ἀν ὀκνήσωσιν*, shall have become uneasy, afraid. — *ἀποδόξῃ*, it may seem inexpedient. — *ποθήσασθαι*. With verbs containing the notion of *fearing, hindering, denying, refusing* (here *ἀποδόξῃ*), the accompanying infin. regularly takes the negative. Cf. 1, 3, 2. See Gr. § 318, 8; there are however many exceptions to this rule, as here; after *κωλύειν*, *μή* is more frequently omitted.

§ 10. *τάφροις καὶ αὐλώσιν*, ditches and canals; the latter denoting something larger than the former. These had been made for the purpose of irrigating the land; cf. § 13 below. — *ὡς = ὥστε* as in 1, 5, 10. — *διαβάσεις* as distinguished from *γέφυραι*, regularly constructed bridges, denotes a temporary means of crossing; and may be rendered here *temporary bridges*; cf. 3, 5, 9. — *τοὺς δέ*, but others, corrects the too general statement *οἱ ἦσαν ἐκπεπτωκότες*; they used not simply the palm-trees which were already fallen, but they also cut some down. Cf. *οἱ δὲ καί*, 1, 5, 13; and note on 5, 4, 31.

§ 11. *Κλέαρχον . . . ἐπεστάτει*, lit. *to learn Clearchus how he governed*, by anticipation (*πρόληψις*) for *καταμαθεῖν ὡς Κλέαρχος ἐπεστάτει*, *to learn how Clearchus governed*. Cf. 1, 1, 5, note on *τῶν βαρβάρων ἐπεμελεῖτο κ.τ.λ.* — *βακτηρίαν*. Flogging was not uncommon in the Spartan armies, and hence the Spartan generals were in the habit of carrying a stick. Cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11. — *πρὸς τοῦτο*, i. e. *διαβάσεις ποιεῖσθαι*. — *τὸν ἐπιτήδειον*, the one who deserved (it, i. e. *παίσθηαι*). — *ἔπεισεν ἄν*, cf. note on *ἀν ἀφείλετο*, 1, 9, 19. — *μή* is here prefixed to *οὐ συσπουδάξαι* on account of the notion of *refusing* implied in *αἰσχύνην εἶναι*. Gr. § 318, 8. The Eng. idiom does not admit of our rendering it.

§ 12. *οἱ τριάκοντα ἔτη γεγονότες*, those who had become thirty years of age, including without doubt all the soldiers who were younger than that. Hence Krüger's conjecture *οἱ εἰς* or *οἱ οὐπω τρ. ἔτ. γεγ.* is very probably the true reading.

§ 13 *οἷα τὸ πεδίον ἔρδειν*, such as *to*, or suited to irrigating the plain. It was now near the middle of autumn. The fields were irrigated in the summer to prepare them for the sowing in the early autumn. — *ἀφεικέναι* (from *ἀφίημι*), in like manner we say in English *to have let* etc.

§ 14. οἶνος φοιῖκων, cf. 1, 5, 10. — βξος κ.τ.λ., a sour drink made from the same by boiling.

§ 15. ἀπέκειντο, were laid up; cf. ἀποκείμενον, 5, 4, 27. — αἱ δέ, but some, ἀπόλεκτοι, of a choice quality. — ἡλέκτρον instead of ἡλέκτρον ὕψους, a species of brachyology very common in Greek and Latin. We should say the appearance differed in no respect from (that of) amber. — τὰς δέ τινας, but some others. With ὁ μὲν and ὁ δέ, τις is often united. Cf. 3, 3, 19; 5, 7, 16. — τραγήματα, in apposition with τὰς δέ τινας. — ἦν, it was, the subject being indefinite. The reference is to the dried fruits just mentioned. — παρὰ πότον, at a banquet. For a full account of the συμπόσιον or πότος, see Dic. Antiqq. art. Symposium.

§ 16. τὸν ἐγκέφαλον, the pith, taken from the young shoots. — τὴν ιδιότητα τῆς ἡδ., its peculiar and delicious flavor. With the meaning of τῆς ἡδονῆς, cf. ἡδὺ § 15, ἥσθη, 1, 9, 26.

§ 17. γυναικός, her name according to Plut. Artax. 5. was Statira. — ἦκε, used aoristically, cf. note 1, 2, 6.

§ 18. ἀμήχανα, inextricable, predicated of evils or dangers against which no remedy or defence can be found. — εἴρημα ἐποιησάμην, I considered it an unexpected good fortune. Cf. ἐποιούντο, 6, 1, 11. — αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι; for a similar accumulation of infinitives, see 7, 6, 30: to obtain by request that he would grant to me to conduct in safety. — ἂν οὐκ is uncommon instead of οὐκ ἄν; by the present order the negative is connected immediately with ἀχαρίστως. — With ἀχαρίστως ἔχειν, to be without gratitude, compare εὐνοϊκῶς ἔχειν, 1, 1, 5; κακῶς ἔχ., 1, 5, 16; ἐντίμως ἔχ., 2, 1, 7. — πρὸς, on the part of.

§ 19. αὐτῷ Κῦρον ἐπιστρατεύοντα, that Cyrus was marching against him; the accus. and particip. with ἀγγέλλω is much less frequent than the accus. with the infin. — πρῶτος ἡγγελία, see 1, 2, 4. — διήλασα, 1, 10, 7. — αὐτῷ, sc. τῷ βασιλεῖ.

§ 20. βουλευσάσθαι, see note 1, 2, 2. — ἐρέσθαι, to ask, to enquire of; a defective verb, the tenses which are wanting being supplied by ἐρωτάω. — διαπρέξασθαι, to bring about, to obtain.

§ 21. μεταστάντες, cf. note on μεταστησάμενος, 2, 3, 8; recollect also that the perf., pluperf., and 2d aor. of ἴστημι are intrans. in the act. voice. — ἔλεγεν, spoke, acted as speaker. Cf. 2, 5, 39; 3, 3, 3. — ἐπί, Krüger conjectures ὡς ἐπί, cf. 1, 2, 1.

§ 22. ἠσχύθημεν: for the construction of αἰσχύνομαι with the accus., see Gr. § 279, 5: we felt ashamed both before gods and men etc.; for the difference between the particip. and the infin. with αἰσχύνομαι, see Gr. § 311, 14. Cf. 2, 5, 39. — ἡμᾶς αὐτοῦς is simply reflexive, no special emphasis resting on αὐτοῦς. — παρέχοντες . . . ποιεῖν, lit. yielding ourselves (to Cyrus) to do well (by us); i. e. suffering ourselves to receive favors from him.

§ 23. βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς; cf. 2, 1, 11, αὐτῷ τῆς ἀρχῆς ἀντιποιεῖται; βασιλεῖ, like αὐτῷ, dat. incommodi. — οὐτ' . . . ἔνεκα, nor is there (any thing) for which; ἔστιν has for its subject the implied antecedent of οὐτου. — ἀδικούντα, any person who injures (us), the object of ἀμύνασθαι. — ὑπάρχει, begins, is first, as in 5, 5, 9. — τούτου ἡττησόμεθα, we shall not be inferior to this one, or, behind this one. Gr. § 275, 1. — eis, according to. Gr. § 290, 2. (3.)

§ 24. ἤκω, cf. note on ἐλθόντες, 2, 1, 1. — μενόντων, imperat. — ἀγορὰν παρέχειν is the regular expression signifying to furnish a market where provisions are sold. Cf. §§ 26 and 27 below; also 3, 1, 2.

§ 25. eis, cf. note on eis, 1, 7, 1. — διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν, having obtained from the king that it should be granted to him (Tissaphernes) to rescue etc. With σώζειν τοὺς Ἕλληνας, compare ἀποσῶσαι ἡμᾶς eis τὴν Ἑλλάδα. — ἕξιον, worth the while, becoming, = πρόπον, as in 7, 3, 19. — ἐαυτόν, instead of αὐτόν, because βασιλεῖ is the subject of ἀφεῖναι on which the clause containing the reflexive is immediately dependent. — ἀφεῖναι (comp. ἀπὸ ἴημι), to dismiss, let go.

§ 26. τέλος, finally, cf. 1, 10, 13. — ἤ μὴν, surely, certainly, used particularly with oaths, asseverations, or solemn promises. Gr. § 316, 1. (a.) — ἤ μὴν παρέξειν, that we will certainly guarantee. The subject of παρέξειν is ἡμᾶς understood; φιλικῶν is an adjective agreeing with χώραν, used here as a predicate; Gr. § 245, 3. (b.) — ἀδόλως, in good faith, used very commonly in solemn promises and in treaties. Cf. 2, 2, 8; 3, 2, 24. — ὅπου . . . ἦ, and wherever it may not be (possible).

§ 27. ἡμᾶς ἑμῶσι (from ἑμῶν), that you should give your oath. — πορεύεσθαι by a rhetorical figure for πορεύσεσθαι, the fut. being conceived of as already present. — διὰ φιλίας, sc. τῆς χώρας, cf. 1, 3, 14. — ἔξειν, according to Krüger, depends on δεήσει, ἡμᾶς being understood as its subject.

§ 29. ὡς = πρὸς before the names of persons; cf. 1, 2, 4. — ἐπειδὴν διαπράξωμαι, fut. perf. in meaning; Gr. § 255, Rem. 9. — ἃ δέομαι, cf. note on εἰ τι δέοιτο, 1, 3, 4.

CHAP. IV.

The Greeks suspecting the sincerity both of Ariaeus and of Tissaphernes march and encamp by themselves. Both armies cross over to the left bank of the Tigris, and proceed as far as the river Zabatas.

§ 1. ἀναγκαῖοι, kinsmen; cf. ἐπιτήδειος, and in Latin, necessarius. — Περσῶν τινες, sc. ἀφικνούνται. — ἔνιοι is considered as in apposition with τινές; cf. 5, 5, 11; 6, 6, 34. — δεξιάς ἔφερον, brought assurances. They

presented the right hand as the sign of a solemn promise in the name of the king; in Ages. 3, 4, δεξιὰν πέμπειν is predicated of the king himself. — *μησικαχῆσαι*, with βασιλεία as its subject, depends on δεξιὰς ἔφερον as containing the idea of a promise. — τῆς ἐπι- and ἄλλου μηδ-, gen. of cause; Gr. § 274, 1. — τῶν παρωχημένων (from παροίχομαι), of the things that were past.

§ 2. οἱ περὶ Ἀριαίων, Ariæus and his men; Gr. § 263, d. We learn from Hell. 4, 1, 27. that Ariæus afterwards revolted a second time from the king. — προσέχοντες τὸν νοῦν with the dat., giving the mind to, attentive to. — καὶ διὰ τοῦτο, on this account also, aside from other reasons. — προσιόντες, sc. οἱ πολλοὶ τῶν Ἑλ-. — τοῖς μὲν πολλοῖς, a correlative of Κλέαρχος δέ, § 5 below. — τῷ Κλ-, dat. with ἔλεγον.

§ 3. ἦ, instead of ἤ, used chiefly in indirect questions; and in "such direct questions as follow a general question and suggest the answer thereto, like Lat. *an*." L. & S. — περὶ παντός, cf. note on περὶ πλείστου, 1, 9, 7. — στρατεύειν instead of τοῦ στρατεύειν, dependent on φόβος, cf. 3, 1, 18; but in 4, 4, 11, ἀνίστασθαι without τοῦ dependent on ἔκνος. — ὑπάγεται, he through deceit induces, cf. ὑπήγετο, 2, 1, 18. — αὐτῷ dat. incom. with διεσπάρθαι. — ἀλισθῆ from ἀλίζω, a poetic word. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται, lit. there is not any way that he will not attack, i. e. he will certainly at all events attack; cf. 4, 5, 31.

§ 4. οὐ . . . βουλήσεται, he will never consent, voluntarily at least etc. — τοσοῦδε means either so many or so few, the context alone determining which of these specific ideas it denotes; here, so few. — ἐπὶ ταῖς δύραις αὐτοῦ, a hyperbole as in 3, 1, 2. — καταγελάσαντες, cf. καταγελάω, 1, 9, 13.

§ 5. καὶ ταῦτα πάντα, all these things also, as well as other things. — ἐπὶ πολέμῳ, for war, denoting purpose; Gr. § 296, II. (3.) (c.) — ὅθεν must also be connected with παρέξει: nor will any one furnish places from which etc. — ἐπισιτιόμεθα, Att. fut. mid. of ἐπισιτίζω, Gr. § 117. — ὁ ἡγησόμενος . . . ἔσται, lit. the one who will act as guide will be nobody, i. e. there will be no one to act as guide; cf. ὁ τολμήσων, 2, 3, 5. — For the meaning of the fut. ἔστήξω, see Gr. § 173, Rem. 2. — οἱ πρόσθεν ὄντες, sc. φίλοι, even those being formerly (friends) will be etc.

§ 6. ποταμός is placed before εἰ to give it more prominence and emphasis. Cf. ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἰ τις φέροι, 4, 3, 6. — ἔρα, perchance, denoting that the supposition is not improbable. — διαβατέος, that must be crossed; Gr. § 284, 3. (12.) — δ' ὅν, but at all events, presents a fixed fact contrasted with a mere conjecture; cf. 1, 2, 12. — οἶδαμεν an unusual form instead of ἴσμεν. — οὐ μὲν δή, cf. note on 1, 9, 13. — ἰππεῖς. They had already gone over to the Persians (2, 2, 7). — νικῶντες, in case we should conquer; the participle for the sake of

conciseness often takes the place of a conditional clause. So *ἡττημένον*, *should we be conquered*.

§ 7. *βασιλεία* is the subject of *δύοσαι*, and *αὐτόν* is repeated for the sake of perspicuity, on account of the intervening clauses. — *τὰ σύμμαχα*, *the means of making an attack, the resources*. — *δ, τι*, *in what respect, why*; *δ, τι* instead of *τί*, because it is an indirect question. — *θεοὺς ἐπορκῆσαι*, *swear falsely by the gods*; cf. 3, 1, 22; Gr. § 279, 4.

§ 8. *εἰς οἶκον*; to his province Caria. Hell. 3, 2, 12: *Καρία, ἔνθα περ δ' Τισσαφέρου οἶκος*. — *ἐπὶ γάμφ*, *not for marriage*, but rather *in marriage*, i. e. *as his wife*; since the nuptials had doubtless been celebrated in Babylon; and in 3, 4, 13, the expression *τοῦ τῆν βασιλέως θυγατέρα ἔχοντος* is used of Orontas. This can hardly mean any thing else than that he was already married. So Krüger.

§ 10. *ὑφορῶντες* (*ὑπό* and *δράω*), *looking with suspicion upon*. — *αὐτοὶ ἐφ' ἑαυτῶν*, *themselves by themselves*. — *ἡγεμόνας*, *guides*. — *εὐθὺς*, *immediately*.

§ 11. *ξυλιζόμενοι ἐκ τοῦ αὐτοῦ*; like the Eng. idiom, *while gathering wood from the same place*. Expressed logically in full, it would be, *ξυλιζόμενοι ἐν τῷ αὐτῷ καὶ ἐξ αὐτοῦ κομιζόμενοι*; cf. *ἐκ ταύτης ἡγόραζον κ.τ.λ.*, 1, 5, 10. — *πληγὰς ἐνέτεινον*, cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11.

§ 12. *καλούμενον*, *so called*; cf. 1, 2, 13. — *εἰσω αὐτοῦ*, *within it*, i. e. on the eastern side, towards Babylon. — *πλίνθοις ὀπταῖς*, *burnt bricks*, in distinction from those which are dried in the sun. — *ἐν ἀσφάλτῃ*, which was very commonly used as mortar, and served an excellent purpose; cf. Herod. 1, 179. — *ποδῶν* depends on *τείχος* the implied subject of *ἦν*. — This passage, says Kiepert, shows what cannot be inferred from the imperfect and somewhat careless account of the preceding marches (2, 1, 3), that the Greeks had gone back two or three days' march, by the way that they had come, along the bank of the Euphrates or near the river, and had already passed the Median wall, so as to be on the west side of it, the side towards Mesopotamia; *εἰσω αὐτοῦ* consequently means on the side towards Babylon or the eastern side. *Ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ* is a remark so idle and inaccurate that it can scarcely be considered any thing else than a gloss.

§ 13. *τῆν δ' ἐζευγμένην*, *lit. the other joined together*, Lat. *junctam*, i. e. the other being furnished with a temporary bridge consisting of seven boats. The Greeks said either *ζεγγύναι ποταμόν* (*διώρυχα*) as here, or *ζεγγύναι γέφυραν*, as in § 24 below. — *ἦσαν ἀπό*: it is not uncommon to unite *εἶναι* with prepositions or adverbs expressing motion; cf. *εἰσὶν ἐκ*, 1, 2, 7. — *κατετέμνητο* (*κατά, τέμνω*), *there had been cut*. — *ἔσπερ*, sc. *κατατέμνηται*. — *μελίνας* here means fields on which *μελίμη* is grown.

§ 14. *δένδρων* is probably dependent on *παραδείσου*, since *δαρύς* else-

where always takes the dative. The clause would then be read, *near a large and beautiful and dense park (consisting) of etc.* — οἱ δὲ βάρβαροι, sc. ἐσκήνησαν.

§ 15. ὄπλων, cf. note on τὰ ὄπλα, 2, 2, 20. — ἴδοι, *might see*, i. e. have an interview with. — καὶ ταῦτα, *and that too*; cf. 1, 4, 12. — ὧν agrees with the subject of ἐζήτει, ἀνθρώπος τις.

§ 16. ὅτι, cf. note 1, 6, 8. — ἐπεμψε, in the sing., agrees with the nearest subject and is understood with the more remote; an idiom not uncommon. Cf. ἦν, 1, 2, 3; ἐπαινοίη, 6, 1, 16.

§ 17. τὴν γέφυραν: *the bridge of boats* mentioned again § 24 below. In § 18 above, γέφυρα denotes a regularly constructed bridge in distinction from a mere bridge of boats, a pontoon. — ὡς before διανοεῖται is causal, *since*; before μὴ διαβῆτε, it is final, *in order that*. — τῆς διώρυχος, the one mentioned § 18, over which the bridge of boats was constructed.

§ 19. ἀκόλουθα, *consistent*. Wherein the two things threatened were inconsistent or incompatible with each other, appears from the sequel. — τὲ—καὶ; we should expect here from the sense καὶ only; instead of the simple καὶ, τὲ—καὶ stands also in 1, 5, 11; 1, 10, 4; 4, 8, 1. — ἐπιτιθημένους, *the persons making an attack*, agrees with the implied subject of νικᾶν and ἠττᾶσθαι. — σωθῶμεν, (as in the next § φύγωισιν, and in 1, 7, 7, δῶ,) since ἔχοιμεν ἔν does not differ greatly in sense from ἔξομεν. — ὅποι, (*a place*) *to which*; the antecedent of the relative adverb like that of the relative pronoun being often omitted.

§ 20. πόση τις, *about how large*; τις is often joined in this way to adjectives denoting quantity. — χώρα ἡ, see Gr. § 245, 3. (a.)

§ 22. ὑποπέμψαιεν; ὑπό in composition denotes, from the general idea *under*, the notion *secretly*. Instead of πέμψαιεν, the other form πέμψαιων would be more common; Gr. § 116, 9. — ἔνθεν μὲν . . . ἔνθεν δέ, *on the one side . . . on the other side*; cf. 3, 5, 7. — τῶν . . . ἐόντων, *there being in (it) persons who would till (the land)*; a clause in the gen. abs. connected to a gen. governed by a preposition; cf. note 1, 10, 6. — ἐργάζεσθαι, *to work*, is used particularly to denote agricultural labor. — ἀποστροφὴ γένοιτο, *it might become a place of refuge*; ἀποστροφὴ = καταφυγή, as in 7, 6, 34.

§ 23. ὅμως, *nevertheless*, i. e. although they thought there was no occasion for alarm or solicitude; cf. 2, 2, 17.

§ 24. ὡς οἶόν τε μάλιστα, *as much as possible*; πεφυλαγμένους, adv. *being on their guard*. — τῶν παρὰ, cf. note 1, 1, 5. — διαβαίνοντων, gen. abs.; the dat. διαβαίνουσι might have been expected here; cf. note on ἰόντων, 1, 4, 12. — ἔχετο ἀπελαύνων, *he departed riding away*, or simply, *he rode away*; ἀπελαύνων added to ἔχετο is not a mere tautology since it tells how he went away.

§ 25. *φκέϊτο*, was situated; cf. note on *οικουμένην*, 1, 4, 1.

§ 26. *εις δύο*, two abreast; but in 7, 1, 23, *εις ὀκτώ* denotes the depth of the line. The depth of the line is also denoted by *ἐπί* with the gen.; e. g. *ἐπὶ τεττάρων*, four deep, 1, 2, 15; but in 5, 2, 6, *ἐπί* with the gen. denotes also the width of the line. Hence the connection must determine the precise meaning of both expressions. — *ἔλλοτε καὶ ἔλλοτε ἐπιστάμενος*, halting now and then. — *τὸ ἡγούμενον*, the van, (cf. 2, 2, 4); it is the object of *ἐπιστήσειε*, all the time that he made the van of the army to halt. — *τὴν ἐπίστασιν*, the halt.

§ 27. *Μηδίας*; the land on the eastern side of the middle Tigris. It was originally called Athûr (Hebrew and Phoenician Ashûr, whence the Greek *Ἀσσυρία*). After the Assyrian empire had been overthrown by the Medes, the country took the name of *Μηδία*. Herod. calls it *Μασηνή*, whereas the name Assyria is applied by him exclusively to Babylonia. In the time of Alexander the Great and later, this country was again called Assyria. — *Παρυσάτιδος κόμας*. From the distance they had marched, these must have been somewhere near the mouth of the Lesser Zab, a considerable stream, the passage of which one would expect to find mentioned. This seems to have been forgotten in speaking of the pillage. — *Κύρῳ ἐπεγγεῶν* (*ἐπί, ἐν, γελῶ*), insulting Cyrus, as an insult to Cyrus. — *πλὴν ἀδραποδῶν*, but not to reduce the inhabitants to servitude; the full expression would be, *πλὴν ἀδραποδίζεσθαι τοὺς ἀνθρώπους οὐκ ἐπέτρεψε*.

§ 28. *Καναί*, later in the Roman and Parthian wars, called Kanae, Maschane or Marchane, (probably the Assyrian commercial city Canneh, mentioned in Ezekiel 27, 23.) Its ruins are still in existence and some remains of Assyrian sculpture have recently been found there. — *ἐπὶ σχιδιφ-*, on rafts (made) of tanned skins. Arrian. Anab. 3, 29, 4, describes something similar. — *ἄρτους, τυρούς, οἶνον*. Asyndeton is often employed in the enumeration of different objects. Cf. 3, 1, 3; 3, 4, 31; 4, 4, 9; 4, 5, 31; 6, 6, 1.

CHAP. V.

During a halt of three days at the river Zabatus (the Greater Zab), Clearchus seeks and obtains an interview with Tissaphernes. He is so far deceived by the wily Persian that he takes with him four other generals and twenty captains for a second interview. The Greek generals are made prisoners and the captains are put to the sword. Ariaeus repairs at once to the Grecian camp and demands an immediate surrender. Cleanor in behalf of the Greeks returns a reproachful answer.

§ 1. *Ζαῦρας* (cf. 3, 8, 6.), Syriac Zaba, i. e. Wolf; hence called by the later Greeks *Λύκος*; it is still called the Greater Zab (Syriac Sab). — *ὑποψίας*, occasions for distrust.

§ 2. *παῦσαι τὰς ὑποψίας* connected by *καί* to *συγγενέσθαι*, and under stood with *δύνατο*. — *ἐρῶντα* (indic. *ἐρῶ*, the fut. of *φημι*), *to say*. — *αὐτῷ*, i. e. *τῷ Τισσαφέρνει*.

§ 3. *Τισσαφέρνη*, instead of *Τισσαφέρνες*. See Gr. § 71. A. — *ἡμᾶς* dependent on *φυλαττόμενον*, *guarding yourself against us* etc.

§ 4. *οὔτε* has for its correlative *τὲ* after *ἐγώ*; cf. note on *μήτε*—*τε*, 2, 2, 8. — *αἰσθεσθαι* instead of *αἰσθάνεσθαι* is rare: the aorist infin. would be *αἰσθέσθαι*. — *τοιούτων οὐδέν*, *any such thing*, i. e. *to do injury to you*. — *εἰς λόγους σοι ἄλθεῖν*, *to enter into a conference with you*. — *ἐξέλοιμεν*, from *ἐξαιρέω*, *I take away from*.

§ 5. *ἀνθρώπους*, which denotes the whole is in the same case with *τοὺς μὲν*, and *τοὺς δέ*, which denote the parts, instead of the gen. *ἀνθρώπων*. This kind of apposition is not uncommon. — *οἱ φοβηθέντες . . . βουλομένοι . . . ἐποίησαν*, instead of *φοβηθέντας . . . βουλομένους . . . ποιήσαντας*. To avoid such an accumulation of participles, the present construction (unusual with *οἶδα*) was chosen. — *φοβηθέντες*, *having feared*, is regularly used as aor. mid. — *φθάσαι . . . παθεῖν*, *wishing to anticipate (the others) before they suffered (any thing)*. — For the two accusatives *κακά*, and *τοὺς κ.τ.λ.*, with *ἐποίησαν*, see Gr. § 280, 2.

§ 6. *ἀγνωμοσύνας*, a milder expression for *ἀδικήματα*, as *ἀγνώμων* is used for *ἕδικος*, 7, 6, 23.

§ 7. *πρῶτον . . . μέγιστον*, *for (to speak of that which is) first and most important*; cf. 1, 3, 10; 5, 6, 29. — *μὲν* is correlative with *δέ*, § 8. — *οἱ θεῶν ὅρκιοι*, *our oaths to the gods*; cf. 6, 1, 31, *ὀμνῶ θεοῖς*, *I swear by the gods*. — *τούτων*, i. e. *τῶν θεῶν*, depends on *παρημεληκῶς*. — *τὸν θεῶν πόλεμον*, *war with the gods*, object of *ἀποφεύγοι*. — *ἀπὸ ποίου τάχους*, *with what speed*. In this and similar expressions the means seems to be conceived of as the beginning of the action, the starting-point; cf. 1, 1, 9; 2, 6, 5. — For the difference between *ἀποφεύγω* and *ἀποδιδράσκω*, cf. note on 1, 4, 8. — *ἀποσταίη*, with this also *τὸν θεῶν πόλεμον* may be supplied, *nor how (fleeing) into a stronghold he might escape from the war with the gods*. So Krüg. and Hert. Cf. *ἀφίστανται τὸν ἥλιον ὑπὸ τὰς σκιάς*. Cyneg. 3, 3. — *ποῖον* stands regularly in a direct question, *ὅπως* in an indirect. For a similar change (from the indirect to the direct interrogative), see 3, 5, 13. — *πάντη πάντα, πανταχῇ πάντων*, cf. note 1, 9, 2; cf. also *πιστὰ ἄπιστα*, 2, 4, 7. — *ἴσον*, adv. *alike, equally*.

§ 8. *οἷς* relates to the more remote noun *θεῶν*. — *κατεθέμεθα*, *have deposited it (τῆν φιλίαν)*, as a consecrated offering which neither party has any right to remove from its place (*παρὰ τοῖς θεοῖς*). — *τῶν ἀνθρωπίνων*, in contrast with *περὶ τῶν θεῶν*, dependent on *μέγιστον ἀγαθόν*.

§ 9. *πᾶσα ὁδός*, *every way*; but *πᾶσα ἡ ὁδός*, *all the way, the entire journey*. — *φοβερῶτατον* instead of *φοβερῶτάτη*; cf. *ἕκρον*, 3, 2, 22;

πονηρόν, 3, 4, 35; ἀλεωνόν, 4, 4, 11. See Gr. § 241, 2. — Notice the paranomasia φοβερός, φοβερότατον; cf. 2, 4, 7, and § 7 above.

§ 10. μανέντες, aor. of μαίνομαι, *having become destitute of reason*. — ἄλλο τι ἂν ἦ, an elliptical expression with which one may supply mentally (before ἦ) γένοιτο, *would any thing else happen than*; or perhaps ποιούμεν, *should we do any thing else than*. — ἔφεδρον means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily a *dangerous antagonist*.

§ 11. τῶν τότε, cf. 2, 2, 20; in this clause understand αὐτόν as the subject of εἶναι. — τήν τε . . . ἔχοντα, *possessing both the military power and the country of Cyprus*. Cf. Hell. 8, 1, 3. — τήν δὲ βασιλείας δύναμιν, sc. ὀρώ. — ταύτην, cf. note on τοῦτον, 2, 2, 20.

§ 12. ὅστις, *that he*; cf. 7, 1, 28. — ἐρῶ γὰρ καί, *for I will tell also*; γὰρ has reference to the thought implied after ἀλλὰ μὴν, *but furthermore* (we can become useful to you) *for etc.*; cf. 3, 2, 11.

§ 13. ἂν παρῶσθαι has the same subject as νομίζω, *whom I think that I might render etc.* — ἄλλα ἔθνη; as the Lycaonians 3, 2, 23; the Carduchians 3, 5, 16. Concerning the Mysians see note 1, 6, 7; and the Pisidians, see note 1, 1, 11; and the Egyptians, see note 1, 8, 9. — ἂν παῦσαι, *I should make to cease*. — ἐνοχλοῦντα agrees with εἰ. — τῆς . . . οὐσίας instead of ἡ τῆς . . . οὐσίᾳ, *I see not by the use of what allied force you could better punish* (them, i. e. the Egyptians) *than by using that which is now with me*.

§ 14. Observe the difference between τῷ dat. of τίς, and τῷ the dat. of the article. — ὡς before μέγιστος is intensive, *the very greatest*; before δεσπότης, it signifies *as*. — εἶης, sc. ἔχων ἡμᾶς ὑπηρέτας. — ἀναστρέφω, sc. ἂν, *you might conduct yourself as master etc.*; cf. 1, 6, 2, where ἂν is expressed with the first optative (in the apodosis) and understood with the others. — τῆς χάριτος, supply ἔνεκα from the preceding clause. — ἦς, object of ἔχομεν, attracted to the case of the antecedent.

§ 15. τὸ ὄνομα, τίς, an unusual form of expression. We should expect either the omission of τὸ ὄνομα (in which case it would read, *I should most gladly hear who*), or else τὸ ὄνομα τούτου, ὅστις (*I should most gladly hear the name of him who*). — δεῖνός λέγειν, *skilful or able to speak*, i. e. eloquent. — ἀπημείφθη = ἀπεκρίνατο, in which sense ἀμείβομαι (comm. with a 1st aor. mid.) is poetic.

§ 16. Ἄλλὰ, see note 1, 7, 6. — ἂν belongs to εἶναι; κακόνους in the nom. agreeing with the subject of εἶναι; Gr. § 307, 4. — ὡς δ' ἂν μάθης, *but that you may perhaps (ἂν) learn*. When ὡς or ὅπως denoting a purpose, is followed by the subjunctive, if ἂν is omitted, the notion of

simple purpose is denoted, if *ἄν* is expressed, the notion of contingency is added; (Hermann as cited by Hertlein). Cf. 6, 3, 18.

§ 17. *ἀπορεῖν* stands here without *ἄν*, since a fixed fact is expressed (*οὐκ ἀποροῦμεν*); in § 18 it stands with *ἄν* denoting possible cases (*οὐκ ἄν ἀποροῖμεν*). — *ἐν* denotes here the means, Gr. § 289, 1. (3.) (a.) — *ἀντιπάσχειν* depends on *κίνδυνος*, cf. 5, 1, 6.

§ 18. *ἀλλά* is best rendered here by the Eng. word *or*. See L. & S., sub voce II; cf. 5, 8, 4. — *διαπορεύεσθε*, cf. note 2, 3, 27. — *ὄντα* instead of *εἶναι*, Gr. § 310, 4. (a.) — *ὄντα πορευτέα*, *must be passed*; with this belongs *ὑμῖν* as agent or doer; Gr. § 284, 3. (12.) — *ταμיעῖσθαι . . . μάχεσθαι*, *to divide off* (after the manner of a steward) *so many of you as we may wish to fight with*; i. e. as the Greeks were crossing a river, they could attack either those who had already passed over or those who were left behind, as many or as few as they pleased. — *αὐτῶν*, *of them*, i. e. the rivers. — *διαπορευόμεν*; notice the difference between *πορεύω* and *πορεύομαι*.

§ 19. *εἰ ἤττημέθα* (optat.), *if we should be defeated*. — *ἀλλά τό γέ τοι πῦρ*, *yet at least (γέ) the fire is certainly (τοί) etc.*; cf. *ἀλλά . . . γέ*, 3, 2, 3.

§ 20. *ἔχοντες* is conditional and hence takes *μηδένα* instead of *οὐδένα*, Gr. § 318, 3. — *ἄν* qualifying *ἐξελοίμεθα* is repeated because the first is so far removed from the verb. — *πρὸς θεῶν*, cf. note on 1, 6, 6.

§ 21. *ἀπόρων ἐστὶ . . . οἵτινες ἐθέλουσι*, lit. *it belongs to persons without resources etc. who wish*; a mingling of two constructions, *ἀπόρων ἐστὶ . . . ἐθέλειν*, and *ἀποροὶ εἰσὶν . . . οἵτινες ἐθέλουσι*. — *καὶ τούτων πονηρῶν*, and still more (it belongs) to base persons. Cf. note on *καὶ ταῦτα*, 1, 4, 12.

§ 22. *ἐξόν*, accus. absol.; Gr. § 312, 5; cf. 2, 6, 6; 3, 2, 26. — *ἐπὶ τοῦτο ἤλθομεν*, *we came upon this*, i. e. *we applied ourselves to this* (cf. *ἐπὶ πᾶν ἔλθοι*, 3, 1, 18). The clause reads, *why indeed, when it was permitted to destroy you, did we not apply ourselves to this?* — *τούτου*, *of this*, (i. e. the fact that we did not undertake to destroy you,) depends on *αἴτιος*. — *τοῦ γενέσθαι καὶ καταβῆναι* depends on *ἔρω*; *my earnest desire to become faithful etc.* (lit. *desire of this that I become etc.*); *τούτω* is the antecedent of *ᾧ*, and the substantive *ξενικῶ* stands in the relative clause; Gr. § 332, 8; and *my earnest desire to return, being strong through benefits* (conferred), *with that mercenary force, with which Cyrus came up etc.* *My earnest desire etc. was the cause of this* (*τούτου αἴτιος*). *μισθοδοσίας* and *εὐεργεσίας* are antithetical; they are in the plural, denoting that the actions signified were performed at different times.

§ 23. *ὕσα*, *in how many ways*, connected with *χρησιμοί*, Gr. § 279, 7. — *τιάρᾳ ὀρθῇ*: the Persian kings alone wore the upright tiara, while the nobility wore those which were flexible. — *τὴν δ' ἐπὶ τῇ καρδίᾳ*: by

this figurative language, Tissaphernes is thought to intimate that he himself secretly aspired to the throne. It is not necessary, however, to put this construction on the passage; since it may naturally signify that while the king wore the outward sign of authority, the real power would be in the possession of Tissaphernes if he were supported by the Greeks. After *ἔχει* supply *ὀρθήν*.

§ 24. *εἶπεν*, sc. *ὁ Κλέαρχος*. The aorist *εἶπεν* comprehends the following as one whole; the imperf. *ἔφη* dwells on the presentation of the single and special (Krüger). Cf. 6, 1, 31; 7, 3, 24; 7, 6, 41. The Eng. idiom scarcely admits of our translating *ἔφη*. — *τοιούτων . . . ὑπαρχόντων*, gen. abs., *while such reasons exist* etc. — *παθεῖν*, without *τοῦ*, dependent on *ἕξις*, cf. 1, 9, 1.

§ 25. *οἱ τε στρατηγοὶ καὶ οἱ λοχαγοί*, in apposition with the subject of *βούλεσθε*, sc. *ὑμεῖς*. — Before *ἐλθεῖν* Krüger supposes *eis λόγους* may have fallen from the text. In that case *μοι* would limit *eis λόγους ἐλθεῖν*, *to come to an interview with me*. Kühner connects *ἐν τῷ ἐμφανεῖ* with the foregoing and renders, *mihi in conspectum venire, to appear before me*. With the text of Hertlein, if no ellipsis be supposed, *μοι* must be considered as the dat. in reference to whom the action takes place (Gr. § 284, 3. (10).); since a Greek would not say *ἐλθεῖν μοι*, *to come to me*, but *ἐλθεῖν πρὸς* or *παρὰ ἐμέ*. — *ἐν τῷ ἐμφανεῖ*, according to Krüg. and Hert., *openly*. Cf. *ἐν τῷ φανερῷ*, 1, 3, 21.

§ 26. *καὶ—αὐ*, see note 1, 1, 7. — *θεν*, not *from whom*, since this word is not spoken of persons; but rather, *whence, from what source*.

§ 27. *δῆλος ἦν οἰόμενος*, *manifestly supposed*. Cf. *δῆλος ἦν*, 1, 2, 11. — *φιλικῶς διακεῖσθαι τινι* ordinarily means, *to have a friendly disposition towards any one*; here however in a wider sense it means, *to sustain towards any one relations that are mutually friendly*, the friendly disposition of Tissaphernes being the prominent idea. — *οἱ . . . διαβάλλοντες*, *who should be convicted of calumniating* (him, i. e. Tissaphernes). For the construction of *ἂν ἐλεγχθῶσι*, cf. note on *ἐὰν μὴ διδῶ*, 1, 3, 14. — The omitted antecedent of *οἱ* is subject of *τιμωρηθῆναι*, and the clause *ὡς . . . ὄντας* is in apposition with it: *on the ground that they themselves were traitors and evil-minded towards the Greeks*. Others consider *αὐτοῖς* the antecedent of *οἱ*, and refer for a similar construction to 1, 9, 29; 6, 4, 9.

§ 28. *αὐτῷ*, i. e. Clearchus. — *ῖ* instead of *εἶη*; cf. note on *διαβῆ*, 1, 4, 18.

§ 29. *πρὸς αὐτὸν ἔχειν τὴν γνώμην*, *should direct their attention towards himself*, implying *that they should be devoted to him*. — *ἀντέλεγον—αὐτῷ μὴ λέναι πᾶντας*, *spoke in opposition to him, that all etc. should not go*. For the use of *μὴ* before *λέναι*, cf. note on *τὸ μὴ καταπερωθῆναι*, 1, 3, 2.

§ 30. *κατέειπεν*, *exerted himself, contendebat*. The whole transaction

is differently related by Ctesias cap. 60, according to whom, Clearchus was with difficulty persuaded by Menon to go to Tissaphernes. — *ὡς εἰς ἀγοράν*, as if to market, consequently without their armor.

§ 31. Ἄγλας has not been mentioned before; cf. note 1, 2, 9. — *ἐπὶ δόραις* without the article, as commonly when no qualifying clause is joined to it; cf. 7, 3, 16.

§ 32. ἀπὸ τοῦ αὐτοῦ σημείου, from etc., in the Eng. idiom, at the same signal. Cf. ἀπὸ παραγγέλσεως, 4, 1, 5. — *ἔτινι . . . πάντας*, cf. note on *δοῖς . . . πάντας* 1, 1, 5.

§ 33. *ἠμφογνόνων*, from *ἀμφογνόω*; for the augment see Gr. § 126, 1, and 3.

§ 35. *ἦσαν*. Our idiom would hardly admit of the imperf. here, but to be exact we should employ the pluperf., *had been*. Cf. *ἐπολιόρκει*, and *συνεπολιόρκει*, *had besieged* etc., 1, 4, 2; *ἠνάγκαζον*, *had compelled*, 2, 1, 6. Instances of this sort are not unfrequent.

§ 36. *εἴ τις*, like *δοῖς*, is used as a compound relative: *ordered whatever one there might be . . . to approach* etc. — *ἀπαγγέλωσι*, cf. note on *διαβῆ*, 1, 4, 18. — *τὰ παρὰ βασιλέως*, cf. 2, 3, 4.

§ 37. Ὀρχομένιος, not from the Boeotian, but from the Arcadian Orchomenus, since he is also called Ἄρκάς, 2, 1, 10; 3, 1, 47. — *Ξενοφῶν* has been mentioned but once before, 1, 8, 15. — *τὰ περὶ Προξένου*, *the things relating to Proxenus, the fate of Proxenus*. The common construction for this idea would be *τὰ περὶ Πρόξενον*, cf. 3, 2, 20; 1, 6, 8; but the gen. stands instead of the accus., owing to the proximity of *μάθοι*, by a species of attraction, since *μαθεῖν περὶ τίνος* would be the regular construction. So Hert., Krüg., and Küh. explain it.

§ 38. *ἔστησαν εἰς ἐπήκοον*; a verb of rest followed by a clause denoting motion, (having gone) *to a place within hearing distance they stood*. — *ἔχει τὴν δίκην*, *has suffered punishment*; cf. § 41 below; but in 7, 4, 24, *ἔχειν δίκην* means, *to receive satisfaction*. — *ἀπαιτεῖ*; he does not say simply *αἰτεῖ*. Cf. note on *ἀπήτουν*, 1, 2, 11. — *τοῦ ἐκείνου δούλου*, *his slave*; *ἐκείνου* is governed by *τοῦ δούλου*. — With *εἶναι* and *ἦσαν* supply *τὰ ὅπλα*.

§ 39. *ἔλεγε*, cf. note 2, 3, 21. — *αἰσχύνεσθε θεούς*, cf. note on *ἵσχυνθημεν*, 2, 3, 22. — *ἡμῖν* depends on *τοὺς αὐτοὺς*, Gr. § 284, 3. (4.) — *νομεῖν*, *to consider*; fut. of *νομίζω*, cf. *καθιεῖν*, 2, 1, 4; *to consider the same persons . . . whom we do*. A common form of expression to denote an offensive and defensive alliance. — *ὡς* should not be expressed, but owing to his excitement Cleanor forgets that he had just used *οἷτινες*. To the same excitement must be attributed *προδεδωκότες*, while *προδόντες* had just been expressed. By employing the same anacoluthon in English and by repeating the idea of *αἰσχύνεσθε*, we may translate *ὡς*: *are you not*

ashamed that you have destroyed the very men to whom you gave your oath, and etc.

§ 40. γάρ has reference to some thought not expressed, perhaps in this form,—we are not unjust for etc. Cf. note on Ἦ γάρ, 1, 6, 8.

§ 41. δίκαιον is here used impersonally; cf. 3, 1, 37. In like manner δῆλον, 3, 1, 16. With both these words, the personal construction is very frequent; cf. 1, 2, 11; 2, 5, 27; 2, 6, 21. — Πρόξενος καὶ Μένων: grammatically they seem to be connected with the nearest verb, but logically, they seem rather to be the object of πέμψατε. We may imitate the expression thus, *But in respect to Proxenus and Menon, since they are etc.* Cf. ἡμεῖς, 3, 3, 16.

CHAP. VI.

Character of the five generals; particularly of Clearchus, of Proxenus, and of Menon.

§ 1. ὡς, see note 1, 2, 4. — ἀπομηθέντες τὰς κεφαλὰς. From the active, ἀποτέμνειν τι τὴν κεφαλὴν, comes the passive, ἀποτέμεται τις τὴν κεφαλὴν, the acc. of the thing being retained even in the Pass., Gr. § 281, 3. Render, *having been beheaded*. — εἰς is in apposition with στρατηγοί. — μέν, the correlative δέ occurs § 16 below. — δμολογουμένως ἐκ πάντων, *by the admission of all*; the construction of ἐκ πάντων seems to be determined by δμολογουμένως (which contains the notion δμολογούμενος) rather than by δόξας, *having seemed*, which would take πᾶσι. For ἐκ denoting the agent or doer, see note 1, 1, 6. — τῶν . . . ἐχόντων, *those who were familiarly acquainted with him*; cf. 1, 9, 1; αὐτοῦ depends on ἐμπείρους, by the same principle that the adjective ἐμπείρους takes the gen., Gr. § 273, 5. (e.) — καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως, *both skilled in war and extremely fond of war*. Cf. the similar word πολέμιος, *hostile*; πολεμικός is defined § 7 below, and φιλοπόλεμος § 6.

§ 2. πόλεμος, the Peloponnesian war, which commenced 431 B. C., and ended in the spring of 404 B. C., three years and a half before the death of Clearchus. — παρέμεινεν, *he remained*, i. e. among the Lacedaemonians. — τοὺς Ἕλληνας, *the Greeks* who occupied the Thracian Chersonesus; cf. 1, 3, 4. — Περὶνθου: Perinthus was a city in Thrace on the Propontis; it was afterwards called Heraclea and is now called Eregli.

§ 3. μεταγρόντες πως, *having in some way (or for some reasons) changed their mind*. — ἔξω, *away*, i. e. away from Sparta. — Ἴσθμοῦ; the isthmus of Corinth, since that alone was commonly called Ἴσθμός without any qualifying word. — ἐνταῦθα imparts additional emphasis to the member of the sentence before which it stands; cf. 1, 10, 5; 3, 4, 25. — οὐκέτι,

no longer, no more as he had previously done when he remained (§ 2 παρήμενον) faithful to Sparta.

§ 4. τῶν τελῶν, nom. τὰ τέλη, the magistrates, meaning particularly the Ephors. — ἔπεισε sc. μυρίους δαρεικοὺς δοῦναι. — ἄλλη γέγραπται, has been described elsewhere; a mistake on the part of Xenophon, since neither in 1, 1, 9, nor in 1, 3, 3, nor any where else is any thing said on this point.

§ 5. ἀπὸ . . . χρημάτων; cf. note on ἀπὸ . . . τάχους, 2, 5, 7. — ἀπὸ τούτου, ab eo tempore, inde, Küh. — ἔφερε καὶ ἤγε; so in Latin *ferre* and *agere*, the former being predicated properly of movable effects, the latter of cattle; hence when used together they mean, *to rob and plunder utterly*. They take as object in the accus. either the country or the inhabitants. — πολεμῶν διεγένετο, cf. ἐσθίοντες διεγίγνοντο, 1, 5, 6.

§ 6. ὅστις, see note on οἷτινες, 2, 5, 21. — ἐξόν, see note 2, 5, 22. — ὥστε πολεμεῖν, under the condition that he may carry on war; Gr. § 341, 3. (d), Cf. 5, 6, 26. — ὥσπερ εἰς παῖδικά, just as if upon a favorite.

§ 7. ταύτη, adverbial, in this respect. — πανταχοῦ πάντες, cf. note, 1, 9, 2.

§ 8. ὡς δυνατόν . . . εἶχεν, as much as possible with such a character as he possessed; ἐκ is used somewhat like ἀπό, § 5 above; καί before ἐκεῖνος as also before ἄλλος in the next sentence cannot easily be translated into English. — ὡς τις καὶ ἄλλος, cf. 1, 3, 15. — αὐτῷ is ethical dat., Gr. § 284, 3. (10.) (d). — ἐμποιῆσαι, to impress upon. — ὡς . . . Κλεάρχῳ, that Clearchus must be obeyed; Κλεάρχῳ here is much more expressive than though he had said simply αὐτῷ.

§ 9. ἐκ τοῦ χαλεπὸς εἶναι, from the fact that he was austere, or simply, by being etc.; χαλεπός, see Gr. § 307, 4. — δρᾶν στυγνός, repulsive in appearance; for the construction of the infin. δρᾶν, see Gr. § 306, Rem. 10. — αὐτῷ μεταμέλει, cf. 1, 6, 7. — ἐσθ' ὅτε more emphatic than ἐνίστε, as οὐδὲ εἰς is more emphatic than οὐδεῖς. — γνώμη, with judgment, considerately, in opposition to ὀργή. — στρατεύματος . . . ὑφέλος, cf. 1, 3, 11.

§ 10. ἔφασαν, cf. note 1, 9, 23. — φυλακὰς φυλάξει, Gr. § 278, 1. In English we should say, *to keep guard*; cf. 5, 1, 2. — φίλων ἀπέξεισθαι, to refrain from (doing injury to) friends.

§ 11. αὐτοῦ ἀκούειν, to hear to him, to obey him; Gr. § 273, Rem. 18. — σφόδρα, implicitly, cf. σφόδρα πειθομένους, § 13 below. — ἐν τοῖς προσώποις, in his looks. The plural of πρόσωπον, used of a single person, is chiefly poetical.

§ 12. πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους agrees with the subject of ἀπιέναι. For the accus. instead of the dat., cf. note on λαβόντα,

1, 2, 1. Render, *and it was permitted (to the soldiers) to go away to serve under other (generals).* — *διέκειντο πρὸς αὐτόν, were disposed towards him; ὥσπερ . . . διδάσκαλον.* It is to be hoped that boys nowadays will not understand this comparison.

§ 13. *καὶ γὰρ οὖν, cf. note 1, 9, 8. — τεταγμένοι, sc. παραίνα αὐτῷ. — ὅπρ τοῦ δεῖσθαι, sc. κατεχόμενοι, adhering to him from the fact that they were in want. — πειθομένοις agrees as predicate with the object of ἐχρήσθαι; these persons (those described in the former part of the sentence) he made use of, obeying (him) implicitly. Cf. πολεμία, 2, 5, 11.*

§ 14. *τὰ . . . στρατιώτας, lit. the things making the soldiers with him to be useful. — τὸ . . . φοβείσθαι αὐτούς, the fact that they feared etc.*

§ 15. *οὐ μᾶλα = ἥκιστα, a very common litotes. — ἀμφὶ τὰ πενήκοντα, cf. note on ἀμφὶ τοὺς δισχιλίους, 1, 2, 9; see also § 30 below.*

§ 16. *εὐθὺς μισθόκιον ὄν, cf. εὐθὺς παῖδες ὄντες, 1, 9, 4. — Γοργίας, a celebrated sophist and rhetorician from Leontini in Sicily. — ἔδωκε . . . ἀργύριον; in order to obtain instruction from him. Ἀργύριον διδόναι τινί often means, to receive instruction from any one; cf. Symp. 3, 6.*

§ 17. *συνεγένετο ἐκείνῳ, had associated with him, i. e. had received instruction from him. So συγγίγνεσθαι τινί is not unfrequently used; as also in Latin esse cum aliquo. — τοῖς πρώτοις, the first, i. e. the most distinguished men. — εὐεργετῶν (particip. of εὐεργετέω), cf. the construction of ἀλεξόμενον, 1, 9, 11.*

§ 18. *τοσοῦτων . . . σφόδρα, but while desiring so many things intensely. — ἀδ, on the other hand. — ἄνευ δὲ τούτων, but without these, i. e. without justice and honor. — μή, supply mentally the idea τούτων τυχεῖν; the position of μή renders it particularly emphatic.*

§ 19. *ἑαυτοῦ objective gen. dependent on αἰδῶ, respect for himself. — ἐκείνῳ = αὐτῷ, except that ἐκείνῳ is more emphatic. Cf. note on ἐκείνου, 2, 2, 8.*

§ 20. *ἤθεο . . . δοκεῖν . . . ἐπαινεῖν, and he thought it sufficient for being and seeming (to be) competent to command that he should praise etc.*

§ 21. *δῆλος ἦν ἐπιθυμῶν, cf. δῆλος ἦν ἀνιόμενος, 1, 2, 11. — διδοίη δίκην, poenam dare, give satisfaction, i. e. suffer punishment, cf. 4, 4, 14; 5, 4, 20.*

§ 22. *ὄν for ταῦτα ὄν. — τὸ αὐτὸ τῷ . . . εἶναι, the same (thing) with the being stupid, the same as stupidity. Cf. ἐν ταύτῳ τοῦτοις, 3, 1, 27.*

§ 23. *τούτῳ depends on ἐπιβουλεύων. — καὶ . . . κατεγέλα implies that he was afraid of the enemy. — τῶν συνόντων πάντων depends on καταγελάων but must be supplied mentally (in the dat. case) with διελέγετο: he always conversed with his associates as if he were making sport of them all.*

§ 24. *τὰ τῶν φίλων, the (possessions) of his friends. — μόνος, an*

adjunct of the subject of εἰδέναι, cf. Gr. § 307, 4, *he supposed that he alone* (i. e. *he especially, he better than any body else*; Hert. renders *μόνος, unus omnium maxime*) *knew* etc. — *ὄν*, particip. instead of infin. after εἰδέναι, a *verbum sentiendi*; Gr. § 310, 4. — ἀφύλακτα belongs as a predicate to τὰ τῶν φίλ., *because they were not guarded*; see Gr. § 245, 8. (b.)

§ 25. The antecedent of ὅσους, namely πάντας understood is the object of ἐφοβεῖτο, and with this object ἐπισλισμένους agrees.

§ 26. τῷ ἐξαπατᾶν δύνασθαι; τῷ belongs to δύνασθαι, *in the ability to deceive*. — πλάσασθαι from πλάσσω, an expressive word. — τῶν ἀπειθεύτων, connected with εἶναι, partitive genitive. — καὶ . . . κτήσασθαι, *and those persons with whom he attempted to excel (to occupy the foremost place) in friendship, he thought it necessary to acquire by calumniating their best friends*. διαβάλλων instead of διαβάλλοντα, by attraction of the subject of φετο just as though δεῖν were not expressed. Examples of this sort are not uncommon. Cypor. 5, 2, 17, ἐπὶ τῷ σίτῃ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι. With τοὺς πρώτους supply from the foregoing φίλοι, *those who are first in friendship, i. e. their best friends*; τούτους, object of κτήσασθαι.

§ 27. τὸ . . . παρέχεσθαι depends on ἐμηχανᾶτο, *he contrived to render* etc. — ἐκ τοῦ . . . αὐτοῖς denotes the means. — εὐεργεσίαν κατέλεγεν, *he recounted it as a beneficent act that he did not* (ὅτι . . . οὐκ . . .) etc. So κατέλεγεν is commonly understood; but Krüg. interprets it thus, *he spoke against, he spoke with complaint of his beneficent conduct in that he did not* etc.

§ 28. Ἀριστίππῃ, cf. 1, 1, 10, and 1, 2, 6. — Ἀριαίφ depends on οἰκειύτατος. — ἤδετο, sc. Ἀριαῖος. — αὐτὸς δέ, *but he himself*, i. e. Menon. — γενειῶντα (particip. from γενεῖω), *having already arrived at manhood*; agrees with Θαρύπαν. The disgusting vice here alluded to is described in the Epistle to the Romans, ch. 1, verse 27. An uglier portrait than that of Menon has seldom been drawn on a small scale.

§ 29. πεποιηκῶς οὐκ ἀπέθανε, sc. Μένων. — ἀπομηθέντες τὰς κεφαλὰς, cf. § 1 above. — ὡς belongs simply to πονηρός not to λέγεται.

§ 30. καὶ τοῦτω, lit. *these also*, is most conveniently rendered by the Eng. word *likewise*; cf. καὶ τοῦτους, 1, 1, 11. — εἰς φίλων, *in respect to friendship*; i. e. *for a want of fidelity in their relations to friends*.

BOOK THIRD.

“Ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρου ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος.—Hostilities between the Persians and Greeks after the treaty was broken, with an account of the march from the river Zabatas to the Carduchian mountains.

CHAP. I.

The Greeks are in the greatest dejection. Xenophon, waking from a remarkable dream, rouses first the captains of Proxenus and urges them to immediate action. The other captains and the surviving generals are then called, and after deliberation in which Xenophon takes a conspicuous part, they conclude to elect new generals in place of those who were taken by the Persians.

§ 1. “Ὅσα . . . μάχης indicates the subject of the first book; δσα . . . σπονδαῖς, the subject of the second book. — ἐν ταῖς σπονδαῖς, during the treaty, is to be joined with ἐγένετο.

§ 2. οἱ στρατηγοί; not all of the generals, but those only who are mentioned in 2, 5, 31. — ἐπὶ ταῖς βασ. δύραις, cf. note 2, 4, 4. — ὅταν (and the verbs in the following clauses dependent on ἐννοούμενοι), see note on the construction of ἐστρατοπεδεύετο, 2, 2, 15. — κύκλω is not always to be taken in the strict sense (cf. 1, 5, 4), hence it is often joined with πάντη, or πανταχῆ. — πολλά and πολέμια belong both to ξθνη and πόλεις, there were around them on every side many both nations and cities (that were) hostile. When connected nouns have a common attributive, it is expressed with each only when perspicuity or emphasis requires; otherwise it is expressed but once, and agrees in form with the nearest noun; cf. Gr. § 242, Rem. 4. — ἀγοράν, cf. note 2, 3, 24. — μύρια στάδια: i. e. by the most direct route; by the circuitous way in which they had come it was considerably more; cf. 2, 2, 6. — νικῶντες, in case they should be victorious. ἡττώμαι, I am vanquished, is regularly used for the pass. of νικάω.

§ 3. ὀλίγοι, few, not a few; it belongs to ἐννοούμενοι as an apposition of the part to the whole. — εἰς, cf. note 1, 7, 1. — τὰ θπλα, lit. the heavy armor, by meton. the place where the heavy armor was stacked, hence the encampment; cf. 2, 2, 20 — ἐτύγχανεν, sc. ὤν, happened to be. The participle is often omitted with τυγχάνειν, especially in relative clauses.

— παρίδων . . . παίδων; notice the asyndeton. Cf. note on ἔφους κ.τ.λ., 2, 4, 28.

§ 4. αὐτός is intensive (as always in the nom.); it belongs also to the subj. of νομίσειν rather than to that of ἔφη; thus, *whom he said that he himself deemed* etc. — κρείττω, better, of more value, agrees with ὅν which relates to Κύρῳ.

§ 5. μή, lest, or that, the notion of fearing being contained in σκοπεύσας. — μή . . . γενέσθαι, that the becoming a friend to Cyrus might be some occasion of accusation on the part of the city. — ὅτι introduces the reason; because. — συμπολεμήσαι; particularly during the last years of the Peloponnesian war. — ἐλθόντα, see Gr. § 307, 2. Cf. λαβόντα, 1, 2, 1.

§ 6. ἔν is repeated; cf. 4, 6, 13. — τὴν δδόν, accus. of cognate meaning, Gr. § 278, 2. — καλῶς πράξας, cf. note on πράξειαν, 1, 9, 10. — θεοῖς instead of θεοῦς; an instance of inverse attraction. For the response of the oracle, see 6, 1, 22.

§ 7. οὐ stands before τοῦτο instead of ἡρώτα, because the points in the antithesis are οὐ τοῦτο—ἀλλὰ . . . τοῦτο . . .; cf. note on οὐ, 1, 4, 5. — τοῦτο regularly refers to what precedes; but when an exegetical clause (introduced by ὅτι, ὡς, or as here, in the form of an indirect question) is added to it, then it has reference to what follows. — ἴτεον εἶναι, that he must go; Gr. § 284, 3. (12.) — ἤρου from ἠρόμην, aor. of ἐρωτάω.

§ 8. οἷς ἀνέιλεν, sc. θύεσθαι. — ὁρμᾶν τὴν ἔνω δδόν, to set out on the march upward, accus. of kindred signification; cf. ἔλθοι τὴν δδόν § 6 above. — συνεστάθη (from συνίστημι), was introduced.

§ 9. συμπροθύμειτο, joined in soliciting. — ὅτι . . . ἀποπέμψειν. A clause introduced with ὅτι or ὡς is occasionally by anaecoluthon finished with an infinitive instead of a finite mode. Cf. ὡς . . . παραδώσειν, 7, 5, 8. ἐπειδὴν τάχιστα, as soon as. — εἰς Πισίδας; cf. note 1, 1, 11.

§ 10. ἦθει, sc. ὁ Πρόξενος. — ὅμως, nevertheless, i. e. notwithstanding their fear and unwillingness. — οἱ πολλοί, the most (of them). Some according to 1, 4, 7, left the army at that time. — δι' αἰσχύνην καὶ ἀλήλων κ.τ.λ., from a feeling of shame both towards one another etc.; ἀλλήλων and Κύρου are objective gen.; cf. note on ἐαντοῦ, 2, 6, 19.

§ 11. ἕκνου λαχόν (from λαγχάνω); for the government of ἕκνου, see Gr. § 273, 3. (b.) (γ.) — ἔδοξεν: an instance of asyndeton, such as is very common; when a sentence more fully explains what the foregoing expresses in general terms; cf. 4, 3, 8; 4, 7, 10. — πᾶσαν, sc. τὴν οἰκίαν: it seemed that all the house. To correspond with the foregoing personal construction, ἔδοξεν . . . σκηπτός, a thunderbolt seemed, we should have here πᾶσα, all the house seemed. Cf. 1, 4, 18, ἔδδκει.

§ 12. ἀνηγέρθη (from ἀνγείρω), *was aroused, awoke*. — πῆ μὲν . . . πῆ δέ, *in one respect . . . but in another respect*. — ἰδεῖν ἔδοξε, *he seemed to see, it appeared to him in a dream that he saw*. — μὴ οὐ δύναται, *lest he should not be able*, is to be connected with ἐφοβείτο.

§ 13. ὁποῖόν τι κ.τ.λ. *But of what import it is to have (lit to see) such a dream, it is permitted to discover etc.* — πῶτον μὲν; the correlative clause is ἐκ τούτου § 15. — εἰκόσ; ἐστὶ is regularly omitted with this adjective. — ἐπὶ βασιλεῖ, cf. 1, 1, 4. — τί ἐμποδῶν, sc. ἐστὶ, *what is in the way, what hinders*; this question is equivalent to οὐδὲν ἐμποδῶν; and hence it is followed by the two negatives μὴ οὐ, which according to the English idiom we render simply *that*. Gr. § 318, 10; cf. μὴ οὐ, 2, 8, 11. — ἐπιδόντας, *having lived to see*; cf. 7, 1, 30; 7, 6, 31.

§ 14. ὅπως κ.τ.λ., *but how we shall defend ourselves etc.* — ἐξόν, cf. note 2, 5, 22. — ποίαν ἡλικίαν; see Introduction § 1.

§ 15. ἐκ τούτου, cf. note 1, 3, 11. — ἄνδρες, cf. note 1, 3, 3. — οὔτε . . . οὔτε, *neither . . . nor*; οὐδέ, *not even*. — ὑμεῖς, sc. δύνασθε καθεύδειν. — ἐν οἷοις ἐσμέν, *in what (dangerous) circumstances we are*.

§ 16. δῆλον ὅτι although written in two words is often employed as an adverb, in the sense *manifestly*; and is not unfrequently introduced in the midst of the clause; cf. § 35 below. — πρότερον . . . πρὶν, cf. note on πρόσθεν . . . πρὶν, 1, 1, 10. — οὐ . . . ἐξέφηναν (from ἐκφαίνω), *did not declare*. — ἀγωνιούμεθα (from ἀγωνίζω), Gr. § 117.

§ 17. ὑφίστασθαι, *to be negligent, to yield*. — ἐπὶ βασιλεῖ, cf. note on ἐπὶ τῷ, 1, 1, 4. — ὅς is causal, *since he, or, from him who*; it introduces the reason for the question, "*what do we think we shall suffer?*" — καὶ τοῦ . . . καὶ τοῦ; the repetition of the article and also of the conjunction gives more prominence to each adjective. — καὶ τεθνηκὸς ἤδη, *even when already dead*. This in the mind of a Greek would greatly heighten the abuse. Cf. Herodot. 7, 238. — τὴν χεῖρα; τὴν δεξιάν, 1, 10, 1. — ἡμᾶς subject of παθεῖν. Regularly when the subject of the infin. is the same as the subject of the governing verb, it is omitted with the infin.; Gr. § 307, 4. Here however it is expressed and also stands first in the sentence as being the emphatic word; Krüg. and Hert. are inclined to consider the construction an anacoluthon, the sentence commencing as though it should have ended with ποιῆσαι αὐτόν instead of παθεῖν;—an improbable explanation. — ἐστρατεύσαμεν δὲ κ.τ.λ.; an independent sentence joined to a relative clause. Render, *who made an expedition against him etc.* — ὡς . . . ποιήσαντες, cf. note on ὡς, 1, 1, 2.

§ 18. ἄρ' οὐκ . . . ἔλθοι, *would he not have recourse to every means*; ἐπὶ πᾶν ἐλθεῖν = πάντα ποιῆσαι at the end of the §, and in § 35. — αἰκισάμενος implies both ignominy and suffering: τὰ ἔσχατα αἰκισάμενος, *having insulted and tormented us to the last degree*; τὰ ἔσχατα is the object of αἰκίσ-

— τοῦ στρατεύσαι κ.τ.λ. depends on φόβον. — ἐπ' ἐκείνω, cf. ἐπ βασιλεί, § 17. — ποιητέον, see Gr. § 284, 3. (12.)

§ 19. διαθεώμενος . . . ἔχοιεν, *considering in respect to them how extensive a country and what sort of a country they possessed*; αὐτῶν depends on the following relative clause considered logically as a single word. — χροσὸν δέ, without a repetition of the relative ὄσον; as in § 40. ὡς ἀθύμω μὲν . . . ἀθύμω δέ: not ὡς ἀθύμω δέ. — ἐσθῆτα, like Latin *vestis*, Eng. *apparel*, has a collective signification.

§ 20. ὅποτε ἐνθυμομένη, *whenever I considered*. The optat. is here iterative; cf. note 1, 5, 2. — ὅτι . . . οὐδενὸς ἡμῖν μετεῖη, *that we shared in nothing of etc.*; Gr. § 273, 3. (b.) — ὅτου, *the means with which*; gen. of price; Gr. § 273, 2. (c.) — ἤδειν . . . ἔχοντας, *I knew that few longer possessed etc.* — ὅρκους . . . ἡμῶν, sc. ἤδειν, *I knew that our oaths restrained us*; πορίζεσθαι with its complement depends on κατ' ἔχοντας. — ἐνίστε qualifies ἐφοβούμενη.

§ 21. ταῦτα τὰ ἀγαθὰ, *these good things* (above enumerated). — ἀθλα is a predicate: *as prizes*. Supply τούτων before ὁπότεροι, (for those) *whichever party of us etc.* The allusion to their national games would be very inspiring to the Greeks.

§ 22. αὐτοῦς, *them*, i. e. the gods; ἐπιорκεῖν θεοῦς is analogous to ὀμνῆσαι θεοῦς. Gr. § 279, 4. — τῶν θεῶν ὅρκους, cf. 2, 5, 7. — πολὺ qualifies μείζονι: cf. 1, 5, 2; 3, 2, 15.

§ 23. ἔτι δέ, *furthermore*; cf. 3, 2, 28. — ἔχομεν . . . ἔχομεν δὲ καί. In anaphora, μὲν is generally wanting when the second member has δὲ καί; when the second member has only δέ, μὲν is commonly expressed with the first. — ψύχη καὶ θάλπη, *cold and heat*. The plural is used in Greek denoting what had been experienced at different times and in different degrees. — σὺν τοῖς θεοῖς, *with the assistance of the gods*. The frequency and the apparent reverence with which Xen. refers to the gods are worthy of notice. — οἱ ἄνδρες is here spoken of the enemy.

§ 24. ἀλλὰ belongs to μὴ ἀναμένωμεν, *but since others also are probably considering these things, let us not etc.* — πρὸς, Gr. § 298, 2. (c.) — παρακαλοῦντες, like συγκαλοῦμεν, § 46, is future; Gr. § 117. — τοῦ ἐξορμήσαι depends on ἔρξωμεν. Gr. § 271, 4. — φάγητε: for a similar asyndeton, cf. ἴωμεν, 6, 5, 21.

§ 25. ἐγώ, σύ, ἡμεῖς, and ὑμεῖς are often much less emphatic than ego, tu, nos, and vos. Krüg. — οὐδὲν . . . ἡλικίαν, *I do not allege my age as any excuse*; cf. § 14. — ἐρύκειν is chiefly poetic.

§ 26. ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, instead of the simpler and more common form of expression βοιωτιάζων τῇ φωνῇ εἶπεν. Cf. note 1, 9, 14. — ἄλλως πως . . . ἤ: cf. § 20 above. — σωτηρίας ἂν τυχεῖν, *that he could obtain safety*. — εἰ δύναίτο, sc. τὸν βασιλέα κείσασθαι.

§ 27. μεταδὲ ὑπολαβόν, *interrupting (him) in the midst (of his remarks)*. — οὐδὲ . . . οὐδέ (is far more emphatic than οὔτε . . . οὔτε), *not even . . . nor indeed*. — ταύτῳ τούτοις, *in the same place with these*. Cf. note on ἡμῖν, 2, 5, 39. For an explanation of the allusion, see 2, 1, 8. — μέγα φρονήσας, *having become proud*. — ἐπὶ τούτῳ, *on account of this*,—the death of Cyrus.

§ 28. τί οὐκ ἐποίησεν, *what did he not do*, expresses in the form of a question the same idea as πάντ' ἐποίησε in a direct form. Cf. § 18 above.

§ 29. αὐτοῖς, i. e. τοῖς Πέρσαις, implied in βασιλεὺς expressed above. Cf. notes on οὐ δέ, 1, 10, 4. — οὐ νῦν . . . δύνανται, *are they not now, the wretched men, though beaten . . . , unable even to die*; being prevented, as he seems to imply, from putting an end to their existence by their being bound. — καὶ μάλ' . . . ἐρῶντες τούτου, *even though passionately longing for it*. τούτου, i. e. τοῦ ἀποθανεῖν. — πάλιν is comm. understood as qualifying κείθειν . . . ἰόντας; Grote however understands it as qualifying κελεύεις.

§ 30. μήτε . . . τε, cf. note 2, 2, 8. — προσίεσθαι, *to be admitted*. — εἰς ταῦτ' ἡμῖν αὐτοῖς: for the construction, cf. ἐν ταύτῳ τούτοις § 27 above. — ἀφελομένους and ἀναθέντας agree with ἡμᾶς understood, the subject of χρῆσθαι. — ὡς τοιούτῳ, *as such a person*; one on whom they had placed baggage (σκεῖν ἀναθέντας).

§ 31. τούτῳ . . . τῆς Βοιωτίας προσήκει οὐδέν, *there belongs to this fellow nothing of Bœotia*. Gr. § 273, 3. (b.) (γ.) — ἀμφοτέρα . . . τετυνημένον, *having both ears bored*. For the construction, cf. note on ἀποτμηθέντες τὰς κεφαλὰς, 2, 6, 1. The practice of boring the ears was regarded with abhorrence by the Greeks; and as belonging only to the barbarians. — καὶ εἶχεν οὕτως, *and so it was*. The Greeks discovered this on examination.

§ 32. οἴχοιτο, *was gone*; οἴχομαι and ἤκω though present in form are perfect in meaning.

§ 33. τὸ πρόσθεν τῶν ὅπλων, *the front of the encampment*; the place where the arms were stacked; cf. note 2, 2, 20. — Ὀν ἐγένοντο and ἀμφὶ τοὺς κ.τ.λ., cf. note 1, 2, 9. — μέσαι νύκτες, cf. note 1, 7, 1.

§ 34. καὶ αὐτοῖς συνελθεῖν, *both to come together ourselves*; αὐτοῖς in apposition with ἡμῖν. — ἅπερ . . . ἡμᾶς, sc. ἕλεξας, *the very things which (you said) to us also*.

§ 35. ταῦτα μὲν has nothing properly corresponding to it in what follows; since with ἡμῖν δέ a different turn is given to the sentence from what would have been suggested by ταῦτα μὲν. — δῆλον ὅτι, cf. note § 16 above

§ 36. μέγιστον . . . καιρόν, *a most important opportunity*. — ἀθύρους, sc. ὄντας.

§ 37. Ἰσως in courteous language was used by the Greeks even where

no actual doubt existed. — δίκαιον, cf. note 2, 5, 41. — ὑμᾶς . . . τούτων, *that we surpass them somewhat*. — ὑμεῖς . . . ὑμεῖς: the anaphora without μέν and δέ is far more emphatic than with these particles. — χρήμασι: the officers received higher pay than the common soldiers; cf. 7, 2, 36. — τούτων depends on ἐπλεονεκτεῖτε, Gr. § 275. 1. — ἀξιούν . . . αὐτούς, *it is becoming that you consider yourselves etc.*

§ 38. εἰ . . . ἀντικατασταθῶσιν, *if you would see that instead of those who have perished . . . be appointed*; ὅπως after ἐπιμελόμαι, μέλει and verbs of similar meaning, is more commonly followed by the fut. indic.; yet here we have the subjunct. and in 1, 8, 13; 2, 6, 8; 7, 7, 44, the optat. — ὡς συνελόντι εἰπεῖν, *to speak briefly, to comprehend all in one word*; properly to say it when one has brought the whole together into a small compass. With συνελόντι we are not to understand λόγῳ, but rather the dat. of a person. See Gr. § 284, 3. (10.) (a.) — ἐν δὲ δὴ . . . παντάκασιν, *but above all in military achievements*; supply mentally ἔνευ γὰρ . . . γένοιτο.

§ 39. ἐπειδὴν δὲ κ.τ.λ. . . ἦν καὶ κ.τ.λ., *but when you shall have etc. . . if you will also etc.* For ἔν with the aor. subjunct., see Gr. § 255, Rem. 9. — πάνν ἐν καιρῷ, *very seasonably*.

§ 40. ἀθύμως δέ, cf. note § 19 above. — ἔχόντων, cf. note on ἰόντων, 1, 4, 12. — δ, τι: cf. note on τί, 1, 8, 18. — δέοι τι: sc. χρῆσθαι with which τι is connected, as δ, τι with χρήσαιτο.

§ 41. τί πείσονται. Recollect that πείσομαι from πείσχω takes the accus.; but πείσομαι from πείθω, the dat.

§ 42. ἡ . . . ποιούσα, *that which achieves etc.*, is the subject of ἐστίν, and is fem. on account of its proximity to ἰσχύς. It is easier in rendering it to follow the Greek order, *that it is neither a multitude etc. . . which achieves etc.* — ὡς ἐπὶ τὸ πολὺ, *for the most part, generally*. — οὐδέχονται, *do not receive*, i. e. the enemy do not sustain the attack of such persons.

§ 43. μαστεύουσι: a word chiefly poetic, which however Xen. employs several times. — ἐκ παντὸς τρόπου, *by every means, at all events*. ζῆν (from ζῶ), Gr. § 137, 3. — τούτους is the antecedent of ὅποσοι δέ, as οἱτοί μὲν is the antecedent of ὅποσοι μὲν. — μᾶλλον πως . . . ἀφικνουμένων, *in some way rather (i. e. more frequently) arriving etc.* — διδγοντας, *living*, agrees with τούτους.

§ 44. αὐτούς, is intensive, *should not only be brave men ourselves but etc.* — παρακαλεῖν, sc. ἄνδρας ἀγαθοὺς εἶναι.

§ 45. τοσοῦτον . . . ὅσον, *in so far . . . as*. — Ἀθηναῖον εἶναι, sc. σε, *that you were an Athenian*. — ὅτι qualifies πλείστους; cf. note on ὅτι, 1, 1, 6.

§ 46. αἰρέσθε, imperat., *do ye who need choose etc.* — συγκαλοῦμεν, cf. note on παρακαλοῦντες § 24 above.

§ 47. τὰ δέοντα, the subj. both of μέλλοιτο and of περαινόιτο: *that the necessary business might not be postponed but etc.* — Δαρδανεύς: from Dardanus, a city of Troas, south of Abydos. — Κλεώνωρ was already στρατηγός according to 2, 5, 37. We are to suppose therefore that the soldiers of Agias were united with those of Cleanor.

CHAP. II.

The whole army being called together, Chirisophus and Cleanor first address the soldiers briefly, and after them Xenophon harangues the assembly at considerable length and with great skill; he concludes by proposing the order of march which is approved by all.

§ 1. τε . . . καί. Gr. § 321, 1. (c.) — *δπέφαινε*, intrans., cf. 4, 2, 7; 4, 3, 9: *day was almost beginning to dawn.* — *καταστήσαντας*, cf. note on λαβόντα, 1, 2, 1. — *πρῶτον μὲν* corresponds with ἐπὶ τούτῳ § 4; cf. note on πρῶτον μὲν, 3, 1, 13.

§ 2. ὅποτε is here causal, *since, inasmuch as.* — *στερόμεθα*, *are deprived of*, have lost and are now destitute of. For the difference in meaning between this and the cognate forms *στερέομαι*, *στερίσκομαι*, see L. & S. sub *στερόμαι*. — *πρὸς δ' ἔτι*, *and besides.* In Attic prose only the preposition *πρὸς* is thus used without a case, i. e. as an adverb; Krüg. Gr.; cf. Cyp. 2, 1, 31. — *οἱ ἀμφὶ Ἀριαίων*, 2, 4, 2.

§ 3. ἐκ τῶν παρόντων . . . ἐλθεῖν, *to go forth from the present* (difficulties). — *εἰ δὲ μή*, *but otherwise*, i. e. *εἰ δὲ μὴ καλῶς νικῶντες σωσόμεθα.* — *ἀλλὰ . . . ἀποθνήσκωμεν*, *yet at least let us die nobly.* — *οἶα . . . ποιήσειαν*, *quae utinam faciant.*

§ 4. ἐπὶ τούτῳ, *after him*; cf. 6, 1, 11; 7, 3, 14. — *δοτις*, not the same as *δο*: *a man who, such a man that he.* — *γείτων . . . τῆς Ἑλλάδος*, cf. 2, 3, 18. — *περὶ πλείστου*, cf. note 1, 9, 7. — *ἔν*: the condition, to which this particle must be referred, lies particularly in *σῶσαι*: *saying that he would make it an object of the highest importance to rescue us* (if he should be able to rescue us). Cf. note 1, 6, 2. — *αὐτός* (recollect that it is always intensive in the nom.) before *ἐξαπατήσας* belongs in idea both to the verb and particip. Notice particularly the anaphora. — *δομοτράπεζος*, see 2, 5, 27. Thus he became a *ξένος* towards Clearchus, and hence his offence was particularly against *Ζεὺς ξένιος*. — *αὐτοῖς τούτοις*, *by these very means.*

§ 5. *βασιλέα καθιστάναι*: cf. 2, 1, 4. — *καὶ ἐδώκαμεν καὶ ἐλάβομεν*: the Eng. idiom requires a fuller expression, e. g. (to whom) *we gave and* (from whom) *we received* etc.; cf. note on *ἐστρατεύσαμεν*, 3, 1, 17. — *καὶ οὗτος*; cf. note on *καὶ ταύτας*, 1, 10, 18. — *ἐχθίστους*: an adjective.

in the superlat. degree, used as a substantive; and as such governing *ἐκείνου*, his bitterest enemies.

§ 6. ἀλλὰ . . . ἀποτίσαιτο, but may the gods punish them as they deserve; ἀπό in comp. with τίσαιτο denotes the idea deserved or due; cf. ἀψήφουν, 1, 2, 11; ἀποθούουσιν, § 12 below.

§ 7. ὀρθῶς ἔχειν, that it was right, depends on νομίζων. — ἐν τοῦτοις, in these, i. e. in his most beautiful armor.

§ 8. διὰ φιλίας λέναι, lit. to go through friendship, i. e. to be friendly; διὰ παντός πολέμου λέναι, lit. to go through perpetual war, i. e. to be perpetually at war; Gr. § 291, 1. (1.) (b.) — τοὺς στρατηγούς . . . ὅσα πεπόνθασι, seeing the generals what they have suffered (a construction called anticipation or prolepsis); in an Eng. idiom, seeing what the generals etc. Cf. note on τῶν βαρβάρων, 1, 1, 5. — σὺν τοῖς ὅπλοις, cf. note on σὺν τοῦτοις, 2, 1, 12. — ἕν = τούτων δ, for those things which; the gen. depends on δίκη.

§ 9. οἰωνός, an omen. For an account of the various kinds of omens, see Dic. Antiqq. art. Divinatio, p. 517. The omen says Xen. occurred while we were speaking περὶ σωτηρίας, hence it was thought to be from Zeus Soter. — τοῦ Διὸς τοῦ σωτήρος. An appellative attached to the name of a god is commonly placed after the name; and as the appellative is of the nature of an adjective, the article is either placed before both or is omitted with both. Hert.; cf. 4, 8, 25; 6, 1, 22; 7, 6, 44; yet 6, 2, 15, is an exception. For the construction of appellatives with other proper names, see Gr. § 244, 7, Rem. 5. — εὔξασθαι depends on δοκεῖ. — ὅπου, when or where; it includes both ideas. Cf. ἔνθα, 5, 1, 1. — ἀνατείνῃ τὴν χεῖρα, let him raise the hand. The Greeks voted in all of the various ways which are common among us, by the voice, by raising the hand, by ballot, and by a division of the assembly. For the last-named method, cf. Thucyd. 1, 87. Raising the hand (χειροτονία, χειροτονεῖν, διαχειροτονία, διαχειροτονεῖν), being both the easiest and the most unequivocal method, was also the most common.

§ 10. ἐπιωρκήκασιν, have been guilty of perjury, in that they took the oath with the intention of breaking it: τοὺς ὅρκους λελύκασιν, have broken their oaths, have actually carried into effect that which they intended to do when they took the oaths. — ἐχόντων gen. abs., things being thus. — With εἰκόσ, δῆλον, οἶόν τε, used impersonally, ἐστὶ is often omitted; and oftener still with ἀνάγκη.

§ 11. ἔπειτα δέ. That which would naturally follow these words is joined by an anacoluthon to the sentence introduced by γάρ. — ἀναμμήσκω takes two accusatives ὑμᾶς and τοὺς κινδύνους. Gr. § 280, 3. — σώζονται τε . . . οἱ ἀγαθοί, and that the brave are delivered etc. — ἐλθόντων . . . Περσῶν, for when the Persians came; μέν is here a correlative

of *ἔπειτα* § 13. Allusion is evidently made to the invasion in 490, B. C., when the Persians for the first time landed in Greece. — *στόλας*, cf. note on *σὺν τῷ στρατεύματι*, 1, 7, 1. — *ἀφανιούντων* fut. of *ἀφανίζω*. Gr. § 117. — *ὡς . . . Ἀθήνας*, as if to blot Athens out of existence again; *αὐθις* not implying any previous destruction of the city, but simply that it should again become the same as it was before it had any existence.

§ 12. *εὐξάμενοι* belongs logically to *ἔδοξεν*, as though perhaps *ἐψηφίσαντο* or some similar word were used. The anacoluthon is less noticeable, inasmuch as both *κατακάνοιεν* and *εἶχον* intervene. — *οὐκ εἶχον*, had not (the ability), were not able. The number of Persians who fell in the battle of Marathon, according to Herod. 6, 117, was 6400; but according to the representation of Xen. it must have been much greater, else the Athenians would already have ceased making the annual offerings. — *ἀποθύουσιν*. The sacrifices had been promised to the goddess and hence were considered due (*ἀπο*-). Cf. note on *ἀποτίσαντο*, § 6 above.

§ 13. *τῆν* (before *ἀναριθμητον*) the (well known), *that*. — *ἦλθεν* in 480 B. C. — *καὶ τότε*, then also (as well as in the battle of Marathon, ten years before). — *ἔστι*, Gr. § 35, 1. — *ἀλλά*, but only; cf. 1, 4, 18; 6, 4, 2.

§ 14. *οὐ μὲν δὴ*: cf. note 1, 9, 13. — *ἐρῶ* fut., comm. referred to *φημί* as a present. — *ἀλλ' . . . ἀφ' οὗ*, but there are not yet many days since; supply in this clause *εἰσίν*, which in adverbial formulas of this nature is not commonly expressed.

§ 16. *αὐτῶν* depends on *ἄπειροι*: Gr. § 273, 5. (e.) — *ἔμετρον*, sc. *δύ*: cf. note on *μυστάς*, 1, 10, 18. — *εἰς αὐτούς* properly signifies (says Krüg.), into the midst of them, stronger than *ἐπί*: cf. 4, 3, 29; 4, 5, 18. — *πεῖραν . . . αὐτῶν*: cf. note on *Κύρου πείρα*, 1, 9, 1.

§ 17. *μηδὲ . . . δόξητε*, nor imagine. In prohibitions, *μή* is used with the present imperat. or aor. subjunct.; cf. 6, 6, 18. — *μείον ἔχειν*, that you are inferior, that you suffer disadvantage; cf. *μείον ἔχων*, 1, 10, 8. — *εἰ*, that; see L. & S. *εἰ*, II. — *οἱ Κύριοι*, the forces of Cyrus, meaning of course the barbarian forces. — *γούν* confirms the foregoing assertion by an undeniable fact. — *πρὸς ἐκείνους*, i. e. *τοὺς ὑφ' ἡμῶν ἠττημένους*.

§ 18. *ἐνθυμήθητε*, do ye consider. We should expect, from the foregoing *εἰ δέ τις . . . ἀθυμεῖ*, the 3d pers. sing. *ἐνθυμηθήτω*.

§ 19. *τῶν ἰππέων* is governed by the comparative degree. — *πολύ* qualifies *ἀσφαλεστέρον*; though removed from it by several words, the arrangement is not unusual. — *βεβηκότες*, standing firm; cf. Oecon. 8, 17, where this word is predicated of a house. — *δτου* depends on *τευξόμεθα*. — *ἐν μόνῳ*, in one thing alone. — *πρόχουσιν ἡμᾶς*: *πρόχειν* regularly governs the gen., Gr. § 275, 1; yet in Eurip. Hippol. 1365, it also takes the accus. *σφροσύνη πάντας ὑπερέχων*.

§ 20. *τοῦτο*, at *this*, viz. *ὅτι κ.τ.λ.*; for the construction, cf. *οὐδέν*, 1, 1, 8. — *κρίττον*, sc. *ἔστιν*. — *ὄς . . . ἄνδρας* = *τοὺς ἄνδρας* (*ήγεμόνας ἔχειν*) *ὄς*. For the antecedent in the relative clause, cf. note 1, 2, 1. — *ἔσσονται*, see *οἶδα*, Gr. § 195. — *τὰς ἑαυτῶν ψυχὰς καὶ σώματα*. When the gender of two connected nouns is different, the article is seldom omitted with the second noun.

§ 21. *πότερον*, sc. *σκεψασθε*, consider whether. — *ἦς*, object of *παρεῖχον*, but attracted to the case of the antecedent. — *πολλοῦ ἀργυρίου*, for much money. Cf. the construction of *ὅτου*, 3, 1, 20. — *ἔχοντας* agrees with the subject of *ἠμῶς* understood. — *αὐτοῖς* is intensive, agreeing with the implied subj. of *λαμβάνειν*, or that we ourselves should take (provisions).

§ 22. *εἰ . . . κρίττονα*, lit. but if you know these things that they are better; cf. note on *τῶν βαρβάρων . . . ὄς*, 1, 1, 5. — *ἄπορον*: cf. note on *φοβερώτατον* 2, 5, 9. — *καὶ . . . διαβάντες*, and if you think that you have been greatly deceived in having crossed (them). — *σκεψασθε, εἰ*: after verbs of doubting, considering and the like, the Greeks used simply *εἰ*, not only to denote improbability, but also probability, where we should employ a negative: so here, whether the barbarians have not etc. — *ἔρα*, see Gr. § 324, 3. — *προιοῦσι*, to (persons) advancing; Gr. § 284, 3, 10.

§ 23. *μήτε . . . τε*: cf. 2, 2, 8. — *δίησουσιν* from *δίημι*, to allow to pass; cf. 4, 1, 8; 5, 4, 2. — *οὐδ' ὤς*: cf. note 1, 8, 21. — *Μυσούς*: cf. 1, 6, 7; 2, 5, 13. — *ἄκοτος*: cf. note 1, 3, 17. — *ἐν τῇ βασιλείᾳ χώρα* instead of *ἐν τῇ χώρᾳ αὐτοῦ*: cf. the repetition of *Κύρου* 1, 4, 12; *τῶν βαρβάρων* 4, 4, 21. — *Πισίδας*: cf. note 1, 1, 11. — *αὐτοὶ εἶδομεν*, 1, 2, 19. — *τούτων*, i. e. *τῶν Περσῶν*, implied in *βασιλεύς*, cf. note 3, 1, 29.

§ 24. *ἡμῶς*, subj. of *εἶναι*, stands at the beginning of the sentence to give it more prominence. — *ἂν . . . ἔγωγε*, I for my part should say. The particle *ἂν* suggests the condition *εἰ μὴ ἔδεδοίκεν*: in place of which we have below § 25, *ἀλλὰ δέδοικα*: cf. 4, 2, 10. — *τοῦ . . . ἐκπέμψειν* limits *ὀμήρους*, hostages as a pledge that he would send etc. — *καὶ . . . γε*, and even, cf. 7, 2, 38; in the next sentence, *καὶ . . . γε*, and at least, cf. 3, 3, 5. — *ἂν* before *οἶδα* qualifies *ἔπολε*.

§ 25. *ἀλλὰ γάρ*, but (I do not advise that we actually make such preparation) for. — *ἔπαξ*, cf. note 1, 9, 10. — *καλαῖς καὶ μεγάλαις*, beautiful and stately. These two words are often united in the Greek writers, because the latter idea was considered an important element of perfect beauty. Cf. *Odys.* 15, 418; *Xen. Mem.* 2, 1, 22; *Oecon.* 10, 2. — *μή*, although expressed above, is repeated on account of the intervening clause. So *εἰ* § 35 below; *ὅτι* 5, 6, 19. — *οἱ λωτοφάγοι*, the lotus-eaters. Allusion is made to the companions of Ulysses who ate of the lotus; *Odys.* 9, 94 etc.

§ 26. ἐξόν: cf. note 2, 5, 22. — τοὺς . . . πολιτεύοντας, those who now live at home (i. e. in Greece) without a fortune, object of δρᾶν; πλουσίους is predicated of τοὺς . . . πολιτεύοντας. — ἐνθάδε κομισαμένους, having migrated hither, is commonly understood as referring to αὐτοῖς, cf. note on λαβόντα 1, 2, 1. — ἀλλὰ γάρ, but (no more on this point) for.

§ 27. ἡμῶν governed by στρατηγῇ. — ἔπειτα, cf. note 1, 3, 2. — ὕχλον παρέχουσιν, occasion difficulty. — ἄγειν depends on ὕχλον, Gr. § 306, Rem. 10.

§ 28. ἀπαλλάξωμεν, an exhortation, let us etc. — κρατουμένων depends on ἀλλότρια. Gr. § 271, 3. all things are forfeited on the part of those who are conquered. — τοὺς πολεμίους, sc. εἶναι.

§ 29. ὁρᾶτε γάρ. This sentence states the reason for the following (introduced by οὖν § 30); cf. 5, 1, 8; 5, 8, 11; 6, 4, 8. When the reason denoted by γάρ is thus placed first in order, γάρ corresponds to the Eng. since. — καὶ τοὺς πολεμίους, even the enemy; καὶ suggests the notion; — if the enemy entertained such an opinion, how fully ought we also to be convinced of the importance of order and discipline. — τοὺς πολεμίους ὅτι, another instance of anticipation, instead of ὅτι καὶ οἱ πολ.; cf. note 1, 1, 5. — πρόσθεν . . . πρὶν, cf. note 1, 1, 10.

§ 30. τοὺς νῦν. The position of this phrase is determined by the effort to place the words which are antithetical near together. So also νῦν ἢ πρόσθεν. — τῶν πρόσθεν, sc. ἀρχόντων.

§ 31. ἢν ψηφίσῃσθε. The first conditional clause belongs to the following: and if you will resolve, in case any one shall be disobedient. The same arrangement occurs 7, 3, 37; cf. 3, 1, 39. — τὸν . . . ἐντυγχάνοντα: lit. that the one of you on each occasion (ἀεὶ) falling in (with him, i. e. τῷ ἀπειθοῦντι). — οὐδ' ἐνί is more emphatic than οὐδενί, not even one man.

§ 32. εἰ . . . βέλτιον, sc. δοκεῖ: lit. if any thing else seem better than in this way. There would be more uniformity in the expression by substituting ἄλλη for τι ἄλλο, or else ταῦτα for ταύτη. — ὁ ἰδιώτης, the common soldier; cf. 1, 3, 11.

§ 33. οἷς by attraction instead of ἄ. — καὶ αὐτίκα, presently also, not simply now. — ἀνέτειναν: on the asyndeton, see note 1, 3, 20.

§ 34. προσδεῖν, impers., governs ὧν, what there is need of in addition. — ὅπου = ἐκεῖσε ὅπου, to that place where; cf. οὗ 2, 1, 6. — πλέον: cf. note 1, 2, 11. — ἀπεχούσας, distant, agrees with κώμας.

§ 35. εἰ . . . εἰ: cf. note on μή, § 25.

§ 36. ὄπλων: cf. note on τὰ ὄπλα, 2, 2, 4. — τίνα is the subj. of ἡγεῖσθαι and both depend on the impers. χρῆ, who ought to lead, whose duty it is to lead etc. — τίνας, sc. χρῆ. — πλαίσιον signifies a hollow rectangle (not necessarily a square). It was the ordinary arrangement of

forces in a retreat through a plain country; especially where they were beset by cavalry and light-armed troops; cf. Hellen. 4, 3, 4. — ἐπὶ τῶν πλευρῶν ἐκατέρων, upon each of the sides; one would expect here ἐκατέρας. The plural seems to be used here, as also in § 37, because each side consisted of several ranks. — τοῖς τεταγμένοις, those who have been arranged, those who have been appointed to their place.

§ 37. ἐπειδὴ . . . ἐστὶ: he was entitled to the post of honor, because the Lacedaemonians at that time held the hegemony among the Greeks; cf. 6, 1, 26. — τὸ νῦν εἶναι, for the present at least; cf. note on τὸ . . . εἶναι, 1, 6, 9.

§ 38. ἀεὶ, on each occasion; cf. ἀεὶ § 31.

§ 39. μεμνησθῶ . . . εἶναι, let him remember to be etc.; if it were ὣν instead of εἶναι, the idea would be let him remember that he is etc. Gr. § 311, 7.

CHAP. III.

Mithridates comes to the Greeks under the guise of friendship proffering his advice, while his real object is manifestly to ascertain their plans. The Greeks resolve to listen to no more terms from the Persians. After crossing the river Zabatas, being annoyed by the enemy's cavalry and light troops, they concert measures to supply this deficiency in their forces.

§ 1. ἀνέστησαν: cf. note 6, 2, 5. — ὅτου depends on δέοιτο (whatever any one needed); it is limited by τῶν περιττῶν, and its antecedent is the object of μερεθίδουσαν. — εἰς ἐπήκοον: cf. 2, 5, 38.

§ 2. Κύρη πιστός: cf. 2, 5, 35. — εὖνους, sc. εἰμὶ, which is suggested by ἐγώ, . . . ἦν, although as is often the case in ellipses the tense is different. The form to be supplied may also differ in number, person, and mood from the form expressed. Krüg. — δρόφην: for this form of the optat., see Gr. § 137, 4. — καὶ . . . ἔχων, having also, etc., i. e. not simply alone. — πρὸς με differs from πρὸς ἐμέ in that the enclitic με is less prominent than the orthotone ἐμέ. Cf. Gr. § 35, 3. — ὡς φίλον: it is more common to repeat the preposition (in this instance πρὸς) when the comparison follows as here. — φίλος opposed to the idea πολέμιος; εὖνους, to ἐχθρός.

§ 3. ἔλεγε: cf. note 2, 3, 21. — τις, any one. The allusion is to Tiasaphernes.

§ 4. τῶν Τισσαφέρνηους τις οἰκείων. For the same position of τις, see 2, 5, 32; 5, 7, 19. Cyr. 5, 4, 1; 7, 2, 3. Thucyd. 1, 45. But τῶν τις οἰκείων without Τισσαφέρνηους would be only Ionic. Hert. — πίστους ἕνεκα, for the sake of fidelity, to secure fidelity, i. e. the fidelity of Mithridates.

§ 5. *ἔστε* followed by *εἶναι* (which denotes continued existence) we render, *while, as long as*; followed by *γίγνεσθαι* (which denotes the beginning of an action, the coming into existence), we render it *until*. — *Νίκαρχον*: cf. 2, 5, 83. Whether they were the same person, is doubtful. — *ἔρχετο ἀπίων*: cf. 2, 4, 24; 2, 6, 3.

§ 7. *ἔγένοντο*: *Μισθριδάτης καὶ οἱ σὺν αὐτῷ*. — *τῶν ὄπλων*: as in 3, 2, 36. — *βραχύτερα ἢ ὡς ἐξικνεῖσθαι*: lit. *a shorter distance than so as to reach*; in an Eng. idiom, *too short a distance to reach*; Gr. § 341.

§ 8. *ἐδίωκον* has for its subj. the antecedent of *οἱ*.

§ 9. *οὔτε . . . χωρῖα*, nor were the footmen (the Greeks) able in a short space to overtake the footmen (the Persians) in fleeing from a point considerably in advance; with *ἐκ πολλοῦ*, compare *ἐκ πλείονος* 1, 10, 11.

§ 10. *καὶ φεύγοντες . . . εἰς τοῦπισθεν τοξέοντες*, even while fleeing . . . by shooting behind. So in later times the Parthians. Cf. *Plut. Crass.* 24. *ὑπέφευγον ἅμα βάλλοντες οἱ Πάρθοι*. *Virg. Georg.* 3, 31.

§ 11. *δείλης* here means *δείλης ὀψίας*, (the later afternoon, evening,) as the words *τῆς ἡμέρας ὄλης* show. For the different uses of *δείλη*, see L. & S.; cf. 1, 8, 8. — *τὰς κόμας*: mentioned above 3, 2, 34; hence the article. — *οὐδὲν μᾶλλον*, none the more, i. e. no more than though he had remained with the phalanx.

§ 12. *ἤτιῶντο*: see note on *ἐστρατοπεδεύετο* 2, 2, 15; and on the change of mood (*ἤτιῶντο* and *μαρτυροῖη*), cf. note 2, 2, 15.

§ 13. *ἀληθῆ λέγετε*: a brief and lively expression for *τῇ ἀληθείᾳ ἐγένετο ἂ λέγετε*, in truth those things which you say took place.

§ 14. *χάρις*, sc. *ἔστω*. Cf. *Cyrop.* 7, 5, 72; 8, 7, 3. So in Eng. the verb is often omitted: *thanks to the gods that* etc.

§ 15. *ὅσον*, as much as, here predicated of space: *such a distance that neither* etc. — *οἱ ἐκ χειρὸς βάλλοντες*: same as *οἱ ἀκοντισταὶ* § 7 above. — *ἐξικνεῖσθαι*, to reach, often stands thus without any definite object. *πολύ* belongs to *χωρῖον*. — *ἐν ὀλίγῳ . . . ῥύματος*, and in a short space not even though a footman were fleet would he overtake in pursuit a footman who had a bow-shot the start. *ἐκ . . . ῥύματος* is analogous to *ἐκ πολλοῦ* § 9. Cf. *ἐκ πλείονος* 1, 10, 11.

§ 16. *ἡμεῖς*: we should expect here *ἡμῖν* depending on *δεῖ*, but the case is determined by the nearest verb *μέλλομεν*, being a species of attraction. Cf. note on *Πρόξενος* 2, 5, 41. — *σφενδονητῶν* depends on *δεῖ*, Gr. § 273, 5. (b.) — *τὴν ταχίστην*, cf. note 1, 3, 14. — *σφενδονῶν* depends on *διπλάσιον* used substantively. *σφενδόνῃ* here denotes by meton. the stone which is flung. So in 3, 4, 4; 4, 3, 29; 5, 2, 14. The clause reads, *and their missile is borne even twice the distance of the stones from the Persian slings*.

§ 17. *διὰ τὸ . . . σφενδονῶν*, from the fact that (the Persians) sling with etc.

§ 18. αὐτῶν depends on τίνες. — πέκωνται, cf. note on ἐπέκατο 1, 9, 19. — τούτῳ: as τίνες was just before used, we should expect here the plural; but in using the sing. one person is presented as an example of what would be done for all. — αὐτῶν, for them, i. e. the slings. For the government, see Gr. § 275, 3. — τῷ . . . ἐθέλοντι, to the one who is willing being enrolled to act as singer. — ἄλλην τιὰ ἀτέλειαν, something else as an immunity. Cf. note on ἄλλο δένδρον 1, 5, 5. This immunity might perhaps be exemption from the duty of acting as sentinels.

§ 19. τοὺς μὲν τινάς: cf. note on τὰς δέ τινάς 2, 3, 15. — τῷ Κλεόρχῳ, by Clearchus, dat. of agent; Gr. § 284, 3, 11. — εἰς ἱππέας κατασκευάσωμεν, prepare for horsemen, i. e. by equipping these horses with the armor suitable for the use of horsemen.

§ 20. ἐδοκιμάσθησαν, were approved; δοκιμάζω is the common word for this idea.

CHAP. IV.

Contains an account of several days' march from the level country in the neighborhood of Nineveh into the hilly region bordering on the Carduchian mountains. The Greeks are at first attacked by Mithridates whom they easily repulse; afterwards, by Tissaphernes with a large army, from which they experience considerable annoyance.

§ 1. τῇ ἄλλῃ: ἄλλος preceded by the article generally means (especially in the sing. numb.) *the rest of*, but that meaning cannot be assigned to it here. Cf. 2, 1, 3; 6, 1, 15, where τῇ ἄλλῃ means as here, *on the next day*. — ἐφ' ᾗ, at which, connect in idea with ἐπιθοῦντο.

§ 2. διαβεβηκόσι, after they had crossed over; the notion of time is the prominent idea of the particip. here; so also just above διαβαίνουσιν, while crossing over. — ἂν . . . λάβῃ: cf. note on ἐὰν μὴ διδῶ 1, 3, 14.

§ 3. παρήγγελλτο κ.τ.λ., and orders had been given who of the targeteers should pursue etc. τῶν πελταστῶν limits οὗς the subject of διώκειν. — θάρροῦσι, particip. agreeing with τοῖς ἱππεῦσιν; more conveniently rendered as an adv. to pursue boldly. — ὡς, on the supposition that, feeling assured that. Cf. note on ὡς 1, 1, 2.

§ 4. κατεῖληφει, sc. αὐτοῦς. — σφενδόνας: cf. note on σφενδονῶν 3, 3, 16. — ἐσήμηνε, sc. ὁ σαλπικτήης. Cf. note on ἐσάλπιγγε 1, 2, 17. — ἔθειον . . . εἰρητο, they to whom orders had been given ran towards the same point, i. e. towards the enemy. — οἱ δέ; i. e. οἱ πολέμιοι.

§ 5. τοῖς βαρβάροις, on the side of the barbarians; dat. incomm., limiting ἀπέθανον and also ἐλήφθησαν. — ἔτι: qualifies φοβερῶτατον, as shocking as possible. — δρᾶν depends on φοβερῶτατον, Gr. § 306, Rem. 10.

§ 6. *οὕτω πράξαντες*, *having fared thus, having experienced such fortune*. With *οὕτω πράττειν*, compare *εὖ πράττειν* etc. Cf. note 1, 9, 10.

§ 7. *Λάρισα*. This apparently Grecian name need not occasion surprise, since the numerous cities of this name in Greece are of Pelasgic, hence also of oriental origin. The meaning of the word Larissa is not yet settled, and in the present instance it is probably not the name by which the place went among the Persians. From its proximity to the Zab, it was evidently the city whose ruins are now called Athur (= Ashur) or Nimroud. Through the indefatigable exertions of Layard many remarkable relics of ancient Assyrian art have been recently discovered here, and are now among the most interesting objects in the British Museum. — *Μηδοί*: cf. note on *Μηδίας* 2, 4, 27. — *τὸ εἶδος* without *μέν*, as though *ἕψος δ' ἑκατόν* did not follow; cf. 4, 8, 9. — *τοῦ . . . περιόδου*, *the entire circumference*. — *πλίνθοις κεραμίνας*: cf. note on *πλίνθοις ὀπταῖς* 2, 4, 12.

§ 8. *βασιλεύς*, i. e. Cyrus the Elder. — *ἤλιον κ.τ.λ.*; in this way certain Grecian philosophers also explained eclipses of the sun. — *ἐξέλιπον*, sc. *τὴν πόλιν*. Taking the eclipse as an unlucky omen, they were led to abandon their city.

§ 9. *παρά*, cf. note 1, 2, 13.

§ 10. *πρὸς [τῇ] πόλει*. If the article is the true reading, then the meaning is *near the city*, i. e. the one to which the fort belongs. — *Μέσπιλα*. This also, as in the case of Larissa, seems not to be the true name, but perhaps a corruption of the name given in the Aramaean rural dialect to the region of country or to the ruins. It is very surprising that Xen. did not learn what we so well know from the Grecian and Roman writers of a later period, and from the Arabic writers of the middle ages, as well as from the interesting discoveries of recent times,—the fact that he was among the ruins of Nineveh (*ἡ Νίνος*), once the capital of the old Assyrian empire, a city described in the most glowing terms by the Greeks themselves. It was situated on the eastern bank of the Tigris, nearly opposite the modern city of Mosul; and was built almost entirely of the shelly marble (*λίθος κογχυλιώτης*) in which the adjacent country abounded.

§ 11. *ὕπὸ Περσῶν*: this construction is employed because *ἀπέλεσαν τὴν ἀρχήν* (= *ἐστερηθησαν τῆς ἀρχῆς*) is pass. in idea:—*lost the government, were deprived of the government*; cf. 7, 2, 22.

§ 12. *χρόνον*, *by time*;—the means of subsistence being consumed by the length of the siege. — *ἐμβροτήτους*, *mad, insane*; or as others understand it *terrified by a storm*. — *έάλω* from *άλισκομαι*: observe that all the parts of this verb are pass. in meaning, though some of the forms are in the act. voice.

§ 13. *εἰς . . . σταθμόν*. The preposition is to be understood as in 1,

7, 1, since *σταθμός* here denotes the notion of time. — *ἦλθεν*. The fact that he went up to Babylon with horsemen is mentioned in 1, 2, 4. Cf. also 2, 4, 8. *ἔχων* is to be repeated in mind, as though he had written *ἔχων οὖς ἦλθεν ἔχων*, he appeared with (*ἔχων*) the horsemen that he himself came (up to Babylon) with (*ἔχων*), etc. So with *ἀνέβη* and *ἐβοήθει*, repeat *ἔχων* in mind. — *ἰππέας*: antecedent in the relative clause; cf. note 1, 2, 1. — *ἔχοντος*, in *matrimonio habentis*. — *δ . . . ἀδελφός*, cf. 2, 4, 25. — *πρός*, in addition to.

§ 14. *εἶχεν . . . καταστήσας* is understood as a circumlocution for *κατέστησεν*. — *ὕπισθεν*, in the rear, i. e. of the Greeks. — *εἰς τὰ πλάγια*, in the direction towards the flanks (of the Grecian army).

§ 15. *Σκίθαι* evidently does not belong here. — *προϋθυμῆτο*, sc. *ἀμαρτάνειν ἀνδρός*. — *οὐδὲ γὰρ . . . ῥάβδιον ἦν*: because the enemy stood so close together. — *ἦν* stands without *ἄν*, because the consequence was necessary and unconditional.

§ 17. *καὶ . . . Περσικὰ*, the Persian implements of archery also, as well as those of the Cretans. — *τοῖς Κρησί* belongs to *χρησιμα*. — *τὰ τοξεύματα* means the arrows; *τὰ τόξα*, the implements of archery including bows and arrows. — *διετέλουν χρώμενοι*, they continually used; so *διάγειν* 1, 2, 11; *διαγίγνεσθαι* 1, 5, 6; 2, 6, 5; 4, 5, 5. — *ἐμελέτων τοξεύειν*, lit. they practised to shoot, i. e. as we should say in practising they shot. — *ἔνω ἰέντες μακρὰν*, far upwards (lit. casting (sc. their arrows) far upward). This was done that they might the more easily recover them, without being compelled to go far from the main army. — *πολλά* belongs both to *νεῦρα* and *μόλυβδος*. Cf. note on *πολλά* 3, 1, 2.

§ 18. *μείων ἔχοντες*: cf. note 1, 10, 8.

§ 19. *πλαίσιον ἰσόπλευρον*, a square; cf. note 3, 2, 36. — *συγκύπτειν*, bend together, i. e. approach each other. — *τὰ κέρατα*, the wings, § 22 *αἱ πλευραὶ*. — *ὁδοῦ στενοτέρας . . . ὁρέων . . . γεφύρας*: these contingencies would now occur; for immediately north of Mosul the fruitful plain of Assyria becomes more hilly and is intersected by numerous brooks which flow down from the mountains of Kourdistan. — *ἐκθλίβεσθαι τοὺς ὀπλίτας*, that the heavy-armed men are thrown out of their ranks. The heavy-armed men in the van and the rear particularly would be thus disturbed. The targeteers also in the van and rear (see 3, 3, 8; 3, 4, 40 and 43) would in like manner be thrown into confusion, but the heavy-armed alone are mentioned because they constituted the principal part of the forces at the points in question.

§ 20. *διασχῆ* (from *διέχω*) is the opposite in meaning of *συγκύπτω*. — *τὸ μέσον τῶν κερμάτων*, the space between the wings. — *διάβασιν*, cf. note 2, 3, 10. — *βουλόμενος φθάσαι πρῶτος*, wishing to get over first. — *εὐεπίθετον ἦν*, it was easy to make an attack. The adjective joined to the

impersonal ἦν must be understood as a substantive predicate. Cf. προσβατῶν 4, 3, 12; and the plurals βάσιμα 3, 4, 49; βατὰ 4, 6, 17.

§ 21. ἐξ λόχους. Three of these were to constitute the van and three the rear of the square (πλαίσιον); cf. § 48 below. Each λόχος consisted of two πεντηκοστῆς (commanded by πεντηκοστῆρες), and each πεντηκοστῆς of two ἐνωμοταί (commanded by ἐνωμοτάρχαι). — ἄλλους κ.τ.λ., and others as commanders of Pentekosties, and others as commanders of Enomoties; cf. note 1, 5, 5. — οἱ δὲ πορευόμενοι, and while they were on the march. We should expect here the gen. abs.; yet see note on μαχόμενοι 1, 8, 27. — οἱ λοχαγοί: these of course were attended by their companies (λόχοι). So also § 23. — ἔξωθεν τῶν κερμάτων, apart from the wings; i. e. as we learn from ὑπέμενον ὕστεροι, behind the wings. Hence the definition of παρήγων, they made the men march of sideways, given by L. & S. referring to this passage, is not accurate. Translate thus, but then they led (their men) along behind the wings.

§ 22. ἂν ἐξεπίπλασαν: cf. note on ἂν ἀφείλετο 1, 9, 19. — τὸ διέχον, the vacant space. — κατὰ λόχους, with companies of a hundred men; so arranged that the lochus constituted but a single file of a hundred men deep. Thus there would be six men abreast. κατὰ πεντ., in companies of fifty; so arranged that each company constituted but a single file of fifty men deep. Thus there would be twelve men abreast. κατ' ἐνωμ., in companies of twenty-five men; so arranged as to form a single file of each company. Thus there would be twenty-four men abreast, and they would consequently fill a vacant space in the line of the square (τὸ διέχον) four times as large as the companies of a hundred.

§ 23. ἐν τῷ μέρει, in their turn; cf. 7, 6, 36. — τι, in any respect; it may be rendered perchance. — τῆς φάλαγγος depends on που, as an adv. of place: and if perchance occasion required it (δέοι, sc. τούτους ἐπιπαρεῖναι), these were at hand (ready for assistance). — τοῦτω τῷ τρόπῳ applies unquestionably not alone to the next four marches, but to those which followed. This thought was in the mind of the writer: in this manner they continued their march without meeting with any thing worthy of notice in the next four stages (Krüger).

§ 24. εἶδον βασιλεῖόν τι: they beheld a certain royal structure. This was seen from a distance, being situated on an eminence of the foremost range of the Kourdish mountains. This range extends westward to the Tigris. It is now called by the Kourds Tscha Spi; by the Arabs, Dschebel Abjad. Both signify white mountain. (Cf. §§ 30, 37, where it is called ὄρος.) — τοῦ ὄρους, the mountain, i. e. the one in sight directly before them; hence the force of the article. — ἄσμενοι. Cf. note 2, 1, 16.

§ 25. ὡς . . . ἀναβ., as if to etc.; cf. note 1, 1, 3. — τὸν ἕτερον = τὸν δεύτερον (cf. § 28). — ἔβαλλον . . . ἐτόξευον. Notice the asyndeton.

These three verbs denote the different modes of discharging missiles: namely with the hand, with slings, and with bows. — ὑπὸ μαστίγων (Gr. § 299, 1. (2.) (c).), *under the lash*; being constantly scourged. The Persian government resorted to this means of making the slavish people fight well. Cf. Herod. 7, 21, ὠρυσσον ὑπὸ μαστίγων, *they dug under the lash*, spoken of the army of Xerxes at Mt. Athos. In other passages also Herod. mentions the same practice.

§ 26. Ἑλλήνων, used adjectively. So regularly names of nations with nouns denoting persons. Cf. Ἀδάκωνα 5, 1, 15; Ἑλληνες 6, 5, 26. — ἐν τῷ ὄχλῳ, *among the attendants of the army*; within the square of heavy-armed men.

§ 27. ὀπλίται ὄντες. The particip. expresses the notions of time, cause, and condition. Here the notion of cause is the prominent idea, and it may be rendered, *because they were heavy-armed men*.

§ 28. ταῦτά must not be confounded with ταῦτα. — πρὶν . . . ἀνήγαγον instead of ἀναγάγειν (*until they should lead up*); the construction ἀνήγαγον is as though οὐκ ἐκίνησαν instead of μὴ κινεῖν had preceded. Krüg.

§ 29. οἱ πολέμιοι: the first denotes the Persians, but the second, at the end of the §, denotes the Greeks. — ἀποτμηθείσαν. This form of the optat. 3d pers. plural is much less common than the termination -εῖεν. Gr. § 116, 7. It occurs again § 35 below, and 4, 3, 21; 5, 7, 20. — αὐτῶν, the Persians.

§ 30. κατὰ, *along, over*, Gr. § 292, II. (1.) (b.) — οἱ δέ: the targeteers § 28. — ἐπιπαριόντες: passing along on the mountain in a direction parallel to the main army and at no great distance from it; cf. 6, 3, 19. — εἰς τὰς κώμας: mentioned § 24, hence the article. — ἰατρούς: doubtless the same that Cyrus had previously employed. No doubt in Greece itself the necessity of surgeons connected with the army had long before been learned.

§ 31. καὶ ἕμα adds another reason; hence = καὶ ἕμα ὅτι, *and at the same time because*. — τῷ σατραπέοντι. The satraps had to provide for the troops in their own satrapy. Cf. Cyrop. 8, 6, 3. Oecon. 4, 5 and 6.

§ 32. ἀπόμαχοι, *away from the ranks*. Three classes were not in a condition for fighting; *the wounded, those who carried the wounded, and those who had taken the armor of the persons who carried the wounded*.

§ 33. πολὺν . . . διέφερον . . . ἤ: *it was far otherwise than*; or in our idiom, *it was a very different thing to etc., from (what it was) to fight etc.* ἐκ χάρας ὄρμ-, *rushing out from a fixed position*. Cf. ἐκ Χερρονήσου ὄρμ. 1, 1, 9.

§ 34. τοῦ Ἑλληνικοῦ depends on ἀπ-, and σταδίων on μείον. — ἐπιθῶνται: cf. note on κατακόψη 1, 8, 24.

§ 35. *πειρηρόν*: cf. note on *φοβερώτατον* 2, 5, 9. — *ὡς ἐπὶ τὸ πολὺ*: cf. note 3, 1, 42. — *τοῦ . . . φεύγειν ἕνεκα, εἰ*: to the end that they may not flee, if etc. The construction is elliptical, and we may supply mentally *ὅπερ ἂν γένοιτο*, which very thing would take place if etc.; cf. 7, 8, 16. — *δεῖ . . . ἀνδρῶν*. Instead of the dat. the accus. would be the common construction with *δεῖ*. — *δωρακισθέντα* agrees with the subject of *ἀναβῆναι*. For the change from dat. to accus., cf. note on *λαβόντα* 1, 2, 1. With this whole passage, cf. *Cyrop.* 3, 3, 26 and 27.

§ 36. *διαγγελλομένους*, that they were passing along the word, i. e. to depart. — *ἐκήρυξε*, the herald proclaimed. Cf. note on *ἐσαλπυγξε* 1, 2, 17.

§ 37. *καὶ αὐτοί*: et ipsi, cf. § 44. — *χωρίον ὑπερδέξιον . . . ἧ*, a place on the right hand above (the way) where. — *ἀκραινυχίαν*, in apposition with *χωρίον*. — *ὑπὸς*, cf. note § 24. — *ὑφ' ἧν*: under which is an inadequate translation, since it does not express the notion of direction or extension contained in the accus. case; Gr. § 299, III. (1.) In German, it is expressed by *unter dem hin*. — *πεδῖον*: the small level valley between the first range of mountains (cf. note § 24) and the principal range. Through it flows westward a tributary of the Tigris called Chabur. The same valley is meant by the expression *ἐν τῷ πεδίῳ* 3, 5, 2.

§ 38. *οὐρόν*: *agmen extremum*, the opposite of *στόμα* (§ 42) *agmen primum*.

§ 39. *ἡμῖν*, dat. incommodi. Gr. § 284, 3, Rem. 4. — *τούτους*, these men, i. e. those by whom the eminence had been preoccupied.

§ 40. *ἔρημα*, defenceless. — *πῶς*, cf. note 1, 7, 2. — *τις*: indef. one, some one. As the reference was of course to themselves, the idea would be better expressed by the English *we*. — *ἀπελαῖ*: for the form, cf. note on *ἐλώντα* 1, 8, 10.

§ 41. *αὐτοῦ* is intensive; lit. *above their own army itself*, i. e. *above their very army*. So *ipse* in Latin: e. g. *Caes. B. G.* 5, 43, *sub ipso vallo*; *B. C.* 3, 19, *ad ripam ipsam fluminis*. — *ἐαυτῶν*, i. e. the Greeks. — *βούλει*: for the three verbs which regularly take this form of the 2d pers. sing. in the Att. dialect, see Gr. § 116, 11. — *μένε . . . πορεύου*: one would expect to find with these words *σὺ μὲν* as the proper antithesis of *ἐγὼ δέ*. *Krüg.* and *Hert.* say in explanation that the words *ἐγὼ δέ* were not contemplated when *μένε* and *πορεύου* were uttered. It seems rather that *Xen.* by giving such prominence to *ἐγὼ δέ* would indicate his own entire willingness either to go or to stay; cf. 7, 3, 36.

§ 42. *εἰπών*: an asyndeton like 4, 1, 20, and 4, 8, 6, where an answer follows immediately after a question or a proposition containing the substance of a question; and where the verb or particip. stands first. — *οἱ*, dat. from *οὗ*, governed by *σὺν* in composition with *πέμψαι*; *οἱ* the article is a proclitic, *οἱ* the plural of *ὅς* (the relative pron.) is always orthotone,

of the dat. is an enclitic. — μακρὸν ἦν, *it was a long distance*; i. e. too long a distance for the time allowed them, since their plan required the utmost dispatch.

§ 43. τοὺς ἀπὸ τοῦ στ. π.; cf. τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τοὺς τριακοσίους . . . τῶν ἐπιλέκτων; these were half of the six companies mentioned in § 21.

§ 44. ἀμυλλᾶσθαι ἐπὶ τὸ ἄκρον, *to vie (with the Greeks) in the attempt to reach the summit*.

§ 45. διακελευομένων: cf. note on κόπτοντες 2, 1, 6.

§ 46. γύν . . . γύν: cf. note on ὁμῆϊς 3, 1, 37. — τὴν λοιπὴν, sc. δόξαν.

§ 47. οὐκ ἐξ ἴσου . . . ἐσμέν, *we are not on equal footing*. — χαλεπῶς qualifies φέρον.

§ 48. καὶ αἱ: cf. note 1, 8, 16. — ἔχων, *with (it; i. e. the shield of Soteridas)*. — θώρακα . . . τὸν ἱππικόν. The breast-plate of a horseman was heavier than that of a footman. Cf. Plut. Philop. 6. — ὀπάγειν, *to lead slowly on*. — τοῖς . . . ἐπομένους, *and those behind though following (those in front) with difficulty, to pass along by (him)*.

§ 49. ὁ δέ, *but he*, i. e. Xenophon. — ἀναβάς, sc. ἐπὶ τὸν ἵππον. — βόσκιμα . . . ἄβατα, sc. τῷ ἵππῳ. Cf. note on εὐεπιθετον 3, 4, 20. — ἦγεν is often used absolutely as here the accus. being omitted; *he led (his men)*, or simply *he took the lead*. — φθάνουσιν . . . πολεμίους, *they anticipate the enemy in arriving etc.*; cf. 5, 7, 16.

CHAP. V.

The Greeks being still harassed by the Persians arrive at a point where the Carduchian mountains reach the Tigris, and hang precipitous over the river. After considerable deliberation and diligent enquiry from the captives, they resolve to attempt the passage of the mountains.

§ 1. ἀγαθῶν here denotes the means of subsistence. Cf. 3, 1, 20; 4, 6, 27; 6, 6, 1.

§ 2. καὶ γάρ (cf. note 1, 1, 6,) explains the reason why the Greeks were dispersed in the plain for plunder. — διαβιβαζόμεναι, lit. *while being transported over*, i. e. while their owners were transporting them over; it is to be connected with κατελήφθησαν as a predicate.

§ 3. ἐννοούμενοι contains the notion of fear, and hence is followed by μή instead of ὅτι as in 3, 1, 2. — καίουσιν, sc. οἱ πολέμοιοι. — ἔχοιεν, sc. οἱ Ἕλληες. — ὅπουθεν, *any place from which*. Cf. note on ὅθεν 2, 4, 5. — τὰ ἐπιτήδεια is the object of λαμβάνουσιεν.

§ 4. ἀπήσαν ἐκ τῆς βοήθειας, *returned from rendering assistance*, i. e. to the Greeks scattered through the plain and attacked by the enemy

(see § 2). It seems to be taken as a matter of course that assistance would be rendered to them, and hence the article before *βοηθείας*; although no mention had previously been made of such assistance. (Hert.) — *κατέβη*, descended, i. e. from the mountain; see end of ch. 4. — *ἦνίκα . . . οἱ Ἕλληνες*, when the Greeks (returning from the assistance, i. e.) after having rendered the required assistance met him (i. e. Xenophon) on their return. — *οἱ Ἕλληνες*, i. e. Chirisophus and his party, who had just been opposed to the enemy.

§ 5. *ὑφιέντας*, sc. *τοὺς πολεμίους*, that (the enemy) are giving up etc. It depends on *ὄρατε*; for the accus. and particip. instead of accus. with the infin., see Gr. § 310, 4. — *μὴ καλεῖν . . . χώραν* is expegetical of ξ : for what they stipulated (that we should not do, namely) that we should not set fire to the country etc. For the stipulation here alluded to, cf. 2, 3, 27. — *ῥῆν . . . ἀλλοτριᾶν*, now they themselves do, setting fire (to the country) as though it belonged to another. — *καίουσιν* is a brief expression for *ποιοῦσιν καίοντες*.

§ 6. *βοηθεῖν ἐπί*, to march against. — *ὡς . . . ἡμετέρας*, sc. *χώρας*, as if in defence of etc.

§ 7. *σκηνάς*: not properly tents, since these, according to 3, 3, 1, had been burned; but rather in general camp, or encampment, which in this instance was a village (§ 1 above). So *σκηνεῖν* and *σκηνοῦν* are often to be understood simply to encamp; cf. 3, 4, 32. — *στρατηγῶν καὶ λοχαγῶν*: without the article, as often when several names (particularly of persons holding office) are joined together. Cf. 4, 7, 25; 6, 5, 12; 6, 6, 30. — *ἔνθεν μὲν . . . ἔνθεν δέ*, cf. note 2, 4, 22. — *τοσοῦτος τὸ βάθος ὡς*, lit. so much in depth that, = so deep that. — *μηδὲ . . . βάθους*, not even the spears of (the persons) trying the depth rose above (the water). For an idea of the ordinary length of a Grecian spear, see Dict. Antiqq. p. 135.

§ 8. *κατὰ* is distributive, in companies of etc. Gr. § 292, II. (3.) (d.)

§ 9. *ἀσκῶν*: cf. note on *διφθέρας*, 1, 5, 10. — *πολλὰ κ.τ.λ.*, not I see these many sheep etc. This would require *τά* before *πρόβατα*. Rather, I see here many sheep etc. *πολλὰ πρόβατα* is a predicate of *ταῦτα* and hence the article is wanting. — *ἀ ἀποδαρέντα καὶ φυσηθέντα*; a brief expression for *ὧν ἀποδαρέντων τὰ δέρματα φυσηθέντα*. (Hert.)

§ 10. *τούτοις*, i. e. *τοῖς δεσμοῖς*. — *ὄρμισας . . . ἀσκῶν*, lit. having anchored each skin, i. e. having made fast each skin. — *λίθους . . . ὕδωρ*, by tying stones (to them) and casting (these) as anchors into the water. — *διαγαγῶν . . . δήσας*, having conveyed (the leathern bottles) over (the river) and having bound (them) at both ends, i. e. on each bank of the river. His object was to make, not a mere raft, but a temporary bridge.

§ 11. *μᾶλα εἰσεσθε* (fut. of *οἶδα*), you shall know for a certainty. — *ἔξει*, will hold, will prevent. In this sense the fut. *σχήσω* instead of *ἔξω* is

almost invariably used. — τοῦ μὴ καταθῆναι, *from sinking*. For the negative, cf. note on τὸ μὴ καταπετρασθῆναι 1, 3, 2.

§ 12. τὸ ἐνθύμημα, *the conception, the plan*; τὸ ἔργον, *the execution*. — οἱ καλύσοντες, *the persons that would hinder* (the execution). Cf. the construction of ὁ τολμήσων 2, 3, 5. — τοῖς πρώτοις, *the foremost*, i. e. the first men who attempted the execution of the proposed plan.

§ 13. πρὸς Βαβυλῶνα: here of course denoting only the general direction, i. e. towards the south. — κατακάσας ἔνθεν. *for they had burned down those from which* etc. The participle is here causal, and ἔνθεν = ταύτας ἐξ ὧν. — ὅμοιοι ἦσαν θαυμάζειν, *seemed to wonder*. Such a use of ὅμοιοι ἦσαν in the sense of ἐφίκεσαν or ἐδόκουν can scarcely be found elsewhere. — τρέφονται and ἔχουεν: for a similar change of mood, cf. 2, 1, 2; 2, 2, 15; 4, 5, 10. — ὅποι and τί: the indirect and the direct interrogative in the same construction. Cf. ποῖον and ὅπως 2, 5, 7.

§ 14. τίς ἐκδοτή, sc. χώρα.

§ 15. τὰ . . . εἴη, *the regions southward belonged to the (country) in the direction of Babylon* etc. — ἡ . . . φέροι: here we must supply, instead of χώρα, ὁδός: *the (way) eastward would lead* etc. — Σερλίσειν and ἐαρίσειν are to be understood in the inverse order (χιασῶς) of Susa and Ecbatana; as Σερλίσειν is predicated of Ecbatana and ἐαρίσειν of Susa; cf. Cyrop. 8, 6, 22. — ἡ δὲ διαβάντι, *but the way to one having crossed over* etc. For the construction of διαβάντι, see Gr. § 284, 3. (10.) Cf. 6, 4, 1. — ἔτι: for a similar arrangement, cf. 6, 3, 11. — Καρδούχους. The same that are now called Kourds; by the old Syriac writers called Kardu; and by the Armenian, Kordu, in the plural Kordukh (hence perhaps the Greek ending -χοί). By the later Greek writers the country itself was called Καρδουηνή, Κορδουηνή, and also Κορδουαία.

§ 16. βασιλέως οὐκ ἀκοεῖν, *did not hear to*, i. e. *did not obey the king*. Gr. § 273, Rem. 18. — ἐμβαλεῖν . . . στρατιῶν: this clause is grammatically coördinate, though logically subordinate, as though it were ἐμβαλοῦσης . . . στρατιῶν, with the omission of δέ after τούτων. It would then read, *but even on a certain occasion when a royal army of twelve myriads had made an incursion among them, no one of these returned* etc. Cf. note 1, 9, 14. — ἐπιμυγνῆναι, depends on ἔφασαν; it is here used intransitively (cf. note on συμμίξειαν 2, 1, 2), in which sense ἐπιμυγνῆσθαι would be more common. — σφῶν and ἐκείνων, partitive genitives, dependent on ἐπιμυγνῆναι, and not only that some of themselves transacted business with the Carduchians (ἐκείνους), but also that some of the Carduchians (ἐκείνων) engaged in business with them; σφῶν and ἑαυτούς being reflexives refer to the persons speaking, and thus remove the ambiguity which would arise from the use of so many pronouns in our language.

§ 17. ἑκασταχόσε εἰδέναι, *that they knew the way in every direction*. —

τούτους, i. e. τοὺς Καρδούχους. — ἔφασαν, sc. οἱ ἑλαγκότες. (*The captives*) affirmed that (*the Greeks*) having passed through these etc.

§ 18. τῆς ὥρας depends on ὀπηρῖκα, at the very hour when it should seem expedient. — τὴν ὑπερβολὴν τῶν ὀρέων here denotes the place for crossing the mountains, the pass; in 1, 2, 25, it denotes the act of crossing. We have here in the construction another instance of anticipation; cf. note 1, 1, 5.

BOOK FOURTH.

“Ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα, πάλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ εὔξαντο σωτήρια δόσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο.—From the entrance into the Carduchian country to the sea.

CHAP. I.

Narrative of several days' march among the Carduchian mountains. The Greeks suffer severely from the ruggedness of the country, from the assaults of the Carduchians and from the severity of the cold. They are at last shut up in a deep valley, while the only apparent egress is occupied by the barbarians.

§ 1. ὅσα . . . ἐπολεμήθη πρὸς τοὺς Ἑλληνας, what hostile measures were adopted against the Greeks etc.

§ 2. ἔνθα = ἐκεῖσε ἔνθα, to the place where. We may also in English omit the demonstrative before the relative adverb: when they arrived where the river etc. — πάροδος, passage along by the side (of the river). — ἀπότομα . . . ἐκρέματο (from κρεμάννυμι), hung precipitous etc.

§ 3. τῶν ἀλισκομένων = τῶν ἑλαγκότων, from those who had been taken, from the captives. Several verbs in the present, besides their proper signification, have also a sort of perfect meaning; as φεύγω, I flee, or I am banished; νικῶ and κρατῶ, I conquer, or I am conqueror; ἡττῶμαι, I am being conquered, or I am conquered; ἀδικῶ, I do injustice, or I have done injustice, am ἄδικος; so also ἀλισκομαι, I am being taken, or less frequently I am taken. Krüg. Spr. 53, 1, 3. — περίλασι, (they might go around), corresponds in construction to διαβήσονται, since εἶμι has a future signification. — βούλωνται: cf. note on ἐὰν μὴ διδῶ 1, 3, 14. — τὰς πηγὰς ἐλέγετο εἶναι: a construction not less common than αἱ πηγαὶ ἐλέγοντο εἶναι. Cf. 1, 2, 12; 1, 8, 6. — οὐ πρόσω τοῦ Τίγρητος is an inaccurate

form of expression instead of *ὁ πρόσω τῶν τοῦ Τίγρητος*, as is very common in comparisons. See note on *ἠλέκτρον* 2, 3, 15. — *καὶ . . . ἔχον* and it is thus. Xen. had just spoken of it as being reported (*ἐλέγετο*) and he adds *it is really thus*. *οὕτως ἔχειν*, to have (itself) thus, to be thus.

§ 5. *τὴν τελευταίαν φυλακὴν*. The Greeks divided the night into three watches, the Romans into four. — *ὅσον . . . πεδίον*, lit. *as much as that they might pass through the plain in the darkness*; i. e. in an Eng. idiom, *so much that they might* etc. — *σκοταίους*, cf. note on *σκοταῖοι* 2, 2, 17. — *ἀπό*: cf. 2, 5, 32. — *ἀπὸ παραγγέλσεως*, *at the word of command*. The signal was not given in this instance by the herald or by the trumpeter, lest it attract the attention of the enemy.

§ 6. *τὸ ἀμφ' αὐτόν*, *that* (part of the army) *around himself*, i. e. *his own men*. — *ὀπισθοφύλαξιν* belongs as an attributive to *ὀπλίτας*, *with the heavy-armed men who guarded the rear*. — *μή*, *that, lest*; *κίνδυνος* in the preceding clause implies the notion of fear. — *πορευομένων* gen. abs., *while they were going*; cf. *ἰόντων* 1, 4, 12. — *ἐπίσκοιτο* from *ἐφέπομαι*.

§ 7. *ἀεὶ* is to be connected in idea both with *ἐφέπειτο* and with *ὑπερβάλλον*: *and that part of the army constantly crossing over* (the summit) *followed on continually* (after Chirisophus) etc.

§ 8. *γυναικας . . . παιδας*: without the article; so commonly, cf. 1, 4, 8; 5, 3, 1; 3, 1, 3. — *εἰ πως*, *if in any way*, or expressing what is implied, *to see if in any way*; cf. § 21 below. — *διεναί*: cf. *δήσουσιν* 3, 2, 23. — *φιλίας* it will be observed has the position of a predicate; Gr. § 245, 3. (b.) The idea is, *through the country as if* (it were) *friendly*.

§ 9. *ἔτη*: cf. note on *δοσις* 1, 1, 5. — *οὔτε . . . ἠπήκουον*, *neither listened to* (them) *while calling* etc.

§ 10. *σκοταῖοι*: cf. § 5. — *τινές* added to *ὀλίγοι* denotes the idea of indefiniteness, as we say *some few*; *ὀλίγοι . . . ὄντες*, *being some few* (in number). Though they were but few, they had inflicted some wounds and even slain some of the Greeks. — *ἐξ ἀπροσδοκῆτου*. *ex improviso*.

§ 11. *ἐκινδύνευσεν ἂν διαφ-*, *would have incurred the danger of being destroyed*. — *συνεάρων ἀλλήλους* is understood to mean *rallied one another* (by means of fire-signals). Sintenis and Hert. with much reason approve of *συνεβόων* (instead of *συνεάρων*), *they called to one another*, as in 6, 3, 6.

§ 12. *τέ* has for its correlative *καὶ* before *ὅποσα*, although the last clause (being modified by the intervening words *καταλιπόντας τᾶλλα*) does not altogether correspond logically to the first. — *ἀφεῖναι*, *to set at liberty*, from *ἀφήμι*.

§ 13. *οἱ ἐπὶ ταύτοις ὄντες*: *those who were appointed over these* (captives), i. e. to have charge of them. Cf. *ἐπ' αὐταῖς* 1, 4, 2. — *ἀπόμαχοι*, cf. 3, 4, 32. — *δόξαν ταῦτα*, *when these things were resolved on*; accus. abs.; cf. *ἐξόν* 2, 5, 22. The particip. *δόξαν* is used with *ταῦτα* on the

same principle that the neut. plur. takes a verb in the sing. Besides this expression the Greeks used *δόξαντα ταῦτα, δοξάντων τούτων, and δόξαντος τούτου*. Gr. § 312, 5.

§ 14. *εἴ τι*: cf. note 1, 5, 1. — *εἴ τι . . . ἀφειμένον, whatever they found (that was) not given up of the things mentioned. τῶν εἰρημένων, cf. § 12. — of δέ, i. e. the soldiers. — πλὴν εἰ, unless. — ἔκλεψεν, passed any thing (τι) through secretly, or by stealth, which is the same metaphor as ἔκλεψεν. — ὅλον, as for example. — τῶν εὐπρεπῶν, gen. of the whole (often called partitive gen.) limiting παιδός and γυναικός; lit. having desired a boy or woman of those (that were) beautiful = having desired a beautiful boy or woman. — τὰ μὲν τι . . . τὰ δὲ καί, partly . . . partly; τὰ μὲν, though plural in form, is not contemplated as such in idea, and hence the sing. τι is joined to it; cf. Hell. 7, 1, 46.*

§ 15. *εἰς*: cf. note 1, 7, 1.

§ 16. *ἀναχάζοιτες, returning*. In 4, 7, 10, *ἀνεχάζετο*. It is regularly dependent, the active form being (excepting Xen.) poetic.

§ 17. *παρεγγυῶτο, optat. imperf. of παρεγγυάω. — τότε δέ, out in this instance, the one to be related. — πρᾶγμα, trouble, difficulty, as in 6, 3, 6, and in the common formulas πράγματα ἔχειν, πρᾶγ. παρέχειν; cf. § 22, and 1, 1, 11. — παρελθόντι, to (him) in passing along, i. e. to Xen.*

§ 18. *Λακωνικὸς Κλεώνυμος*: the common order would be *Κλεών. Λακ., Cleonymus a Laconian. — διαμπερὲς εἰς, sc. τοξευθεῖς, being shot entirely through (the helmet) into etc.*

§ 19. *ὥσπερ εἶχεν, just as he was, without delay (as the connection shows that it means). Cf. Cyrop. 3, 1, 7, εὐθὺς πορεύεται ὥσπερ εἶχε πρὸς τὸν Κύρον. — ἀνελεῖσθαι, δάψαι, sc. αὐτῶ: to take up and bury the dead was considered by the Greeks one of the most sacred and important duties.*

§ 20. *ἀποκρίνεται*: on the asyndeton, see note 3, 4, 42. — *μία . . . ὀρθία*: not, *this one way which you see is steep*; that would be *αὕτη ἡ ὁδὸς κ.τ.λ.* As it stands *αὕτη* is subject, *μία ὁδὸς* predicate; with *ὀρθία* understand *ὄσα*; *this which you see is (the) only way (being) steep. — ἔκβασις* means a *pass* with reference to the idea of going out (*ἐκβαίνειν ἐκ τῶν ἀγκῶν καὶ μυχῶν* § 7); *ὑπερβολή* (3, 5, 18) with reference to the idea of going over; *εἰσβολή* (1, 2, 21), with reference to the idea of entering in.

§ 21. *ταῦτα, for this reason*; so also *τούτο*; as *ῖ* and *ἔ*, *on which account*; and very often *τί, on what account? why?* — *εἴ πως, cf. note § 8 above. — οὐ φασιν*: cf. § 24, and note 1, 3, 1.

§ 22. *ἔπερ, which very thing, i. e. the lying in ambush. — αὐτοῦ τούτου ἕνεκεν, for this very purpose. τούτου here denotes what follows (ὅπως . . . χρησαίμεθα).*

§ 23. οὐκ ἔφη, sc. εἰδέναι ἔλλην . . . φανεράν. — φόβων, reasons for fear, means of exciting fear.

§ 24. αὐτῷ dat. of possessor, dependent on ἐτύγγανε sc. οἶσα. For the difference between the dat. and the gen. of the possessor, see Gr. § 284, 3, (9), Rem. 5. — παρ' ἀνδρὶ ἐκδεδομένη, with a husband (for she had been given in marriage (to him)); ἐκδεδομένη is expressed to show that ἀνδρὶ is to be understood in the sense of husband. — αὐτός, he himself, belongs to the subject of ἡγήσεσθαι. Gr. § 307, 4. — ὀδὸν depends on ἡγήσεσθαι (cognate accus. Gr. § 278, 2); that he himself would lead them by a way possible even for etc.

§ 25. ὃ depends on προκαταλήψοιτο. (Kriug.) It must be supplied with παρελθεῖν. ὃ, as is often the case with a relative pronoun, is most conveniently rendered by a conjunction and demonstrative pronoun: and unless some one should previously occupy this, it would be etc.

§ 26. πελταστᾶς is to be taken as an attributive of λοχαγούς (cf. note on ὀπισθοφύλαξιν § 6 above); hence = τῶν πελταστῶν. — ὑποστᾶς ἐθελοντής, having offered himself as a volunteer.

§ 27. ὑφίσταται, offers himself (as a volunteer). Notice the asyndeton. Cf. note 1, 3, 20. Observe also that the verb is sing. Cf. note on ἐπεμψε 2, 4, 16. — Μεθυδριεύς: from Methydrum, a place not far from the later Megalopolis.

§ 28. τῶν μὲν ὀπλιτῶν (in § 27) would lead us to expect here τῶν δὲ γυμνήτων ταξίρχων Ἀριστέας κ.τ.λ., but the repetition of ἐρωτῶσιν occasions a change in the construction. — γυμνήτων is an attributive of ταξίρχων, cf. note on πελταστᾶς § 26. — πολλαχοῦ πολλοῦ: cf. note 1, 9, 2.

CHAP. II.

The Greeks escape from the valley in which they were enclosed, being conducted by a captive over a circuitous route; and finally reach the river Centrites, which divides the Carduchian country from Armenia.

§ 1. οἱ δέ, and they; i. e. Xenophon and Chirisophus. — ἐμφαγόντας: lit. having eaten in, i. e. (as Hert. thinks), having eaten in haste. Cf. 4, 5, 8; also ἐμπιεῖν, Cyrop. 7, 1, 1. — συντίθενται, they agree with (them). — τὴν νύκτα belongs to φυλάττειν. — φυλάττειν σημαίνει, and ἵεναι (spoken of the party with the guide), συμβοηθήσειν (spoken of Xen. and Chiris.) all depend on συντίθενται. — τοὺς μὲν denotes the party with the guide. — ἔνω ὄντας, being above, i. e. after having arrived on the summit. — αὐτοί, they themselves, expressed for the sake of the antithesis. Cf. note on αὐτός 4, 1, 24.

§ 2. *πληθος*: without the article, as is often the case with *εὖρος*, *ὄψος*, *βάθος*, and similar expressions. — *ὕδωρ ἐξ οὐρανοῦ*: the whole expression means simply *rain*. Sometimes *ὕδωρ* is used alone and sometimes with *ἄνωθεν* meaning *rain*. — *καὶ . . . περιούρτες*, and that those who were going around (with the guide) might escape notice as much as possible (from the fact that the enemy were turning their attention in another direction).

§ 3. *ἦν . . . ἐκβαίνειν*, which they must cross in order to go forth etc. The act denoted by *διαβάοντας* necessarily preceded that denoted by *ἐκβαίνειν*. — *ἄμαξιτους*, large enough to fill a wagon; *καὶ μείζους καὶ ἑλάττους*, and larger and smaller (stones); i. e. larger and smaller than those described by *ἄμαξιτους*.

§ 4. With *δύναιντο* and *ἐπειῶντο* supply *πελάσαι*. — *οὐδὲν ἐπαύσαντο* is stronger than *οὐκ ἐπαύσ-*: they in nothing ceased, they did not for a moment cease. — *τεκμαίρεσθαι*, to be perceived, to be known; i. e. the fact that the enemy continued thus all night long rolling down stones.

§ 5. *ὡς . . . κατέχοντες*, supposing they had possession of the height; the height mentioned 4, 1, 25.

§ 6. *οἱ δέ* refers here to the foregoing subject, which is common in Herod. but rare in the Attic writers. — *ἡ στενὴ αὐτῆ ὁδός*: *ὁδός* can stand between the article and noun only when some other attributive follows just after the article. — *αὐτόθεν*, from the very place, from the place where they now were.

§ 7. *ὑπέβαινε*: cf. note 3, 2, 1. — *ἐπὶ τοὺς ἀνθρώπους*, against the enemy. Cf. *οἱ ἄνδρες* 3, 1, 23; 3, 4, 40. — *ὀλίγοι*: few; not a few; few perished; for etc.; the next clause assigning the reason why only a few perished.

§ 8. *ἀνίμων* (from *ἀνιμῶ*) *ἄλλ-*, they drew one another up.

§ 9. *τοὺς ἡμίσεις*: *πολύς* in the three degrees of comparison, *ἡμιους*, and adjectives in the superlative degree, when used as participles are most frequently assimilated in gender to the genitive of the whole; Gr. § 264, Rem. 5. — *ἦπερ . . . ἔχοντες*, in the way in which the men with the guide (had gone). — *εὐδοωτάτη*, sc. *ὁδός* which is implied in the foregoing *ἦπερ*.

§ 10. *ἀν ἐπορεύθησαν*: instead of the corresponding conditional sentence (*εἰ* with a past tense of the indicative), an adversative sentence follows (*τὰ δὲ ὑποζύγια*); cf. note on *ἀν . . . ἔγωγε* 3, 2, 24. — *τὰ ὑποζύγια* is the subject of *ἐκβῆναι*, it was not possible that the beasts of burden should go out etc.

§ 11. *ὀρθοῖς τοῖς λόχοις*, with their companies (of a hundred men) in columns, or in single file. Thus a hundred men would march one behind another, and between the files of men there would be vacant spaces; cf. 4, 3, 17; 4, 8, 10.

§ 12. *τέως μὲν*: for a while; strictly it means up to the time designated by the correlative member *ἐγγὺς δ' οὐ κ.τ.λ.* — *ἕκαστος*, in apposition with the subject of *ἐδύνατο*; we may render, *where they severally were able*; cf. 1, 7, 15. — *ἐγγὺς . . . προσίεντο*, but they did not suffer (the Greeks) to come near themselves; cf. *προσίεσθαι* 3, 1, 30.

§ 13. *ἐννοήσας μὴ*. Cf. note on *ἐννοούμενοι* 3, 5, 8. — *καὶ πάλιν*, even again. — *ἐπὶ πολὺ ἦν*, extended over a long space. — *ἅτε παρεύμενα*, because of (their) passing.

§ 14. *ὁ . . . ἐθειλοντῶν*, the one above the guard that had been surprised at the fire in the night by the volunteers; cf. § 5.

§ 15. *ὕπασπτεον αὐτούς*, they (the Greeks) suspected that they (the barbarians) left etc. This clause presents a transition to an independent construction. Cf. *διεγράφησαν* 4, 7, 17. — *πολιορκοῦντο*: cf. note 6, 3, 12. — *οἱ δ' ἔρα*, but they as it proved.

§ 16. *ὕπάγειν*: cf. note 3, 4, 48. — *δέσθαι τὰ ὄπλα*: cf. note on *ἔθετο τὰ ὄπλα* 1, 5, 14. — *εἶπε*, told (them), bade (them). Cf. note on *ἔλεγε* 1, 3, 8.

§ 17. *οσοὶ . . . ἀφίκοντο*: lit. as many as not leaping down etc. In an Eng. idiom, as many as did not leap down from the rock and arrive at etc.

§ 18. *ἐπὶ . . . μαστῷ*: *λόφος* means an eminence, a ridge, a hill of any shape (used as a generic word); *μαστός*, spoken primarily of the breast, means a round hill. Hence we may render this clause, upon a hill over against the round hill; *μαστῷ* has the article because it has been before mentioned §§ 6 and 14. — *τοὺς νεκροὺς ἀπῆται*: cf. note 4, 1, 19. For the meaning of *ἀπατεῖν*, cf. note 1, 2, 11.

§ 19. *ἐφ' ᾧ*, on condition that; followed by the infin.; cf. 4, 4, 6; 6, 6, 22. Gr. § 341, Rem. 5. — *ἐν ᾧ*: in what time, i. e. while. The corresponding demonstrative clause is to be understood with *πάντες κ.τ.λ.* While the rest of the army etc., (during this time) all (the enemy) from this region flocked together. *οἱ ἐκ τούτου τοῦ τόπου* = *οἱ ἐν τούτῳ τῷ τόπῳ ὄντες ἐκ τούτου συνε-*, cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5.

§ 20. *ἤρξαντο*, sc. *οἱ Ἕλληνες*. — *ἔνθα* is here a relat. adv. where; *τὰ ὄπλα ἔκειντο*, i. e. ἐν τῷ ὀμαλῷ § 16. — *κεῖσθαι* is in meaning a pass. of *δέσθαι* (Hert.); cf. 7, 1, 24. — *ἔχων τὴν ἀσπίδα*, with the shield, i. e. carrying off the shield with him.

§ 21. *Λουσιεύς*: from Lusi (Greek *Λουσοί*), a town in the northern part of Arcadia. In 7, 6, 40. *Λουσιάτης* is used instead of *Λουσιεύς*. — *πρὸ ἀμφοῖν*, before both, i. e. himself and Xen. — *προβεβλημένος*, sc. *τὴν ἀσπίδα*. Cf. 1, 2, 17.

§ 22. *αὐτοῦ ἐν*: in that place in etc.; cf. note on *αὐτοῦ παρὰ Ἀριαίῳ* 2, 2, 1. The preposition is understood with *ἐπιτηδεύεις*, in the midst of abundant provisions. — *ἐν λάκκοις κονιατοῖς*: Sturz defines *λάκκος*, cella

vinaria, a wine cellar; and the Scholiast on Aristoph. Eccl. 154. (cited by Sturz) implies the same idea; *λάκκος* meaning, not as some have understood it a cistern which was filled with wine, but a cellar in which wine was stored. For an account of the Grecian mode of preserving wine, see Dic. Antiqq. art. Vinum, and also art. Amphora. *ὄν . . . εἶχον* then means which they kept in plastered cellars. Such cellars, with a circular mouth like a large well, increasing in size to the bottom (i. e. in shape a truncated cone), are still seen in great numbers in Piraeus.

§ 23. *διεπράξαντο ὥστε*: negotiated so that. *πράττειν* and *ποιεῖν* are more commonly followed by the infin. without *ὥστε*. Cf. note 1, 6, 2. — *ἐκ τῶν δυνατῶν*: lit. according to those things which were possible, i. e. according to their means. — *ὥσπερ νομίζεται*, sc. *ποιεῖν*, as it is customary (to do) etc.

§ 24. *ἐκάλυον*, tried to hinder; cf. note on *ἐβιάζετο* 1, 3, 1. — *πάροδος*, like *ὁδός*, includes two notions; it denotes either the way along by, or the act of going along by; here the latter. (*ὁδός* includes the two ideas *via* and *iter*).

§ 25. *πρὸς τὰ ὄρη*, towards the mountains, is explained by the clause *ἀνωτέρω . . . κωλύοντων*, attempting to become higher up etc.

§ 26. *ἐπιμέλοντο*. Notice the form; less frequent by far in Att. than the contract *ἐπιμελοῦμαι*. Yet cf. 5, 7, 10.

§ 27. *ἦν ὅποτε*, sometimes. Cf. note on *ἦν οὖς* 1, 5, 7. *ἔστιν* (or where the connection requires it *ἦν*) is prefixed to many words in this manner imparting a general and indefinite signification; cf. Gr. § 331, Rem. 5. — *ὥστε . . . ἀποφεύγειν*, so as to escape when fleeing from a point even near at hand. Notice the difference between *φεύγειν* and *ἀποφεύγειν*. Cf. note 1, 4, 8.

§ 28. *τόξα*. From what follows it appears that the Carduchians made use of cross-bows. On this supposition the clause, *they drew the bow-strings, when they would shoot, by stepping forward with the left foot on the lower part of the bow*, becomes perfectly clear. The fact that the Greeks did not use the cross-bow is no objection to the above supposition. — *ἀκοντίοις* is in apposition with *αὐτοῖς*: the Greeks used them (i. e. the arrows of the barbarians) as javelins. — *ἐναγκυλῶντες*: by fitting poises to them. The javelin had a leathern strap fastened to it at the centre of gravity, showing to the thrower at once the point where the javelin was to be seized, and also no doubt aiding in the act of throwing. (Rüstow u. Köchly griech. Kriegsw. cited by Hert.); cf. Dic. Antiqq. art. Hasta.

CHAP. III.

The Greeks experience much difficulty in crossing the Centrites; owing to the depth and force of the current; the Arminians who were ready to oppose them on the opposite bank; and the Carduchians in the rear, who were ready to attack them while crossing; but by the accidental discovery of a ford, and by a series of skilful manoeuvres, they get over the river in safety.

§ 1. *Κεντρίτην*. This name (which does not occur elsewhere) denotes the eastern arm of the Tigris, which rises among the highest peaks of the snow-clad mountains of Kourdistan. In size it is fully equal to the longer western arm which rises near the Euphrates; and by some ancient writers it was called Tigris. The modern name is Buhtan Tschai. Xen. gives the name Tigris to still another tributary, the northernmost of the three, now called Bitlis; cf. 4, 4, 3. — *ἄσμενοι*: cf. note 2, 1, 16. — *ἀπειχε*: cf. note on *ἦν* 1, 4, 6. — *τῶν Καρδούχων* limits *ὁρέων*.

§ 2. *μάλα ἠδέως*, *very gladly*. The reason for this is given in the two following participial clauses. — *πολλά*, *many times, often*; it qualifies *μνημονεύοντες*. — *ὄσα*, sc. *ἔπαθον*: lit. *they suffered so many evils as they did not even (suffer) all being put together from the king and Tissaphernes*. In an Eng. idiom, *they suffered more evils than all which they experienced* etc. — *ὡς*: cf. note 1, 1, 2.

§ 3. *πὸν πέραν*, *somewhere on the other side*, implying that their exact position was not very distinctly seen.

§ 4. *Ὀρόντου*: the satrap of Armenia 3, 5, 17. — *Μαρδόνιοι*, Persian *Mardhunijs*, i. e. *the manly*, apparently an appellative which may have been given to different Persian tribes, as was the case with *Μάρδοι*, i. e. *Men*. — *Χαλδαῖοι* seems to be originally the same as *Καρδοῦχοι*, but to denote here that northern tribe who were also called *Χάλυβες* and who dwelt among the mountains near the S. E. coast of the Euxine. — *γέρα*, rectangular shields of wicker work.

§ 5. *ὡςπερ χειροποίητος*, *just as if*, i. e. *apparently artificial*.

§ 6. *ὑπὲρ τῶν μαστῶν*, *above their breasts*; *μαστός* is here used in the primary sense. — *οὔτε* corresponds to *τέ* after *ἐπί*. Cf. note on *μήτε* . . . *τέ*, 2, 2, 8. — *εἰ δὲ μή* instead of *εἰ δέ*, as often after negative statements; cf. 7, 1, 8. The idea is in full, *but if any one did hold his armor in the water* etc. — The clause *ἐπὶ* . . . *ἔπλα* is placed before *εἰ τις* to give it a more prominent position; cf. note 2, 4, 6. — *γυμνοί* (spoken with reference to the shield), *unprotected, exposed*; cf. *ψιλήν* 1, 8, 6. It is in the plural, together with *ἐγίγνοντο*, because of the collective meaning of *πλs*. — *οὖν* is introduced here with a slight anacoluthon, as though the

preceding member were independent and not introduced by *ἐπεὶ*. — *αὐτοῦ*, on the very spot, where they were. With *αὐτοῦ παρὰ*, cf. *αὐτοῦ ἐν* 4, 2, 22.

§ 7. *ἔνθα* (relat. adv.), *where*. — *πολλούς* is here a predicate, *many in number*.

§ 8. *ἔδοξαν*: cf. note 3, 1, 12, and on the asyndeton 3, 1, 11. — *ἐν πέδαις*: we might expect here simply *πέδαις*, *with fetters*, but *ἐν πέδαις* is more common. — *αὐταὶ δέ*, sc. *ἔδοξαν*. — *περιρῦναι*, *to fall off from around him*. — *διαβαίνειν ὄπισσον*, *to step as far as*.

§ 9. *καλῶς ἔσεσθαι*, *that it would be well*. Adverbs instead of adjectives may be joined with *εἶναι* and *γίγνεσθαι* when these verbs do not simply unite (as a mere logical copula) the subject and predicate but when they contain within themselves a predication. — *καὶ ὡς τάχιστα*, *and as soon as*; cf. 3, 1, 9. — *ἔως ὑπέφαιεν*, *morning began to dawn*; cf. 3, 2, 1. — *ἐπὶ τοῦ πρώτου*, sc. *ιερείου*, *at the first*, or in full *on the sacrifice of the first victim*; cf. 6, 5, 2 and 8.

§ 10. *αὐτῷ* limits *προσελθεῖν*: One might expect the accusat. here instead of the dat.; yet see Gr. § 284, Rem. 2. — *καὶ ἀριστῶντι*, *both while breakfasting etc.* — *ἐπεγείραντα*, sc. *ἔξεῖν τινά*, *it was permitted that any one having awaked him etc.* Cf. note on *λαβόντα* 1, 2, 1. — *ἔχοι*, sc. *εἰπεῖν*.

§ 11. *καὶ τότε*, *and on that occasion*, or as we should express the idea, *and so also on that occasion*, introducing a particular illustration of what had been stated in general. Cf. 1, 8, 23; 7, 1, 33, and in a similar way *καὶ νῦν*, 1, 6, 28. — *ὡς* is often prefixed to prepositions, denoting intention or purpose, (frequently also a pretended purpose); cf. § 21 below. — *αὐτόν*: cf. note on *αὐτοῦ* 3, 4, 41. — *ὡσπερ*, *just as if, apparently*.

§ 12. *δόξει* depends on *ἔλεγον* above. — *οὐδὲ . . . τοῦτο*, *for it was not possible for the enemy's horse to approach at this point*. Cf. note on *εὐεπίθετον* 3, 4, 20. — *ὡς νευσούμενοι*, *as if about to swim, expecting to swim*. — *διαβαίνειν*, *they proceeded to cross over*; *διαβήναι*, *they crossed over*; Gr. § 257. — *πρόσθεν . . . πρὶν . . . αἰδοῖα*, *before the water reached their loins*.

§ 13. *καὶ . . . ἐκέλευε*, *and gave orders (to his attendants) to pour out (wine, i. e. to fill goblets with wine) for the youths*. — *ὄνειρατα*: the plural is here spoken of the single dream mentioned in § 8. This usage is common among the poets. The plural, says Krüg., directs attention to the several parts of the dream. — *καὶ . . . ἐπιτελέσαι* depends on *εὐχεσθαι*: *that they would accomplish the remaining good things also*.

§ 14. *σπονδὰς*, *libations*. So 6, 1, 5.

§ 16. *στάδιοι*. The more common construction would be *σταδίων*, *and it was a distance of about four stadia*. Cf. note on *ὄργια*, 1, 7, 14.

§ 17. *ἔθεντο τὰ ὄπλα*, *they grounded their arms*; cf. note 1, 5, 14. —

ἀποδύς, *having taken off (the outer garment)*, so as to be less encumbered in the stream. Grote for reasons not very satisfactory, understands τὸν στέφανον after ἀποδύς. — παρήγγελλε, sc. στεφανωσαμένους καὶ ἀποδύντας λαμβάνειν τὰ ὄπλα. This was in accordance with the Laedaeonian custom. Cf. Plut. Lycurg. 22. Xen. de Repub. Lac. 13, 8. καὶ μηδένα Λακεδαιμονίων ἀστεφάνωτον εἶναι. — ὀρθίους : cf. note 4, 2, 11.

§ 18. εἰς τὸν ποταμόν : cf. note on εἰς ἀσπίδα 2, 2, 9.

§ 19. ἀκηλάζον : cf. note 1, 8, 18. — ὀλοῦζειν is used chiefly of women, and chiefly also on joyful occasions. (Krüg.)

§ 20. ἀνὰ κράτος : cf. 1, 8, 1. — τὸν . . . εἰς, *the one opposite the pass which led (up) among etc.* ; cf. § 5 above.

§ 21. ὡς πρός, *apparently for* ; cf. note § 11. — ἔτεινον, *contendebant, they hastened*.

§ 22. Λύκιος : cf. 3, 3, 20. — Αἰσχίνης : cf. 4, 8, 18. — ἐβόων : cf. note 1, 8, 12. — μὴ ἀπολείπεσθαι, *not to be left behind, i. e. behind the enemy*.

§ 23. κατὰ, *along* ; cf. 3, 4, 30 ; 4, 2, 8. τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμόν, *the high banks extending to the river*. The more common arrangement would be τὰς ἐπὶ τὸν ποταμὸν προσηκούσας ὄχθας. Yet compare the position of μαστῶ 4, 2, 18. — τοὺς ἄνω : cf. § 3. — σφίσι, see Gr. § 302, Rem. 3.

§ 26. ἀκμὴν διέβαινε, *were just now crossing over*. — παρήγγειλε . . . φάλαγγος, *he gave orders to the Lochagi that each should form his lochus into enomoties, having led the enomoty towards the left so as to form a phalanx*. We must understand that the lochi were in columns, and that, when divided into enomoties, those enomoties in the rear were marched forward to the same line with the foremost enomoties, filling up the spaces that had existed between the columns, thus forming an unbroken line, i. e. a phalanx. On ἕκαστον and παραγωγόντας, cf. note on λαβόντα, 1, 2, 1. — παρ' ἀσπίδας, *towards the left*, the shields being carried on the left arm. — ἐπὶ φάλαγγος, *in the form of a phalanx, so as to form a phalanx* ; cf. 4, 6, 6. — πρός, *on the side towards* ; cf. 2, 2, 4. — οὐραγούς ; the article is to be supplied mentally from the foregoing. The first man in each enomoty (beginning at the right of the front line) was the enomotarch, and the last man in each enomoty was the uragus (οὐραγός). This place therefore was filled by a person of more competency than an ordinary soldier ; see Dic. Antiqq. p. 484.

§ 27. τοὺς ὀπισθοφύλακας . . . φαινομένους, *the rear-guards left without the camp-followers, and (on this account) already appearing few (in number)*. With τοῦ ὄχλου ψιλομένους, compare ἐψιλοῦτο . . . τῶν ἱππέων 1, 10, 13. It does not seem natural to make τοῦ ὄχλου depend on ὀπισθοφύλακας as some explain.

§ 28. διαβαίνοντας: cf. note on ἐβιάζετο 1, 3, 1. — αὐτοῦ ἐπὶ, on the spot where they were upon etc. Cf. note on αὐτοῦ παρὰ 2, 2, 1. — αὐτοί, they themselves, i. e. Xen. and his men. — ἐναντίους . . . ἐμβαίνειν, that they should enter (the river) at the opposite bank, on both sides of Xen. and his men (σφῶν). For the use of this reflexive (σφῶν), see Gr. § 302, Rem. 3. — διηγκυλωμένους, having passed the finger through the thongs of their javelins; cf. note 4, 2, 28. — ἐπιβεβλημένους, sc. τὰ τοξεύματα ἐπὶ ταῖς νευραῖς (cf. 5, 2, 12), having placed the arrows on the bow-strings. — πρόσω τοῦ ποταμοῦ, far in the river. See Gr. § 273, Rem. 4. (c.)

§ 29. σφενδόνη: cf. note 3, 3, 16. — καὶ ἄσπις ψοφῆ, and a shield should ring, being hit by a missile from the enemy. — τὸ πολεμικόν, the signal for attack. — ἐπὶ δεξιῶν, to the right; cf. παρ' ἄσπίδας § 26.

§ 30. ὑποϋγίαν and the following genitives depend on ἐπιμελησόμενοι, to attend to.

§ 31. ὡς . . . ἰκανῶς, for a mountainous region sufficiently etc.

§ 32. τὰναντία, in the opposite direction. So in Hell. 3, 4, 12, τὰναντία ἀποστρέψας ἐπορεύετο.

§ 33. αἰσθόμενοι, having become aware (that the Greeks instead of pursuing had suddenly turned and were crossing the river).

§ 34. οἱ ὑπαντήσαντες, those who had come to oppose (the enemy), i. e. the targeteers etc., mentioned §§ 27, 28. — πορρωτέρω τοῦ καιροῦ, farther than was proper. So in Hell. 7, 5, 13.

CHAP. IV.

They march several days without difficulty through Armenia, pass the sources of the Tigris (cf. note 4, 3, 1.) and reach the Teleboas. Here they make a treaty with the satrap Teribazus, who soon shows himself to be faithless.

§ 1. ἐπορεύθησαν . . . γηλόφους, they proceeded through Armenia over a plain wholly level and (after that) over smooth hills. πεδῖον and γηλόφους are accus. of space after ἐπορεύθησαν. Gr. § 279, 6. — πεδῖον ἅπαν, altogether a plain, i. e. a plain wholly level; cf. 1, 5, 1.

§ 2. κώμην: antecedent in the relative clause; cf. note 1, 2, 1. Render, *But the village into which* etc. — τύρσεις: perhaps for the defence of the inhabitants, during the marauding expeditions of the Carduchians.

§ 3. Τίγρητος: cf. note 4, 3, 1. It is surprising that Xen. says nothing in this place of the passage over the Taurus range of mountains, which are somewhat lofty and which separate southern from middle Armenia. See Introduction § 7. — Τηλεβόας. This must be the stream now called Karasu which flows westward through the high plain of Musch and

empties into the Euphrates. The Greek-sounding name given it by Xen. is probably a corruption of the common Armenian word Telmot, which denotes a sluggish marshy stream.

§ 4. *ἐκαλείτο*: cf. note on *ἦν* 1, 4, 6. — *ὑπάρχος* apparently = *σατράπης*, so that, while Orontes was the general satrap of Armenia (3, 5, 17), Teribazus would be satrap of the eastern part. — *ἀνίβαλλειν*, *assisted in mounting*.

§ 5. *εἶπεν*, *said*, i. e. gave orders to say; a common idiom. Cf. *ἔλεγε* 1, 3, 8; 2, 3, 17. — *ἐπήκοον*: cf. 2, 5, 38.

§ 6. *ἐφ' ᾧ*: cf. note 4, 2, 19. — *αὐτός*: nom. with infin. Gr. § 307, 4.

§ 8. *χιῶν πολλή*: this may seem surprising, considering that they were in the 39th degree of latitude; but it must be recollected that the elevation is about 4000 feet above the level of the sea (Koch, *der Zug der Zehntausend*; cited by Hert.). — *ἔωθεν*, *in the morning*; strictly, *from the (beginning of) the morning*; cf. note 6, 3, 28.

§ 9. *ἱερεῖα*, *animals for slaughter*; cf. Cyp. 1, 4, 17. On the asyndeton, cf. note 2, 4, 28. — *τῶν ἀποσκεδαννυμένων τινές*, *some of those who were scattered abroad*.

§ 10. *ἔδοκει διαθριδᾶζειν*, *it seemed likely to be fine weather, to clear up*; *διαθριδᾶζειν*, like *θεῖν*, and *νείφειν*, is used without any definite subject. The preposition (*δια-*), as in the Latin *disserenascere*, has reference to the breaking up and dispersion of the clouds.

§ 11. *ἄπλετος* is chiefly poetic. — *ἀνίστασθαι* depends on the noun *ἔκκος*. Cf. *φόβος στρατεύειν*, 2, 4, 3. — *κατακειμένων*, gen. abs. — *ἀλεσιόν*: cf. note on *φοβερώτατον* 2, 5, 9. — *ὅτω μὴ παραρρυσίη, το (every one from) whom it did not flow off*.

§ 12. *γυμνός*: cf. note 1, 10, 3. — *τὶς καὶ ἄλλος*, *a certain other one also*; not *one and another*. — *ἀφελόμενος*, sc. *τὴν ἀξίτην* which idea is readily supplied from the clause *σχίσειν ξύλα*. — *ἐχρίοντο*, *anointed themselves*; to make their stiffened joints limber. The Greeks were also accustomed to anoint themselves when very weary.

§ 13. *χρῖσμα* is the generic word for *ointment* of any kind; *μόρον* is specific in meaning, *a fragrant ointment*. — *πικρῶν*, sc. *ἀμυγδαλῶν* which is suggested by the adjunct. *ἀμυγδάλινον*.

§ 14. *ὕπῳ . . . ἐδίδοσαν*, *were punished by the open air*, i. e. by being obliged to encamp in the open air; *δίκτην ἐδίδοσαν*, has the force of a passive, hence the construction with *ὑπό* and the gen.

§ 15. *Τεμενίτην*: from Temenus, a section of the city of Syracuse. But as Xen. would have been more likely to say *Συρακόσιον*, it is not unlikely that we should read here *Τημενίτην*, from *Τημένιον* in Argolis. (Hert.) — *οἱ ἀποσκεδαννόμενοι*: cf. § 9. — *ἀληθεύσαι*, *to report truly*. —

τὰ μὴ ἄντα ὡς οὐκ ἄντα : the first ἄντα is hypothetical, and hence the negative μὴ. Gr. § 318.

§ 16. πορευθεὶς . . . ἔφη : a condensed expression, *And having gone (and returned), he said that he did not etc.* — σάγαριν, a two-edged battle-axe. (Hert.) — ὀλιπτερ . . . ἔχουσι, such as the Amazons have, i. e. such as they were represented to have in the painting and statuary of the Greeks. Xen. presupposes that his readers were familiar with this representation.

§ 17. τὸ ποδαπὸς εἶη, the well-known question, the common question, of what country he was. — τὸ στρατεύμα is accus. — ἐπὶ τίνι, for what purpose.

§ 18. Χάλυβας : cf. note 4, 3, 4 ; also 4, 7, 15. — Ταόχους : cf. note 4, 7, 1. See also 5, 5, 17. — μοναχῇ qualifies ἤπερ considered as a relative pronoun, by which alone, where alone.

§ 20. τὸ στρατόπεδον, the encampment, i. e. of the enemy.

§ 21. οἱ ἀρτοκόποι . . . εἶναι, those who professed to be panners and those who professed to be cup-bearers.

CHAP. V.

They suffer severely several days from the attacks of the enemy, from the want of food and from the severity of the cold ; but they at length reach some villages abounding in provisions where they remain seven days.

§ 2. Εὐφράτην : the eastern arm of the Euphrates, now called Muradsu. The ancient Armenians called both this and the western arm *Jephra* ; sometimes also by the special name *Aradzani* (the *Arsanias* of the Grecian and Roman authors). The point of crossing according to Xen. was 30 parasangs = 6 days' march from the river Teleboas. Making all proper allowance for the difficulties of the march, the actual distance is much less than 6 days' march ; so also the point at which they crossed the Euphrates was much farther from the source of the river than the words of Xen. imply. He probably judged from the size of the stream, which is always much smaller in the latter part of the autumn before the rains commence.

§ 3. ἀποκαίων is here predicated of the severe cold, as also in 7, 4, 3. The Latin word *urere* is employed in the same way.

§ 4. εἶπε, directed, gave orders ; cf. ἔλεγε 1, 3, 8.

§ 5. διεγένοντο καίοντες : cf. note on διετέλουν χρώμενοι 3, 4, 17. — ξύλα πολλὰ. At the present day, owing to the devastations of the Turks and Kourds, the Armenian table-land is extremely destitute of wood, so

that the dried dung of cattle is now used for fuel. — *προσίεσαν*: *προσίημι*, *I suffer to come to*. Cf. *δίημι*, *I suffer to pass through*, 3, 2, 23; 4, 1, 8. — *εἰ μὴ . . . πυροῦς*, *unless they would share with them* (and give them) *wheat* etc. With *μεταδίδωμι*, the part which is given is put in the accus.; but the whole from which a part is given is put in the gen. (as in the next sentence). — *ἄλλο εἴ τι = εἴ τι ἄλλο*, *whatever else*. Cf. note on *ἄλλα ὄψοσα* 1, 10, 3.

§ 6. *ἔνθα δέ*, *but where*. In the preceding clause, *ἔνθα* is demonstrative. — *ἔστε ἐπί*, *even to*. Cf. *ἔως ἐπί* 4, 8, 8; *ἄχρι εἰς* 5, 5, 4; *μέχρι ἐπί* 5, 1, 1; *μέχρι εἰς* 6, 4, 26. This idiom is much less common in the Attic than in the later writers.

§ 7. *ἐβουλίμασαν*: from *βουλιμῶ*, *they fainted from excessive hunger*.

§ 8. *διεδίδου*, *he distributed* (the food); not indeed to those who had fainted, but to the persons who should convey it, as expressed in the next clause. — *δίδοντας*, *giving, who gave*. The fut. *δώσοντας*, *who should give*, would be a more common construction. Yet cf. *ἐπιδεικνύτες* 1, 3, 13; *σκοπῶν* 2, 4, 24; *ἀρχομένους* 2, 6, 12.

§ 9. *ἐκ τῆς κώμης*, sc. *οὔσας*, join with *γυναικας*. — *πρὸς τῇ κρήνῃ*, *at the fountain*, which belonged to the village, and was outside of the wall (*ἐμπροσθεν τοῦ ἐρύματος*).

§ 10. *εἴη*, *ἀπέχει*. Cf. note 2, 2, 15.

§ 11. *ἔδυνήθησαν*, *were able* (to continue the march). Cf. § 12. — *διατελεῖσαι*: cf. 1, 5, 7.

§ 12. For the construction of *τοὺς ὀφθαλμοὺς* with *διεφθαρμένοι*, cf. note on *τὰς κεφαλὰς* 2, 6, 1; *τοὺς δακτύλους τῶν ποδῶν* (*their toes*) is connected in a similar manner with the intrans. *ἀποσεσηπότες*.

§ 13. *τῆς χιόνος*, objective gen. limiting *ἐπικούρημα*, *a protection against the snow*. — *τῶν δὲ ποδῶν*: the correlative clause *τοῖς μὲν ὀφθαλμοῖς* was apparently put in the dat. to avoid the construction of two genitives limiting the same noun (*ἐπικούρημα*). — *ὑπόλοιπο*, *took off his shoes*; the opposite of *ὀποδεδεμένοι*.

§ 14. *δοσι*, supply mentally as antecedent *τούτων* which limits *πόδας*. — *περιεπήγνυτο*: cf. note on *ἦσαν* 1, 2, 23. — *καρβάτινα*, *brogues* made as Xen. says of raw skins. Those brogues were commonly worn by the natives of the country. According to Hesych. they consisted of one piece of skin. — *βοῶν* by meton. for *βυρσῶν*, cf. 4, 7, 22; 5, 4, 12.

§ 15. *διὰ τὰς τοιαύτας ἀνάγκας*, *on account of such unavoidable difficulties*, mentioned in § 12. — *καὶ τετήκει*, *and it had* (actually) *melted*. For a similar repetition, cf. § 4, *καὶ σφαγιάζεται*. Observe the omission of the syllabic augment in *τετήκει*. Cf. *ἀναβεβήκει* 5, 2, 15. See Gr. § 120, Rem. 2. — *ἀτμίζουσα*, *sending forth warm vapor*. This warm spring is supposed to have been discovered on the southern side of Mt.

Bingoldagh, by Koch during a botanical tour through Armenia in 1848. — *ἐκτραπόμενοι*: *ἐκ* denotes the idea, aside from the way towards the warm spring.

§ 16. *ἔχων ὀπισθοφύλακας*: as the article *τούς* is not expressed, it means, *with some of the rear-guards*; the rest had very likely passed on. — *πάσῃ τέχνῃ καὶ μηχανῇ*, *with every art and device*, a more emphatic expression than *κατὰ πάντα τρόπον*. Cf. 7, 2, 8. — *καὶ τελευτῶν*, *and finally*. Gr. § 312, Rem. 3. — *δύνασθαι* depends on some word understood, e. g. *ἔφασαν*, which is suggested by *ἐκέλευον*.

§ 17. *φοβῆσαι*: observe the difference between the active and middle voices of this word. — *ἐπλοίεν*, sc. *οἱ πολέμοιοι*. — *ὦν* = *τούτων* &: *ἀμφί* very seldom occurs with the gen. in Attic prose. — *διαφερόμενοι*, *differing, quarreling*.

§ 18. *ἄτε ὑγιαίνοντες*, *inasmuch as they were well*. — *ἀνακραγόντες* (from *ἀνακράζω*) . . . *μέγιστον*, *having screamed as loudly as they could*. This was all done to increase the alarm of the enemy.

§ 19. *ἐπ' αὐτούς*, *for them*, so as to convey them to the rest of the army. — *ἀνίστασαν*: cf. note on *ἐβιδέτο* 1, 3, 1.

§ 20. *ὄλον τὸ στρατεύμα*. This however was not true, for Chirisophus and the van had passed on to a village; cf. § 9 et seq.

§ 21. *ἀναστήσαντας* agrees with the subject of *ἀναγκάζειν*, *he ordered (them, i. e. the youngest men) having made (the sick) stand up, to compel (them) to go forward*.

§ 22. *τῶν . . . σκεφομένους*, (*some*) *of those from the village to see*. — *οἱ δέ* = *οἱ τελευταῖοι*. — *τούς . . . παρέδωσαν*, *delivered up the sick to these*, i. e. the men whom Chirisophus had sent. — *αὐτοὶ δέ*, *but they themselves*, i. e. *οἱ τελευταῖοι*.

§ 23. *διαλαχόντες* (from *διαλαγχάνω*), *having divided by lot*. — *τούς ἑαυτῶν*, *their own (men)*.

§ 24. *ἐπτακαίδεκα*: from § 35, this number appears to be too small. — *ἐνάτην ἡμέραν*, *the ninth day*, or as we should say, *eight days*.

§ 25. The description of these subterranean dwellings shows, says Kiepert, how little effect two thousand years have had on the habits of these Armenians, since the same description would answer for the present day. — *τὸ μὲν στόμα . . . φρέατος*, *the mouth was like (that) of a well*. Kühner supplies *ἦν* with *τὸ στόμα*; Owen, following Bornemann and Matthiae, supplies *ἔχουσαι*. — *τὰ ἔκγονα τούτων*, *the young of these (animals)*.

§ 26. *οἶνος κρίθινος*, *barley wine*, i. e. *beer*. — *αὐτὰ . . . ἰσοχειλεῖς*, *the barley-corns themselves even with (or on a level with) the brim*. Hence in drinking it was most convenient to make use of reeds, which of course must be without joints (*γόνυατα*).

§ 27. ἄκρατος, *strong*, sc. δ οἶνος. — συμμαθόντι, *to one having become accustomed to it*. See Gr. § 284. (10.) (a.)

§ 28. στερήσονται . . . ἀπίασιν: for a similar change of mood, cf. note on 3, 5, 13. — τὴν . . . ἀπίασιν, *and that they would go away after having filled his house with provisions as a reward (ἀντ-)*. — ἕστε, *until* (in this sense when followed by γίγνομαι; but followed by εἶμι it is rendered *while*).

§ 29. οἶνον ἔφρασαν ἔνθα: by anticipation for ἔφρασαν ἔνθα οἶνος. Cf. note 1, 1, 5. — κατορυγμένος, *concealed in the ground*. He probably means ἐν λάκκοις κρυπτοῖς 4, 2, 22. — ἐν ὀφθαλμοῖς, *in their sight*.

§ 30. καὶ . . . ἀφίεσαν, *and from no place did they (the barbarians) let them (the Greeks) go etc.*

§ 31. οὐκ ἦν δ' ὅπου οὐ, *lit. and there was not a place where they did not etc.* It is equivalent to *and every where they placed etc.* Cf. note on οὐκ ἔστιν ὅπως οὐκ 2, 4, 3.

§ 32. εἶλκεν, *he drew him*, denoting a friendly compulsion. — ῥοφούντα ὥσπερ βοῦν, *sucking as an ox*; ῥοφούντα, as also ἐπικύβαντα, agrees with the subject of πίνειν: ὥσπερ βοῦν, by a sort of attraction instead of ὥσπερ βοῦς, sc. ῥοφεῖ, *as an ox sucks*. After ὥσπερ and ἦ, this species of attraction is not uncommon. Gr. § 342, Rem. 3.

§ 33. κἀκεῖνους, *them also*, i. e. Chrisophus and his men. — σκηνοῦντας = εὐωχομένους § 30, *banqueting, feasting*. Cf. 5, 3, 9; 7, 3, 15. — ἐστεφανωμένους. The wearing of garlands at their symposia was a common custom among the Greeks. On this occasion, because they could find nothing better, and perhaps also because such garlands might afford them the more merriment, they had made them of dried forage. — τοῦ . . . χιλοῦ: the article is used because the forage had been mentioned above § 25. — παῖδας is connected by καὶ to ἐκεῖνους and depends on κατελάμβανον. — ὥσπερ ἐνεοῖς, *as to persons who were deaf and dumb*; because they did not understand Greek.

§ 34. εἰ Ἰπποῖ. The region on the eastern side of the Bingol mountains (where the Greeks probably were at this time) is still celebrated for its excellent horses. — Χάλυβας: the name of the people by meton. for the name of the country; cf. 7, 2, 32. He probably means here his neighbors towards the west, inhabiting the country at the sources of the western arm of the Euphrates: since the Phasiani and Taochi were his neighbors on the north; cf. 4, 7, 15. — τὴν ὁδὸν ἔφραζεν ἧ εἴη, by anticipation for ἔφραζεν ἧ ἡ ὁδὸς εἴη. Cf. οἶνον . . . ἦν § 29.

§ 35. καὶ . . . οἰκέτας, *and at that time Xen. went conducting the governor of the village to his own domestics*. ἐαυτοῦ refers not to the grammatical subject of the clause but to the object (αὐτόν). Cf. 2, 3, 25. See Gr. § 302, 2. (b.) — ὃν εἰλήφει, *which he had taken*, probably on that occasion

when he gave the rest to the horsemen; cf. 3, 3, 19. — *παλαιτερον somewhat old*. For the comparative in this sense, see Gr. § 323, Rem. 7. — *αὐτόν*, i. e. *τὸν Ἰππον*: *ἱερὸν τοῦ Ἥλιου*, *sacred to the sun*; see Gr. § 273, 2. — *πῶλων*, partitive gen.

§ 36. *πολύ* is placed after the comparative which it qualifies and at the end of the sentence for the sake of emphasis.

CHAP. VI.

From the villages they are conducted on their way by a guide, who being abused by Chrisophus deserts them on the third day. After wandering without a guide several days, they reach the river Phasis. In two days more they reach a pass which had been occupied by the Chalybes, Taochi, and Phasiani. Having dislodged the enemy, they pass over into a plain and find some villages abounding in provisions.

1. *ἡμέρα ὀγδόη*. The article is often wanting with ordinal numbers, where the English idiom requires it. Cf. *ὕστερα ἡμέρα*, 6, 4, 9. — *τὸν ἡγεμόνα παραδίδωσι*, *he* (i. e. Xen.) *delivers up the guide* etc. The guide, as appears from the sequel, was the governor of the village where Xen. had encamped (cf. 4, 5, 28 et seq.). — *ἡγήσαιτο*, sc. *ὁ κωμαρχης*.

§ 2. *ἦν*: imper. *it was* etc. *ἐν τῷ τρίτῳ σταθμῷ* being used to denote time; cf. 2, 2, 11. — *ἐχάλεπνθη*, *was angry*, instead of the more usual act. form *ἐχάλεπνε*. So also Cyp. 3, 1, 38.

§ 3. *ἀποδρὰς ἔχετο*, *having escaped was missing, ran away and escaped*. Cf. note 2, 4, 24. For the difference between *ἀποδιδρᾶσκω* and *ἀποφεύγω*, cf. note 1, 4, 8. — *διάφορον*, *an occasion of disagreement*. — *ἡ . . . ἀμέλεια* is in apposition with *τοῦτο*. — *πιστοτάτῳ ἐχρήτο*, *treated* (him as a person) *most faithful*. Cf. the construction of *πολεμία* 2, 5, 11.

§ 4. *ἀνά*: used here distributively, *at the rate of*; Gr. § 290, 1. (3.) — *παρά*, *along, on the banks of*. — *Φᾶσιν*. Not as in 5, 6, 36, the well known stream of this name which empties into the Black Sea, but the upper part of the Araxes, now called Pasiuas. The Greeks seem to have been led out of their course by this stream, having proceeded towards the N. E. instead of the N. W.

§ 5. *Χάλυβες, Ταόχοι, Φασιανοί*. Cf. note 4, 5, 34. The name Phasiani is derived from the name of the river just mentioned.

§ 6. *κατὰ κέρας*, *in column*. The same expression is used in a very different connection and sense 1, 10, 9. — *ἐπὶ φάλαγγος*, *in the form of a phalanx*; cf. 4, 3, 26.

§ 9. *εἰκός*, sc. *ἐστί*, takes the aor. infin. (*προσγενέσθαι*) without *ἐν* in the sense of the future, *it is likely that others will come* etc. Cf. note on *παύσασθαι* 1, 2, 2.

§ 10. *δέ*, after *ἐγώ*, used like *ἀλλά* 1, 7, 6; cf. note. So in 5, 5, 13; 6, 6, 12; 7, 3, 30. — *ὡς . . . ἀποβάλλωμιν*, and how we shall lose (lit. throw away) as few men (lit. bodies of men) as possible.

§ 11. *πλέον . . . στάδια*, lit. more than extending over sixty stadia, i. e. more than sixty stadia in extent. Cf. *ἐπὶ πολὺ* 4, 2, 13. — *οὐδαμοῦ . . . ἀλλ' ἢ*, nowhere else than. Instead of *ἀλλ' ἢ*, we should expect *ἄλλ' ἢ*, yet see Gr. § 322, Rem. 10. — *κλέψαι τι*, to take possession secretly of some part etc.; cf. § 13. — *λαθόντας*, having escaped observation, only expresses more fully the idea contained in *κλέψαι*. — *καὶ ἀρπάσαι φθάσαντας*, and having anticipated (the enemy) to seize upon (it).

§ 12. *ὄρθιον λένα ἢ ὄμαλές*, to go up a steep (place) than on level ground. — *μεθ' ἡμέραν*, in the day time, by day. — *τραχεῖα*, sc. *ὁδοί*.

§ 13. *ὡς . . . παρέχειν*, so as not to occasion any notice (to be taken of us). — *ἔν*, which belongs to *χρησθαι*, is repeated, as in 3, 1, 6, and with *μένοιεν* in the next clause, it must be supplied mentally.

§ 14. *κλοπῆς*, the noun corresponding to the verb *κλέψαι* used above § 13. — *συμβάλλομαι*: the full expression *συμβαλέσθαι λόγους* occurs Cyrop. 2, 2, 21. — *ἄσοι . . . ὁμοίων*, as many as belong to the peers. Cf. Dic. Antiqq. p. 613. — *εὐθὺς ἐκ παίδων*, lit. immediately from children, i. e. even from childhood.

§ 15. *νόμιμον ἔρα ὑμῖν ἐστιν*, it is accordingly enacted in your laws; *ἔρα* is manifestly ironical; cf. 5, 6, 29. — *τοῦ ὄρους*, partitive gen. = *τοῦ ὄρους τι*.

§ 16. *δεινός*, skilful, expert; *δεινοῦ* in the next clause means terrible. For the connection between these different senses, cf. L. & S. — *κλέπτειν τὰ δημόσια* is the regular expression for the embezzlement of the public monies. The penalty for this, aside from the loss of property, was under certain circumstances nothing less than death. — *ὑμῖν* is here commonly considered as the agent or doer with *ἀξιούνται*: see Gr. § 284, 3, (11.)

§ 17. *τούτων πυνθάνομαι*, I learn from these. — *νέμεται αἰγί*, is pastured with goats etc. *αἰγί* and *βοσίν* are dat. of means; not of course dat. of agent. — *βαρά*. Cf. note on *εὐεπίθετον* 3, 4, 20.

§ 19. *καί* stands before a direct question when it contains an objection or reply to the foregoing. — *ἀλλά* is used because the preceding question is logically equivalent to a denial: *It is not necessary that you* etc.

§ 20. *Ἀριστάννυμος Μεθ.*: cf. 4, 1, 27. — *Οἰταῖος*. The Oetaeans, the same as the Aenianians (*Αἰνιᾶνες*), dwelt in Phthia between Oeta and Othrys.

§ 21. *ἐκ*, after.

§ 22. *οἱ ταχθέντες*: those mentioned § 20. — *αὐτοῦ*, on the spot where they were. — *ἐγγρηγόρεσαν*, 2d pluperf. of *ἐγείρω*. — *διὰ νυκτός*, through the night, all night long.

§ 24. τὸ πολὺ: cf. note 1, 4, 13. — τοὺς πολλούς: *the main bodies* of both armies.

§ 25. οἱ ἐκ τοῦ πεδίου, cf. note 1, 1, 5; the whole, instead of being in the gen., is here put in the same case with the parts (οἱ μὲν πελασται and Χειρίσοφος δέ). — βδδην is the antithesis of δρόμῳ, but does not contradict ταχύ: *walking quickly, at a quick pace.*

§ 26. τὸ ἔνω, *the part* (of their army) *above*; cf. § 24.

CHAP. VII.

They pass through the country of the Taochi where they take by force a stronghold, and obtain an abundance of provisions, on which they subsist in their march through the country of the Chalybes. Having crossed the river Harpasus they march through the country of the Scithini and arrive at Gymnias, where they obtain a guide who conducts them to the summit of Mt. Theches. Here they have a view of the sea.

§ 1. ἐκ τούτων, sc. τῶν κωμῶν: the villages mentioned just above 4, 6, 27. — Ταόχοι: another form of the word was Τδοι. (The ending -χοι is to be explained as in Καρδοῦχοι, see note 3, 5, 15.) The Taochi were known to the old Armenian writers under the name Taikh, to the Georgians (to whom they were allied by descent), under the name Tao; whence we are able to fix their locality, in the valley now called Taoskari, bordering on the river Akampsis (now called Dschoroch). — ἐν οἷς . . . ἀνακεκομισμένοι: a condensed form of expression (cf. ἔχομεν ἡρκαότες 1, 3, 14); in full it would be, *into which they had conveyed all their provisions and where they kept them.*

§ 2. αὐτῶσε, *to it.* See Gr. § 235, 3, Rem. 3. — κύκλῳ: cf. note 1, 5, 4.

§ 3. εἰς καλόν, *opportunately.* So also εἰς κάλλιστον Plat. Euthyd. 275. b. — τὰ ἐπιτήδεια: cf. note 2, 2, 3.

§ 4. μία αὐτῇ: cf. note 4, 1, 20. — οὕτω διατίθεται, *is served thus.* σκέλη καὶ πλευράς: cf. note on κεφαλὰς 2, 6, 1.

§ 5. ἄλλο τι ἤ: cf. note 2, 5, 10. — τούτους: cf. note 3, 5, 9.

§ 6. διελθεῖν has for its subject ἡμᾶς understood. — ἀπ' ὧν, properly *over against which, opposite which*; in this connection = *behind which*, a meaning of ἀπὶ chiefly poetic.

§ 7. πολλοί, used as predicate; Gr. § 245, 3, (b.) — αὐτό, *this very thing.* — ἐνθεν, like δθεν, 1, 3, 17. *to a place from which.* — μικρόν τι, i. e. τὸ λοιπὸν ἡμίπλευρον § 6.

§ 8. τούτου, *this one*, i. e. Callimachus. — ἐπισθοφυλάκων, used

adjectively, cf. 4, 1, 6. — καθ' ἓνα, *one by one*, in opposition to the idea ἀθρόοι.

§ 10. προέτρεχεν. Observe the asyndeton; cf. note 3, 1, 11. — δύο καὶ τρία βήματα: καὶ is very often used in designations of number, where we should use *or*; *two or three steps*. — ἀνεχάζετο: cf. note 4, 1, 16. — ἔμαζαι is used here simply as a designation of quantity, *wagon-loads*.

§ 11. τὸν Κ. ἃ ἐποίησεν = ἃ ὁ Καλ. ἐποίησεν, cf. note 1, 1, 5. — Λουσιέα: cf. note 4, 2, 21. — αὐτός, *himself*, i. e. *alone*.

§ 12. τῆς ἴνυος, *by the rim of his shield*; depends on ἐπιλαμβάνεται. Gr. § 273, Rem. 7. — ἀρετῆς, *a reputation for valor*, depends on ἀντεποιοῦντο: Gr. § 273, 3. (b.)

§ 14. πολλοί is placed like ὀλίγα 6; 3, 22. It qualifies πρόβατα as well as βόες and ὄνοι. Cf. note on πολλαὶ 3, 1, 2.

§ 15. Χάλυβες, below 5, 5, 17, called Χαλδαῖοι. It is not possible to fix their locality with any degree of certainty, since no trace of their name has yet been discovered by modern travelers in this entire region. The position given on the map is conjectural and very doubtful. From this point till the Greeks reach the vicinity of the sea, their line of march is only conjectural. — ὧν διήλθον = τούτων οὓς διήλθον. — εἰς χεῖρας: cf. 4, 3, 31. For a very different meaning of this expression, cf. 1, 2, 26. — περὶ ἄγων: *wings of the breast-plates*, i. e. the extreme parts at the top and bottom of the breast-plates, which parts were flexible so as not to obstruct the motion of the body. — πυκνὰ καὶ ἐστραμμένα qualify σπάρα, *twisted ropes (set) close together*.

§ 16. ὄσον, *as large as*. — ἐν ἐπορεύοντο: see Gr. § 260, 2. (2.) (β.) — πηχῶν: the Attic form is πήχεων, which Krüg. substitutes for the form contained in all the manuscripts, and which Hert. is inclined to adopt. — μίαν λόγχην ἔχον, *having one point*. The spear used by the Greeks commonly had two points, the one at the hinder end (called σαυρωτήρ, or στύραξ) being used to fasten the spear in the ground. Cf. Dic. Antiqq. p. 587, b.

§ 17. ἐν τούτοις ἀνακεκ-ῆσαν: ἐν with the dat. instead of εἰς with the accus. in connection with verbs of motion occurs particularly with the perf. and pluperf. so that the motion may be contemplated as finished and the consequent rest may be indicated by the preposition and its case. — διετράφησαν: a transition from the indirect narration of the preceding clause to direct narration.

§ 18. Ἀρπασος. This name has hitherto been applied with the greatest confidence to the northern tributary of the Araxes, now called in Turkish Arpa-su or Arpa-tschai, i. e. Barley-river. By the ancient Armenians however this stream was called by the totally different name Achurean; and it is only the resemblance of the modern name to the word

Harpasus which has given rise to the supposition of their identity. After all the light which we have been able to obtain respecting the route of the Greeks, it is clear that the Harpasus must be sought much farther westward. In all probability it flowed through that deep valley which lies between the table-land of the Chalybians and the sea; which is now called by the Armenians and Georgians Dschoroch (Turkish Tschoruk-su), but was anciently called Akampsis, and near the coast Apsaros, of which Harpasus seems to be only a corruption. — *Σκυθινοί*. Kiepert conjectures that these may be the same as the Hesperitae (*Ἑσπερίται*) who dwelt in the valley of Dschoroch.

§ 19. *ἐαυτῶν* refers to *ὁ . . . ἔρχων* including the idea of his subjects. It depends on *πολεμίας χώρας* considered as one idea, and may be rendered *through their own enemies' country*. Cf. *ἐαυτῶν* 3, 4, 41.

§ 20. *πέντε ἡμερῶν*: cf. note on *δέκα ἡμερῶν* 1, 7, 18. — *τεθνῶναι* is here as often used in the sense of an aorist. — *ἐαυτοῖς*: cf. *ἐαυτῶν* § 19. — *ἐνέβαλεν* is here intrans. It is singular that the action should be predicated of the guide rather than of the army or the commander. — *αἰθεῖν* is chiefly poetical in its use. — *εὐνοίας*: repeat *ἔνεκα* from the last clause.

§ 21. *τὸ ὄρος*: the article is used because the mountain has been already alluded to in the word *χωρίον* § 20. — *ἦν*: cf. note 1, 4, 6.

§ 22. *αὐτῶν* limits *τινῶς*. — *βοῶν* is added to *ἀμοβόβεια*, because in actual use, the last part of the compound adjective had nearly lost its force:—*wicker shields covered with the untanned hides of shaggy oxen*. — *ἀμφὶ τὰ*: cf. note on *ἀμφὶ τοὺς* 1, 2, 9.

§ 23. *πλείων καὶ ἐγγύτερον*: *καὶ* not unfrequently connects an adjective with an adverb. (Hert.) — *ἀεὶ*, *continually*. — *δοσφ*: the regular correlative *τοσοῦτω* is not expressed in the preceding clause, but instead of it *πολλῶ*.

§ 24. *Λύκιον*: cf. 3, 3, 20. — *παρεγγυώντων*, *beckoning, giving a signal*, to those who were behind to hasten, that they might the sooner have a view of the sea.

§ 25. *περιέβαλλον*, *embraced*. — *στρατηγούς*, cf. note 3, 5, 7. — *δρου* is in the gen. abs. with *παρεγγυήσαντος*, *when some one (I know no who) had suggested it*.

§ 26. *κατέτεμνε*: this was done that the shields might not be afterwards used; cf. 4, 6, 26. — *διεκελεύετο*, sc. *κατατέμνειν*.

§ 27. *δαρικοὺς*: cf. note 1, 1, 9. — *τοὺς δακτυλίους*, *the rings*, i. e. those which they wore. "The free Greek, if not of the very poorest class, wore a ring not only as an ornament, but as a signet to attest his signature or for making secure his property." Becker, Charicles, p. 198, note 6.

CHAP. VIII.

Passing through the country of the Macrones and of the Colchians, they reach Trapezus, where they remain a month, meanwhile making predatory excursions into the country of the Colchians and offering sacrifices to the gods.

§ 1. ἔριξε: cf. note on ἦν 1, 4, 6. — τὴν, sc. χώραν. — Μάκρωνες: a people living on the northern slope of that part of the Pontic range of mountains which is still called Makur.

§ 2. οἶον is used like ὡς to qualify the superlative degree. The full expression would be τοιοῦτον οἶόν ἐστι. — ὁ ὀρίζων, sc. ποταμός. — δι' οὗ, sc. τοῦ ὀρίζοντος. — ἔκοπτον, they proceeded to cut down. They did this not simply to make the way clear, but to use the trees which they had felled as temporary bridges.

§ 3. λίθους . . . ἐρρίπτουν. This was done that they might approach nearer to the Greeks, so as to reach them with their missiles. — οὗ with an accent may stand before a vowel in antithesis (even when as here the sentence is not separated from the following); cf. 6, 5, 4.

§ 4. ταύτην is subject accus. before εἶναι; ἐμὴν πατρίδα is predicate.

§ 5. ἐρωτήσαντος, gen. abs. sc. αὐτοῦ. Cf. λόγων 1, 4, 12. — ἀντιτετάχεται = ἀντιτεταγμένοι εἰσίν. See Gr. § 116, 15.

§ 6. Ὅτι καὶ ἡμεῖς, because you also etc. The idea is, we are your enemies because you also are hostile to us, as appears from your coming against our country. — λέγειν. On the asyndeton, cf. 3, 4, 42. — ὅτι before the oratio recta; cf. note 1, 6, 7. — ποιήσαντες, sc. ἐρχόμεθα, suggested by ἔρχεσθε.

§ 7. εἰ δοίεν ἕν, whether they would give; without ἕν it would mean, whether they had given. — πιστά, cf. 1, 6, 7.

§ 8. ὀδὸν ὠδοποιοῦν is a pleonasm similar to the one in 4, 7, 22. — διαβιβάσαντες. The difference between βιβάζω and βαίνω will not be forgotten. — κατέστησαν, 1st aor. and trans. Gr. § 173, Rem. 2.

§ 9. μέγα without μὲν. Cf. τὸ εὖρος 3, 4, 7.

§ 10. παύσαντας, sc. ἡμᾶς. — λόχους ὀρθίους. Cf. note 4, 2, 11. — τῇ μὲν . . . τῇ δέ, partly . . . partly. Cf. note on πῆ μὲν . . . πῆ δέ, 3, 1, 12.

§ 11. ἐπὶ πολλούς, many in depth; ἐπ' ὀλίγων, few deep. One would expect the gen. (which is far more common for this idea) in both clauses. The accus. has reference to the antecedent motion in forming the line; the gen., to the consequent rest. — περιτεύσουσιν ἡμῶν, will outflank us. — ἀθρόων . . . πολλῶν, many, both weapons and men, in a dense mass.

§ 12. διαλειπόντας agrees with λόχοις, being separate, standing apart. Cf. διαλειπούσαις 4, 7, 6. — τοῖς λόχοις is connected with κατασχεῖν, that having formed our companies into columns standing apart we should occupy with our columns so much space as that etc. — ὅσον. Cf. 4, 1, 5. — οἱ ἑσχατοὶ λόχοι, in apposition with the subject of ἐσόμεθα, i. e. ἡμεῖς understood; the part being in apposition with the whole.

§ 13. τὸ διαλείπον, the intervening space, the interval. — ἐνθεν καὶ ἐνθεν: cf. 4, 3, 28. — ὕβριον belongs as predicate with προσιόντα, advancing in column. — οὐδὲις μηκέτι: the double negative οὐ μὴ is used regularly with the subjunct. aor. or fut. indic. Gr. § 318, 7.

§ 14. τὸ εἶναι: "Many verbs and verbal expressions which are commonly constructed with an infin. merely, sometimes take also the infin. with the article τό, even when they would have their object if a substantive in the gen." Gr. § 308, Rem. 1. — For the negative μὴ, cf. note 1, 3, 2. — ὠμούς καταφαγεῖν, is a proverb drawn probably from Hom. Il. 4, 35, and denoting complete destruction.

§ 15. ἐν ταῖς χώραις, in their places. — τοῦ δεξιῦ, sc. ἔξω.

§ 17. ἀντιπαράθεοντες, running along opposite to (the Greeks).

§ 18. διαχάζοντας: cf. note 4, 1, 16. It evidently means separating, being drawn asunder, not as L. & S. define drawing back, recoiling. — οἱ . . . πελτασταί, the targeteers who were along by the Arcadian division; the same as τοὺς κατὰ μέσον § 15.

§ 19. ἤρξαντο, sc. οἱ πελτασταί.

§ 20. τὰ ἄλλα: accus. synec. — τὰ δὲ σμήνη κ.τ.λ. It has been commonly supposed that the honey of which the Greeks ate was made poisonous by being gathered from the flowers of the rhododendron. Koch (d. Zug d. Zehntausend s. 110. cited by Hert.) imagines that the injurious properties of the honey in this instance were owing to its not being suitably put up. — κάτω . . . αὐτοῖς, it passed through them. — πολύ, sc. ἐδηδοκότες. — ἀποθηήσκουσιν, dat. plur. particip. depends on ἐφίκεσαν understood.

§ 21. τροπῆς, a defeat, gen. abs. — ἀνεφρόνουν, they gradually recovered their reason.

§ 22. Τραπεζοῦς: familiarly known at the present day under the name Trebizond (called by the Turks Tarabusun), an important commercial city. — οἰκουμένην, cf. note 1, 4, 1. — ἐν τῷ . . . Πόντῳ, on the Euxine (Gr. § 289, 1); not, says Hert., that ἐν does not as usual signify in, within, but the name of the place with which it stands embraces much more, i. e. all which is adjacent.

§ 23. ὁρμώμενοι: cf. note 1, 1, 9.

§ 24. συνδιεπράττοντο . . . ὑπέρ, and they joined in a negotiation in behalf of etc., i. e. the inhabitants of Trapezus assisted the neighboring

Colchians in ratifying a treaty with the Greeks. — ἦλθον. Observe that it is predicated of something else than persons; cf. § 25.

§ 25. ἦν εὗξαντο: cf. 3, 2, 9. — ἀποθύσαι: on the meaning of ἀπο-, cf. note 3, 2, 12. — ἡγεμόσυνα, *thank-offerings for safe conduct*, seems to belong solely to Ἡρακλεῖ since he had the appellation ἡγεμών (6, 2, 15; 6, 5, 24 and 25). Hence Krüg. conjectures that σωτήρια has been accidentally omitted after σωτήρι. Cf. 3, 2, 9; 5, 1, 1. — ἐπιμεληθῆναι and προστατήσαι depend on εἶλοντο. — ἕκων κατακτανῶν, *having unintentionally slain*. The penalty for this offence in Attica was exile for one year, but according to the Spartan law, the penalty seems to have been heavier.

§ 26. τὰ δέρματα. These were to be used as prizes at the games. — ὄπον: cf. note on οὗ 2, 1, 6. — ἐν . . . οὕτως, *in a place so hard and rough*; οὕτως placed after the word which it qualifies, as in 2, 4, 7.

§ 27. στάδιον, accus. of cognate signification, Gr. § 278, 2. According to the Eng. idiom, *in the stadium*. For a description of the stadium and also for the length of the δόλιχος (commonly given at about 20 stadia), cf. Dic. Antiqq. art. Stadium. — ἕτεροι, sc. ἡγωνίζοντο. — πάλην κ.τ.λ. Cf. Dic. Antiqq. art. Lucta. — κατέβησαν, *entered the contest*, lit. *went down*, because the arena was lower than the position occupied by the spectators. — ἄτε, *because of*, is here followed by the gen. abs.

§ 28. τὸν βωμόν. The point in the stadium from which the runners set out and to which they must return. — ἄγειν. Krüg. understands τὸν ἰππέα as the object of this word.

BOOK FIFTH.

From Trapezus to Cotyora.

CHAP. I.

While the Greeks are at Trapezus, Chirisophus is sent to obtain ships of the Spartan admiral Anaxibius that they may proceed by sea. While they are awaiting his return, Xenophon takes measures to obtain other ships, and also to improve the roads in case they shall be compelled to proceed by land. Dexippus is appointed to seize on coasting vessels, but deserts the army; and Polycrates is appointed to succeed him.

§ 1. μέχρι ἐπί. Cf. note on ἔστε ἐπί 4, 5, 6. — θάλατταν . . . Πόντον, lit. *a sea, the one in the Euxine*, i. e. *a sea which was a part of the Euxine*. — ἀπέθυσαν. Cf. note 3, 2, 12. — εὗξαντο: 3, 2, 9.

§ 2. **Θούριος**: from Thurii, a city in Magna Graecia on the Tarentine Gulf. — **τοίνυν**, *therefore*, is often used at the beginning of a speech, having reference to some thought not expressed, here perhaps it may be rendered, *to speak out, to express my opinion*. (Hert.) — **ἀπείρηκα**, used here in the secondary and intransitive sense, *I am worn out*. — **καί . . . καί**. The repetition of the conjunction gives greater prominence to each particip. — **φυλακὰς φυλάττων**. Cf. note 2, 6, 10. — **ἐκταθείς, . . . καθεύδων**, *stretched out, sleeping*. These participles form an antithesis in the idea to those which follow **ἀπείρηκα**. — **ὥσπερ Ὀδυσσεύς**. Hom. Odys. 13, 78 et seq.

§ 4. **ἐλθεῖν** and **ἤξω**. Cf. note on **ἐλθόντες** 2, 1, 1. — **τριήρεις**, *war-ships*; **πλοῖα**, *transports*. — **πλεῖν αὐτόν**, *that he should sail*.

§ 5. **ἐπὶ πλοῖα**. Cf. note on **ἐπὶ** 2, 3, 8. — **ποιεῖν** depends on **καιρός**, *a suitable time to do*. — **ἐν τῇ μονῇ**, *during our stay*.

§ 6. **δοῦν ὠνησόμεθα εὐπορία**, *a supply of the means with which we shall purchase*. Cf. note on **δοῦν** 3, 1, 20.

§ 7. **ἀλλά**, cf. note 4, 6, 19. — **προνομαί**, *foraging parties* in distinction from single persons engaged in foraging. — **ἄλλως**, *rashly, carelessly, temere*. — **ἡμᾶς**, i. e. **τοὺς στρατηγούς**.

§ 8. **ἐπὶ λείαν γάρ**: cf. note on **δράτε γάρ** 3, 2, 29. — **δοί**, sc. **μέλλει ἐξίέναι**. — **ἐγχειρῆ ποι**, *attempt any thing in any direction*. In several instances **ἐγχειρεῖν** takes as here the construction of a verb of motion. Plat. Menex. 241, d. Thucyd. 8, 27. — **ἐφ' οὗς**, understand **τούτων**, the antecedent of **οὗς**, *of those against whom*. Cf. note 3, 1, 21.

§ 9. **κατὰ** is here distributive; **κατὰ μέρος**, *part by part*, i. e. *in turn, or by turns*. — **ἐάν . . . σκοπῶμεν, δύναντ' ἔν**. The protasis **ἐάν** with the subjunctive is followed by the indic. pres. or future when the consequence is positive, but by the optat. with **ἔν**, when it is probable.

§ 10. **ὧν** = **τούτων ἕ**: *there would be no need of those things which etc.* — **αὐτόθεν**, *from the place itself, from this very region*. — **ἦν . . . ἔλθῃ**, *for if he come back*, i. e. with transports. — **ὑπαρχόντων**, sc. **πλοίων**.

§ 11. **παραπλέοντα**, *sailing by, sailing along the coast*. — **αἰτησάμενοι**, *having borrowed*. — **πλοῖα** is sometimes used as a generic word, and thus may include the specific idea of triremes or war-ships (cf. 1, 3, 17); so also **μακρὰ πλοῖα** = **τριήρεις**. — **κατάγειν**, *to bring into port*, Lat. *deducere*. — **τὰ πηδάλια πασαλυόμενοι**, *taking off the rudders*, so that the sailors might not escape if they should desire. — **κομιδῆς**, *means of transportation*.

§ 12. **ἐννοήσατε . . . εἰ**, *and consider, said he, whether it is not etc.* Cf. note 3, 2, 22. — **ναῦλον ξυνθέσθαι**, *to agree upon passage-money*.

§ 13. **ἕρα**: cf. note 2, 4, 6. — **ὁδοὺς ὁδοποιεῖν**: cf. note 4, 3, 8.

§ 14. ἐπεψήφισε οὐδέν, lit. *he put nothing to vote*, i. e. nothing pertaining to the going by land.

§ 15. ἦ relates to περτηκόντερον, *over which they appointed* etc. — περίοικον. Cf. Dic. Antiqq. art. Perioeci. — πολυπραγμονῶν τι, *while engaged in some intrigue*.

§ 16. λαμβάνοι is iterative. — ἀγώγιμα, *cargoes*. — ἐξαιρούμενοι. This is the common word used to denote the unloading of a vessel. — εἰς παραγωγὴν, *for privateering along the coast*.

CHAP. II.

Being in want of provisions, the Greeks make an excursion into the country of the Drilae. They storm and take the principal fort belonging to these people.

§ 1. εἰς Δρίλας, *into (the country of) the Drilae*, a mountainous region farther from the coast than the country of the Colchians. — ἄνε: cf. note 4, 2, 13. — πολλοί belongs as an adjective to οἱ Κόλχοι, *the Colchians many in number were collected together*.

§ 2. ὁπότεν, cf. ὅθεν 1, 3, 17. — αὐτοῖς. The inhabitants of the region implied in the word ὁπότεν.

§ 3. ἐμπιπρόντες (from ἐμπίπρημι), sc. οἱ Δρίλαι.

§ 4. δορυφόροι, persons who carried long sticks or poles (δοράτια 6, 4, 23.) for the purpose of driving away and securing the booty. — εἰς διασχάνθ-. The nominative would be the usual construction here; yet cf. 2, 5, 35; 6, 4, 23.

§ 5. οἱ δέ, *and they*, i. e. the enemy. Cf. note 3, 4, 4.

§ 6. ἐφ' ἑνός, *in single file*; ἐπί with the gen. is used to denote not only the depth (cf. note 1, 2, 15), but also as here the width.

§ 7. ὁ . . . λέγει, *and the person who went says* (to Xen.). — ὅτι. Cf. note 1, 6, 7.

§ 8. θέσθαι τὰ ὄπλα, *to halt*; cf. note 1, 5, 14. — ὥς . . . χωρίου, *as if* (i. e. *in the hope that*) *the place might be taken*.

§ 9. οὐκ εἶναι, *not to be possible*. — ἀποδεδειγμένοι ἦσαν is middle: *had expressed the opinion*.

§ 11. ποιῆσαι, *to form, to draw up*; as in 4, 8, 10 and 14. In this sense the mid. is more common. Cf. 4, 8, 12; 5, 4, 22; 6, 5, 5 and 25. — ὥς . . . ἀγωνιεῖσθαι, *as he supposed he might contend most bravely*. On the construction, cf. note on εἰν μὴ διδῶ 1, 3, 14. — οἱ λοχαγοί. Cf. 4, 1, 27; 4, 7, 9, et seq.

§ 12. διηγκυλωμένους: cf. note 4, 3, 28. — σημήνην: cf. note 3, 4, 4. — ὥς δεῖσεν, *as if it would be necessary, in the expectation that it would be*

necessary. The particip. of an impers. verb in the accus. abs. Gr. § 312, 5. — ἐπιβεβλήσθαι: cf. note on ἐπιβεβλημένους 4, 3, 28. — τούτων ἐπιμεληθῆναι, to see to these things, i. e. all the orders specified after παρηγγελλε.

§ 13. δῆ, accordingly; i. e. as a consequence of the crescent-form in which the forces were drawn up.

§ 14. ἐπεὶ δέ is repeated in consequence of the intervening parenthetical clauses καὶ ἀλλήλους . . . τάξις ἦν. — ἕμα τε introduces the principal clause. — σφενδύσαι: cf. note 3, 3, 16.

§ 15. Πελληνεὺς: from Pellene, whether from the city of this name in Achaia or in Laconia is uncertain. — καὶ ἄλλος ἀναβεβήκει, and another had gone up (alone, οὐκ ἐλκόμενος).

§ 17. καὶ ἔχοντες: cf. note on καὶ ἔχων 3, 3, 2. — τάχα δέ τις. The indefinite force of τις may be expressed thus, and now and then one perhaps (fled) etc.

§ 18. τὸν βουλόμενον: cf. note 1, 3, 9. — νικῶσι . . . εἰσβαθόμενοι, those (Greeks) rushing within surpass those (Greeks) who were coming out, i. e. they compel them to return.

§ 19. ἐξεκομίσαντο, sc. αὐτά.

§ 20. ἦν is without a definite subject, σωτηρία ἀσφ- being predicate: for thus there was a secure way of escape (to them). — οὕτως (instead of οὕτω) may stand before consonants when it is particularly emphatic (as here, being used antithetically with ἄλλως).

§ 21. διήρουν, they took away. This was done to make more room and thus facilitate their retreat. — καταλιπόντες, cf. note 1, 8, 27. It takes for its object the antecedent of οἷς, i. e. τούτους understood.

§ 24. κράνη Παφλαγονικά: according to 5, 4, 13, σκύτινα, according to Herod. 7, 72, πεπλεγμένα; hence it appears that they were woven or braided of leathern straps. — ἐν δεξιᾷ δτου δὴ ἐνάψαντος, on the right of some one or other who had set fire to it. On the use of δτου, cf. note 4, 7, 25.

§ 25. τοῦτο . . . τύχης, this thing (presented) by good fortune.

§ 26. ἐλύκουν, occasioned solicitude. Cf. Cyrop. 3, 3, 50. — ἀμφι . . . ἔχοιεν, might be busy about these things, i. e. in extinguishing the fires.

§ 29. καὶ before ἀνὴρ introduces a fuller statement of what was just before only intimated.

§ 30. διορῶντες = διαφαινόμενα δρῶντες, seeing these things appearing at intervals. — ὡς . . . οὔσαν, as if there were an ambuscade; accus. abs. Gr. § 312, 6. — ἰκανόν, a sufficient distance. — καὶ ὅς: cf. note 1, 8, 16.

§ 31. οἱ ἄλλοι Κρήτες, the others, namely the Cretans. Cf. note on οὐδὲ ἄλλο 1, 5, 5. — ἀλίσκεσθαι, that they were overtaken. — ἐβόα; cf. note 1, 8, 12.

§ 32. ἐπὶ πόδα, backwards, i. e. with their faces towards the enemy.

CHAP. III.

Compelled by the want of provisions to leave Trapezus, the army resumes its march by land, after having placed the invalids and the camp-followers on board the transports which they could command. Having reached Cerasus, they divide the money arising from the sale of the captives, and distribute the tenth part among the generals to be consecrated to Apollo and Artemis. Xenophon describes in a charming manner the sanctuary which he afterwards consecrated to Artemis in the vicinity of his residence at Scillus.

§ 1. μέν corresponds to δέ before ἄλλοι. — ἐπορεύοντο, sc. κατὰ γῆν.

§ 2. Κερασούς. A place in the lower part of a valley, which is now called Kerasun-Dere; distinct from the city Kerasonda or Kiresûn situated farther westward, not mentioned by Xen. but known in ancient times, first under the name Kerasus, afterwards by the name Pharnacia. Both places receive their name from the abundance of cherries (called in Armenian *Keras*; in modern Persian and Turkish *Kires*) which grow wild in this region, and which were taken from this region to Italy by Lucullus. — τριταῖοι, on the third day. Cf. note on σκοταῖοι 2, 2, 17.

§ 3. ἐν τοῖς ὅπλοις, under arms. This expression, says Krüger, is added because without it, the implication would be that they were mustered and numbered without their arms, as often happened. — ἀμφὶ . . . μυρίους, in round numbers about 10,000. Cf. note 1, 2, 9. — εἰ τις, now and then one, sc. ἀπώλετο.

§ 4. τὸ . . . γενόμενον, the money raised from (the sale of) etc. — τὴν δεκάτην, sc. μερίδα. The most common ellipses of the fem. gender are ἡμέρα, γῆ οὐ χώρα, ὀδός, μοῖρα, χεῖρ, and μέρις. — τὸ . . . θεοῖς, each one to preserve for the gods his part. — Ἀσιναῖος: from Asine, a city in Laconia. — ἔλαβε, sc. τὸ μέρος.

§ 5. With τὸ τοῦ Ἀπόλλ., understand μέρος, as also § 6 with τὸ τῆς Ἀρτέμ.: having made (of) the part belonging to Apollo a votive offering, he consecrates it etc. — τῶν Ἀθηναίων θησαυρόν. Athens like the other Grecian cities had its own treasure-chamber at Delphi.

§ 6. ὅτε ἀπῆει κ.τ.λ. See Introduction § 1. — τὴν . . . ὀδόν, accus. of cognate meaning with ἀπῆει. — Μεγάβυκος was not the individual, but the official name of the priests of Artemis at Ephesus. — ἀναθεῖναι, sc. ἐκέστειλεν. — ποιησάμενον: cf. note on λαβόντα 1, 2, 1.

§ 7. ἔφηνεν: cf. note on τοὺς φεύγοντας 1, 1, 7. For an explanation of the allusion, see Introduc. § 1. — ἐν Σκιλλοῦντι: see Introduc. § 1. — ὅπου . . . θεός, where the god in an oracle directed; ὁ θεός means Apollo, when an oracle is spoken of.

§ 8. διὰ μέσου τοῦ: cf. 1, 2, 7. — ἐν . . . ἐν. The same preposition repeated. Cf. εἰς . . . εἰς 4, 4, 14. — δῆραι, sc. εἰσίν.

§ 9. σκηνοῦσιν: cf. note on σκηνοῦντας 4, 5, 33. — τῶν . . . λάχος, a share of the animals which were sacrificed from the sacred herd. λάχος, chiefly poetic, occurs also 6, 3, 2.

§ 10. Φολόης. A range of mountains between Elis and Arcadia.

§ 11. ἔστι δὲ κ.τ.λ., and the place is where they go etc., i. e. in our idiom, and the place is on the road from etc. — ἐνι = ἐνεστι. — ἱκανὰ . . . τρέφειν, sufficient to support etc. — εὐωχίεσθαι is here predicated of animals (τὰ ὑποζύγια).

§ 12. ὄσα; a brief expression for τούτων or πάντων ὄσα, the supplied gen. depending on δένδρων: trees (of all fruits) which when ripe are eaten raw. — χρυσοῖ: perhaps means only gilded instead of golden, since according to Pliny the image of Diana at Ephesus was of ebony, according to Vitruvius of cedar. It may be however that the image in the older temple (which was burned by Herostratus) was destroyed with the temple, and that this older image was actually made of gold.

§ 13. καταθύνειν and ἐπισκευάζειν instead of the imperat., an idiom very common in the older Ionic, but found in Xen. only in this passage. — τῇ θεῷ μελήσει is intended as a warning, it will concern the goddess, or the goddess will see to it.

CHAP. IV.

The march through the country of the Mossynoeci; a picture of their savage and disgusting manners.

§ 1. οἴπερ καὶ πρόσθεν: cf. 5, 3, 1.

§ 2. εἰς αὐτούς, like εἰς Δρίλας 5, 2, 1. — ὡς διὰ φιλίας: cf. note 4, 1, 8. — διήσοιεν: cf. 3, 2, 23 and 4, 1, 8.

§ 3. οἱ . . . ἐπέκεινα, those who dwell beyond; ἐκ τοῦ, cf. πρὸς τοῦ, 2, 2, 4. — τοὺς ἄρχοντας, the chief men (of the Mossynoecians who dwelt farther along (οἱ ἐκ τοῦ ἐπέκεινα) than those who refused to let the Greeks pass through their country).

§ 5. διασωθῆναι . . . Ἑλλάδα, to pass through in safety to Greece etc. Cf. ἐσώζοντο πρὸς τὸ στρατόπεδον, Cyprip. 5, 4, 16. Instead of πρὸς, εἰς would be more common. (Hert.)

§ 6. πώποτε stands often in affirmative sentences, especially in those which are hypothetical. (Krüg.) — καὶ τὸ λοιπὸν . . . τούτους, and that these men henceforth be your subjects, depends on ἔξεστιν ὑμῖν.

§ 8. ὁ ἄρχων: the principal man among the chiefs (§ 3, 4), who acted as speaker.

§ 9. τί . . . χρῆσασθαι, for what you will want to make use of us; instead of ἡμῶν, we should expect ἡμῖν as dependent on χρῆσθαι, but by a species of anticipation the pronoun is put in the case required by δεήσεσθε.

§ 10. ὅτι. Cf. note 1, 6, 8. — τὴν τῶν . . . πολεμίων belongs to χάραν as an adjective clause.

§ 11. ἐπὶ τούτοις: cf. 3, 2, 4. — πλοῖα μονόξυλα, boats made of one piece of wood, i. e. canoes. — οἱ δύο: the article is used because by giving the whole sum the part is consequently definite. According to our idiom the article would not be translated.

§ 12. ἔστησαν, they (i. e. the barbarians who remained) stood. — μάλιστα, at most = about, since in approximate designations of number the highest estimate is given. — οἶον, as for example. — βοῶν: cf. note 4, 5, 14. — ξύλου depends not on ἔπισθεν but upon σφαιροειδής and is gen. of the material:—and having at the hinder extremity the form of a ball, made of the wood itself.

§ 13. ὑπὲρ γονάτων, above the knees, i. e. they did not reach down to the knees. — λινοῦ στρωματοδέσμων limits χιτωνίσκουσ, and πάχος is accus. by synec.; cf. εὔρος and πλέθρων 1, 2, 23; lit. about of a linen bed-sack in thickness, i. e. of about the thickness of a linen bed-sack. — τιαροειδῆ qualifies κράνη. — σιγήρεις: cf. note 4, 4, 16.

§ 15. ὡκεῖτο: cf. note 1, 4, 1. — αἰεί, at any time, a common meaning of αἰεί when placed between the article and particip. or adjunct. The account of this word in L. & S. is defective. — πάντων depends on ἐγκρατεῖς.

§ 16. προσιώντων, sc. αὐτῶν. Cf. προϊόντων 1, 2, 17. — τέως μὲν: cf. note 4, 2, 12.

§ 17. νόμφ τινί, in a certain tune.

§ 20. τῷ ὄντι, in reality. — καὶ ἡμᾶς, sc. πολεμίους εἶναι. — ἄπερ, sc. ἔπραξαν. — δίκην δεδώκασιν: cf. note on διδοῖν δίκην 2, 6, 21. — αἰδίς, again, in future.

§ 21. οὐχ ὁμοίως . . . νῦν τε καὶ ὅτε, lit. they will not fight with similar men both now and when etc., i. e. in our idiom, they will not fight with the same men now as when etc.

§ 22. κατὰ ταῦτά, after the same manner as the Greeks, i. e. in column.

§ 23. ἦσαν . . . οἱ, for some of the enemy. Gr. § 331, Rem. 4. — τοῖς λίθοις, with the stones, i. e. with such as they had, or with such as they could pick up. — ἀνέστελλον, attempted to drive back. Cf. note on ἐβιάζετο 1, 3, 1. — πρῶτον μὲν: the antithesis would be ἔπειτα δὲ ἄνω πρὸς τὴν μητρόπολιν, instead of which another construction § 25 is substituted, owing to the intervening clause.

§ 25. τοῖς παλτοῖς. The article is used because παλτά have already been mentioned § 12, as weapons used by the Mossynoeci. — ἄλλα

δόρατα, *having other (weapons) also (namely) spears etc.* Cf. note on ἄλλο δένδρον 1, 5, 5. — ἐκ χειρός, *by casting (these weapons) from the hand*; cf. ἐκ χειρὸς βάλλοντες 3, 3, 15.

§ 26. καὶ ἐντεῦθεν, *from this place also*, as from the place mentioned § 24. — καὶ φυλάττουσιν, *and (whom) they guard.* *Mossyni reges suffragio deligunt vinculisque et artissima custodia tenent.* Pompon. Mela 1, 19. (cited by Hert.) — ἐν τῷ πρότερον αἰρεθέντι χωρίῳ: the place mentioned § 15, as being in front of the metropolis. — μωσσύνοις, a heteroclitic form of μόσσυν.

§ 27. νενημένων, *from νέω, I pile up, or hoard up.* — πατέροις; Hert. understands this in the sense of πατρός, *handed down from their fathers*, and supposes that something like ship-bread is described: Krüg. more naturally takes the word in its ordinary sense, *such as they were accustomed to hoard up from the times of their forefathers.* — αἱ πλείστοι, *the chief part*; assimilated to the same form with ζεῖα; though we should expect ὁ πλείστος as the form suggested by σίτον. In like manner in § 29 τούτῳ instead of τούτοις, sc. καρύοις.

§ 28. καρύα τὰ πλατέα, *chestnuts, which grow in that region in great abundance.* They were probably little known to the Greeks of that time.

§ 29. τούτῳ, cf. note § 27. — πλείστῳ belongs to τούτῳ as predicate. *These they made use of even in the greatest abundance as food etc.* — οἶνος: still made in the valleys of this region from the grapes which grow wild.

§ 30. προσεχώρουν, *surrendered.* — αἱ δέ, without a preceding αἱ μὲν, limits the too general statement which precedes: *some more, some less.*

§ 31. ἀναβοώντων . . . ξυνήκουον, *and they mutually heard one another in shouting etc.* — εἰς τὴν . . . ἐκ τῆς . . . : the common order would be ἐκ τῆς . . . εἰς τὴν . . . : yet cf. 6, 4, 2.

§ 32. τῶν εὐδαιμόνων, like *beatorum*, = τῶν πλουσίων. — οὐ πολλοὺ δέοντας . . . εἶναι, lit. *wanting not much to be*, = *almost.* — ἐστιγμένους ἀνθέμια, *tattooed with figures of flowers.* The expression in the act. is στίζειν τινα ἀνθέμια.

§ 33. αἷς by attraction instead of ἄς. — σφίσι: the reflexive is used because the Mossynoeci are thought of as the logical subject.

§ 34. ἔλεγον: see Introd. § 6. — τούτους βαρβαρωτάτους διελθεῖν, lit. *that they passed through these the most barbarous*, i. e. *that these were the most barbarous people through whom they passed etc.* — τολμῶεν, sc. ποιεῖν. — ὁμοῖα . . . ὄντες, *they did such things as (they would do) in the presence of others*; these things he immediately enumerates. — ἐφ' ἑαυτῶν, *by themselves*, i. e. *when alone*; a conjecture of Krüg. instead of ἐφ' ἑαυτοῖς, *at themselves*; cf. 2, 4, 10. — τύχοιεν, sc. ὄντες.

CHAP. V.

Passing through the country of the Chalybes they reach Cotyora. Here they remain forty-five days, subsisting meanwhile by plundering the territory of the Paphlagonians and also of Cotyora. The Sinopians complain of this, but are silenced by a decisive reply from Xenophon.

§ 1. *Χάλυβας*: not the same as those mentioned above 4, 7, 15.

§ 2. *καὶ . . . ὀνηθῆναι τι*, and that the army be benefited somewhat; instead of the pass. *ὀνηθῆναι*, we should expect here the act. *ὀνησαι*; for a similar change of construction, cf. 7, 3, 3. — *ἦκε*, predicated of things, cf. 4, 8, 24.

§ 3. *καταθυσάντων*, sc. *αὐτῶν*. — *γνώμην*: the singular number, though predicated of several persons: a common idiom in Greek as also in English. — *Κοτύωρα*: now called Ordu. — *ἀποίκους*: in apposition with the collective noun *πόλις*. — *ὕντας δέ*: without a preceding *μέν*; cf. note on *οὐκ ἐμὸς δέ* 1, 7, 9.

§ 4. *ἐπέφευγον*, from *φεύγω*. — *πλήθος . . . τῆς ὁδοῦ*: Herod. 4, 123, uses *πλήθος* in the same way; but in 1, 72, and 2, 11, he uses *μῆκος* instead of *πλήθος*. Cf. note on *ἀριθμὸς τῆς ὁδοῦ* 2, 2, 6. — *ἐν Βαβυλωνί* may be rendered in the neighborhood of Babylon. Cf. note on *ἐν . . . Πόντῳ* 4, 8, 22. — *ἔχρι εἰς*: cf. note 4, 5, 6.

§ 7. *φοβούμενοι*, though it agrees grammatically with *πρέσβεις*, in idea it is predicated of all the Sinopians. — *φόρον ἔφερον*: cf. *φυλακὰς φυλάξει* 2, 6, 10. — *δεινὸς . . . λέγειν*, reputed to be an eloquent man.

§ 8. *τὲ . . . δέ* are here correlative. The adversative *δέ* indicates that the clause which it introduces contains a much more important statement than the preceding clause. — *ξυνηθισσομένους*, to congratulate you etc.

§ 11. *ἐνίοις* is in apposition with *ὕμᾶς*, the part in apposition with the whole: cf. note on *ἀνθρώπους* 2, 5, 5. — *οὐ πείθοντας* after *βία* is pleonastic.

§ 12. *ταῦτα . . . ἀξιούμεν*, wherefore we do not consider these things proper. — *Κορύλαι*: ruler of the Paphlagonians, cf. 6, 1, 2. — *ἄλλοι ὄντινα*: cf. note on *ἔλλα ὁπόσα* 1, 10, 3.

§ 13. *Ἡμεῖς δέ*: cf. note on *δέ* 4, 6, 10. — *ἔγειν καὶ φέρειν*: cf. note 2, 6, 5.

§ 14. *ἐν Τραπεζοῦντι μὲν*. The correlative clause is *Κοτυωρίτας δέ* § 19. — *ἀνθ' ὧν = ἀντὶ τούτων* ε, since *τιμᾶν* may take an accus. both of a person and of a thing; cf. 1, 3, 3. — *ἀντί* is expressed both in composition with the verb and also before the case. — *τούτων* refers to the collective *τις*: cf. *αὐτοῦς* 1, 4, 8. — *ἡγούντο*, iterative optative.

§ 15. ἡμῶν is the object of ἔτυχον, ὁποῖων τινῶν is predicate; *what sort of men they found us* (to be).

§ 16. ἄν τε . . . ἄν τε^φ supply mentally the clause ἐλθόντες . . . ἔχωμεν.

§ 17. καὶ μάλα: cf. note 1, 5, 8. — πολεμίους ἐκτισάμεθα, *we acquired as enemies*, i. e. *we made (them) our enemies*.

§ 18. Μάκρωνας: cf. 4, 8, 8. — τῶν ἐκείνων, *of those things belonging to them*; cf. τοῦ ἐκείνου δούλου 2, 5, 38.

§ 19. Κοτυωρίτας δέ, *But in respect to the inhabitants of Cotygora*. We should naturally expect here the nominative as subject of εἰσίν. The accus. may be explained as an instance of inverted attraction to the case of the relative οὗς; or with Krüg. as an anacoluthon, the sentence commencing as though εἴ τι ἀφηρημέθα were to follow.

§ 20. ὁ . . . λέγεις, *but as to what you say* etc. We should expect εἶδοι ὅτι ἡμεῖς, instead of ἡμεῖς alone; cf. 6, 1, 29. — ἧ . . . χωρίον, *where the place itself* (from the nature of its situation) *gave us admission*. — δέ after σκηνοῦσι, used like ἀλλά 3, 2, 13. — ἐπί: cf. note 1, 1, 4. — κομίσασθαι, *to carry ourselves*, i. e. *to go*. Cf. 3, 2, 26.

§ 21. οἱ ἄλλοι is in apposition with the subject of σκηνοῦμεν, *but we the others* etc. Cf. οἱ στρατηγοί 2, 5, 25. — ὑπαίθριοι: cf. note on σκοταῖοι 2, 2, 17.

§ 22. ἡμεῖς δέ. Through the word δέ, the following part of the sentence exhibits an anacoluthon with respect to the beginning; as though it had commenced σὺ μὲν ἠπέλιθας. — ποιούμεθα: the fut. would be the common construction. — τὸν Παφλαγῶνα = τὸν ἔρχοντα τῶν Παφλαγόνων.

§ 24. τοῖς εἰρημένοις, *at those things which had been spoken*, i. e. by their own orator Hecatonymus. — ξενίοις, connect with δεξόμεθα, *we will receive you with gifts of hospitality*. — τοὺς ἐνθάδε, i. e. the Cotygorians.

§ 25. τὲ after ξένια is a correlative of καὶ before πρὸς. — ἐπιτηδεῖα = φιλικά.

CHAP. VI.

The Sinopians advise the Greeks to proceed by sea, and they agree to follow the advice on condition that the Sinopians furnish a sufficient number of ships for the purpose. The design of Xenophon to found a new city in Pontus is frustrated by the treachery of the soothsayer Silanus.

§ 1. χρήσιμοι . . . ἠγούμενοι: *the Sinopians seemed* etc. It is more easily translated impersonally, *it seemed that the Sinopians by acting as guides would be useful*; ἄν belongs to εἶναι. — εἶτε κατὰ θάλατταν, sc. δέοι πορεύεσθαι.

§ 2. καὶ ἤξιον . . . συμβουλεύειν, *and they demanded of (the Sinopians) as Greeks, that they should above all things receive (them) favorably in this way, in being friendly to Greeks and in giving the best advice*; Ἐλλησι depends on εἶνους, but is placed next to Ἐλλήνας ὄντας, on account of the paronomasia. Cf. note 1, 9, 2; τούτω i. e. τῷ εἶναι κ.τ.λ. See Gr. § 304, 2.

§ 3. ἐξόν . . . εἶναι, *it being permitted to be friends to the barbarians*. Cf. note 2, 5, 22.

§ 4. πολλά . . . γένοιτο: a wish, *would that* etc. — αὐτῇ is subject; and as usual is assimilated in form to the following predicate: λεγομένη εἶναι, *said to be*, a common method of citing a proverb. Gr. § 264, Rem. 1. The proverb alluded to was ἱερὸν ἢ συμβουλή, *advice is a sacred thing*. We may render the clause somewhat freely, *for this (fact), advice is a sacred thing according to the proverb, (this) seems now to be fulfilled*, (lit. *seems to be present with me*). — γάρ after νῦν has reference also to the sentence εἰ μὲν . . . τὰναντία; so also in § 6 the second γάρ refers to the same sentence as the first γάρ.

§ 5. τὰ πλοῖα, *the boats*; the article here does not imply that they have been mentioned, but means simply *the requisite boats*. — ἦν . . . στέληθησθε, *but if you set out* etc.

§ 6. λεκτέα & γυγνάσκω, *I must tell you what I judge (to be best)*. For the construction of λεκτέα, see Gr. § 284, 3, (12).

§ 7. οὐ γὰρ ἔστιν, sc. τὴν εἰσβολὴν ποιῆσθαι. — ἄλλῃ ἢ ᾧ, *any where else than where*. — τῆς ὁδοῦ depends on ἐκατέρα. — & depends on κατέχοντες. — καὶ πάνυ, *even very*.

§ 8. καὶ νῦν, *and now*; doubtless on the occasion of the battle of Cuna-xa. — μείζον φρονεῖ, *is too proud*, i. e. to obey the summons of the king.

§ 9. κλέψαι: cf. note 4, 6, 11. — ἐπὶ τοὺς ποταμούς, *to the rivers*; the article is used because they are to be mentioned immediately, so that we may render ἐπὶ τοὺς, *to the following*. — πλείων limits θερμώδοντα: cf. note 1, 2, 23. — ἄλλως τε καὶ πολ-, *especially when at the same time enemies* etc. Cf. 7, 7, 40. — ἄβατος, *not fordable* (Krüg.).

§ 10. οὐ: *not only*.

§ 11. Κορύα: objective genitive limiting φιλίας. This Doric form of the gen. was used also by Attic writers in certain appellatives and in foreign proper names, especially Doric and Aeolic proper names. Gr. § 44, Rem. 2. — δ' ὄν: cf. note 1, 2, 12.

§ 12. ὅτω δὲ ἔχει, *but the case is thus = but on this condition*. — ἡμεῖς δέ: cf. L. & S. under δέ, 4. In such a connection we cannot well translate δέ.

§ 13. χώρα: *loco*. Cf. 5, 7, 28.

§ 15. καὶ ἱππεῖς . . . ἱκανοὺς: lit. *and horsemen also (being) already even very skilful through discipline*. — ἐνθα . . . παρεσκευάσθη, *where so*

great a force could not be collected with small means, i. e. in case any one should wish to found a colony in that region. — αὐτῷ is repeated for the sake of perspicuity, because Ξεροφῶντι is so far removed. Cf. αὐτόν 2, 4, 7.

§ 16. αὐτῶν, of themselves, i. e. Xen. and his men. — Σιλανόν: cf. 1, 7, 18.

§ 17. ἐαυτῷ: cf. note on ἐαυτόν 1, 8, 29.

§ 18. τὰς δέκα ἡμέρας: the article is used because the δέκα ἡμ- are mentioned 1, 7, 18. — ἠλήθευσε: cf. note on ἀληθεῦσαι 4, 4, 15. — Κύρῳ, for Cypus, limits δυνάμενος.

§ 19. ὅτι is repeated on account of the intervening clause. Cf. 7, 4, 5; and μή in 3, 2, 25.

§ 20. ἔχειν depends on ἀπόρους, being at a loss etc. — ὡς οἴκαδε, as if towards home, with the intention of going home. — τῆς . . . οἰκουμένης, partitive gen. dependent on ἐκλεξάμενοι. — κατασχεῖν, ἀπιέναι, and μένειν depend on βούλεσθε; but the first is to be connected in idea with βούλησθε, the second with τὸν μὲν ἐθέλοντα, the third with τὸν δὲ ἐθέλοντα. — δέ after πλοῖα is used in the same way as δέ after ἡμεῖς in § 12.

§ 22. ἔσμενος: cf. note 2, 1, 16. — προσέχειν μονῇ, to direct attention towards staying, i. e. towards settling in this region.

§ 23. Κυζικηνόν, sc. στατήρα; was equal in value to the Daric, cf. 1, 1, 9. The name is from the island Cyzicus where this stater was coined. Dic. Antiqq. art. Stater. — ἑκοντες, sc. οἱ πολῖται implied in ἡ πόλις. Cf. ἀποίκους 5, 5, 3.

§ 24. ἐνθεν, to a place where. Cf. note on ὅθεν 1, 3, 17. — καὶ τῆς . . . πόσης, and all the government of Pharnabazus, i. e. the satrapy called Dascylitis, to which, besides the countries mentioned, Bithynia also belonged. — ξυνηστρατεῦσθαι κ.τ.λ. This took place in 411 B. C. Cf. Thucyd. 8, 61 and 80.

§ 25. τῷ βουλομένῳ is connected like αὐτοῖς with ἔσεσθαι just as though ὥστε had not been expressed. It must be rendered as though it were τὸν βουλόμενον.

§ 26. τὴν μισθοφοράν, the (requisite) pay. Cf. τὴν before δίκην 1, 3, 20. — ὥστε: cf. note 2, 6, 6.

§ 27. εἰς often stands with verbs of speaking, because (says Hert.) the speaker is conceived of as entering into the midst of the hearers; cf. 28, 37. — τὸ κοινόν, the common authority having charge of the general interests; cf. 5, 7, 17.

§ 28. καὶ νῦν: cf. note on καὶ τότε 4, 3, 11.

§ 29. τὸ μὲν μέγιστον, the most important thing, chiefly; cf. 1, 3, 10. — ἄπειρον, sc. τῶν ἱερῶν. — ἐμοί depends on ἐπιβουλῇ. Verbal nouns not unfrequently take the construction of the verbs from which they are derived. — ἐπεβούλευε, used here with the infin.: planned, plotted.

§ 30. ἀφ' οὗ . . . ὥστε, lit. *whence it might take place so that*, or in an Eng. idiom, *how it might be brought about that etc.* ὥστε is not unfrequently used in this manner after γίνεσθαι. — τὸν μὲν, and τὸν δέ are in partitive apposition with ὑμᾶς. Cf. note 4, 6, 25. — τὸν δὲ μὴ βουλόμενον, *but the one not wishing (to sail away at once, might sail) after he had acquired etc.*

§ 31. καὶ . . . ἄνδρας, and *see persons promising etc.* The allusion is to Timasion and Thorax. — σωζόμενος ἔνθα, *arriving safely at the place where etc.* — βουλόμεθα: cf. note 5, 7, 6. — μισθὸν τῆς σωτηρίας, *pay for arriving in safety.* Cf. μισθὸν τῆς ἀσφαλείας, 7, 6, 30.

§ 32. ἔν belongs to εἶναι and ἔχειν, cf. 5, 6, 1. — ἐν γὰρ . . . ἠττόνων; for the same sentiment, cf. 3, 2, 28. — διασπασθέντες καὶ γενομένης: cf. note 1, 10, 6. — χαίροντες, see L. & S. VII, 2.

§ 33. ἀράτω τὴν χεῖρα: cf. note 3, 2, 9.

§ 34. τὴν δίκην: cf. note 1, 3, 20.

§ 35. τὰ χρήματα . . . ἐψευσμένοι ἦσαν, *deceived in respect to the money, did not keep their word in respect etc.* — τῆς μισθοφορᾶς limits τὰ χρήματα. The position of the gen. is no more strange than that of τῶν Καρδούχων (the second) 4, 3, 1.

§ 36. ἀνεκεκοίοντο: cf. 3, 1, 5. — Φᾶσιν: the well-known river of this name in Colchis; cf. note 4, 6, 4.

§ 37. εἰς τὴν: cf. note § 27 above. — γνώμην: cf. note 1, 6, 9. — οὐκ ἐκκλησιάζειν: several manuscripts and editions have μὴ ἐκ. Kühner says, utrumque aptum; μὴ, *ne concionem convocarent*; οὐκ, *se nolle convocare concionem.* Cf. Thucyd. 1, 39. ὑμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν.

CHAP. VII.

Much excitement prevails in the army occasioned by the report that Xenophon is about to conduct them back to the Phasis. Xenophon calls the army together and eloquently defends himself; he then takes occasion to describe the conduct of a part of the army who had abused ambassadors sent from Cerasus. A resolution is passed that the affair be investigated.

§ 1. πάλιν εἰς Φᾶσιν, *back to Phasis.* It seems that Neon confounded the Phasis in Colchis to which the other generals proposed to sail with the Phasis which they had passed in Armenia. Cf. 4, 6, 4.

§ 2. ἐλόλογοι, *gatherings* of the soldiers; κύκλοι, *groups* collected around one person who acted as speaker. Cf. Lat. *circuli.* — καὶ μάλα φοβεροὶ ἦσαν, μὴ, *and they were causing much fear, lest*; in other words, *and it was greatly to be feared, that etc.* — τοῦς: the article is used as

if the events here alluded to, though not related till afterwards, were already known to the reader.

§ 3. ἀγοράν is here used in the sense of ἐκκλησίαν, a use not common in the Attic writers.

§ 4. ὅτι, *that, saying that.*

§ 5. αὐτοῖς χρῆσθε, *treat them, use them.*

§ 6. τοῦμπαλιν πρὸς ἔω: repeat from the preceding clause δεῖ πορεύεσθαι. — ὡς ἥλιος . . . ἐντεῦθεν: *that the sun rises at that point and sets yonder, while (in fact) it sets there and rises from thence.* The meaning of this sentence would be rendered perfectly clear by the gestures of the speaker.

§ 7. βορέας and νότος: without the article, as the names of winds are often used; cf. 4, 5, 3. See also note on ἥλιος 1, 10, 15. — ἐξαπατήσαι. On this form of the optat. see Gr. § 116, 9. Notice also the difference in accent between this word and the infin. in § 6.

§ 8. ἀλλὰ γάρ: *but (some one may say, I may deceive you) for.*

§ 9. ποιῶ, *I make this supposition, I will suppose.* — καὶ ὅτι, *and grant that.* — πῶς . . . βουλευόμενος, *how therefore could a single man suffer a worse punishment than by forming such plans etc.*

§ 10. ἐγρηγορέναι (from ἐγείρω) . . . ἐπιμελόμενον, *to watch, (while) caring for etc., i. e. to watch carefully etc.* — παρήμι, sc. ἔρχειν, *I give it up to him.* The asyndeton adds greatly to the vivacity of the description. — μόνον, *adv. only.*

§ 11. ἀλλὰ γάρ: cf. note 3, 2, 26. — ἄλλον is the object of ἐξαπατήσαι, with which supply ἄν from the preceding clause; *or that I might deceive any other person etc.*

§ 12. ὅταν . . . ἔλις ἔχητε, *when you have enough of, are satisfied in respect to etc.* — εἰ ἔπεισι καὶ ἔσται: cf. note on περιᾶσι 4, 1, 3. — οἶον ὑποδείκνυσιν, *such as it appears in the beginning (ὅπο-).* — καὶ φίλων καὶ πολεμίων, in apposition with ἀνθρώπων.

§ 13. ὃν = τούτων ἄ. — δοκοῦσι . . . τινές, *and some of you also seem to me; or thus, and I think that some of you also;* ἐλθόντες . . . ἀπελθεῖν, *having gone . . . returned back again.*

§ 14. τοῦτο καταμαθὼν ὅτι, by anticipation instead of καταμαθὼν ὅτι τοῦτο: cf. note 1, 1, 5. — αὐτοῦς, i. e. τοὺς ἐν τῷ χωρίῳ: cf. ἀποίκους 5, 5, 3.

§ 15. ἐλθεῖν: cf. note 2, 1, 1. — παραπλέοντες: in 5, 1, 16, παραγωγή is used. It will be recollected that a part of the army (cf. 5, 3, 1,) was conveyed in boats along the coast. — εἰ τι: cf. note 1, 5, 1.

§ 16. αὐτὸν . . . γενομένη, *day unexpectedly breaks upon him; cf. 3, 4, 49.* — οἱ δέ τινες: cf. note 2, 3, 15.

§ 17. δεῦρο ἐξωρῶμεν, *we set out (to come) hither.* — τῶν πλεόντων: cf. 5, 4, 1. — τὸ κοινὸν τὸ ἡμέτερον, *our common authorities, the officers of our army*; cf. 5, 6, 27.

§ 18. ἐπεὶ . . . ἔφασαν, *but when they declared, said they* (the Cerasuntii); the accusative with the infin. or as here the nominat. (σφεῖς) with the infin. may stand even after conjunctions (as ἐπεὶ) just as after relative pronouns (e. g. 2, 2, 1.); σφεῖς, the subject of the infin. λέγειν, stands instead of σφᾶς because the infin. and the governing verb ἔφασαν have the same subject. (Hert.) Still the construction of σφεῖς λέγειν is very unusual and there is some reason to doubt the correctness of the text. — ἀπὸ κοινοῦ, *by public authority.* — κελεύειν, in the same construction with λέξαι to which it is connected by καί. — τοὺς . . . δεομένους, *the persons asking this*, i. e. the friends of the deceased. This clause is in apposition with αὐτοῦς and is the subject of θάπτειν, *that they themselves should take and bury the dead.*

§ 19. τινές: cf. note 3, 3, 4. — τοὺς βαρβάρους ὅποι, instead of ὅποι οἱ βάρβαροι: cf. note § 14 above. — τοῖς λίθοις: cf. note 5, 4, 23. — παρεκελεύοντο, sc. βάλλειν.

§ 21. τῶν ὄπλων: cf. note on τὰ ὄπλα 2, 2, 20.

§ 22. ὡς ἔν: sc. ἀποχωροῖεν, *as they would (naturally) withdraw after having even witnessed etc.*

§ 26. τούτους τί δοκεῖτε: *what do you think of these persons?* Hertlein supposes here an ellipsis of some infin. as δρᾶσαι. — ἡδίκουν has the force of a pluperf. So also ἀδικεῖ § 29 is perf. in meaning. Cf. note on νικᾶν 2, 1, 1.

§ 27. ἀνελέσθαι depends on κύριοι, without τοῦ before the infin. Cf. note on ἀνίστασθαι 4, 4, 11. — οἱ βουλόμενοι: the sing. would be more common. — τῶν λόγων limits λόγων.

§ 28. ἐν οὐδενὶ χώρῳ, *in no position*, i. e. will be without power. — ὁμῶν limits ὄν.

§ 29. καὶ διαπεπράχασιν, *have also accomplished*; i. e. consider not merely their guilt but also the unhappy condition into which they have brought us. — On the position of οὗτοι, cf. note 4, 2, 6.

§ 30. ἀσφαλές εἶναι, sc. ἀφικνεῖσθαι suggested by ἀφικνησθε. — κήρυξ, *as herald*, in apposition with τίς.

§ 31. ἀλλά: cf. note 4, 6, 19. — ἡμεῖς, i. e. οἱ στρατηγοί. — δοξάτω ὑμῖν, lit. *let it seem good to you*, i. e. ratify it by a formal vote. — ὡς, *on the ground that, in the expectation that*; cf. 5, 2, 12.

§ 33. οὐ, *where*; the reference is to Greece. — πάντων limits ἐπαίνου.

§ 34. δοῦναι having τοὺς . . . ἄρξαντας for its subject depends on ἔλεγον. Cf. note on ἔλεγε 1, 3, 8. — τοῦ λοιποῦ, *henceforth*; cf. 6, 4, 11. — αὐτοῦς refers to τίς: cf. note on αὐτοῦς 1, 4, 8. — ἐπί: cf. note 1, 6, 10. — ἐξ οὗ, *since*.

CHAP. VIII.

Investigation is also made into the past conduct of the generals. Several of them are fined for delinquencies. On the preferment of some charges against Xenophon, he defends himself with his accustomed ability.

§ 1. *δικην ὑποσχεῖν*, *should submit themselves to a trial*. — *διδόντων*: sc. *αὐτῶν δικην*. *δοῦναι δικην* = *ὑποσχεῖν δικην*. — *τῆς φυλακῆς* as gen. of cause depends on *ᾤφλε* (from *ὀφλισκάνω*); Gr. § 274, 2. Observe that *φυλακῆ* here denotes *negligent guarding*. Cf. the use of *δύναμις* 1, 6, 7. — *τὸ μείωμα* is also dependent on *ᾤφλε* as accus. of cognate meaning; Gr. § 278, 1 and 2. *μῶν* is in apposition with *μείωμα*: *was fined, for negligently guarding the cargoes of the ships, twenty minae, the (amount of) the loss on the cargoes*. *τῶν . . . χρημάτων* limits both *φυλακῆς* and *τὸ μείωμα*. For the allusion, cf. 5, 1, 16. — *Σοφαίνετος δέ*, sc. *ᾤφλε*. — *ἔρχων αἰρεθείς*: cf. 5, 3, 1.

§ 2. *λέξαντα*, sc. *παίεσθαι*. — *καί* after *ποῦ* imparts emphasis to the interrogative. Cf. *καί* after *ἰ*, *τι* 1, 8, 16, after *ἀπηνίκα* 3, 5, 18. — *ἀπωλλόμεθα*, *were perishing*; cf. 4, 5.

§ 3. *οἶον*: by assimilation instead of *τοιούτου οἶον*. — *παρόν*: cf. note on *ἐξόν* 2, 5, 22. — *πολλῶν* gen. abs. with *ἀπαγορευόντων*. — *ἄνων ὑβριστότερος*: a proverbial form of expression, *worse tempered than asses, which by reason of their bad temper do not, (as) men say, become weary*.

§ 4. *ἐκ τίνος* = *διὰ τί* § 12. After each of the following questions we must imagine a pause sufficiently long for an answer, which is supposed to be negative, and hence the force of *ἀλλά*. — For the difference between *ἦτουν* and *ἀπῆτουν*, cf. note 1, 2, 11. — After *μαχόμενος*, supply mentally *ἔπαιόν σε*. — *ἐπαρρήσα*, from *παροινέω*, commonly takes a double augment.

§ 5. *τὸν κέμοντα*: cf. note on *τούς* 5, 7, 2.

§ 7. *διέδωκα*, sc. *τὰ σκεύη*. — *ἀπό* in composition with *ἀγαγεῖν* and the other verbs of this sentence, is to be understood as in *ἀπῆτουν* § 4. — *πρὸς ἐμὲ ἀπαγαγεῖν*, *to return them (i. e. τὰ σκεύη) to me*.

§ 8. *τοσοῦτον, ὅτι*, *only so far as this, that etc.* Cf. note 1, 8, 14. — *ὡς ἐγὼ οἶμαι*: cf. note 2, 1, 12.

§ 10. *ὅποσα γε βούλεται*: an expression of indifference; *as much as he pleases may he live, it does not concern me*. — *ἀληθῆ λέγεις*, stands independent of the grammatical construction, as often *οἶμαι*: cf. note 2, 1, 16. — *ἔδοξας κ.τ.λ.*, *for you seemed to me to resemble a person who knew etc.*

§ 11. *Καὶ γάρ*, *and since*; cf. note on *γάρ* 3, 2, 29.

§ 12. *ὀλίγας, too little, sc. πληγὰς.*

§ 13. *ὅσοις ἤρκει, as many as it suited, as many as were pleased; a sarcasm. — ἰόντων, sc. ἡμῶν: cf. note 1, 4, 12.*

§ 14. *προϊέμενον αὐτόν: mid. voice with a reflexive pronoun as object, cf. note 1, 8, 29. — τῷ . . . χειμῶνι: the article is used because it was something well known, in vivid remembrance. — κατέμαθον ἀναστὰς, was aware that I rose up etc.; μόλις qualifies both ἀναστὰς and ἐκτείνας. For the construction, see Gr. § 810, 4. (a.)*

§ 15. *ὅποτε ἴδοιμι, is iterative; cf. βούλοιο 1, 2, 7. — ἔπουργον τῷ ἄπο-, conducive to the etc.*

§ 17. *καὶ γὰρ οὖν: cf. note 1, 9, 8. — ἐπὶ with the dat. cf. note 1, 1, 4. — τί μέγα . . . λαμβάνειν, what so grievous thing might they have suffered as that (δοῦν, lit. for which) they would think it proper to receive satisfaction. μέγα οὕτως: cf. note 4, 8, 26.*

§ 18. *γονεῖς, and διδάσκαλοι, sc. ὑπέχουσι. — καὶ γὰρ, and (it often happens that for the good of others we give them pain) for etc.*

§ 19. *νῦν ἢ τότε: cf. note 3, 2, 30. — εὐδίῃ: used figuratively for safety, as the antithetical χειμῶν means danger.*

§ 20. *ὀδάττα μεγάλη ἐπιφέρηται; L. & S. render under ἐπιφέρω, a great sea dashes against (the ship); Kühner considers μεγάλη as predicate, the sea is borne high; cf. Gr. § 264, 3. With this use of μεγάλη, cf. Lat. magnus.*

§ 21. *κατεδικάσατε = ἐδικάσατε κατ' αὐτῶν, decided against them. — ἔχοντες: on the asyndeton, cf. note on ἔδοξεν 3, 1, 11.*

§ 22. *αὐτῶν, i. e. τῶν ἀτακούντων, since τὸν ἀτακούντα is collective. — οἶμαι has no influence on the grammatical structure of the sentence; cf. note § 10.*

§ 23. *γοῦν: cf. note 3, 2, 17. — διεμάχετο μὴ φέρειν, lit. fought (it) through not to carry, i. e. persisted in not carrying. — ἀποδέδουκεν, is here transitive, though in the perf. and 2d aor. act. it is regularly intrans. Gr. § 158, 2.*

§ 24. *τὰναντία ἢ . . . ποιῶσι: we cannot say, the contrary than they do, and must adopt an entirely different form of expression, the reverse of what they do etc. — διδάσαι, from the poetic διδῆμι = δέω. — τὴν νύκτα θήσατε, you will bind him during the night; most likely because he committed his depredations, such as those mentioned § 23, by night.*

§ 25. *ἀλλὰ γὰρ: cf. note 3, 2, 26. — εἰ δὲ τῷ . . . ἐπεκούρησα, but if I protected any one against a storm; χειμῶνα is constructed with ἐπεκούρησα as with ἀμύσειν or ἀλέξειν with which it is here synonymous. — ἀπῆρυξα: cf. note on ἐρύκειν 3, 1, 25.*

§ 26. *περιεγένετο . . . ἔχειν lit. a resulted so as to be well, i. e. the result was in all respects favorable.*

BOOK SIXTH.

From Cotyora to Chrysopolis.

CHAP. I.

The Greeks entertain with a banquet ambassadors from Paphlagonia and conclude a peace with their nation. On the next day, they set sail from Cotyora, and after a prosperous voyage reach Sinope. While here they conclude to give the sole command to a single general and offer the position to Xenophon. He prudently declines, and Chirisophus, who had now returned to the army, is appointed.

§ 1. ἐκλώπευον: caught by lying in wait; an unusual word. — εἰ μάλᾳ, very expertly. — πολεμικώτατα ἔχειν: cf. εὐνοϊκῶς ἔχ. 1, 1, 5; κακῶς ἔχ. 1, 5, 16; ἀθύμως ἔχ. 3, 1, 3; πολεμικώτατα is the superlative of πολεμικῶς. — ἐκ τούτων: cf. note 1, 3, 11.

§ 2. ἔτοιμος like ἔδοξε § 14, properly applies only to ἀδικεῖν; to ἀδικεῖσθαι only by a zeugma, which is the less striking inasmuch as μήτε ἀδικεῖν μήτε ἀδικεῖσθαι expresses only the idea εἰρήνην ἄγειν; whence also the position of τοὺς Ἕλληνας (which would otherwise stand after ἀδικεῖν) is to be explained.

§ 3. ἐπὶ ξενίᾳ, lit. to hospitality, i. e. they received them as guests. — ἀνδρῶν here refers to the Greeks. — δικαιοτάτους, sc. παρακαλεῖσθαι. We have here the personal construction. Cf. note 2, 5, 41.

§ 5. σπονδαί: libations and a paeon followed regularly after the meal was finished; cf. Conviv. 2, 1. — ὑψηλά = ἄλματα ὑψηλά. — τέλος: adv., cf. 1, 10, 13. — ὡς . . . ἔδοκει: ὡς = ὥστε, so that. — πεπληγένοι is somewhat doubtful, since this perf. seems not to have been used in a pass. sense till after the time of Xen., and to translate it as act. seems a little awkward. Butt. conjectures πεπληχθαι; Küh. πληγῆναι; as distinguished in meaning from παῖω, it denotes here a fatal stroke.

§ 6. τὸν Σιτάλην: a song in honor of Sitalces a Thracian king; perhaps the one mentioned by Thucyd. 2, 29. — ἦν πεπονθῶς: cf. note 2, 2, 13.

§ 7. μετὰ τοῦτο without δέ corresponds to πρῶτον μὲν § 5; cf. § 9. See also note on πρῶτον μὲν 3, 1, 13. — Αἰνιᾶνες: cf. note 1, 2, 6. — Μάγνητες: a people of Thessaly. — τὴν καρπαλίαν καλουμένην, the Carpaes as it is called.

§ 8. σπείρει καὶ ζευγηλατεῖ: this of course was merely represented in pantomime. — πυκνῶς: adverbial, *frequently*. — λρηστής δέ: for vivacity of expression instead of ὁ δὲ ὡς λρηστής. — πρό expresses here the two ideas of *before* and *for* (Krüg.) — τὸν ἄνδρα belongs as object both to δήσας and ἀπάγει. — ὁ ζευγηλάτης, sc. νικῆ which is implied in δήσας ἀπάγει.

§ 9. δύο: gen. abs. with ἀντιπαττομένων: μιμούμενος stands without an object: *acting in pantomime as if two persons were drawn up (and fighting) against (him)*. — ἐξεκυβίστα (from ἐκκυβιστάω), *he turned a somerset*; ἐκ in comp. seems to denote here the act of throwing himself out of the circle in which he had whirled.

§ 10. ὠκλασε (from ὀκλάζω); hence this dance was also called according to Pollux ὀκλασμα.

§ 11. πρὸς . . . αὐλούμενοι, *having the flute played for them to the measure of the war-dance*. — πρὸς τοὺς θεοὺς, *to the gods = to the temples of the gods*; the former expression being used because the gods were conceived of as dwelling in their temples. — πρόσοδοι, *solemn processions*. — δεῖνὰ ἐποιούντο, *considered it extraordinary*; ποιεῖσθαι being used in this expression as with περὶ πολλοῦ in the same sense as ἡγεῖσθαι.

§ 12. πεπάμενοι: cf. note on ἐπέπατο 1, 9, 19. — πυρρίχη: a war-dance in which according to Plato (Legg. VII, 815.) the various movements of combatants were imitated.

§ 13. αὐταὶ . . . εἰεν, *these were the persons that had driven etc.*; a facetious exaggeration of what is related in 1, 10, 3.

§ 15. Ἀρμήνη (or Ἀρμένη) was a harbor in the territory of Sinope; hence τῆς Σινώκης, as just before εἰς Σινώπην, must be understood according to note on ἐν τῷ . . . Πόντῳ 4, 8, 22. — κεράμια. The principal measure of liquids among the Greeks was the Metretes, to which the common cask (ἀμφορεὺς, κάδος, or κεράμιον) was made to correspond. The Attic Metretes contained nearly nine gallons. Dic. Antiqq. art. Metretes.

§ 16. Χειρίσοφος ἦλθε: see 5, 1, 4.

§ 17. εἰσθεὶ αὐτοῦς: (*the question*) *occurred to them*; ὅπως with its clause is the logical subject of εἰσθεὶ, *how they might arrive etc.*

§ 18. ἐκ τῆς νικώσης, sc. γνώμης, *according to the prevailing opinion*. So in 6, 2, 12.

§ 19. ἐπειθεν: *tried to persuade*. Cf. note on ἐβίδετο 1, 3, 1.

§ 20. πῆ μὲν: to this ὅποτε δέ § 21 instead of πῆ δέ corresponds; cf. 3, 1, 12. — τυχόν: accus. abs. like ἐξόν etc.; *render it, perchance*.

§ 21. καὶ τὴν . . . ἀποβαλεῖν, *that he might even lose his previously acquired reputation*.

§ 22. διακρίναι depends on διαπορουμένῳ. — ὅσπερ μαντευτὸς ἦν, *the very one who was pointed out (to him) by the oracle etc.*; the personal

instead of the impers. construction $\phi\omega\epsilon\rho$ ($\delta\upsilon\epsilon\upsilon$) $\mu\alpha\nu\tau\epsilon\upsilon\tau\omicron\nu$ $\eta\nu$: cf. note on $\alpha\mu\acute{\eta}\chi\alpha\nu\omicron\varsigma$ 1, 2, 21. For the allusion, cf. 3, 1, 6. — $\tau\delta$ $\delta\nu\alpha\rho$ 3, 1, 11. — $\alpha\pi\delta$: *proceeding from, sent from*.

§ 23. $\sigma\upsilon\sigma\tau\alpha\theta\eta\varsigma\omicron\mu\epsilon\nu\omicron\varsigma$: cf. 3, 1, 8. — $\alpha\epsilon\tau\omicron\nu$ $\phi\theta\epsilon\gamma\gamma\omicron\mu\epsilon\nu\omicron\nu$: for the accus. and particip. instead of the accus. and infin. see Gr. § 310, 4. — $\delta\epsilon\zeta\iota\omicron\nu$: *on the right*, hence according to Grecian ideas *favorable*; although according to Roman ideas unfavorable. Cf. L. & S. sub $\delta\epsilon\zeta\iota\omicron\varsigma$. — $\delta\tau\iota$ $\mu\acute{\epsilon}\gamma\alpha\varsigma$ $\mu\acute{\epsilon}\nu$ $\omicron\iota\omega\nu\delta\varsigma$ $\epsilon\tau\eta$ depends by anacoluthon on the verb of the parenthetical clause $\omega\sigma\pi\epsilon\rho$. . . $\xi\lambda\epsilon\gamma\epsilon\nu$, although it would properly depend on $\alpha\nu\epsilon\mu\mu\eta\sigma\kappa\epsilon\tau\omicron$, and stand thus, $\mu\acute{\epsilon}\gamma\alpha\nu$ $\omicron\iota\omega\nu\delta\nu$ $\delta\nu\tau\alpha$. — $\omicron\upsilon\kappa$ $\iota\delta\iota\omega\tau\iota\kappa\omicron\varsigma$, *not pertaining to a private man*. — $\chi\rho\eta\mu\alpha\tau\iota\sigma\tau\iota\kappa\omicron\nu$, *indicating an increase of wealth*.

§ 25. $\xi\lambda\epsilon\gamma\omicron\nu$: cf. note on $\xi\lambda\epsilon\gamma\epsilon$ 1, 3, 8. — $\pi\rho\omicron\sigma\beta\acute{\alpha}\lambda\lambda\omicron\nu\tau\omicron$ $\alpha\upsilon\tau\omicron\nu$: *they proposed him (Xen.) for themselves*, i. e. as their commander.

§ 26. $\epsilon\tilde{\iota}\pi\epsilon\rho$ $\epsilon\nu\theta\rho\omega\pi\omicron\varsigma$ $\epsilon\iota\mu\iota$: *if I am really a man*, i. e. if he were not pleased with such an honor, he would not be a man; he would not have human sensibilities. — $\Lambda\alpha\kappa\epsilon\delta\alpha\iota\mu\omicron\nu\iota\omicron\nu$ $\alpha\nu\delta\rho\omicron\varsigma$: the reference is to Chirisophus. — $\omicron\upsilon\tau\epsilon$ corresponds to $\tau\epsilon$ after $\xi\mu\omicron\iota$. — $\tau\upsilon\gamma\chi\acute{\alpha}\nu\epsilon\iota\nu$, sc. $\delta\omicron\kappa\epsilon\upsilon\tau\epsilon$ suggested by $\delta\omicron\kappa\epsilon\iota$. — $\pi\alpha\rho'$ $\alpha\upsilon\tau\omicron\nu$: *from them*, i. o. from the Lacedaemonians. — $\omicron\upsilon$ $\pi\acute{\alpha}\nu\upsilon$: a litotes. — $\tau\iota$: accus. synec.

§ 27. $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$. . . $\pi\rho\iota\nu$: cf. note 1, 1, 10. — $\delta\mu\omicron\lambda\omicron\gamma\epsilon\iota\nu$: at the close of the Peloponnesian war 404 B. C. — $\alpha\upsilon\tau\omicron\nu$ refers to $\tau\eta\nu$ $\pi\acute{\omicron}\lambda\iota\nu$ as a collective noun.

§ 28. $\epsilon\pi\omicron\lambda\iota\delta\omicron\rho\kappa\eta\sigma\alpha\nu$: cf. note 6, 3, 12. — $\epsilon\nu\nu\omicron\omega$ $\mu\acute{\eta}$: cf. note 3, 5, 3. The construction of $\alpha\nu$ $\sigma\omega\phi\rho\nu\omicron\sigma\theta\epsilon\iota\eta\nu$ is not affected by the interposition of $\epsilon\nu\nu\omicron\omega$ $\mu\acute{\eta}$.

§ 29. δ : cf. note 5, 5, 20.

§ 30. $\epsilon\iota$ $\delta\rho\gamma\iota\omicron\upsilon\nu\tau\alpha\iota$ $\kappa.\tau.\lambda.$: this is presented as an example to show how ridiculous it would be for the Lacedaemonians to become angry should they not on all occasions obtain the precedence. — $\sigma\upsilon\mu\pi\omicron\sigma\iota\alpha\rho\chi\omicron\nu$: cf. Dic. Antiqq. p. 1082, b. Charicles, Scene VI.

§ 31. $\pi\lambda\epsilon\iota\omicron\nu\varsigma$ $\epsilon\nu\delta\epsilon\omicron\nu$: *that there was need of (something) more; rem pluribus verbis egere (Hert.)*; $\epsilon\nu\delta\epsilon\omicron\nu$, particip. instead of infin. after $\delta\rho\acute{\alpha}\omega$. Gr. § 310, 4. — $\delta\mu\nu\acute{\omicron}\omega$ with the accus. Gr. § 279, 4. — $\epsilon\iota$: to ascertain *whether*. Cf. 4, 1, 8. — $\iota\delta\iota\omicron\tau\eta\nu$: *a private man*, used here in contradistinction from a $\mu\acute{\alpha}\nu\tau\iota\varsigma$. — $\epsilon\nu$ stands with $\gamma\omicron\nu\omega\nu\alpha\iota$ because in an independent sentence it would be $\alpha\nu$ $\xi\gamma\nu\omega$, *would have known*.

§ 32. $\Delta\acute{\epsilon}\zeta\iota\kappa\pi\omicron\varsigma$: cf. 5, 1, 15. — $\alpha\upsilon\tau\omicron\nu$ after $\delta\iota\acute{\epsilon}\beta\alpha\lambda\lambda\epsilon\nu$ and also after $\nu\omicron\mu\iota\zeta\epsilon\iota\nu$ refers to Xen. — $\tau\iota\mu\alpha\sigma\iota\omega\nu\iota$: cf. 3, 2, 37. — $\Delta\rho\delta\alpha\nu\epsilon\iota$ $\delta\nu\tau\iota$: in opposition to $\Lambda\acute{\alpha}\kappa\omega\nu\iota$ $\delta\nu\tau\iota$. The Greeks of Asia Minor had no high reputation for bravery.

§ 33. $\epsilon\grave{\alpha}\nu$ $\pi\lambda\omicron\upsilon\varsigma$ ζ : *if there may be a voyage = if the wind is favorable*.

Cf. Thucyd. 1, 137. *μέχρι πλοῦς γίγνεται*. — *ἐκείσε κατασχεῖν*, to land there.

CHAP. II.

The army sails to Heraclea, where a sedition arises among them, and they separate themselves into three companies. The largest, consisting of Arcadians and Achaeans, chooses ten new commanders; another company remains under the command of Chrisophus; and the third part attaches itself to Xenophon.

§ 1. The rivers here mentioned, as also the *Ἰασονία ἀκτὴ*, all except the Parthenius lay between Cotyora and Sinope and not between Sinope and Heraclea. This error arises from the fact that Xen. kept no exact record of the march after the arrival of the army in Armenia (as appears from his narrative), but wrote the greater part merely from recollection. See Introduc. § 7. — *Ἰριος*: this Ionic form of the gen. is also used sometimes by Attic writers in foreign words; cf. 1, 2, 12.

§ 2. *ἐπί*: cf. note 2, 3, 8. Others speak of the promontory of Taenarus in Laconia, others of Hermione in Argolis, and others still of Coronea in Boeotia as the place where Hercules descended to the under-world. — *πλέον . . . στάδια*: cf. note 4, 6, 11.

§ 3. *κεράμια*: cf. note 6, 1, 15. — *πλέθρων*: cf. note 1, 2, 23.

§ 4. *τῶν στρατηγῶν*, depends on *δανμάζω*. Gr. § 273, Rem. 20. — *οὐ μή*: cf. note on *οὐκέτι μή* 2, 2, 12. — *ὅθεν . . . οὐκ ἔστιν*, and there is no place from which we shall be able to obtain provisions on the march. The principal idea lies in the particip. as often. — *κυζικηνοῦς*: cf. note 5, 6, 23.

§ 5. *ἄλλος . . . μυρίους*: a remark introduced parenthetically by Xen. into the speech of Lycon. — *μᾶλα* is not unfrequently added to *ἀντίκα* as a strengthening particle. — *καθημένων*: this is the ordinary word spoken of the *ἐκκλησίαι*, in which they were in the habit of sitting; cf. 3, 1, 33. Hence *ἀνίστασθαι* denoted the breaking up of the assembly; cf. 3, 3, 1.

§ 6. *εἰσι δ' οἱ*: but some. Gr. § 331, Rem. 4. — *οἱ δέ*: i. e. Chrisophus and Xen. — *δ, τι = τοῦτο δ, τι*, in that which etc.; *τοῦτο* accus. syn. with *ἀναγκάζειν*.

§ 10. *ἔνα Ἄθ.*; the allusion is to Xen. — *σφᾶς* and *σφῶν* are reflexive and refer to the logical subject of the sentence,—the persons speaking. — *ἦν*: cf. note on *ἦσαν* 1, 4, 4.

§ 11. *καθ' ἑαυτοῦς*, by themselves, alone.

§ 12. *ἐκ τῆς νικώσης*: cf. note 6, 1, 18. — *ἀφ' ἧς = ἀπὸ ταύτης* §.

§ 14. *αὐτοί*: Neon and Chirisophus. — *αὐτῶν, ipsorum*; in this sense it may stand in this unusual position, between the article and noun (Krüg.). Kühner however reads *αὐτῶν* instead of *αὐτῶν*. Gr. § 245, Rem. 4. — *αὐτῶ*: *Ξενοφῶντι*.

§ 15. *ἔτι*: *for a while*. — *τῷ ἡγεμόνι*, cf. note 4, 8, 25; also note 8, 2, 9. — *λῶρον καὶ ἔμεινον*: the common formula in consulting an oracle or a god. On the pleonasm, cf. note 1, 7, 8.

§ 16. *οἱ Κλεάρχου Θρᾶκες*: see 1, 2, 9.

§ 17. *τῆς Θρᾶκης*: Bithynia is here called Thrace, since the Bithynians were a Thracian tribe.

§ 18. *γάρ* introduces the reason why he chose the least dangerous way.

CHAP. III.

The largest company set out first, and having arrived at the port Calpe, march out into the territory of the Bithynians for the purpose of obtaining booty. They meet with some success at first, but are at length surrounded by superior numbers and exposed to the most imminent danger. From this situation they are relieved by Xenophon and his party; after which both repair to Calpe, where they find Chirisophus already landed.

§ 2. *Κάλπη*: now called Kerpeh. — *λόχους*: denotes here and in § 4 and 5, the ten subdivisions of the Arcadian and Achaean forces, consisting of 4500 men (cf. 6, 2, 16). Hence the generals are called § 6 *λοχαγοί*. — *ἦγον*: sc. *εἰς ταύτην*.

§ 3. *συνεβάλλοντο, they agreed upon*. — *ἄτε*: cf. note 4, 2, 13. — *περιεβάλλοντο*: *they secured to themselves*.

§ 4. *διέφευγον*: being in the imperf. it denotes like *διαφεύγοντες* what was repeated, perhaps at every village. — *τὸ συγκείμενον*: *the place agreed upon*, cf. § 3.

§ 5. *τέως μὲν*: cf. note 4, 2, 12. — *τρέπονται*: sc. *οἱ Θρᾶκες*.

§ 6. *πράγματα*: cf. note 4, 1, 17. — *ἓμα ἡμέρα* is much less common than *ἓμα τῇ ἡμέρᾳ*.

§ 7. *οἱ δέ*: cf. note 3, 4, 4. — *ἔπιοιεν*: sc. *οἱ Ἕλληνες*.

§ 8. *τελευτῶντες*: cf. note on *τελευτῶν* 4, 5, 16.

§ 9. *τὰ ἄλλα*: all the other things relating to a treaty except the giving of hostages. — *ἐν τούτῳ ἴσχυετο*: *at this point the negotiation stopped*.

§ 10. *πορευομένῳ, while he was marching*. The dat. of the particip. most frequently denotes the relation of time.

§ 11. *ὅτι* is here placed after a word of the clause to which it belongs, to make that word (*νῦν*) more emphatic. For the same reason, *εἰ, ἐάν*,

and other similar conjunctions are sometimes postpositive. — *πολιορκούνται . . . εἰεν*: cf. note on *τρέφονται . . . ἔχοιεν* 3, 5, 13.

§ 12. *πολιορκούνται*: the idea of the first part of this compound is in actual use nearly lost. Cf. 4, 2, 15; also note on 4, 7, 22.

§ 14. *ὅσον, as far as*; sc. *προελθεῖν*. — *καιρὸς . . . δεικνοποιεῖσθαι, so as to be favorable for enjoying the evening meal*; i. e. so as to afford sufficient exercise before partaking of food. — *ἐφορῶν ἡμᾶς, keeping us in sight*.

§ 15. Contains some explanatory remarks introduced parenthetically into the speech. — *εἰ . . . καθορῶεν, if they should descry any thing (coming) from any quarter*. — *ἅπαντα ὄψα*: cf. note 1, 1, 5.

§ 16. *οὐδαμοῖ*: an uncommon word, *to no place, nowhere*. — *πολλή, sc. ὀδός*. — *Χρυσόπολιν*: cf. note 6, 6, 38. — *μένουσι*: sc. *ἡμῖν*. — *δέ* after *μένουσι* corresponds to the foregoing *οὕτε*: cf. note 5, 5, 8.

§ 17. *ταῦτόν*: cf. *τῷ αὐτῷ* 1, 8, 14. On the form *ταῦτόν* instead of *ταῦτό*, see Gr. § 92, Rom. 2. — *ἔχεσθαι* with the gen. *to cling to, be in earnest to secure*. — *ὡς νῦν . . . ἔστιν, that it is now permitted (to us), that we may now*.

§ 18. *τοὺς μεγαληγορήσαντας . . . φρονούντας, those who have talked proudly as if they were wiser (than we)*: *πλέον φρονεῖν* means *to be wiser, to be more cunning*; on the contrary *μέγα φρονεῖν, to be proud*. For the allusion, cf. 6, 2, 10. — *τοὺς ἀπὸ τῶν θεῶν ἀρχομένους, who begin (every enterprise) with (lit. from) the gods*. — *ὡς ἔν*: cf. note 2, 5, 16.

§ 19. *ἐφ' ὅσον . . . εἶχεν, as far as it was well, sc. διασπείρεσθαι*. — *ἐπιπαριόντες*: cf. note 3, 4, 30. — *ἡ στρατιά, the main army*; sc. *ἔκαιε*. — *ἀθροεσθαι, to be on fire, a poetic word*.

§ 21. *ἐπεὶ τάχιστα, as soon as*; cf. 3, 1, 9.

§ 22. *ἐλάνθανον . . . γενόμενοι, unconsciously to themselves arrived upon the hill*; or as we might say, *sooner than they were aware (of it)*. — *ἐπολιορκούντο* is another of the many instances where the English idiom would require the pluperf. instead of the imperf. — *καταλελειμένους*: cf. note 4, 7, 14.

§ 23. *ἀφ' ἑσπέρας, after evening set in*. *ἀπὸ* denotes the beginning of a transaction as *εἰς* denotes the termination (cf. 1, 7, 1). — *ἴπου, sc. οἰχοῦντο*.

§ 24. *εἰς . . . λιμένα* is used because *συμμίξαι* implies the idea *to go*.

§ 25. *ἡμεῖς μὲν γὰρ*: this clause implies something of this sort as going before, “but our conjectures were incorrect,” *for* etc. — *ἔδδκουν*: cf. note 1, 4, 7.

§ 26. *ἔξηκεν, had expired*. — *τὰ παρ' ἡμῖν, lit. the things with us, i. e. our situation*.

CHAP. IV.

The soldiers refuse to encamp in Calpe, a place strongly fortified by nature, lest the generals contrive to detain them there and found a city. They prefer to remain in an exposed situation on the sea-shore. Afterwards they pass a decree that no one, under penalty of death, shall again propose to divide the army. Wishing to go out on a foraging expedition, they find the omens unfavorable. Neon nevertheless goes out with 2000 men, but is attacked and defeated by the cavalry of Pharnabazus. He is rescued from complete destruction by Xenophon.

§ 1. αὐτοῦ . . . ἐπί: cf. note 2, 2, 1. — ἀπὸ τοῦ στόματος τοῦ Πόντου is to be repeated in idea; *beginning with the mouth of the Euxine, extends (ἐστίν) (from it) as far as etc.* The στόμα τοῦ Πόντου is the Thracian Bosphorus; cf. 7, 1, 1. — Ἡρακλείας = Ἡρακλειώτιδος. Cf. note on ἐν τῷ . . . Πόντῳ 4, 8, 22. — εἰσπλέοντι: cf. note on προῖουσι 3, 2, 22.

§ 2. τριήρει . . . κόπαις, *to a galley with oars.* Not an unusual mode of denoting geographical distances among the Greeks. Cf. Thucyd. 2, 97. — ἡμέρας . . . πλοῦς: *a very long day's voyage.* The distance was 750 stadia. — ἀλλά: cf. note 3, 2, 13. — ἐκπίπτειν: *to suffer shipwreck.* Cf. 7, 5, 12 and 13. — δεινὰ: is explained like τὰ ἔσχατα 3, 1, 18. — τοὺς Ἕλληνας: cf. note on ἐν τῇ βασιλέως χώρα 3, 2, 23.

§ 3. πλεόντων: *of (persons) sailing.* No subject is expressed because no definite subject is thought of. — ἐν τῇ θαλάττῃ προκείμενον: a constructio praegnans for προτεινον (extending) εἰς τὴν θάλατταν ὥστε κεῖσθαι ἐν αὐτῇ. (Hert.) — μάλιστα: cf. note 5, 4, 12.

§ 4. αὐτῇ: cf. note on αὐτοῦ 3, 4, 41. — τὸ πρὸς ἑσπέραν: *towards the west, on the west side.* The expression is called adverbial by Küh. See Gr. § 279, Rem. 10. — ἄφθονος is taken as predicate with βέουσα, taking the place of an adverb. Cf. Thucyd. 2, 5. ὁ γὰρ Ἀσωπὸς ἐρρήη μέγας.

§ 5. ἐν τῷ λιμένι: *at the harbor.* Cf. note 4, 8, 22.

§ 7. τὸ πῶλισμα ἂν γενόμενον, i. e. τὸ χωρίον ὃ πῶλισμα ἂν ἐγένετο, *the place (cf. § 14, 21) which might become a citadel.* — στρατοπεδεύεσθαι εἰς, *to go and encamp in etc.*

§ 8. γὰρ assigns the reason for the sentence at the end of the section, τοιοῦτοι . . . σώζεσθαι. Cf. note 3, 2, 29. — βλου, *means of subsistence.* — μισθοφορὰν, *expeditionem* (Sturz). — ἀκούοντες, *because they heard of,* connected by ἀλλά to οὐ σπᾶνει βλου. — καὶ ἄνδρας ἔγοντες: cf. note on καὶ τὸ στρ. 1, 9, 31. — πολλὰ καί: καί unites also adjectives, the first of which we are accustomed to join adverbially to the second. This occurs most frequently with πολλός. Krüg. Spr. 69, 32, 3. Hence we may

render *πολλὰ καὶ ἀγαθὰ πράττειν*, *did* (or *fav'd*) *extremely well*; i. e. *acquired a fortune*.

§ 9. *τῆς . . . συνόδου* is governed by the comparative *ὕστερα*: *later than = after their arrival*. — *πεμπταῖοι*: cf. note on *σκοταῖοι* 2, 2, 17. — *τοὺς ἐκ.*: cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5. — *ἐκ τῶν ὑπαρχόντων*: *according to their means*. Cf. *ἐκ τῶν δυνατῶν* 4, 2, 23. — *οὓς . . . αὐτοῖς*: cf. note on *ὅν* 1, 9, 29.

§ 11. *τοῦ λοιποῦ*: cf. note 5, 7, 34. — *μνησθῆ*: cf. L. & S. *μνήσκω*—2. *to mention*. — *κατὰ χώραν*, *in their respective places*. — *ἵπερ εἶχε*: cf. note 2, 2, 21. — *τὰ ἐκείνου*, *his place*; cf. 5, 6, 36.

§ 12. *τὴν πορείαν*, governed by *ποιητέον*. — *εἴ ποτε καὶ ἄλλοτε*: lit. *if at any other time also*; i. e. *now if ever*. Cf. *ὡς τις καὶ ἄλλος* 1, 3, 15.

§ 13. *ὁ Σιλανὸς ὁ Ἄμ.* Inasmuch as Silanus is already known to the reader, the article can be prefixed, although an apposition with the article immediately follows. — *ἀποδεδράκει*: cf. 6, 2, 15. — *ἐγγίγνετο*: cf. note 2, 2, 3.

§ 14. *οἰκίσαι*, from *οἰκίζω*. Observe the difference between this word and *οἰκέω*.

§ 15. *τῇ αὐρίῳ*, sc. *ἡμέρα*. — *τὸν βουλόμενον*: cf. note 1, 3, 9.

§ 16. *εἰς τρίς*: *even to a third time*; cf. § 19 below.

§ 18. *ἤρα*: cf. note 2, 2, 3. — *ὡς* or *ὅτι* should properly be omitted. (Krüg.) The fact that both are introduced is explained on the ground that two different constructions are united in one sentence.—*ὡς γὰρ ἐγὼ ἤκουσα μέλλει*, and *ἐγὼ γὰρ ἤκουσα ὅτι μέλλει*. Our idiom requires that we should adopt one or the other of these latter constructions in translating, for we cannot combine both. — The clause *ἀπὸ τοῦ . . . ἤκουσά τινος* may be rendered, *I heard by a certain person from the boat that arrived accidentally yesterday* etc.; or *ἀπὸ τοῦ αὐτομάτου* may be taken adverbially = *αὐτομάτως*, and *ἤκουτος πλοίου* would then be gen. absolute. — *ὁ ἐκ Βυζ.* ἄρμ. Cf. note 1, 2, 3.

§ 19. *οὐκ ἔφη*: cf. note 1, 3, 1. — For the force of *μή* with the particip. see Gr. § 318, 5.

§ 20. *σχεδόν τι*, *nearly*; *τι* is often joined thus to *σχεδόν* and *πάνυ*, modifying them and rendering them less positive. — *ἐκκυκλῶντο*, in the plural, because the subject is collective. Cf. *κόπτοντες* 2, 1, 6.

§ 21. *ἐν τῷ ἐρυμῶ χ.*; cf. § 3 and 4, and 7. — *ὡς εἰς*: cf. note 1, 3, 1. — *προχωροίη*: *might be favorable*. The word *προχωρέω* is not uncommon in this sense; cf. L. & S.

§ 22. *δέον*: accus. abs.; cf. note 2, 5, 22. — *ὑπὸ ἀμύξης*: lit. *from under a wagon*, or as we should say, *from under the yoke*. For the force of *ὑπό* with the gen., cf. Gr. § 299, 1. — *προθυμείσθαι*, *to interest himself in the matter*, i. e. *to undertake the management of the sacrifices*. — *εἰ*,

(to ascertain) *whether*; *τι ἐν τούτῳ εἴη*, there might be any thing in this; i. e. to ascertain whether the sacrifices would be more favorable if another should preside over them instead of Xen. — *ἐγένετο*: sc. τὰ ἱερά.

§ 23. *τοὺς ἀνθρώπους ὡς*: cf. note τῶν βαρβάρων . . . ὡς, 1, 1, 5. — *ὡς ἡγεμόνος ἐσομένου*, as if (promising that) there would be a guide; viz. the Heracleote. — *δορατίους*: cf. note 5, 2, 4. — *εἰς δισχ. ἀνθ.*, cf. note 5, 2, 4.

§ 24. *ὡς ἐπί*: cf. note 4, 3, 11. — *Φαρναβάζου*: the Persian satrap of lesser Phrygia. — *πρῶτοι*: the Greeks were afterwards attacked by the Bithynians § 26. — *μὴ ἐλθεῖν*, from coming; on this use of *μὴ*, cf. note 1, 3, 2; but also 2, 3, 9. — *μείον*: cf. note on *πλέον* 1, 2, 11. After *μείον*, *πλέον*, and *ἐλαττον*, *ἥ* is often omitted before the numeral. Cf. 7, 1, 27. (Hert.) — *τὸ ὕρος*: cf. note on *τοῦ ὕρου* 3, 4, 24.

§ 26. *καὶ ἤδη μὲν*: it is conjectured that *τε* should stand instead of *μὲν*. Cf. note 1, 8, 1. — *μέχρι εἰς*: cf. note 4, 5, 6.

CHAP. V.

The Greeks, alarmed by the dangers that surround them, consent to encamp in Calpe. As soon as the omens become favorable, Xenophon leads forth the army, and the barbarians are vanquished.

§ 2. *ἐπεξόδια* is commonly explained as = *ἱερά ἐπ' ἐξόδῳ*: Hert. following Schneider thinks the true reading may be *ἐπ' ἐξόδῳ*.

§ 4. *τούτων*: *this one* with his soldiers. — *ἐπὶ στρατοπέδῳ*: an uncommon construction instead of *στρατοπέδῳ*, at the encampment. The Greek article is omitted as often happens in designations of place (*πόλις*, *ἔστυ*, *ἀγρός* etc.), especially when joined with prepositions.

§ 5. *τοῦ κέρατος*, of the army marching in column. — *ποιησάμενοι κατὰ*, having placed . . . near. — *ὀπίσθους . . . τὸ κέρας*, as many as the army had within its reach, as many as the army extended over.

§ 7. *ἡμέρας* is gen. abs. with *μεσούσης*, and *πέρα* is an adv.; we may render the clause, *after the middle of the day*. — *ὃ, τι* refers to *ἐπιτήδεια* as in 4, 1, 9; cf. note 1, 1, 5. — *ἐντός*: cf. note 1, 10, 3. — *ἐκ τοῦ ἐναντίου*: cf. note on *ἐκ τοῦ ἀντίου*, 1, 8, 23.

§ 8. *ἐπὶ τοῦ πρώτου*: cf. note 4, 3, 9.

§ 9. *λόχους φύλακας*: *reserve companies*, *φύλακας* has the same grammatical construction as *ὀπισθοφύλαξιν* 4, 1, 6.

§ 10. *τὴν*, sc. *ὁδόν*, in the way towards etc.; cf. note 2, 2, 10. — *ἤξω*: cf. note 2, 1, 9. — *τοὺς τελευταίους λόχους*, the reserve companies mentioned § 9.

§ 11. ἤσυχαι: this adjunct. is seldom so used. Hert. cites *Cyrop.* 5, 3, 55. ἤσυχῃ is far more common. — ἀνά has here the distributive meaning; cf. 3, 4, 21. — τὴν μὲν, sc. τάξιν. — ἐπὶ τὸ δεξιὸν ἐπέτρεψεν directed towards the right. — ἐφέπεσθαι ἀπολιπόντας, so as to follow having left an interval of etc.; ἀπολιπόντας, cf. note on κόντοντες 2, 1, 6. — τὴν δὲ μίαν, but the remaining one.

§ 12. τὸ νᾶπος: on the repetition of this noun instead of a pronoun, cf. note 3, 2, 23. — στρατηγούς: cf. note on στρατηγοί 3, 5, 7. — ἠγούμενον: cf. note 2, 2, 4.

§ 13. οὐτι . . . εἴη, that it was not worth the while to consider; i. e. it was clear without further deliberation that they ought not to do it.

§ 14. θελούσιον belongs to με. Cf. note 2, 1, 16. — εἰς ἀνδρείότητα is to be connected closely with δόξης, reputation for bravery; cf. note 2, 6, 30.

§ 16. προβαλλομένους: cf. note on προβαλέσθαι τὰ ὄπλα 1, 2, 17. The opposite in meaning is μεταβαλλομένους.

§ 17. τοῦτους . . . αὐτούς: cf. note on βασιλέα . . . αὐτὸν 2, 4, 7. — δέξασθαι: cf. note on σωθῆναι 2, 1, 19. — ἀπιόντων, sc. ἡμῶν; cf. note on λόντων 1, 4, 12.

§ 18. χάλειπὸν, difficult to pass; as in 4, 8, 2, and 5, 1, 17. — ἀρ' οὐχί . . . ἄξιον, is it not worth the while even to seize hastily the opportunity (instead of avoiding it)? — ἀπὸ τοῦ χωρίου διδάσκεισθαι, to take occasion from the place to become convinced. Ἄπὸ denotes with pass. verbs the occasion for an action; ὑπὸ denotes the action as being accomplished. (Hert.)

§ 19. πῶς δέ: sc. διαβατὰ ἔσται. — ἀ . . . ὄρη for τὰ ὄρη ἄ.

§ 20. δεήσει δέ, κ.τ.λ., but if we arrive there the sooner, it will be necessary the sooner etc.

§ 21. ἱερά and σφάγια: cf. note 1, 8, 15. — ἴωμεν: for a similar asyndeton, cf. φάνητε 3, 1, 24.

§ 22. ἐκέλευον, sc. Ξενοφῶντα. — καὶ ὅς: cf. note 1, 8, 16. — τοῦ νᾶπος depends on ᾗ. — ἄν belongs to γενέσθαι. Cf. 5, 6, 1. — ἡ εἰ . . . ἐξεμυρόντο, than if they defiled over the bridge etc.

§ 23. ἐπὶ ταῖς θύραις: cf. note 2, 4, 4.

§ 24. ἠγεμόνι is a predicate: Hercules as leader. — ἠδύ is predicated of the whole sentence, it is pleasant etc. — ἀνδρεῖόν τι καὶ καλόν: the object of εἰπόντα and ποιήσαντα. — μνήμην . . . ἑαυτοῦ, to occasion a remembrance of himself (among those) among whom one wishes (to be remembered). Supply τις with ἐθέλει.

§ 25. παρηγγέλλετο: impers. orders were given. — ἐπὶ τὸν . . . ἔχειν: a verb of rest accompanied with a construction implying motion: that (having placed) their spears on the right shoulder they should hold (them

there). Cf. note on *παρήσαν* eis 1, 2, 2. — *σημαῖνοι*: cf. note on *ἐσδάκιγξε* 1, 2, 17. — *καθέντας*; sc. *τὰ δόρατα*, *having lowered their spears*, i. e. *having taken them from their shoulders where they rested*; cf. § 27. — *σύνθημα*: without the article because it is predicate. — *παρήει*: *passed along* (the ranks); cf. 1, 8, 16. — *καλὸν ἔχειν τὸ χωρίον* = *καλὸν εἶναι τὸ χωρίον ὃ ἔχειεν*.

§ 26. οἱ Ἕλληνες πελτ.: cf. note on Ἕλλήνων 3, 4, 26.

§ 28. ὡς ὀλίγοι ὄντες: *considering that they were few*, i. e. *with their small number*; about forty horsemen; cf. 6, 2, 16. — καθ' ὅ: *opposite which*. — ἄτε: cf. note 4, 2, 13.

§ 29. ἤδη: *at once*; often used in this sense, cf. 1, 3, 11; 3, 1, 46.

§ 30. ἀπειρήκεσαν μὲν, δμως δέ: lit. *they had become weary, but still etc.* It would be more natural for us to say, *although they had become weary, still etc.* — ὡς . . . ἀναπαύσαιντο, *that* (the enemy) *might not recover confidence by rest*.

§ 31. ὁ does not, says Krüg., refer to *νάπος*, but to the whole clause, *which fact*. — διώκοντες: the particip. is used because *προαπετρέποντο* = *ἐπαύσαντο*.

§ 32. ἐνθα: cf. note 4, 1, 2.

CHAP. VI.

The Greeks obtain much booty from the country of the Bithynians. Meanwhile Cleander the Spartan governor of Byzantium arrives in company with Dexippus, by whom he had been greatly prejudiced against the army. This prejudice is removed by Xenophon. The command of the army being offered to Cleander, he declines it, as the omens are not favorable. The army marches under its former commanders through Bithynia, and arrives with much plunder at Chrysopolis.

§ 1. εἶχον ἀμφί: cf. note 5, 2, 26. — πυρὸς . . . σῦκα: on the asyn-deton, cf. note 2, 4, 28.

§ 2. ἐλάμβανον: *held possession of that which they took*; as the connection indicates that it means.

§ 3. ἀφικνούντο: predicated of inanimate objects; cf. ἦλθον 4, 8, 24. — ἔσμενοι: cf. note 2, 1, 16.

§ 4. πορίζειν: not used elsewhere by Attic writers; found in Hom., Herod., and later writers. — δέοι is as usual impers. and the remainder of the clause ὁ, τι . . . εἶναι is the logical subj. of δέοι. We may render thus, *what they must do to be friends*. — ἐπεδείκνυν, *showed, presented*; to convince the army how important the new city might become.

§ 5. Κλέανδρος: cf. 6, 4, 18. — καὶ ἐπὶ λείαν . . . εἰς τὸ ὄρος: thus

interpreted by Kühner, and some (happened) to have gone for booty (in the plain); others in another direction to the mountain; with οἰχόμενοι supply from the foregoing ἐτύγγανον; and as it is evident from the foregoing narrative that the Greeks had plundered chiefly the level country; so the writer adds ἄλλοι ἄλλη εἰς τὸ ὄρος (sc. ἐπὶ λείαν οἰχόμενοι ἐτύγγανον). — τὸ ὄρος: on the article, cf. note 3, 4, 24. — Δεξιππῶ: cf. 5, 1, 15.

§ 7. ἀνακαλοῦντες is frequentative in meaning. The common word, used to denote an opprobrious epithet, is ἀποκαλεῖν. — τὸν προδότην: not simply a traitor, but emphatically *the traitor*.

§ 8. οὐδὲν εἴη πρῶγμα, *that it was a matter of no importance*. — ταῦτα γενέσθαι depends on αἴτιον after the analogy of the expression αἰτίας τι (cf. § 15); *the occasion of these things taking place*.

§ 9. ὡς, *on the ground that they were*, sc. ὄντας.

§ 11. διὰ τέλους: *always, constantly*. — ἐξ οὗ: *in consequence of which*, i. e. because he was a constant friend of Xen. — διέβαλεν αὐτόν, *calumniated him*; reported to Cleander that Agasias was the person who commenced casting stones. — παρ' ὀλίγον ἐποιούντο, *made light of*; παρ' ὀλίγον, means properly *by the side of* i. e. *like a small affair*.

§ 12. ἐμοὶ δέ: cf. note 4, 6, 10. — εἰς ἕκαστος is in apposition with the implied subject of εἰσί, i. e. οἱ Λακεδαιμόνιοι. Cf. note on ἐκδόστη 1, 7, 15.

§ 14. ἐνδὸς ἀνδρός, alluding to Agasias. — ἀπέχεσθαι, *should be kept away*.

§ 15. ἐγὼ μὲν οὖν is repeated on account of the parenthetical clause. — τι, *in any respect*, modifies αἴτιον.

§ 16. ἐαυτὸν παρασχεῖν κρίναι: cf. note on παρέχοντες 2, 3, 22. — ἀντὶ δέ: we cannot translate δέ here; it is used because this clause is an antithesis to the preceding οἰόμενοι . . . τεύξεσθαι. — οὐδ' ὅμοιοι instead of μηδ' ὅμοιοι because the negative does not belong to the whole clause, but to the particular word which it precedes. — εἰρξόμεθα has a *pass.* meaning.

§ 17. ὁμολογῶ is independent in gram. construction: cf. note 5, 8, 10.

§ 18. μὴ ἐκδῶτε: for the use of μὴ in prohibitions, see Gr. § 259, 5. — ἑμῶν αὐτῶν depends on οἴτινες, *having chosen from yourselves* (persons) *who etc.*

§ 20. ἐκέλευσέ σε . . . κρίναντά σε αὐτόν: a repetition of the personal pronoun after an intervening clause is not uncommon: *exhorted you . . . that having yourself placed us on trial you should use us as you please etc.*

§ 22. Δέξιππον . . . αἰρεθέντα, *and I know that Desiippus was chosen etc.*; acc. and particip. Gr. § 310, 4. The remaining participles of this sentence are in the same construction and consequently to be rendered as finite

verba. — ἤτησάμεθα: cf. note 5, 1, 11. — ἐφ' ᾧτε: cf. note 4, 2, 19.

§ 23. τὸ ἐπὶ τούτῳ, *as far as depended on this person*. — ἀπολώλαμε expresses the fact more positively than ἀπολώλειμεν ἔν. — ὥσπερ ἡμεῖς: it was not however till after the flight of Dexippus that they first learned this fact; cf. 5, 6, 9. — τοῦτον . . . ὄντα refers to Dexippus, and another accus. (τὸν ἄνδρα) is understood as the immediate object of ἀφειλόμην.

§ 24. ἦγες, *had been conducting* (him away). — τῶν . . . ἀποδρόνων, sc. τις. — νόμιζε commonly takes the infin., but here like εἰ ἴσθι it takes the particip.: *consider that you put to death* etc.

§ 25. ἀξιούτε: sc. κριθέντες τῆς δίκης τυχεῖν. — τῆς δίκης: cf. note 1, 3, 20.

§ 26. τόνδε τὸν ἄνδρα, i. e. Agasias.

§ 27. ἄγεσθαι, *in being led away*. Supply after this, the idea, *be assured*.

§ 28. τὸ μέρος, *his part*. — τοῖς λησταῖς: cf. § 5 above. — ῥήτραν: a Laconian word for *law*, or *decree*.

§ 30. πέμψαντας: cf. note on λαβόντα 1, 2, 1. — Δρακόντιον: mentioned 4, 8, 25.

§ 31. ὑφείτο: *submitted* (it) to you. — ἐβούλου, instead of βούλει, is assimilated to the tense of ὑφείτο. — αἰτοῦνται καὶ δέονται: the urgency of the entreaty is more fully denoted by the use of both words.

§ 33. παραγενόμενον καὶ ἑξαυτὰ ἑαυτῶν, *having come and being commander of themselves* etc.

§ 34. καὶ τῷ σιώ is Laconian instead of νῆ τῷ θεῷ: *by the twin gods*. — παραδιδῶσιν, *sanction* (it) by favorable omens. — ἄντιοι ἤ: cf. note on ταναγρία ἤ 5, 8, 24. — ἐνίων is in apposition with ὑμῶν.

§ 36. οὐκ ἔτελέσθη τὰ ἱερά seems to be Laconian for οὐκ ἐγίγνετο τ. ἰ. — ἐκεῖσε: εἰς Βυζάντιον.

§ 38. οὐδενί is neuter: *no booty*. — τοῦμπαλιῶν ὑποστρέψαντες: cf. note 4, 3, 32. — ἑκταῖοι: cf. note 5, 3, 2. — Χρυσόπολις: now called Uskudar (Scutari); the Asiatic suburb of Constantinople.

BOOK SEVENTH.

The remaining movements of the army till they are placed under the command of Thimbron.

CHAP. I.

The Spartan admiral Anaxibius, influenced by Pharnabazus, persuades the Greeks by false promises of pay to cross over to Byzantium. Again by false promises he induces them to evacuate the city. Exasperated by such treatment, they rush back into the city by force and are on the point of further violence; but being appeased by Xenophon, they leave the city a second time. Coeratades a Theban makes proposals to the army to which they accede, but being unable to fulfil his promises, he voluntarily relinquishes the command.

§ 1. ἔπραξαν and ἐποίουν are used here without any important difference of meaning. — ἔξω τοῦ στόματος, sc. τοῦ Πόντου: ἔξω is used with reference to the place where the army had been; taking Greece as the point of observation, it would have been εἶσω.

§ 2. φοβούμενος τὸ στράτευμα μὴ = φοβούμενος μὴ τὸ στρ., cf. note 1, 1, 5. — δέοι, sc. ποιεῖν Φαρνάβαζον.

§ 4. συνδιαβάντα, sc. τῷ στρατεύματι. — ἔπειτα οὕτως: afterwards thus; ἔπειτά, as also οὕτως, is not unfrequently used after a particip.; but both together can scarcely be used thus. (Hert.)

§ 5. Σεύθης: cf. 7, 2, 32. — ἔφη . . . ὅτι: the particle ὅτι after φάναι is very rare; φάναι comm. takes the accus. with the infin.; on the position of ὅτι, cf. note 6, 3, 11.

§ 6. ἀλλά: cf. note 1, 7, 6. — τελείτω: sc. Σεύθης. — ἐπικαιρίους, spoken of persons it means *influential, the chief persons*, referring here to the generals.

§ 7. ἐπισιτίζεσθαι, in order to purchase provisions, with which to etc. Cf. κομίσειν 4, 5, 22.

§ 8. ξένος γεγενημένος: cf. 6, 6, 35. — μὴ ποιήσης: cf. note 6, 6, 18. — εἰ δὲ μὴ: cf. note 4, 3, 6. — ἀξέρπει in the Laconian dialect = ἀξέρχεται. (Hert.)

§ 10. πορευόμενον: cf. note on λαβόντα 1, 2, 1.

§ 11. ὅτι αὐτὸς αὐτὸν ἀτιμίσεται: that he himself might blame himself for the consequences of not being present at the military review.

§ 12. Ἐτερόνικος: a prominent Lacedaemonian who figured in the Peloponnesian war. Thucyd. 8, 23; Xen. Hell. 1, 6, 26, and often.

§ 13. *τᾶλλα τὰ ἐπιτήθεια*: *the other things the provisions, i. e. the other means of subsistence*; τὰ ἐπιτήθεια being in apposition with τᾶλλα. — *Κυνίσκος*: a Lacedaemonian as appears from 7, 2, 2 and 15.

§ 14. *διαγγέλλει* agrees in form with the nearest subject, but belongs also in idea to the more remote *τινές*. — *Ἰερὸν ὄρος*: a mountain, which as appears from this passage and from 7, 3, 3, lay on the way from Byzantium or Perinthus to the Cherronesus. — *κύκλας*: *by a circuitous route*; cf. 4, 2, 5.

§ 15. *διελέγοντο*: sc. *οἱ στρατηγοί*. — *ὡς εἰσίδοντες*, *as if with the intention etc.*; cf. note on *λέναι* 1, 3, 1. § 17, *τὴν χηλὴν*: *the breakwater*. The stones which were cast up in front of the wall on the side towards the sea, to prevent the violence of the waves from doing injury to the wall, were called *χηλή*. (Scholiast on Thucyd. 1, 63, cited by Hert.) — *ταῖς ἀξίταις*: these and other similar implements were carried with the army on wagons or beasts of burden. (Hert.) — τὰ κλειῖθρα, *the fastenings, the bars*, seems here to denote the same thing as τὸν μοχλόν above. Commonly τὰ κλειῖθρα is thought to denote the vertical bolts at the base of doors or gates; and ὁ μοχλός the horizontal bar extending across them. Cf. Dic. Antiqq.

§ 19. *ἐνδον*, *within doors, in their houses*. — *ἐν ταῖς τριήρεσι*: one would expect here *ἐν αὐταῖς*. For similar repetitions, cf. note 3, 2, 23.

§ 20. *τὴν ἄκραν* = *τὴν ἀκρόπολιν*.

§ 21. *ἀνδρὶ*: used emphatically as we often use the corresponding Eng. word. — *ἔχεις . . . ἔχεις*: cf. note on *ὕεις . . . ὑμεῖς* 3, 1, 37.

§ 22. *βουλόμενος αὐτοὺς κατηγορεῖσθαι* is closely joined with *ἀπεκρίνατο*.

§ 23. *εἰς ὀκτώ*: *eight men deep*. This appears to have been at that time the ordinary depth of the line for heavy-armed men. (Rüstow u. Köchly Gesch. d. gr. Kriegsw. S. 118. cited by Hert.)

§ 24. *οἶον* qualifies the following superlative, in the same manner as *ὤς* and *ὄτι*. — *καλούμενον*: cf. note on *καλουμένη* 1, 2, 13. — *ἐκεῖτο*: cf. note on *κεῖσθαι* 4, 2, 20. — *συγκαλεῖ*: so that they should form a ring around him.

§ 25. *οὐδέν* is constructed like *τι* 6, 6, 15. — *ἃ ἔσται ἐντεῦθεν*: *what will be from thence, i. e. what will be the consequences*.

§ 26. *πολέμοι μὲν*: one would expect here *γάρ* expegetic. — *τὰ νῦν δὴ γεγενημένα*: *the things which have even now taken place*; referring to the Peloponnesian war, which ended four years previous to this time, i. e. in 404 B. C.

§ 27. *ὑπαρχόντων δέ*: cf. note on *καί* 1, 10, 6. — *ἐν τῇ πόλει*: Thucyd. in speaking of the same thing says *ἐν τῇ ἀκρόπολει*, the Acropolis being the place where the treasures of the city were preserved. —

τὰ ἐνθῆμα denotes the domestic products on which duties were laid. — ἡ ὑπερορία: foreign lands. The tribute from the Athenian allies according to Thucyd. 2, 13. amounted at the beginning of the Pelopon. war to 600 talents.

§ 28. ἔν before οἰόμεθα belongs to παθεῖν. Cf. ἔν 5, 6, 1. — ἔνω: cf. note 1, 2, 1. — ὅστις: cf. note 2, 5, 12.

§ 29. τοῖς ἡμετέροις αὐτῶν φίλοις = τοῖς ἡμῶν αὐτῶν φίλοις. — καὶ δικαίως is predicated most naturally of the nearest word στρατευσομέναις. — καὶ ταῦτα: cf. note 1, 4, 12. — οὐδεμίαν stands after εἰ, because in its strict hypothetical meaning this particle belongs only to the clause Ἑλληνίδα δὲ κ.τ.λ.; while the first clause βάρβαρον μὲν πόλιω κ.τ.λ., expresses a fixed fact, in reference to which εἰ = ἐπεὶ. (Hert.) — ἐξαλαπάζω is poetic.

§ 30. ἐπιθεῖν: cf. note 3, 1, 13. — ἐμέ, the subj. of γενέσθαι denoting the same person as the subj. of εὐχομαι, would not by the general rule be expressed (Gr. § 310, 3); hence a special emphasis is imparted to the word by expressing it in so unusual a connection (Gr. § 310, Rem. 1). — Ἑλληνας ὄντας: cf. note on λαβόντα 1, 2, 1.

§ 31. πέμπαντας: cf. note 2, 3, 1. — ὅτι: cf. note 1, 6, 7. — ἀλλ' ἦν . . . εὐρίσκεισθαι: supply mentally εὐρησόμενοι. — ἀλλά: still, yet; cf. 3, 2, 3.

§ 33. καθήμενων: cf. note 6, 2, 5. — φεύγων: cf. note 1, 1, 7; τὴν Ἑλλάδα is considered by Krüg. and Küh. as dependent on περιήει. — καὶ τότε: cf. note 4, 3, 11. — Δέλτα: the triangular peninsula of Thrace in the neighborhood of the Bosphorus, and northward from Byzantium; cf. 7, 5, 1. — μόλωσις: a poetic word (from βλώσκω). — εἰς ἀφθονίαν = ἀφθόνως. Cf. note 4, 7, 3.

§ 34. ἀκούουσι . . . τοῖς στρατιώταις stands as though § 35 began with ἔδοξε δέχεσθαι, ἀπελθεῖν. The anacoluthon is occasioned by the parenthetical clause ἀπεκρίνατο κ.τ.λ. — τέλεσι: cf. note 2, 6, 4. — ἀπαγγελεῖ, βουλεύσοιτο: observe the change of mood and tense; cf. note 2, 2, 15.

§ 35. εἰς τὴν: cf. note 1, 7, 1.

§ 36. πεπράσσομαι: used as simple fut. pass. instead of πραθήσομαι, which is not Attic.

§ 37. ἐλαιῶν τρεῖς: in full τρεῖς φέροντες ἐλαιῶν φορτίον ὅσον μέγιστον ἐδύνατο. — ὡς ἐπί: cf. note 4, 3, 11.

§ 39. λέγειν: a transition to the oratio obliqua. — ἐκέλευεν: sc. Αναξίβιος.

§ 41. πολλῶν (sc. ἐπιτηδείων) ἐνέθει αὐτῷ: and when he lacked much provision etc.

CHAP. II.

Many of the soldiers now leave the army, and a considerable number are sold as slaves by Aristarchus who had succeeded Cleander as governor of Byzantium. The army wishes to return to Asia, but is prevented by Aristarchus, who also attempts to get Xenophon into his power. Xenophon is thus induced to repair by night to the Thracian chief Seuthes and ascertain on what terms he will take the army into his service.

§ 1. The persons here mentioned are first spoken of as commanders in 3, 1, 47. Phryniscus alone has not been before mentioned. That he was a general appears partly from the way in which his name is here introduced; partly from § 29 and from 7, 5, 4 and 10. It is surprising that the name of Cleanor is not mentioned with the others.

§ 2. ταῦτὰ ἐβούλοντο: *wished the same things*, i. e. to cross over into Asia; cf. 7, 6, 12.

§ 3. ἀποδιδόμενοι, *selling*. — κατὰ τοὺς χώρους: *in the country, in the villages*.

§ 4. διαφθειρόμενον τὸ στράτευμα is explanatory of ταῦτα.

§ 5. διάδοχος Κλεάνδρῳ: *successor of Cleander*. — ὅσον οὐ: *almost*.

§ 6. ἀναγκάζων οἰκίᾳ δέχεσθαι: *compelling (the inhabitants) to receive them into their houses*; οἰκίᾳ in the singular is predicated of many persons by an idiom not uncommon in our language. Cf. γνώμην 1, 7, 8; κλίμακος 4, 5, 25; ζώνην 4, 7, 16; παλτόν 5, 4, 12.

§ 7. Πάριον: a city in Mysia on the Propontis eastward from Lampascus. — κατὰ τὰ συγκείμενα: cf. 7, 1, 2. It is probable that money had been promised and that he now demanded it.

§ 8. Ξενοφῶντα: it seems that he had accompanied Anaxibius, as proposed 7, 1, 39. — πάσῃ τέχνῃ καὶ μηχανῇ: cf. note 4, 5, 16. — Πέρινθον: a city in Thrace on the Propontis, afterwards called Heraclea, now called Eregli. — τοῖς, *with the requisite etc.* — ἐπὶ τὸ στράτευμα: which according to § 28 was at Selymbria.

§ 10. ὑπισχυόμενος . . . πείσειν: *promising him that in saying which he thought he should persuade (him)*; cf. § 25.

§ 11. ἀποσπάσας, sc. τοὺς ἑαυτοῦ, which is implied in the connection.

§ 12. ἀπέειπε μὴ: for the use of μὴ, cf. note 1, 3, 2.

§ 13. ὅτι: cf. note 1, 6, 7. — τοίνυν: *therefore*, to prove to you that I have a right thus to act. Cf. note 5, 1, 2. — τῆδε: *in this place*. He was Harmost in Perinthus as well as in Byzantium; cf. 7, 6, 24.

§ 14. προπέμπεται: *sends them forward away from himself*, i. e. to Perinthus. — αὐτός belongs to βούλοιο.

§ 15. τοῦ καλύσοντος refers to Aristarchus. — ἔνθα: ἐν Χερρονήσῳ. — τῷ ἐκεῖ ἄρμ.: τῷ Κυρίσκῳ 7, 1, 18. — ἀνάγκη: sc. ἦν.

§ 16. ἤκουτες: cf. note 2, 1, 9.

§ 17. ἰέναι: cf. note 2, 2, 8. — Νέωνος: he had withdrawn from the army (§ 11).

§ 18. ἐρήμοις: having no sentinels near them.

§ 19. εἰ: sc. εἴη.

§ 20. ἀναπεδήσαντες: sc. ἐπὶ τοὺς Ἴππους. — ἐδίωκον: they hastened away to tell Sentea.

§ 21. ἐγκεχαλιωμένοις: with bridled (horses). Cf. note on αἰξί 4, 6, 17.

§ 22. Τήρης: perhaps the same whom Thucyd. mentions (2, 29) as the father of Sitalces, and as the one who made the kingdom of the Odrysae more powerful than all the rest of Thrace. — ὑπὸ τούτων τῶν ἀνδρῶν: by these men, i. e. by the men dwelling in this region. — μάλιστα νυκτός: especially by night.

§ 23. μὲν πρῶτον instead of the usual order πρῶτον μὲν; cf. note 1, 9, 5. — κατὰ τὸν Θράκιον νόμον belongs simply to κέρατα, not to προῦπνον; since the drinking to one another's health was also a Grecian custom.

§ 24. ἔπεμφας: 7, 1, 5.

§ 25. ἀθίς: § 10. — τὰ . . . χωρία: more definitely mentioned 7, 5, 8.

§ 26. ἴθι νυν: the more poetic form νῦν (instead of νῦν) occurs in prose particularly after imperatives. — ἔφη: sc. Ξενοφῶν.

§ 27. Connect αὐτός with ἀπιέναι. Cf. 4, 1, 24.

§ 28. τί γάρ: Krüg. suggests that δέ should perhaps stand instead of γάρ, since this clause stands in no causal relation to the foregoing. Hert. approves of the suggestion. — ἔφη: sc. Ξενοφῶν. — Σηλυμβρίας: a city on the Propontis between Byzantium and Perinthus, now called Siliwri. — κατὰ, in the neighborhood of. — διαβαίνειν: sc. χρῆναι, which is suggested by the opposite expression οὐκ . . . οἶόν τε εἶναι. This species of brachyology is common in Greek, see Gr. § 346, 2, c.

§ 30. τὰ ὄπλα is the object of καταλιπεῖν.

§ 31. συγγενεῖς: kinsmen; according to an ancient myth. — δ, τι is to be connected with χρῆσθαι. Cf. note 1, 3, 18

§ 32. ἦν agrees with the predicate ἀρχή. — νοσεῖν is not unfrequently predicated of the affairs of a state. — ἐκπεσόν: being driven into exile; cf. note 1, 1, 7. — βασιλεῖ: τῶν Ὀδρυσῶν.

§ 33. ἐνδίφριος = δημοτράπεζος, as in § 38. — δοῦναι depends on ἐκαθεξέμην ἰκέτης, I sat down as a suppliant.

§ 36. τῷ στρατιώτῃ: cf. note 1, 3, 21. — Κυζικηνόν: sc. τοῦ μηνός; cf. note 5, 6, 23. — διμοιρίαν: cf. note 7, 3, 10.

§ 37. ταῦτα πευρώμενοι, sc. διαπράττειν, i. e. to conduct the army to Seuthes. — τὴν σεαυτοῦ, sc. χώραν.

§ 38. καὶ . . . γε: cf. note 3, 2, 24. — Θρακίῳ νόμῳ. Herod. 5, 6, says of the Thracians, "they purchase their wives of the parents at a great price." — Βισάνθην: a city on the European side of the Propontis (cf. 7, 5, 8), afterwards called Rhaedestus, now called Rodosto.

CHAP. III.

The offers of Seuthes are reported to the army and accepted by all but Neon and his men. Seuthes entertains the generals in Thracian style. Having deliberated with the Greeks respecting future operations, he leads them against his enemies and obtains much booty.

§ 1. δεξιάς: cf. note 2, 4, 1.

§ 2. ἐᾶσαι: to neglect, to disregard.

§ 3. ἐξαπατήσασθαι has a pass. signification. Notice also the change of subject with the infinitives πωλήσειν, ἐξαπατήσασθαι, λήψασθαι, and περιόψασθαι. It is plain that Xen. did not intend to conciliate the army towards Aristarchus, as there is a manifest bitterness in his language.

§ 4. ἐκείνον: cf. note 1, 2, 15. — τοῦτο: respecting this, i. e. the question whether to obey Aristarchus, or to go to Seuthes. — ἐπανελθόντες: to the villages mentioned 7, 2, 1.

§ 5. ἐᾶσι: οἱ Λακεδαιμόνιοι. — οἱ ἤττους denotes the Thracian villagers. — τῆς: the reference is to Aristarchus and Seuthes.

§ 6. ἀνέτειναν: cf. note 3, 2, 9.

§ 7. ἐπειθον: tried to persuade; cf. note on ἐβιάζετο 1, 3, 1. — ὅτι: qualifies the superlative πλείστων.

§ 8. τῶν τοῦ Λακωνικοῦ: τῶν is neuter; if it were masculine, it would be τῶν παρὰ τοῦ κ.τ.λ.

§ 9. ἀθρόας: cf. note 4, 8, 11. — ὅσον: cf. note 6, 3, 14.

§ 10. τὰ νομιζόμενα: that which is customary, i. e. twice as much to the captains and four times as much to the generals, as he paid to the soldiers. Cf. 7, 2, 36.

§ 13. ὄντων ἀγαθῶν ποσούτων: when there were so many good things (particularly, provisions) (with Seuthes). Krüg. would prefer ἐχθρῶν instead of ἀγαθῶν: when there were so many enemies (around them). — εἴρημα: cf. note 2, 3, 18.

§ 14. ἀντιλέγει: has any thing to say in opposition. — ἐπιψηφίζετω: sc. τῆς, which with such imperatives is sometimes omitted. Cf. προσενεγ-

κάτω, Conviv. 5, 2. — Notice the repetition of ταῦτα three times in succession, and compare above § 13 the repetition of εἶη.

§ 16. Μαρωνείτης: from Μαρώνεια, a Grecian colony on the Thracian coast eastward from Abdera. — οδοστίνας refers to the collective ἐνὶ ἐκάστῳ. — Παριανούς: from Parium. Cf. 7, 2, 7. — πρῶτον μὲν: the correlative clause is αὐθις δέ § 18.

§ 17. διακείσεται = ἔξει τὰ πράγματα.

§ 18. δωρεῖσθαι: should make presents. — καταγαγεῖν: to restore. Timasion was an exile; cf. 5, 6, 23; 7, 2, 2. — τοιαῦτα προῦμνῆτο: the accus. is used because the notion λέγων is contained in the verb; cf. note 2, 1, 18.

§ 19. ἄλλοι: Alcibiades is especially referred to. Hellen. 1, 5, 15; 2, 1, 25. — ἕξιον: cf. note 2, 3, 25.

§ 20. ἔχων εἰ μὴ: having (any thing) except. — ὅσον ἐφόδιον: enough (money) for travelling expenses.

§ 21. καθήμενοι: the Greeks, on the contrary, after the heroic age reclined on couches at table. — τρίποδες: tables with three feet.

§ 22. αἱ τράπεζαι: by meton. the dishes of food which were placed on the tables. — ὅσον μόνον: only enough.

§ 23. τὸ διαρριπτεῖν εἶα χάλειν: let the distribution take care of itself. — τριχοῖνικον: the χοῖνιξ of corn was considered a day's allowance for a man; hence we may render this three days' allowance.

§ 24. περιέφερον: (they) carried around. The subject is indefinite.

§ 26. οὐ μὴ: cf. note on οὐκέτι μὴ, 2, 2, 12.

§ 28. ἵνα καὶ ἐγώ: that I also, like others. — τιμᾶν: sc. σε.

§ 29. ἦδη . . . ἐτύγχανεν: for he happened already to have drunk somewhat freely.

§ 30. ἐγὼ δέ: others present other gifts, but I etc. — τούτους: on the arrangement, cf. note 4, 2, 6.

§ 32. συνεξέπικε καὶ κατεσκεδάσατο μετὰ τοῦτο τὸ κέρας: drank off (a cup with Xen.), and after this cup poured (wine) over (the guests). Cf. Plat. Leg. 1, 637, e. Instead of μετὰ τοῦτο, Küh. reads μετ' αὐτοῦ, and Krüg. τῶν μετ' αὐτοῦ. — κέρασι . . . ἀλοῦντες: (persons) blowing with horns such as they use in giving signals; is the subject of the sentence. — καὶ σαλπίζειν . . . σαλπίζοντες: and sounding with trumpets made of raw ox-hide, both in time and as if with the magadis; ρυθμούς depends on σαλπίζοντες as accus. of kindred signification; μαγάδι is an irregular dat. instead of μαγάδι: this instrument seems to have been a lyre with twenty strings. Cf. Dic. Antiqq. art. Lyra.

§ 33. πολεμικόν: cf. 4, 3, 29.

§ 34. ὅτι ἔρα: sc. εἶη. — ὅπως seldom stands after verbs of commanding and of similar meaning. They comm. take the infin. — ἃ τε

γὰρ . . . φίλοι seems to be most naturally rendered thus, *for not only those who are enemies to us, but you who are our friends are Thracians*. Hence they could not easily be distinguished by night.

§ 35. οὐδέν τι: *not at all*. — αὐτοῖς, *alone*.

§ 36. ἀναμενεῖτε: the fut. is a milder and in this connection a more courteous expression than the imperative.

§ 37. εἶπερ . . . εἰ: cf. note 3, 2, 31, and also 3, 2, 22.

§ 39. σύνθημα: cf. note 6, 5, 25. — εἶπον: Seuthes and the Grecian generals. — Ἀθηναίαν: an Ionic form, used also by the Attic writers instead of Ἀθηναῖα which gradually took the place of the other, older form. — συγγένειαν: of the Athenians and Thracians; cf. note 7, 2, 31.

§ 40. νύκτας: cf. note 1, 7, 1.

§ 41. τοῖς ἵπποις = τοῖς ἰππεῦσι.

§ 43. τοῖς ἵπποις: without σύν; cf. τῶ ἵππῳ 1, 8, 1; and τῶ στρατεύματι 1, 7, 14.

§ 45. καὶ ὅς: cf. note 1, 8, 16.

§ 47. τὰδε δὴ: sc. ἐστίν or γίγνεται. The remark of Xen. to which Seuthes here alludes is not found in the foregoing narrative. — ἀλλὰ γὰρ: *but* (I am not without apprehension) *for*. — ἄλλος ἄλλη διώκων: cf. note 2, 1, 15.

§ 48. πρόβατα ἄλλα μύρια: *other things* (such as) *sheep in great numbers*; cf. note 1, 5, 5.

CHAP. IV.

Further operations against the enemies of Seuthes, who are finally reduced to submission.

§ 1. οἶα: a brief expression for ἐνθυμουμένοις οἶα: cf. note on οἶους 1, 7, 4.

§ 2. ὅπως ἂν γένοιτο: ἂν denotes that the attainment of the object was conditioned, depending on circumstances; cf. note 2, 5, 16.

§ 3. ἀπεκαίοντο: cf. note 4, 5, 3.

§ 5. τῶν αἰχμαλώτων: partitive gen., *some of the captives*. — ὅτι: cf. note 5, 6, 19. — καὶ τούτων: *of these also*, as he had done to those mentioned § 1. — ὑπὸ τὸ ὕρος: implies motion, Gr. § 299, 111, *went and encamped* etc. So in § 11. Cf. ὑφ' ἧν 3, 4, 37.

§ 8. δέεται is not contracted, like δέεσθαι 7, 7, 31.

§ 10. ἀντ' ἐκείνου: i. e. τοῦ παιδός. Cf. note 1, 2, 15. — μηδὲ ἔτερον is stronger than μηδέτερον. Cf. οὐδ' ἐνὶ 3, 2, 31.

§ 11. καλουμένοις: cf. note 1, 2, 13.

§ 13. *ἔρα*: cf. note 4, 2, 15.

§ 14. *εἰς*: cf. note 1, 7, 1.

§ 15. *ἔφασαν*, sc. *οἱ Θυνοί*. The Thynians affirmed this in their threats.

§ 16. *Μακέστιος*: from *Μάκεστος*, or *Μάκιστος* in Elis. — *δκτωκαίδεκα* appears to be too small a number. Küh. conjectures *δκτὼ καὶ πεντήκοντα*.

§ 17. *ἔπισθεν . . . τὰς πέλτας*: casting their targets around behind them. It is conjectured that they may have been fastened on with straps, and hence, in leaping over the fences, some were caught on the stakes.

§ 18. *τοὺς παρατρέχοντας . . . σκότους*: two statements condensed into one, *τοὺς παρατρέχοντας ἠκόντιζον*, and *εἰς τὸ φῶς ἐκ τοῦ σκότους ἠκόντιζον*.

§ 19. *τοῖς πρώτοις*: the first that were ready. — *ἤσθετο*: became aware of what was going on. — *ἐβοήθει*: was coming for assistance.

§ 20. *αὐτῷ* and *αὐτόν* refer to Xen. — *ἔασαι*, sc. *στρατεύεσθαι*.

§ 21. *τριπλασίαν*, three times as large as before the arrival of the Greeks.

§ 24. *δίκην*: satisfaction. On the contrary in 2, 5, 38, it means *punishment*. *ἔχειν* has the same subject as *νομίζω*.

CHAP. V.

Seuthes fails to fulfil his engagements with the army, but they continue in his service. They finally become dissatisfied with Xenophon, on account of the conduct of Seuthes.

§ 1. *ὑπερβάλλουσι*: without object as in 6, 5, 7. — *Δέλτα*: cf. note 7, 1, 33. — *Μαισάδου*: cf. 7, 2, 32.

§ 2. *Ἡρακλείδης . . . παρῆν*: from Perinthus; cf. 7, 4, 2.

§ 3. *τοίνυν*: cf. note 5, 1, 2; also § 10 below. — *καὶ αὐθις*: even at some future time, not now. — *τοῖς στρατηγοῖς* is in apposition with *τούτοις*.

§ 4. *τῶν ζευγῶν*: Krüg. suggests the reading *τῶν μὲν ἡμιονικῶν ζευγῶν*. — *πλείον*: i. e. from the booty which he sold.

§ 5. *ἑαυτοῦ = σαυτοῦ*. The reflexive of the 3d pers. is not unfrequently used by Xen. for that of the 1st or 2d pers.

§ 8. *τέως*: up to that time. — *ὡς . . . παραδώσειν*: cf. note 3, 1, 9. — *καὶ τοῦτο διαβεβλήκει*: had uttered this calumny also.

§ 9. *ἔτι ἄνω* is equivalent to *ἄνωτέρω*, farther upward. — *σφεῖς*: this unfrequent word is chiefly confined to indirect narration.

§ 10. ἂν μέλλῃ, στρατευσαίμην ἂν: cf. note 5, 1, 9.

§ 12. Μελινοφάγων: doubtless so named from their principal article of diet (μελίμη). — Σαλμυδησσός: now called Midia. — ἐκπίπτουσι: cf. note 6, 4, 2.

§ 13. πρὶν ὀρίσασθαι is explanatory of τέως.

§ 14. βίβλοι γεγραμμένοι: an important testimony to the traffic in books among the Hellenic colonies of the Euxine. — ταῦτα: these regions, as in § 13, κατὰ ταῦτα.

§ 15. ἀεὶ: continually, on each occasion; cf. note 4, 1, 7.

CHAP. VI.

Xenophon defends his own conduct by a striking presentation of the facts in the case. He declines the invitation of Seuthes to remain longer with him, and resolves to accompany the army into Asia, where it had been invited by the Lacedaemonians to join with them in a war against Tissaphernes.

§ 1. στρατεύεσθαι: this was to secure the freedom of the Ionian cities.

§ 2. ἐπί: cf. note 2, 3, 8.

§ 3. παράγειν: to introduce them, i. e. the Lacedaemonian ambassadors. — τε after φίλος is used to connect this clause with the foregoing.

§ 4. τίς ἀνὴρ = ποῖος ἀνὴρ, what sort of a man. — χεῖρον: worse than if he were not φιλοστρατιώτης. — ἀλλ' ἤ: an ergo.

§ 5. ἄρα . . . μή: this question indicates some solicitude. — τῆς ἀπαγωγῆς: the gen. denoting in what respect. — τὸν μισθόν: the article is used because the subject was mentioned above § 1.

§ 7. ὅτι: cf. note 1, 6, 7.

§ 8. ἐπηκόω: cf. note 2, 5, 38.

§ 9. οὐδὲν πεκαύμεθα: cf. note 4, 2, 4. — τοὺς ἡμετέρους πόνους: lit. our toils, i. e. the results of our toils.

§ 10. ὃ γε πρῶτος λέγων ἐγώ, at least I the first one speaking, the subj. of δοκῶ. — ὧν = τούτων ἔ. — ἕλλος καὶ ἕλλος: cf. 1, 5, 12.

§ 11. ἀλλὰ . . . μὲν: cf. note 1, 7, 6; μὲν apparently = μήν. — πάντα: every thing, every sort of fortune. — ἀπετρακόμην: 7, 1, 4; 7, 2, 8.

§ 12. ὅθεν: cf. note 1, 3, 17. For the allusion, cf. 7, 2, 8 et seqq.

§ 13. ὅπερ . . . ἦν is predicated of what follows.

§ 15. εἰ ἐπαινῶ: the pres. indic. is used, because Xen. does not wish to indicate his own judgment of the truth of the supposition, but to leave that entirely to the army. (Krüg.) — περὶ ὧν = τούτων περὶ ὧν.

§ 16. ἔχοντα: sc. ἐμέ. — οἶμαι: cf. note 2, 1, 16. — ἐπὶ τούτῳ . . . ὅπως: on this condition, that etc.

§ 17. πράττειν τινά τι: to demand any thing of any one, without signifying whether it is for one's self or for another. If this latter notion is to be added, the mid. πράττεσθαι is used. (Hert.) — βεβαιῶ = ἐμπεδῶ, confirm, secure.

§ 18. πολλοῦ δεῖν: to lack much, to be far from; cf. ὀλίγου δεῖν 1, 5, 14. — σύννοιδέ μοι: lit. knows with me, i. e. knows as well as I.

§ 19. μὴ τοίνυν μηδέ: a strong denial, no indeed not even etc.

§ 20. ὅσῳ . . . πενίαν: lit. by as much more as I should together with this man bear the poverty of that time.

§ 21. ἠσχυρόμην: ἔν is omitted to impart more life to the expression; see Gr. § 260, Rem. 3. — φίλῳ ὄντι: for any one being a friend, limits ἀσχιον.

§ 22. εἴ γε . . . φυλακή: if at least there is any protection to friends. — πᾶσαν, sc. φυλακὴν: accus. of cognate meaning with φυλαζαμένους.

§ 23. τὰ ἐνέχυρα: the requisite securities. — τούτου depends on ἐναντίον, in the presence of.

§ 24. ὅτων: gen. of price; cf. ὅτου 3, 1, 20.

§ 25. ἐπί, on the borders of. — ἐν πολεμίᾳ εἶναι: sc. ἀνάγκη ἦν.

§ 26. ὅτῳ δέ, connect with οὐκ ἦν ἡμῖν, but there was not to us any force with which etc. — συνεστηκός: regular, organized.

§ 29. μηδαμῆ: cf. note on τὸ μὴ καταπετρωθῆναι 1, 3, 2.

§ 30. μισθὸν τῆς ἀσφαλείας: cf. note 5, 6, 31. — τοῦτο . . . πάθημα, is this the cruel suffering that you speak of, etc.? Spoken with bitter irony.

§ 31. οὐ: sc. ἀπέρχεσθε.

§ 32. πρὸς ἐκείνοις: in addition to those things, i. e. in addition to the reputation which you have acquired in Asia; ἐκείνοις though plural may refer to εἴ τι as collective. — τούτων: for those things, dependent on χάριν εἶδέναι and the antecedent of ὧν.

§ 33. ἀπῆρα from ἀπαίρω, I set out.

§ 34. πρὸς Λακεδαιμονίους must be connected with διαβεβλημένος. — ἀποστροφήν: cf. note 2, 4, 22. — καταθήσεσθαι: to secure (to one's self).

§ 35. καὶ ταῦτα πολὺ κρείττωσιν ἑμαντοῦ: and that too with persons far more powerful than myself. — πραγματευόμενός τε ὑμῖν, instead of καὶ οἷς πραγ.

§ 36. ἐν τῷ μέρει: cf. note 3, 4, 23. — τρόπαια βαρβάρων: trophies commemorating victories over barbarians. — ἐδυνάμην: a recurrence to the 1st pers. although ἄνδρα above is 3d pers. — πρὸς ὑμᾶς: in respect to you, for you.

§ 37. καὶ γὰρ οὖν: cf. note 1, 9, 8. — ὑμεῖς stands as though καιρῶν

νομίζετε followed instead of *καίρως δοκεῖ ὑμῖν*; another anacoluthon. — *ἔτι*: because; spoken with extreme bitterness. — *πλέετε*: not contracted; cf. note 7, 4, 8.

§ 38. *οὐ μὴν*: οὕτως ἐδόκει ὑμῖν. — *μνημονικώτατοι* is ironical. — *οὔτοι*: Charminus and Polynicus.

§ 39. *οὐ τῷ σιῷ*: cf. note 6, 6, 34. — *ἐρωτῶντος ἐμοῦ*: cf. § 4 above.

§ 40. *Λουσιδάτης*: cf. note 4, 2, 21. — *τοῦτο* depends on *στρατηγήσαι* as an accus. of cognate meaning, to lead on this expedition, and of this *ἀναπρᾶξαι* is exegetical, to exact from Seuthes etc.

§ 41. *τὰ γιγνόμενα*: the proceeds. — *πέπαται*: cf. note on *ἐπέπατο* 1, 9, 19. — *ἐξόμεθα αὐτοῦ*: we shall keep hold of him.

§ 43. *τὰ χωρία*: cf. 7, 5, 8. — *ἐν ἀπορρήτῳ ποιησάμενος*: under seal of secrecy.

§ 44. *ἐφ' οἷς* = ἐπὶ τούτοις ἕ. — *ἀναιρεῖ*: this word is often used to denote the response of an oracle, or other divine response. On the asyndeton, cf. note 1, 3, 20.

CHAP. VII.

The army plunders certain Thracian villages belonging to Medosades. In reply to the expostulations of Medosades, Xenophon defends the conduct of the army. He is then induced by Medosades to repair again to Seuthes; who is finally persuaded to furnish the means for paying the army.

§ 1. *ἐσκήνησαν εἰς*: a condensed expression for *ἐπορεύθησαν εἰς . . . καὶ ἐσκήνησαν ἐν . . .*

§ 3. *Μηδόκου*: cf. 7, 2, 32; 7, 3, 16. — *ἀλεξόμεθα* is occasionally used elsewhere as here for the fut.

§ 4. *καὶ ἀποκρίνασθαι*: only to reply; Gr. § 321, Rem. 5.

§ 6. *ἐγκεχαλινωμένοις*: cf. note 7, 2, 21.

§ 7. *νῦν δέ*: this *δέ* is only an emphatic repetition of the *δέ* at the beginning of the sentence, now indeed. — *κατὰ κράτος*: by force, by right of conquest.

§ 8. *οὐχ ὅπως*: not only not; Gr. § 321, 3. (b.)

§ 10. *τί καί*: cf. note 5, 8, 2. — *οὐδὲν ἐμὲ . . . ἀποδιδούς*: not even having called me in (as an adviser), O most admirable men! so that, as I incurred their ill will when I led the army to you, so also now by delivering it up (to them, i. e. the Lacedaemonians) I might secure their favor; ὅπως must be closely connected in idea with οὐδὲν . . . παρακαλέσαντες.

§ 13. *αὐτῷ*, i. e. τῷ Ξενοφῶντι: sc. προεῖπον. — *ἀπιέναι ἐκ τῆς χώρας* is exegetical of *ἔπερ*.

§ 14. ἄν belongs to ἀπολαβεῖν. — τὰ δίκαια: *what they have a right to demand.*

§ 15. εἰ μὲν σύ τι ἔχεις . . . λέγειν: sc. λέγε δή. — ἔχομεν: sc. λέγειν.

§ 16. τοὺς φίλους ἡμῶν γεγενημένους: i. e. the inhabitants of the villages in which the Greeks were quartered; cf. § 1 and 18.

§ 17. τοῦτοις and τοῦτους refer to οἱ ταῦτα ὑμῖν καταπράξαντες; i. e. the Greeks. — ἐνθένδε ἀρξόμεθα: *we shall begin from hence, i. e. we shall begin with you etc.*

§ 18. ἐν ᾧ τῇ χώρᾳ, *in whose country.* — ὁπότῃρα ἂν ψηφίσωνται is dependent on ἐπιτρέψαι, *to leave to these men the decision of the question, whichever way they shall have decided, whether it was suitable, etc.*

§ 19. οὐκ ἔφη, sc. ἐπιτρέψαι ἄν. — οἴεσθαι: sc. ἔφη which is implied in the connection: πέμπειν on the other hand depends directly on ἐκέλευε.

§ 22. πρῶτον μὲν: the second reason is given § 27 et seqq. — μετὰ τοὺς θεοὺς . . . καταστήσαντας: *that these persons next to the gods have placed you in an eminent position.*

§ 23. τοιοῦτόν . . . ἀνδρὶ limits μέγα εἶναι: *to be an important thing for such a man.* — εἰ ἀκούειν ὑπό, *to be well spoken of by;* ὑπό with the gen. is used because εἰ ἀκούειν has the force of the pass. voice. — σπαντόν, and λέγοις: a transition from the 3d pers. with which the sentence commenced to the 2d pers. — ὅ, τι: *in respect to what.*

§ 24. πλανωμένους: *wandering, i. e. failing in their object.* — σωφρονίζειν, *to render obedient;* corresponds to σωφρονεῖν (§ 30), *to be obedient.* — ἄλλων τὸ . . . κολάζειν: *the custom of others to inflict punishment at once.*

§ 26. τὸ καὶ . . . κατεργασμένον: *that which also secured to you the kingdom.* — τούτων τῶν χρημάτων: *for this money, the money due from Seuthes to the soldiers; gen. of price.*

§ 27. πῶς μέγα ἡγοῦ: does not mean, *how important an object you deemed it* (that would be ὡς instead of πῶς); but *how you deemed it an important object etc.;* that is, πῶς qualifies the whole sentence, not simply μέγα.

§ 28. ἀρχήν, *as to a beginning, i. e. at all,* used with negations.

§ 29. τῇ σῆ is here objective, *friendship for you.*

§ 30. σωφρονεῖν: cf. note § 24. — τὰ πρὸς σέ: *in their relations to you.* — ἄλλους τε . . . παραγενέσθαι, depends on νομίζοιεν or some word of similar meaning suggested by ὄρων. — τούτων: *from these (Greeks);* depends on ἀκούοντας. — μήτε . . . τε: cf. note 2, 2, 8.

§ 31. ἡμῶν λειψθέντες: *inferior to us.* — κίνδυνος μή: cf. note 4, 1, 6. — ἀναπράξωσιν: sc. οἱ Λακεδαιμόνιοι.

§ 35. ἀλλὰ γὰρ : *at enim, but you may forsooth say something in reply for.* — πολὺ ἕλαττον, *a much less difficult thing.*

§ 36. ὁ ὀρίζων : *which determines.*

§ 39. ἐπὶ τοῖς στρατιώταις : *for the sake of the soldiers, i. e. to conciliate the soldiers towards you.*

§ 40. μὴδὲ ἀποδιδόντος : *not even had you offered (it).* — κακῶς ἔχοντα agrees with τὰ.

§ 41. πρὸς : *in comparison with.*

§ 45. δῶρα : *object of ἔχειν.*

§ 46. ἀποκείσθαι : *should be laid up, should be preserved.* — ἵπισχνούμενος οὐκ ἐνεπίμπλασο : *were not satisfied in promising, were not weary in promising.*

§ 47. ὅτι σοι δοξε ἀποδοῦναι depends on διδάξειν, *will teach you that it shall seem good to you to pay what is due.* — τοὺς σοὶ προεμένους ἐνεργείαν : *those who have thrown away a favor on you ; the reference is of course to the Greeks.*

§ 49. ἀνομοίως . . . ὅτε : *not being in the same standing in the army now as when etc. ; cf. 5, 4, 21.*

§ 50. τὰ χωρία : 7, 5, 8.

§ 53. τοὺς τῶν ἀδικησάντων σε ὁμήρους : *cf. 7, 4, 14 et seqq., and 7, 4, 20 et seqq.*

§ 54. ἐξικνῆται = ἐξαρκῆ. — τίνος τάλαντον, *whose talent.* — ἄρ' οὐκ ἄμεινον, *sc. ἔστι, is it not better etc.* — πέτρος : *a playful allusion to 7, 6, 10.*

§ 55. αὐτοῖς : *Xen. and his companions.* — ἐλάσσοντας : *elsewhere Xen. like the other Attic writers uses the fut. ἐλώ.* — πολλήν . . . αἰτίαν *they-received much censure, i. e. for fraud in distributing the money.*

§ 57. οὐ προσήει : *did not go near, i. e. to Charminus and Polyneicus, lest he also should incur censure.* — οἴκαδε : *brief for ὡς οἴκαδε ἀπιών.* — οὐ γὰρ πω : *cf. Introduc. § 1.*

CHAP. VIII.

The army crosses over to Lampsacus. Xenophon having taken to himself none of the pay for the army, finds himself in want. He proceeds with the army to Pergamus and is hospitably entertained by Hellas the wife of Gongylus. By her advice he attacks the neighboring castle of Asitades a Persian, and having got possession of it, obtains a large amount of booty. The army is delivered up to Thimbron and incorporated with the forces which were raised to prosecute the war against Tissaphernes.

§ 1. Λάμψακος : *a city on the Hellespont N. E. from Abydus ; now called Lampsaki.* — Φλιάσιος : *from Phlius (Φλιῶς), a city between Argolis*

and Achaia. — τῶ . . . γεγραφότος: these words have been explained in different ways, according as γράφειν has been taken in the sense to *paint* or to *write*; thus, *the one who painted in the Lycaeum the dreams*, or, *the one who wrote the (work entitled) dreams in the Lycaeum*.

§ 3. παρεστήσατο τὸν Εὐκλείδην: *he placed Euclides near (himself)*. — ἰδὼν τὰ ἱερά: the soothsayer appears to have drawn the inference of Xenophon's destitution from the inferior quality of the victims. — μέλλῃ: sc. χρήματα; — ἔσεσθαι, sc. σοι. — σὺ σαυτῷ: *you appear in the way of yourself*, i. e. through your own want of care for yourself.

§ 4. ὁ Ζεὺς ὁ Μειλ.: under this name Zeus was worshipped especially at Athens, at the festival called Διόσια. (Thucyd. 1, 126.)

§ 5. Ὀφρύνιον: a city of Troas, not far from Dardanus. — τῷ πατριῷ νόμῳ seems to be spoken of ὠλοκαύτει. It was not usual to consume by fire the whole victim in sacrifices, except in the case of those which were offered to Zeus Milichius.

§ 6. Bion and Euclides were sent by Thimbron. This Euclides is not the same as the one mentioned in § 1. — πεντήκοντα δαρεικῶν: this price (not far from \$200), appears to have been an ordinary price for a good horse. (Hert.)

§ 7. τῆς Λυδίας . . . πεδίων: sc. ἀφικνοῦνται. — Θήβης πεδίων: called also Θήβη.

§ 8. Ἄτραμύττιον: a city opposite Lesbos, on a gulf of the same name. — Κερτονίου: perhaps it should be written Κυτονίου; it corresponds in situation with the modern Grecian city Κυθωνιάς. — ξενούται, *is hospitably received and entertained*; on the contrary in § 6 ξενούνται τῷ Ξενοφῶντι, *they establish friendly relations with Xen*.

§ 9. αὐτόν, after ἔφη, means Xenophon.

§ 11. τε connects λαβῶν and δειπνήσας. — βιασάμενοι: *having forced themselves into the company*. — ὡς ἐτοίμων: sc. ὕντων.

§ 12. τῆς τύρσιος depends on πέριξ. This word often governs the gen. in Herod.; seldom in Attic writers.

§ 14. ἐπί: cf. note 1, 2, 15 and 5, 2, 6. — διεφάνη: *impers., an opening appeared through*. — βουπόρῳ ὀβελίσκῳ: *with an enormous spear*.

§ 15. Κομανία: perhaps a castle in the neighborhood. — Ἐρκάνιοι. They dwelt on the eastern coast of the Caspian sea. — πελτασταί: in apposition with ἄλλοι. Cf. note on ἄλλο δένδρον 1, 5, 5. — Παρθένιον and Ἀπολλωνία: cities in the neighborhood of Pergamus.

§ 16. λαβόντες . . . ἀνδράποδα: *having taken as many oxen and sheep and slaves as there were, they drove them away etc.* With the position of ἤλαυνον, compare that of διήρπασαν 1, 2, 26; and ἀπῆει 7, 1, 41. — οὐτω: Kühn. reads ἔτι. — εἰ . . . ἀπίοιεν: cf. note 3, 4, 35.

§ 17. *καὶ αὐτός*: *himself also*, as well as those mentioned § 15. — *βία*: *in spite of, against the will of*. — *Προκλήης . . . δ' ἀπὸ Δ.*: cf. 2, 1, 3.

§ 18. *κύκλῳ*: *in the form of a circle*. Thus the arrows of the enemy would strike their shields obliquely. Krüg. conjectures that the shields on one side of the circle would be carried on the right arm. — *πρό*: *before*, so as to ward off.

§ 19. *ὅσον*: *enough for*; cf. 7, 3, 20. The expression implies that there were but few.

§ 20. *μακροτάτην*: sc. *ὁδόν*. — *τῆς Λυδίας* depends on *μακροτάτην*, *as far as possible into Lydia*. — *εἰς τὸ . . . ἀφυλακτεῖν*: *so that the enemy might not fear on account of the fact that the Greeks were near, but might be off their guard*. *εἰς τὸ*, *to the end that, so that*. Some editions have *ὥστε*.

§ 21. *ἐπ' αὐτόν*, i. e. *ἐπὶ τῷ ἰέναι ἐπ' αὐτόν*. — *ἐχούσας*: *extending*, seldom thus used. (Krüg.)

§ 22. *ἀπέβη*: *were fulfilled*. *τὰ ἱερά*, the signs discovered in the sacrifices.

§ 23. *τὸν θεόν*: *τὸν Δία τὸν Μειλίχιον*, § 4 et seqq. § 10. — *ἐξαιρετα*: *choice portions of the booty*.

§ 24. *ἐκ τούτου*: in the spring of 399 B. C.

§ 25. This section and the following are supposititious. — *ἐπήλθομεν*: see Introduc. § 6. — *Λυδίας . . . Φρυγίας*. Much rather, Cyrus and afterwards Tissaphernes were satraps of these provinces; cf. 1, 9, 7 and 2, 5, 11. The same remark is true of Cappadocia. — *Ἔσπερίται*: cf. note 4, 7, 18. — *Χάλυβες καὶ Χαλδαῖοι*: in the Anabasis these are one and the same people. — *Κοῖται*: not elsewhere mentioned. — *Σεύθης* is improperly mentioned as one of the *ἄρχοντες τῆς βασιλείας χάρας*.

§ 26. *ἄριθμος*: cf. note 2, 2, 6. — *δεκαπέντε* instead of *πεντεκαίδεκα*: such forms occur only in the later writers. — *καταβάσεως*: only to Cotyora, as appears by a comparison with 2, 2, 6 and 5, 5, 4.

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