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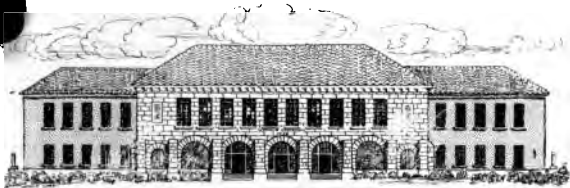
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Xenophon.
Anabasis of Xenophon : chiefly according

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THE
ANABASIS
OF
XENOPHON :

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF,

WITH
NOTES.

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

JOHN J. OWEN, D. D.,

Formerly Principal of the Cornelius Institute, and now Professor of the Latin and Greek
Languages and Literature in the Free Academy in New-York City

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This Work
IS
RESPECTFULLY INSCRIBED
TO THE
REV THEODORE D. WOOLSEY, D.D., LL.D.,
PRESIDENT OF YALE COLLEGE
AS A TRIBUTE
TO
SINCERE PIETY, PROFOUND ERUDITION,
AND
AN ENTHUSIASTIC DEVOTEDNESS TO THE INTERESTS
OF
GREEK LITERATURE.

87014

THE Map which accompanies this edition of the Anabasis, is copied substantially from that prefixed to "Travels in the Track of the Ten Thousand Greeks," by William F. Ainsworth, Surgeon to the late Euphrates Expedition, London, 1844. How well grounded are his claims for accuracy and fidelity, will appear from the following quotation from his preface to the above-mentioned work: "The present illustrator of the Anabasis has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated Expedition, from the plain of Caystrus, and the Cilician Gates, through Syria own the Euphrates, to the field of Cunaxa, and of again travelling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mes-Pylæ, and thence through the well-defended passes of the Tigris and Kurdistan, to the cold elevated uplands of Armenia, which were the scene of so many disasters and so much suffering to the Greeks. Then again from Trebizond westward he has visited on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites and colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey valued by the ANABASIAN at three thousand four hundred and sixty-five miles altogether, there is not above six hundred miles that the illustrator has not personally explored."

The Editor regrets that this valuable work of Ainsworth did not make its appearance until after the Notes of this edition of the Anabasis were stereotyped, and thus placed, for a time at least, beyond the reach of many interesting remarks and explanations respecting the route of the Greeks, with which it might otherwise have been enriched. It is to be hoped, however, that the map will furnish all the information essential to a correct understanding of this remarkable military expedition. The only point which seems to require a passing remark, is the deviation of the Greeks from their direct course to the sea, at Khanus. Mr Ainsworth supposes that they were put upon this course by the treacherous bailiff (IV. 6, § 1), in order to distress or destroy them, since otherwise it is unlikely that he would have run away and left his son behind him. At Tzalka, which is supposed to be the strong place captured by the Greeks, (IV. 7. § 1-14), they changed their course backward, being probably again misled by false information in regard to the direct road to the sea. At Gymnias (IV. 7. § 19) they were extricated from their perplexed and strange wanderings by the hostility of the native chieftains to the neighboring tribes

P R E F A C E.

THIS edition of Xenophon's *Anabasis*, is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions, to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially, as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea, that he is to make no references, solve no grammatical or lexical difficulties, save such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command, rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, may have omitted to do this

The references to Buttman's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief, that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some, that

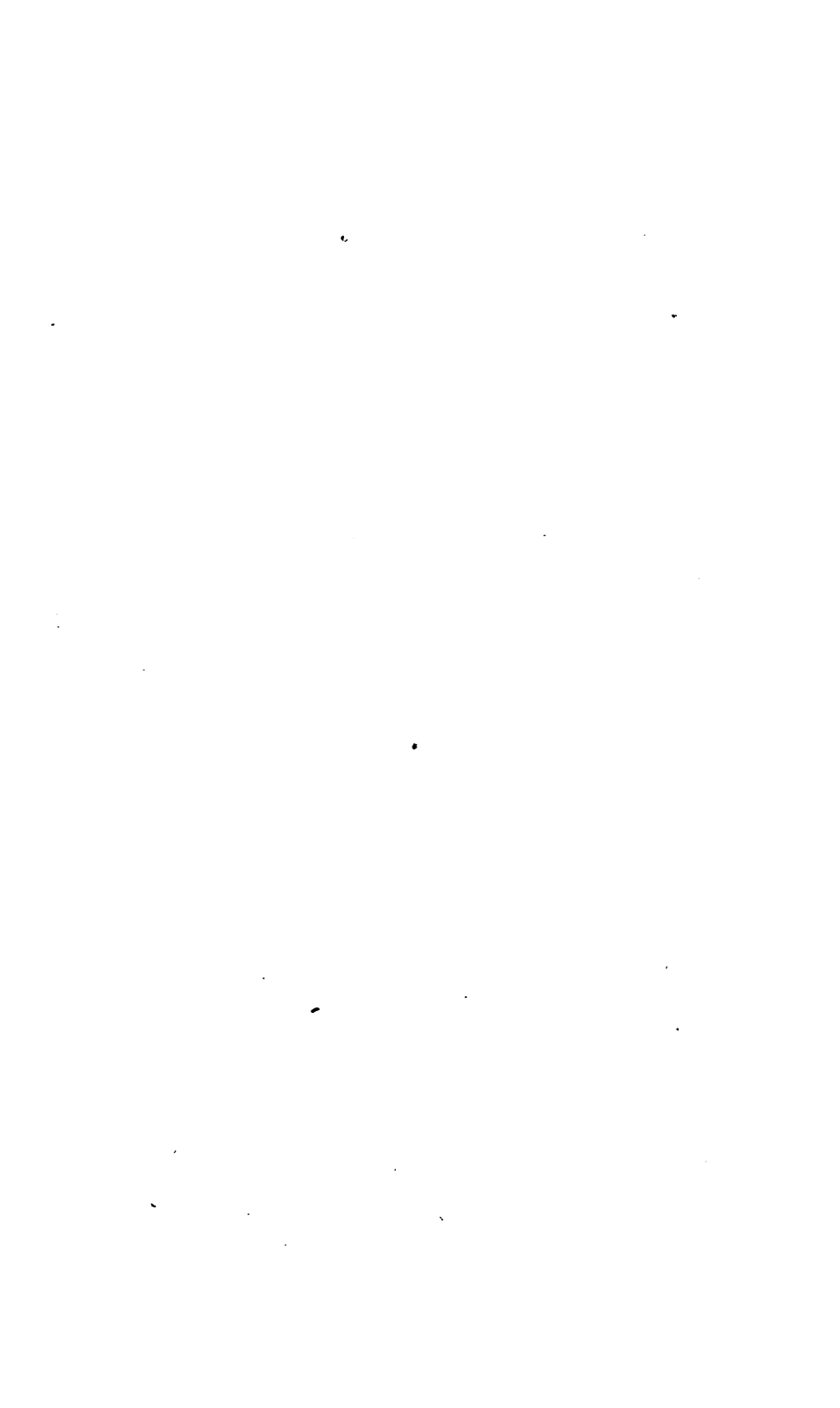
PREFACE.

too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the Anabasis, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New-York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books, that were of great use in preparing this edition.

CORNELIUS INSTITUTE, MAY 2, 1843.



SUMMARY.

BOOK I.

- SUMMARY.** **CYRUS** the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- I.** He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syenneris, who is however at last induced by his wife to have an interview with Cyrus.
 - III.** The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
 - IV.** The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
 - V.** They pass through a desert country, having the Euphratæ on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
 - VI.** Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
 - VII.** Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his

brother had given up all intention of fighting, he proceeds less cautiously.

- VIII. Suddenly and unexpectedly it is announced, that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.
- IX. The eulogy of Cyrus.
- X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

- CHAP. The Greeks hear with surprise and grief of the death of Cyrus.
- I. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy in the name of the king, offers them peace if they remain where they are, but threatens them with war, in case they advance or retreat. They dismiss the messenger with a bold answer.
- II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.
- III. The next morning the king proposes a truce, and sends guides to conduct the Greeks, where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.
- IV. Mutual suspicion which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.
- V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI The character of the five generals.

BOOK III

- CHAP.** The Greeks are in great dejection. Xenophon, awakened from
- I. his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders, in place of those, who had been seized by Tissaphernes.
 - II. A new council is held, at which, after speeches made by Chiriosophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
 - III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future, to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
 - IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
 - V. Having arrived at a point, where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

BOOK IV.

- CHAP.** They enter the Carduchian territory, but suffer much from the
- I. wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
 - II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
 - III. They arrive at the river Centrites, which, by a series of skilful manœuvres, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.
 - IV. The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.
 - V. In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. A

length they reach some villages well-stored with provisions, where they remain seven days.

- VI. They set out from these villages with a guide, who being struck by Chirisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.
- VII. Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist, while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini, to Gymnias, from which town a guide conducts them to Mount Teches, where they obtain a view of the sea.
- VIII. The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two days reach Trapezus, a Grecian city on the Euxine Sea.

BOOK V.

CHAP. Chirisophus is sent to obtain ships from Anaxibius, the Spartan

- I. admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chirisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.
- II. The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.
- III. Embarking the camp-followers, invalids and baggage, in the ships, the army commences its march towards Greece by land. At Cerasus, they divide the money raised from the sale of captives. The tenth part is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.
- IV. The Mossynæcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynæcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynæcians described.
- V. The army passes through the country of the Chalybes, and arrives at *Cotyora*. Not being hospitably received, the Greeks sub

sist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.

- VI. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.
- VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.
- VIII. The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows in an eloquent speech, that he was justified in the circumstances.

BOOK VI.

- CHAPTER I.** The ambassadors of the Paphlagonians, coming to negotiate a peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chrisophus is then chosen.
- II. The Greeks sail to Heraclea. At this place, a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chrisophus and Xenophon.
 - III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chrisophus.
 - IV. The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with the loss of five hundred men. He is brought back to the camp by Xenophon.
 - V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
 - VI. The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysoopolis.

BOOK VII.

CHAP. At the instance of Pharnabazus, who wishes to get the Greeks

I. out of his territories, Anaxibius, the Spartan admiral, invites the army by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.

II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.

III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.

IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.

V. Seuthes neglects to pay the army as he had promised, where upon the Greeks cast the blame of the affair upon Xenophon.

VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.

VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon is shown by him, upon which the Lacedæmonian deputies refuse to conduct the Greeks into Asia, until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.

VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day, he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

ABBREVIATIONS AND EXPLANATIONS

S.	stands for Sophocles' Greek Grammar.
Mt.	" " Matthiæ's " "
Butt.	" " Buttmann's " "
Vig.	" " Viger's Greek Idioms (Seager's ed.).
N.	" " note.
cf.	" " compare, consult.
c. v.	" " connecting vowel.
κ. τ. λ.	" " καὶ τὰ λοιπὰ = &c.
th.	" " theme.
lit.	" " literally.
pen.	" " penult.
sc.	" " scilicet.
synt.	" " syntax.

The references to Buttmann, are made to his larger grammar translated by Dr. Robinson.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

C A P. I.

164
 1. ΔΑΡΕΙΟΥ¹ καὶ Παρυσάτιδος γιγονται παῖδες δύο,²
 πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κύρος. Ἐκ δὲ δε
 ἡσθένει Δαρείος καὶ ὑπόπτει τελευτήν τοῦ βίου, ἐβούλετο⁴ τὸ
 παῖδε ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρῶν⁶
 ἐτύγγανε. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁷ ἧς αὐτὸν σιτρα-
 πην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁸ πάντων ὅσοι εἰς
 Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν
 Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη⁹
 τριακοσίους, ἄρχοντα¹⁰ δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν
 Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν
 ὡς ἐπιβουλεύει¹¹ αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον
 ὡς ἀποκτενῶν¹² αὐτῷ. ἢ δὲ μήτηρ ἐξαιτησάμενη¹³ αὐτὸν ἀποπέμπει
 πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δὲ ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμῶ
 σθεῖς, βουλεύεται ὅπως¹⁴ μήποτε ἐτι ἴσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἢ
 δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρ
 χε τῷ Κύρῳ,¹⁵ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρ-
 ξην. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλείως πρὸς αὐτὸν πάν

· § 175. N. 2. — ² § 137. N. 8. — ³ § 57. 1. — ⁴ Root? — ⁵ § 57. 2. —
 · § 175. 3. — ⁷ § 222. 4; Butt. § 144. — ⁸ account for the circumflex acc.
 · § 31. N. 2.) — ⁹ § 96. 9. — ¹⁰ §§ 118. B: 117. 12. — ¹¹ § 184. 1. —
 · § 216. 1. — ¹² § 222. 1. — ¹³ What is this mid. voice? (§ 207. 2.) ?
 — ¹⁴ §§ 228 2: 213. N. 1. — ¹⁵ Why in the Dat. ?

ΞΕΝΟΦΩΝΤΟΣ

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 ἡσθῆνει Δαρείος καὶ ὑπόπτει τελευτήν τοῦ βίου, ἐβούλετο⁴ τὸ
 παῖδε ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρῶν⁶
 ἐτύγγαρε. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁸ ἧς αὐτὸν σατρα-
 πην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁹ πάντων ὅσοι εἰς
 Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν¹⁰
 Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη¹⁰
 τριακοσίους, ἄρχοντα¹¹ δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν
 Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν
 ὡς ἐπιβουλεύει¹² αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον
 ὡς ἀποκτενῶν.¹³ ἡ δὲ μήτηρ ἐξαιτησάμενη¹⁴ αὐτὸν ἀποπέμψει
 πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμά-
 σθεις, βουλεύεται ὅπως¹⁵ μήποτε ἐτι ἴσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἢ
 δύνηται βασιλεύσει αὐτῷ ἐκείνου. Παρυσάτις μὲν δὴ ἡ μήτηρ ὑπῆρ-
 χε τῷ Κῦρῳ,¹⁶ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρ-
 ξην. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλείως πρὸς αὐτὸν πάν-

· § 175. N. 2. —² § 137. N. 8. —³ § 57. 1. —⁴ Root? —⁵ § 57. 2. —
 1 135. 3. —⁷ § 222. 4; Butt. § 144. —⁸ account for the circumflex acc.
 1 31. N. 2.) —⁹ § 96. 9. —¹⁰ §§ 118. B: 117. 12. —¹¹ § 184. 1. —
 1 216. 1. —¹³ § 222. 1. —¹⁴ What is this mid. voice? (§ 207. 2.) ?
 —¹⁵ §§ 228 2: 213. N. 1. —¹⁶ Why in the Dat. ?

τας οὕτω διατιθεὶς ἀπέπεμπετο ὡς θ' ¹ ἐαυτῶ ² μᾶλλον φίλους εἶνα ἢ βασιλεῖ. Καὶ τῶν παρ' ἐαυτῶ δὲ βαρβάρων ³ ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἶησάν καὶ εὐνοϊκῶς ἔχουεν ⁴ αὐτῶ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἰθροῖζεν ὡς ⁵ μάλιστα ἰδύνατο ἐπικρυσπτόμενος, ὅπως ὅτι ἀπιρασθενότατον λάβοι βυσιλέα. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσους εἶχε φυλακὰς ⁶ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράχοις ⁷ ἐκάστοις λαμβάνειν ⁸ ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνηους ⁹ ταῖς πόλεσι. Καὶ γὰρ ἴσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνηους ¹⁰ τὸ ἀρχαῖον ἐκ βασιλέως δεδομένα, τότε δ' ἀφροστήμεσαν πρὸς Κῦρον πῦσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ¹¹ ταῦτα βουλευόμενος, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε ¹² τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεῖγοντας συλλέξας ¹³ στρατεύματα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν ¹⁴ καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῶ τοῦ ἀθροῖζειν ¹⁵ στρατεύματα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι ¹⁶ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῶ ταῦτα. ὥστε βασιλεὺς τῆς μὲν πρὸς ἐαυτὸν ἐπιβουλῆς ¹⁷ οὐκ ἠσθάνετο, ¹⁸ Τισσαφέρνηι δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο ¹⁹ αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πολεων ²⁰ ὧν ὁ Τισσαφέρνης ἐτύγγαρεν ²¹ ἔχων. 9. Ἄλλο δὲ στρατεύματα αὐτῶ συνελέγετο ἐν Χερσόνησῳ τῇ ²² κατατιπέρας Ἀρβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φηγὰς ἦν. τούτῳ συγγερόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῶ μυρίους δαρεικοὺς. ²³ Ὁ δὲ λαβὼν το χρυσίον στρατεύματα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ

¹ §§ 25; 14. 2 — ² § 196. 1. — ³ § 182. — ⁴ § 216. 1. — ⁵ § 228. z. ὡς. — ⁶ § 151. 2, 3. — ⁷ Component parts? — ⁸ §§ 96. 6; 12. 1. — ⁹ What does this gen. abs. denote (§ 192.)? — ¹⁰ Synt. ? — ¹¹ § 144. 3. — ¹² §§ 118. K; 104. 2. — ¹³ §§ 104. 1; 9. 2; 12. 3. — ¹⁴ Account for the circumflex. — ¹⁵ § 221. — ¹⁶ Why does the ult. here take the acute accent (22. 2.)? — ¹⁷ § 179. 1. — ¹⁸ Account for the subs. — ¹⁹ Th. ? Used here in a lit. or trop. sense? — ²⁰ § 43. 3. — ²¹ §§ 96. 7; 12. 2; 222. 4. — ²² § 140. 2. — ²³ Val. of the daric? See N

επολέμει ἐκ Χερρόνησου ὁμιώμενος τοῖς Θραξὶ τοῖς¹ ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλληνας· ὥστε καὶ χρήματα συνβάλλοντο αὐτῷ εἰς τὴν τροχὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον² ἐλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀριστίππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγγαυεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι³ ἀντιστασιωτῶν ἐρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ⁴ αὐτὸν εἰς διεχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγεγόμενος⁵ ἂν τῶν ἀντιστασιωτῶν.⁷ Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακιχλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ⁸ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευῆται. Οὕτω δὲ αὖ τὸ ἐν Θετταλία ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ⁹ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι,¹⁰ ὡς εἰς Πεισίδας βουλόμενος στρατεύεσθαι,¹¹ ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χάρα. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας¹² ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων¹³ Τισσαφέρει σὺν τοῖς φηγάσι¹⁴ τῶν Μιλησίων. Καὶ ἐποίουν¹⁵ οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἐδόκει ἴδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποίειτο ὡς Πεισίδας βουλόμενος ἐβαλεῖν παντάπασιν ἐκ τῆς χάρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι¹⁰ πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρχαδί, ὃς αὐτῷ¹⁶ προεστήκει τοῦ ἐν ταῖς πόλεσι¹⁷

¹ § 140. 2. — ² § 222. 4. — ³ Why not *properis* *m.* (§ 20. N. 1.)? — ⁴ Accus. of thing following this verb? — ⁵ What does this gen. denote (§ 173. N. 1.)? — ⁶ § 222. 1. — ⁷ § 184. 1. — ⁸ § 181. 1. — ⁹ § 197. N. 4. — ¹⁰ Why *paroxystone* (§ 93. 3.)? — ¹¹ Why *proparoxystone* (§ 20. 1, N. 1.)? — ¹² §§ 118. A: 96. 7: 12. 1. — ¹³ § 95. — ¹⁴ §§ 39. 1: 10. 2. — ¹⁵ Why the imperf.? — ¹⁶ Synt.? — ¹⁷ Dat. pl. *how* formed?

ξενικοῦ, ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε² δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φρυγάδας³ ἐκέλευσε σὺν αὐτῶ στρατεύεσθαι, ὑποσχόμενος⁴ αὐτοῖς, εἰ καλῶς καταπράξειεν⁵ ἐφ'⁶ ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατάγοι οἴκαδε.⁷ Οἱ δὲ ἠδέως ἐπέιθοντο· ἐπίστενον γὰρ αὐτῶ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεϊς. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο⁸ εἰς Σάρδεϊς ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρῆν ἔχων ὀπλίτας⁹ 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 εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευσάντων.¹⁰ 4. Οὗτοι μὲν εἰς Σάρδεϊς αὐτῶ ἀφίκοντο Τισσαφέρης δὲ κατανόησας ταῦτα καὶ μείζονα ἠγησάμενος¹¹ εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν πορεύεται ὡς βασιλεὺς ἢ ἐδύνατο τάχιστα ἰππέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.¹²

Κῦρος δὲ ἔχων οὖς¹³ εἴρηκα ὠρμάτο¹⁴ ἀπὸ Σάρδεων· καὶ ἐξελαύνει¹⁵ διὰ τῆς Ἀνδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἔξευγμένη¹⁶ πλοίοις ἐπτά. 6. Τούτου διαβάς¹⁷ ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας¹⁸ καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσι εἰς Κα-

Pron. adj. of what kind? — ² § 95. N. 1. — ³ Nom. how formed? — ⁴ § 118. Y. — ⁵ § 87. N. 3. — ⁶ How does ἐπὶ become ἐφ' (§§ 25: 14. 2.)? — ⁷ § 121. N. 3. — ⁸ Tense-root? c. v.? Term.? — ⁹ § 127. 5; Butt. § 119. N. 11. 1). — ¹⁰ Synt.? — ¹¹ § 208. Root? — ¹² §§ 135. 3: 226. 1. — ¹³ § 151. R. 1. — ¹⁴ In what tenses are pure verbs con-
tracted? — ¹⁵ § 15. 3; Butt. §. 26. 6. — ¹⁶ § 76. 2. — ¹⁷ Part. how
formed? — ¹⁸ §§ 36. 2.

λανάς τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν¹ καὶ παραδείσος μέγας ἀγρίων θηρίων² πλήρης, ἃ ἐκείνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι³ βούλοιοτο ἑαυτὸν⁴ τε καὶ τοὺς ἵππους. Διὰ μέσον δὲ τοῦ παραδείσου ῥεῖ⁵ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν⁶ ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρμυῖα ἐπὶ ταῖς πηγαῖς⁷ τοῦ Μαρσίου ποταμοῦ⁸ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν.⁹ Ἐνταῦθα λέγεται Ἀπόλλων ἐκδειρῆν¹⁰ Μαρσῖαν, νικήσας ἐρίζοντά¹¹ οἱ περὶ σοφίας καὶ τὸ δέρμα κρεμάσαι¹² ἐν τῷ ἀντρω ὄθεν¹³ αἱ πηγαὶ· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἠττηθεὶς¹⁴ τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομησάιν¹⁵ ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.¹⁶ Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας² τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόσιος φρυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστάς Θρακίας ὀκτακοσίους καὶ τοξότας Κρητας διακοσίους. Ἄμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασεν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαυτες· πλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.¹⁷

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς¹⁸ ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα εἶθ' ἤκε¹⁹ τὰ δὲ ἄθλα ἦσαν στελεγγίδες χρυσαῖ.²⁰ ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσία χώρῃ. 11. Ἐν-

¹ § Why the sing? — ² Synt? — ³ What has become of ζ in the pres.? — ⁴ Why the acute accent (§ 22. 2.)? — ⁵ § 4. 2. — ⁶ Why unaccented? — ⁷ § 31. N. 2. (2.) — ⁸ § 33. N. 3. (2.) — ⁹ §§ 175 : 36. 2. (5.) Copula and gram. pred. of this clause? — ¹⁰ §§ 104. 2 : 20. N. 1 : 21. 2. — ¹¹ Why two accents? — ¹² § 95. N. 2. — ¹³ §§ 121. 2. 123. — ¹⁴ Dif. betw. *depon.* pass. and *depon.* mid.? — ¹⁵ § 135. 1. — ¹⁶ Comp. parts? — ¹⁷ § 104. N. 2. — ¹⁸ Why *periphr.*?

τεῦθεν ἐξελαυνει σταθμούς τρεῖς παρυσάγγας τριάκοντα εἰς Καῦ-
 στρον πεδίον, πόλιν οἰκουμένην. Ἐπιχῦθ' ἔμεινεν ἡμέρας πέντε·
 καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν,¹ καὶ
 πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτονν.² Ὁ δὲ ἐλπίδας³ λέγων,
 διήγγε καὶ δῆλος ἦν ἀνώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον
 ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνή⁶ τοῦ
 Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα
 πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττά-
 ρων μηνῶν. Εἶχε⁷ δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας
 καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι⁸ Κῦρον τῇ Κίλισσῃ.

13. Ἐντεῦθεν δ' ἐξελαύνει σταθμούς δύο παρυσάγγας δέκα εἰς
 Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ
 Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν
 Σάτυρον θηρεῦσαι οἴνω κεράσας⁹ αὐτήν.

14. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρυσάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην·
 ἔνταῦθα ἔμεινεν¹⁰ ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι¹¹ ἡ Κίλισσα
 Κῦρον¹² ἐπιδειξάι¹³ τὸ στρατεύμα αὐτῇ. Βουλόμενος οὖν ἐπιδειξάι
 ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.

15. Ἐκέλευσε δὲ τοὺς Ἕλληνας ὡς νόμος¹⁴ αὐτοῖς¹⁵ εἰς μάχην οὕτω
 ταχθῆναι¹⁶ καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ¹⁷ Ἐτά-
 χθησαν οὖν ἐπὶ τεττάρων¹⁸ εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν
 αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ
 ἄλλοι στρατηγοί.

16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρ-
 βάρους· οἱ δὲ παρήλαννον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις·
 εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ'
 ἄρμαμάξης. Εἶγον δὲ πάντες κρήνη χαλκᾷ¹⁹ καὶ χιτῶνας²⁰ φοι-

¹ § 35. N. 2. (2.) Synt. ? — ² Account for the ε subs. — ³ Nom. how formed ? — ⁴ § 222. 4. — ⁵ § 117. 1, N. 18. (3.) — ⁶ § 46. 1. — ⁷ § 80. N. 1. — ⁸ § 12. 2. — ⁹ § 118. K. — ¹⁰ Account for ε in the pen. ? — ¹¹ § 96. 10. — ¹² § 181. 1. — ¹³ §§ 96. 9 : 117. 2. — ¹⁴ § 157. N. 10. — ¹⁵ § 196. 3. — ¹⁶ § 96. 3: Why is not the subject of the infin. here expressed (§ 158. 3.)? — ¹⁷ What does this gen. denote ? — ¹⁸ Dia.ect.(§ 6. N. (2.) ? — ¹⁹ § 34. N. 2. (3.) — ²⁰ Nom. how formed (§ 33. 3) ?

κοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθυμένους.¹ 17. Ἐπειδὴ δὲ πάντα παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς γάλαγγος, πέμψας Πίργητα τὸν ἐρημέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι² τὰ ὄπλα καὶ ἐπιχωρῆσαι³ ὄλην τὴν γάλαγγα. Οἱ δὲ ταῦτα προεῖπον⁴ τοῖς στρατιώταις·⁵ καὶ ἐπεὶ ἐσάλπιγξε,⁶ προβαλλόμενοι τὰ ὄπλα ἐπήσαν.⁷ Ἐκ δὲ τούτου θῦπτον προϊόντων σὺν κρηνηῖ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων⁸ φόβος πολὺς καὶ ἄλλοις καὶ ἢ τε Κίλισσα ἐφηνεν⁹ ἐκ τῆς ἀρμιμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς¹⁰ καταλιπόντες τὰ ὄνια ἐφηνον· οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνάς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα¹¹ καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη¹² τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσι εἰς Ἰκόιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀνκαοσίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην¹³ ὁδόν·¹⁴ καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν¹⁵ ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασιλειον, καὶ ἕτερόν¹⁶ τινα¹⁷ τῶν ὑπάρχων δυνάστην, αἰτιασάμενος¹⁸ ἐπιβουλεύειν¹⁴ αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἣ δὲ εἰσβολὴ ἦν ὁδοῦ ἀμαξιτοῦ ὀρθία ἰσχυρῶς καὶ ἀμύχανος εἰσαλατῆ¹⁹ στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο²⁰ δὲ καὶ

¹ § 107. (1.) — ² Why has this verb one λ here and two in the pres. ? — ³ Why *properispon.* ? — ⁴ § 118. E. — ⁵ § 196. 4. — ⁶ Account for ζ. — ⁷ Account for ι subs. — ⁸ Is this gen. *subjective* or *objective* (§ 173. N. 2.)? — ⁹ § 96. 18. — ¹⁰ § 31. N. 2. (2). — ¹¹ § 128. N. 2. — ¹² Account for σ. — ¹³ § 59. 3. — ¹⁴ Synt. ? — ¹⁵ § 118. K. — ¹⁶ What kind of obj. ? — ¹⁷ Why no accent ? — ¹⁸ § 183. 1. — ¹⁹ § 158. 3. — ²⁰ Subj. ?

Σιέννες ἐπι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολὴν· δι' οὗ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοπῶς εἶη² Σιέννης τὰ ἄκρα, ἐπεὶ ἤσθητο³ τό τε Μένωτος στρατεύμα⁴ ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἰσὼ τῶν ὀρέων,⁵ καὶ ὅτι τριήρεις ἦκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα⁶ τὰς Λικεδαίμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,⁷ καὶ εἶδε τὰς σπηρὰς οὓς οἱ Κίλικες ἐφύλαττον,⁸ Ἐντεῦθεν δὲ κατέρβαιεν εἰς πεδίον μέγα καὶ καλόν, ἐπιόρυτον,⁹ καὶ δένδρων⁵ παντοδαπῶν¹⁰ ἔμπλεον καὶ ἀμπέλων· πολὺν δὲ καὶ σήσαμον καὶ μελίην καὶ κέγγρον καὶ πυρὸν καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχρῶν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἦλασε σταθμοὺς τέταρτας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Σεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὐρὸς¹¹ δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Σεννέσιος εἰς χωρίον ὄχρῶν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσοῖς. 25. Ἐπίαξα δὲ ἡ Σεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀγίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν¹² εἰς τὸ πεδίον δύο λόχοι τοῦ¹³ Μένωτος στρατεύματος ἀπώλοντο¹⁴ οἱ¹⁵ μὲν ἔφασαν¹⁶ ἀπιζόντας τι κατακοπήν¹⁷ ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπόλειψαν θέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἰς πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν οπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦμον, τὴν τε πόλιν τοὺς Ταρσοὺς διέφυγαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετε-

¹ What would this be unaccented? — ² §§ 216. 3: 87. N. 1. — ³ What kind of dep. verb (§ 208)? — ⁴ § 179. N. 1. — ⁵ Synt. ? — ⁶ § 222. 2. — ⁷ What does this gen. abs. denote? — ⁸ Why the imperf.? — ⁹ §§ 13: 132. 1. — ¹⁰ If the ult. is to be accented, why *perissotom.*? — ¹¹ § 167; Mt. § 425. 1. b. — ¹² § 140. 2. — ¹³ § 140. 1. — ¹⁴ § 115. 2. — ¹⁵ § 142. 1. — ¹⁶ Root? — ¹⁷ Why *properisotom.*?

ἀέμπετο¹ τὸν Σπέννεσιν πρὸς ἑαυτὸν· ὁ δὲ οὔτε πρότερον οὐδενί² πω κρείττον³ ἔαιτοῦ⁴ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρω ἰέναι ἤθελε, πρὶν ἢ γυνῆ αὐτὸν ἔπεισε καὶ πίστει⁵ ἔλαβε. ἄ. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις,⁵ Σπέννεσις μὲν ἔδωκε⁶ Κύρω χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἀνομίξεται⁷ παραβουσιεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν⁸ καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάξασθαι⁹· τὰ δὲ ἠρπασμένα¹⁰ ἀνδράποδα, ἦν που ἐντυγχάνωσι, ἀπολαμβάνειν.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κῆρος καὶ ἡ στρατιὰ ἡμέρας¹¹ εἴκοσιν· ἄ γὰρ στρατιώται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπόπτενον γὰρ ἦδη ἐπὶ βασιλείᾳ ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο¹² ἰέναι· οἱ δὲ αὐτὸν τε ἔβαλλον¹³ καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι.

2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε¹⁴ τοῦ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν¹⁵ ἐκ κλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστώς·¹⁶ οἱ δὲ ὀρῶντες ἐθανύμαζον καὶ εἰσιώπων· εἶτα δὲ ἔλεξε τοιαύδε.¹⁷

3. Ἄνδρες στρατιώται,¹⁸ μὴ θαναμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ¹⁹ γὰρ Κῆρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μισθίους ἔδωκε δαρκυνοὺς· οὗς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον²⁰ κατεθέμην ἐμοὶ ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμῶν ἰδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θορέκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ'

¹ What does this imperf. denote? — ² § 195. 1. — ³ § 58. 2. N. 2. — ⁴ § 186. 1. — ⁵ Synt? — ⁶ § 104. N. 2. — ⁷ § 157. 2. — ⁸ Why *perisporon*. contrary to gen. rule § 23. N. 3. (2)? — ⁹ § 162. 3. — ¹⁰ Account for σ in the antepen. — ¹¹ § 168. 1. — ¹² § 210. N. 1. — ¹³ Why the imperf.? — ¹⁴ § 225. 3. — ¹⁵ §§ 81. 1. : 96. N. 1. — ¹⁶ § 91. N. 7. — ¹⁷ § 73. 1. — ¹⁸ § 136. N. 3. R. — ¹⁹ Ellip. of what word with ἴδιον?

ὑμῶν, ἐκ τῆς Χερσόνησου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρέσθαι τοὺς ἐνοικοῦντας Ἑλληνας¹ τὴν γῆν.¹ Ἐπειδὴ² δὲ Κύρος ἐκάλεε, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ'³ ὧν⁴ εὐ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ⁵ χρῆσθαι ἢ πρὸς ἐκεῖνον πρυσάμενον μεθ' ὑμῶν ἵεναι. Ἐἰ μὲν δὴ δίκαια ποιῶ οὐκ οἶδα, κηρύσσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέη πείσομαι.⁶ Καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπειθεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὅ τι ἂν δέη πείσομαι. **Χ** Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν⁷ δ' ἔρημος ὧν οὐκ ἔνικανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι⁸ οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη⁹ παρὰ βασιλέα πορεύεσθαι ἐπὶ ἡγεσάν¹⁰ παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δις χίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχου. 8. Κύρος δὲ τούτοις¹¹ ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο¹² τὸν Κλέαρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν¹³ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρσύνειν ὡς καταστησομένων τούτων¹⁴ εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων¹⁵ τὸν βουλόμενον, ἔλεξε τοιαύδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρος δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὡς περὶ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνον

¹ § 165. 1. — ² Moods which follow ἐπειδὴ (§§ 213. 3 : 216. 1 : 214 N. 5)? — ³ Does ἀντ/ have here its prim. or sec. signif.? — ⁴ Antecedent of ὧν? Why the gen. (See N.)? — ⁵ § 198. N. 1. — ⁶ Root (118 II.)? — ⁷ § 191. 2. — ⁸ § 219. 1. — ⁹ § 216. 4. — ¹⁰ Account for ε. suba — ¹¹ Synt.? — ¹² Why the mperf.? — ¹³ § 188. 2. — ¹⁴ § 198 N. 2

ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῶ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. 10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα ὥστε καὶ μεταπεμπομένου αὐτοῦ¹ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἐμαντῶ πάντα ἐψευσμένος² αὐτόν· ἔπειτα δὲ καὶ δεδιώς³ μὴ λαβῶν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν⁴ καθεῦδειν οὐδ' ἀμειβεῖν ἡμῶν⁵ αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ τι χρῆ ποιεῖν ἐκ τούτων. Καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ⁶ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν· εἴτε ἤδη, δοκεῖ ἀπίεσαι, ὅπως ὡς ἀσφαλέστατα⁷ ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε⁸ στρατηγῶ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δὲ ἀνὴρ πόλλόν⁹ μὲν ἄξιος φίλος¹⁰ ἢ ἄν φίλος ἦ, χαλεπώτατος¹⁰ δ' ἐχθρὸς¹¹ ἢ ἄν πολέμιος ἦ. Ἐτι δὲ δύναιμι ἔχει καὶ πεζῶν καὶ ἵππικῆν¹¹ καὶ ναυτικῆν ἢν πάντες ὁμοίως ὀρωμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν¹² ὅ τι¹³ τις γιγνώσκει ἄριστον¹⁴ εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες¹⁵ οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης¹⁶ καὶ μένειν καὶ ἀπίεσαι. 14. Εἷς δὲ δὴ εἶπε, προσποιούμενος σπεῖδειν ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλθεῖν¹⁷ ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπεγείν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι¹⁸ (ἢ ὅ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι¹⁹ ἐλθόντας· ἐν Κῦρον αἰτεῖν πλοῖα,²⁰ ὡς ἀποπλέοιεν²¹· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. Ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ κ' προκαταληφόμενος²² τὰ ἄκρα, ὅπως μὴ φθάσωσι²³ μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες,²⁴ ὧν πολλοὺς καὶ

¹ Does this gen. abs. denote *time* or *cause*? — ¹ § 76. 2. — ² § 118. A. — ³ Synt. ? — ⁴ § 182. — ⁵ § 159. N. 1. — Compare (§ 57 4). — ⁶ § 224. N. 1. — ⁷ § 190. 2. — ⁸ Why *ὄτατος* and *ιστο* *ἀπίας*? — ⁹ § 131. 1. — ¹⁰ § 221. N. 4. — ¹¹ § 71. 2. — ¹² Compare — ¹³ § 117. 10. — ¹⁴ 226. 2. — ¹⁵ Root? — ¹⁶ § 134. 1. — ¹⁷ Th. ? — ¹⁸ 165. 1. — ¹⁹ 216. 1. 3. — ²⁰ Composition? Synt. (222. 5). ? — ²¹ Why subjunct. (214. 3). ? — ²² 222. 4.

πολλὰ χρήματα ἔχομεν ἀνηρπακότις. Οὗτος¹ μὲν δὴ τοιαῦτα εἶπε μετὰ δε τούτου Κλέαρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον·² ὡς δὲ τῷ ἀνδρὶ³ ὃν ἂν ἔλησθε πείσομαι⁴ ἢ δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μιτὲ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐθύθειαν τοῦ τὰ πλοῖα κτεῖν⁵ κελεύοντος, ὡς περὶ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐήθης εἴη⁷ ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι⁸ πιστεύσομεν ᾧ⁹ ἂν Κύρος διδῶν τι¹⁰ κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν ἑκείνου προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖην¹¹ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,¹² φοβούμεν¹³ δ' ἂν τῷ ἡγεμόνι. ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν¹⁴ τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρον λαθεῖν αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἔγωγε¹⁵ φημί ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οἴτινες¹⁶ ἐπιτίθειοι σὺν Κλεάρχῳ ἔρωτᾶν¹⁷ ἐκείνον, τί¹⁸ βούλεται ἡμῖν χρῆσθαι· καὶ εἰ μὲν ἡ πρᾶξις ἢ παραπλησία οἴαπερ¹⁹ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις,²⁰ ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους¹⁶ εἶναι τῶν πρόσθεν τούτῳ σιναβαίντων· 19. εἰ δὲ μείζων²¹ ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπικνωτέρα καὶ ἐπιικνωτέρα, ἀξιούσιν ἢ πείσαντα²² ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμεοι²³ ἂν φίλοι αὐτῷ καὶ προθυμοὶ ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ²⁴ ἀπαγγεῖλαι²⁵ δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν

¹ § 149. 1. — ² §§ 162. N. 1: 200. 2. — ³ § 40. 2. Synt. ? — ⁴ § 118. II. — ⁵ § 158. 3. — ⁶ § 192. N. 2. — ⁷ Subj. ? — ⁸ Synt. ? — ⁹ Why the dat. ? — ¹⁰ What does the accent show this to be ? — ¹¹ §§ 87. N. 2: 217. 2. — ¹² Why subjunct. ? — ¹³ Why optat. ? — ¹⁴ § 160. N. 1. — ¹⁵ § 64 N. 1. — ¹⁶ Decline. — ¹⁷ Accus. of thing ? — ¹⁸ § 167. R. — ¹⁹ § 151 1. — ²⁰ § 198. N. 1. — ²¹ How formed (§ 58. N. 3.) ? — ²² Root ? Tense how formed ? — ²³ § 209. 1. — ²⁴ Upon what verb does this subjunct. depend ? — ²⁵ § 104. 2.

Κλεάρχη πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ (1) δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἀν² μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. 21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ³ ἀναγγέλλουσι τοῖς στρατιωταῖς· τοῖς δὲ ὑποψία⁴ μὲν ἦν ὅτι ἄγει πρὸς βασιλεία, ὅμως δὲ ἔδοκει⁵ ἔπεσθαι. Πρὸς αὐτοῦσι δὲ μισθόν· ὁ Κύρος ὑπισχνεῖται ἡμίσιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρευικοῦ τρία ἡμιδαρκεῖα τοῦ μηνός⁶ τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλείᾳ ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν οὐδεὶς ἐν γε τῷ φανερωῷ.

CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,⁷ μεγάλην⁸ καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω παρήσαν⁹ αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς γαυαρχος¹⁰ Πυθαγόρας Λακεδαιμόνιος. Ἦγειτο δ' αὐτῶν¹¹ Τιμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων γαῦς¹² ἑτέρας Κύρον πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλην³ ἦν, καὶ συνεπολέμει⁷ Κύρω πρὸς αὐτόν. 3. Παρήν¹⁴ δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρον, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατιῆγαι, παρὰ Κύρω. Αἱ δὲ νῆες¹⁵ ὄρμονν παρὰ τὴν Κύρον σκηπῆν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες

¹ § 139. 3.—² § 24. — ³ § 132. 1. — ⁴ § 129. 3. Th. ? — ⁵ Subj (§ 159. N. 1.) ? — ⁶ Synt. ? — ⁷ Th. ? — ⁸ § 56. — ⁹ Significations of *παρά* when followed by the gen. dat. and accus. ? — ¹⁰ § 135. N. 1. — ¹¹ § 184. 1. — ¹² Decline. — ¹³ Why fem. gen. ? — ¹⁴ Followed by what case ? — ¹⁵ Dialect ?

ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐνὶ Βασιλείᾳ. ¹

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, ² καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνετρες εἶχε καὶ Κιλικῶν φυλακῇ, τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλείως ἐλέγετο φυλακῇ φυλάττειν. Διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὕδρομα, ³ εὔρος πλήθρον. Ἄπυρ δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεισαν ⁴ πύλαι. 5. Ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ⁵ ὅπως ὀπλίτας ἀποβιβάσειεν ⁶ ἔσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττειεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ὦστο ποιήσειεν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ⁷ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπήλανε, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας ⁸ στρατιάς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὠρμον αὐτόθι ⁹ ὀλκάδες πολλάι. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκᾶς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες ¹⁰ εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμεροι ἀπέπλευσαν ¹¹ ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλείᾳ εἶα ¹² Κύρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, ¹³ διήλθε λόγος ὅτι διώκοι αὐτοὺς Κύρος τριήρεσι ¹⁴ καὶ οἱ μὲν

When are nouns of the third declen. contracted? — ² § 140. 2. — ³ § 167. — ⁴ Subj. ? — ⁵ § 121. 2. — ⁶ § 77. N. 2. — ⁷ Why mid voice? — ⁸ Why optat. ? — ⁹ § 222. 2. — ¹⁰ § 62. 1. — ¹¹ § 121. 1. — ¹² Root ? — ¹³ Why πλεu here and πλε in the pres. ? — ¹⁴ Aug. ? — ¹⁵ Why περὶσπο. n. ? — ¹⁶ Synt. ?

εὔχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι¹ οἱ δ' ἄκτιρον² εἰ
ἀλώσονται.³ 11

8. Κύρος δὲ συγκαλέσας⁴ τοὺς στρατηγούς εἶπεν· Ἀπολελοί-
πασιν⁵ ἡμᾶς Ξετίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν
ὅτι οὔτε ἀποδεράξασιν·⁶ οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύ-
γασιν· ἔχω γὰρ τριήρεις ὥστε εἰεῖν⁷ τὸ ἐκείνων πλοῖον· Ἀλλὰ
μα⁸ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς
ἐγὼ ἕως μὲν ἂν παρῆ⁹ τις ῥωῶκα, ἐπειδὴν δὲ ἀπιέναι βούληται,
συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρῆματα ἀποσυλῶ.
Ἀλλὰ ἰόντων,¹⁰ εἰδότες ὅτι κακίους εἰσὶ¹¹ περὶ ἡμᾶς ἢ ἡμεῖς περὶ
ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας¹² ἐν Τράλ-
λεσι φρονουμένους· ἀλλ' οὐδὲ τούτων¹³ στερήσονται, ἀλλ' ἀπολήφον-
ται τῆς πρόσθεν¹⁴ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα
εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθνημότερος ἦν πρὸς τὴν ἀνάβασιν,¹⁴
ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύ-
οντο.

Μετὰ ταῦτα Κύρος ἐξελαίνει σταθμούς τέτταρας παρασάγγας
εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὔρος πλέθρον, πλήρη
δ' ἰχθύων μεγάλων καὶ πραιῶν,¹⁶ οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ
ἀδικεῖν¹⁷ οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκή-
νον¹⁸ Παρυσάτιδος¹⁹ ἦσαν εἰς ζώνην δεδομένοι. 10. Ἐντεῦθεν ἐξε-
λαίνει σταθμούς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ
Λαράδακος ποταμοῦ,²⁰ οὗ τὸ εὔρος πλέθρον. Ἐνταῦθα ἦσαν τὰ
Βελέσνος βασιλεια τοῦ Συρίας²¹ ἄρξαντος, καὶ παράδεισος πάνν μί-
γας καὶ καλὸς, ἔχων πάντα ὅσα²² ὄρει φύουσι. Κύρος δ' αὐτὸν
ἐξέκοψε καὶ τὰ βασιλεια κατέκασεν.

11. Ἐντεῦθεν ἐξελαίνει σταθμούς τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὔρος τεττάρων σταδίων·

¹ § 118. A — ² Account for 4 subs. — ³ Root? — ⁴ Account for
γ — ⁵ § 99. — ⁶ § 118. A. How does δρᾶω become διδράσκω? — ⁷ § 220.
1 Root? — ⁸ § 171. N. 1. — ⁹ § 214. 4. — ¹⁰ § 88. 1. — ¹¹ Dif. between
ιστ and εἰσ? — ¹² § 46. 1. — ¹³ §§ 181. 2; 206. 3. — ¹⁴ § 141. 1. —
¹⁵ § 129. 3. — ¹⁶ § 56. Decline. — ¹⁷ § 158.3. — ¹⁸ Th. ? — ¹⁹ § 175.—
²⁰ Why perisptom. ? — ²¹ Syn. ? — ²² A pronom. adj. of what kind ?

καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θαυρακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτό πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθαι ἔπειθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς² πάλαι ταῦτα εἰδότας³ κρύπτειν,⁴ καὶ οὐκ ἔφασαν ἰέναι,⁵ ἐὰν μὴ τις αὐτοῖς χρήματα δίδῃ,⁶ ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς⁷ Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρω ἀπήγγελλον· ὁ δ' ὑπέσχετο⁸ ἀνδρὶ ἐκάστῳ⁹ δώσειν πέντε ἀργυρίου μνᾶς,¹⁰ ἐὰν¹¹ εἰς Βαβυλῶνα ἦκωσι, καὶ τὴν μισθὸν ἐντελῆ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν π. 14. Τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφονται Κύρω ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων¹² καὶ ἔλεξε τάδε.¹³

14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπειθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χρῆται διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι¹⁴ ὅ τι οἱ ἄλλοι Ἕλληνας ἀποκρινούσιναι Κύρω. 15. Ἦν μὲν γὰρ ψηφίσονται¹⁵ ἔπειθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρξαντες τοῦ διαβαίνειν¹⁶ καὶ ὡς προθυμοτάτοις οὔσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·) ἦν δ' ἀποψηφίσονται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν ὑμῖν δ' ὡς μόνοις πειθόμενοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλον οὐτίμος ἂν δέσσειε οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου.¹⁷ 16. Ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν

¹ § 197. 2. — ² § 144. 1. — ³ § 118. E. — ⁴ §§ 96. 2. Accus. of pers. following this verb? — ⁵ § 158. 2. — ⁶ Why subjunct.? — ⁷ What does this gen. abs. denote? — ⁸ § 118. Y. — ⁹ § 140. N. 7. — ¹⁰ Why circumflexed (§ 32)? — ¹¹ Composition? — ¹² Synt.? — ¹³ § 76. — ¹⁴ § 220. 2. — ¹⁵ § 134. Th.? — ¹⁶ § 221. — ¹⁷ § 178 2.

πρὶν τοὺς ἄλλους ἀποκρίνασθαι. ⁷Κῦρος δ' ἐπεὶ ἤσθητο¹ διαβεβηκότας,² ἤσθη³ τε καὶ τῷ στρατεύματι πεμφας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει,⁴ ἢ μηκέτι με Κῦρον νοιῶτε. 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι⁵ μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχήσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβιβόντων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασθῶν⁸ ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πόποθ'⁹ οὗτος¹⁰ ὁ ποταμὸς διαβατὸς¹¹ γένετο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων¹² κατέκασεν, ἵνα μὴ Κῦρος διαβῆ. Ἐδόκει⁴ δὲ θεῶν εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσουσι.

† 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πενήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμὸν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἤμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹³

CAP. V.

1. 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 πεδῖον ἅπαν ὁμαλὸν ὡς περὶ θάλαττα, ἀψιθίου δὲ πλήρες¹⁴· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλᾶμον, ἅπαντα ἦσαν εὐώδη ὡς περὶ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν.

2. Θηρία δὲ παντοῖα,¹⁵ πλεῖστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγα¹⁶ δὲ στρουθοὶ αἱ μεγάλα· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον.¹⁷ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες¹⁸ ἂν ἔστασαν¹⁹· πολὺ γὰρ τῶν ἵππων θάττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι²⁰ ὁ ἵππος ταυτὸν ἐποίουν,²¹ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν²² διαδεχόμενοι

¹ Account for 4 subs. — ² § 222. 2. — ³ Root? — ⁴ Subj. ? — ⁵ How formed? — ⁶ §§ 140. 3: 177. 1. — ⁷ § 125. N. 2. — ⁸ § 186. 1. — ⁹ §§ 25: 14. 2. Composition? — ¹⁰ § 140. 5. — ¹¹ § 132. 1. — ¹² § 82. — ¹³ Th. ? — ¹⁴ Decline. — ¹⁵ Why *properispm.* (§§ 130 21) ? — ¹⁶ § 58. N. 3. — ¹⁷ What does this imperf. denote? — ¹⁸ § 119 T. — ¹⁹ §§ 209. N. 4: 213. N. 3. — ²⁰ Th. ? — ²¹ § 210. N. 2. — ²² § 37. N. 2.

τοῖς ἵπποις.¹ Τὰ δὲ κρέα τῶν ἀλισκομένων² ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερον δὲ Ν3. Στρουθὸν δὲ οἰδεῖς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων³ ταχὺ ἐπαύοντο· πολλὴ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμον, ταῖς δὲ πτέρυξιν⁴ ἄρασα,⁵ ὥσπερ ἰστίαν χρωμένην. Τὰς δὲ ωτίδας ἄν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν πέτονται⁶ γὰρ βραχὺν, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασαῖν ποταμὸν, τὸ εὖρος πλεθριαῖον.⁷ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα⁸ δὲ αὐτῇ Κορσωτή· περιερόητο⁹ δὲ αὕτη ὑπὸ τοῦ Μασκαῖ κύκλω. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁰ 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνεήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹¹ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹² ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄρους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἵγρον καὶ ἐπώλον καὶ ἀνταγροάζοντες σίτον ἔχων. 6. Τὸ δὲ στρατεύμα ὁ σίτος ἐπέλιπε, καὶ πρῖνσθαι οὐκ ἦν εἰ μὴ ἐν τῇ Ἀνδίᾳ ἀγορᾷ¹³ ἐν τῷ Κύρῳ βαρβαρικῷ, τὴν καπίθην¹⁴ ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων·¹⁴ ὁ δὲ σίγλος δίδυται¹⁵ ἑπτὰ ὀβολοὺς καὶ ἡμιβόλιον Ἀττικῶς· ἡ δὲ καπίθη δύο χοίνας¹⁶ Ἀττικὰς ἐχώρει.¹⁶ Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγροντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν¹ οὓς πᾶν μακροὺς ἴλαυεν, ὅποτε ἢ πρὸς ὕδωρ¹⁷ βούλοιο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας¹⁸ καὶ πληθῶ φανέντος ταῖς ἀμάξαις δυσπορεύτου¹⁹ ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε²⁰ Γλοῦν καὶ Πί

- Synt. ? — ² Signif. of perf. act. (§ 205. N. 2.) ? — ³ § 177. N. 1. — ⁴ Nom. how formed ? — ⁵ § 104. N. 5. — ⁶ Dep. pass. or dep. mid. ? — ⁷ § 131. 1. — ⁸ §§ 157. N. 10 : 160. 2. — ⁹ §§ 82. R : 13. — ¹⁰ Why Mid. voice ? — ¹¹ Root ? Log. Subj. ? — ¹² §§ 53. N. 2 : 10. 2 : 12. 5. — ¹³ Why perispor. ? — ¹⁴ 190. 1. — ¹⁵ § 208. N. 1. — ¹⁶ Th. ? — ¹⁷ § 46. 1. — ¹⁸ Composition ? — ¹⁹ § 132. 1. — ²⁰ Tense-root ?

ρητα λαρόντας τοῦ βαρβαρικοῦ στρατοῦ¹ συνεκρίβάζειν² τὰς ἀμάξιας
 8. Ἐπεὶ δὲ ἰδοκόντων αὐτῶν σχολαίως ποιῶν ὡσπερ ὀργῆν ἐκέλευσεν
 τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀ-
 μάξιας. | Ἐνθα δὲ μέρος τι³ τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαν-
 τες⁴ γὰρ τοὺς πορφυροὺς κἀνδύς⁵ ὅπου ἔτυχεν ἕκαστος ἐστηκώς,⁶
 ἔειπετο ὡσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶνοῦς
 γήλορον, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς
 ποικίλας ἀνάξυριδας, ἐνιοὶ δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις
 καὶ ψέλλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσηδήσαντες
 εἰς τὸν πηλὸν θᾶπτον⁷ ἢ ὡς τις ἂν ᾤετο μετεώρουσ ἐξεκόμισαν τὰς
 ἀμάξιας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεῦδων πᾶσαν τὴν ὁδὸν⁸
 καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινοῦ ἄλλου ἀναγκ-
 αίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θᾶπτον ἔλθοι, τοσοῦτόν
 ἀπαρασκευαστοτέρῳ⁹ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, το-
 σοῦτόν πλεον συναγείρεσθαι βασιλεῖ στρατεύμα. | Καὶ σνιδεῖν δ' ἦν
 τῶν προσέχοντι¹⁰ τὸν νοῦν ἢ βασιλείως ἀρχὴ πλήθει¹¹ μὲν χώρας καὶ
 ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῶν διεσπᾶσθαι¹²
 τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹³ κατὰ τοὺς ἐρήμους
 σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμιάνη.
 Ἐκ ταύτης οἱ στρατιῶται ἠγόραζον¹⁴ τὰ ἐπιτήδεια, σχεδίας
 διαβαίνοντες ὧδε. Διφθέρας ἄς εἶχον σκεπάσματα¹⁵ ἐπίμπλασαν¹⁶
 χόρτον¹⁷ κούφον, εἴτα σνῆγον καὶ σνέσπων, ὡς μὴ ἀπτεσθαι τῆς
 κάρφης¹⁸ τὸ ὕδωρ.¹⁹ Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπι-
 τήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον²⁰ τῆς ἀπὸ τοῦ φοί-
 νικος²¹ καὶ σίτον μελίνης²² τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωρος στρα-
 τιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν²³ τοῦ

¹ § 178. 1. — ² § 96. 1. Force of σὺν and ἐκ in this word? —
³ § 22. 3. — ⁴ 4. 2. — ⁵ Why not *perispom.* in accus. plur. like
 ἰσθμῶν (43. 1.)? — ⁶ § 222. 4. — ⁷ §§ 6. N. (2): 124. 2. Compare. —
⁸ § 167. — ⁹ Th.? — ¹⁰ § 140. 3. — ¹¹ § 197. 2. — ¹² § 221. — ¹³ §§ 186. 2:
 121. (3.). — ¹⁴ Th.? § 134. 1. — ¹⁵ § 129. 4. — ¹⁶ § 118. II. — ¹⁷ § 181.
 2. — ¹⁸ § 179. 1. — ¹⁹ Why does *v* take the rough breathing? —
 Account for *η* in the antepen. — ²¹ Nom. how formed? — ²² What
 relation does this gen. denote? — ²³ § 140. 4.

Μένωρος πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα ἔλεγει· ἀκούσαίτε δ' οἱ στρατιωτῶν ἐχάλεπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν³ τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορὰν ἀγριπεύει⁴ ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωρος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὔπω ἦκεν, ἀλλ' ἔτι προσ-ἤλκνυε·) τῶν δὲ Μένωρος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἴησι τῇ ἀξίῳη. Καὶ οὗτος μὲν αὐτοῦ⁵ ἤμαρτεν,⁶ ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.⁷

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι⁸ τὰς ἀσπίδας πρὸς τὰ γόνατα⁹ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους¹⁰ ἢ τετταράκοιντα, τούτων δ' οἱ πλείστοι Θρᾶκες, ἤλανεν ἐπὶ τοὺς Μένωρος,¹¹ ὥστε ἐκείνους ἐκπεπλήχθαι¹² καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν¹³ ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν¹⁴ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς σὺν εἰς τὸ μέσον ἀφροτέρων ἄγων ἔθετο τὰ ὄπλα, καὶ ἔδειτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχάλεπαινον ὅτι αὐτοῦ ὀλίγον δεήσατος καταλευσθῆναι¹⁵ πρῶτος λέγει τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.¹¹ 15. Ἐν τούτῳ δὲ ἐπήει καὶ Κῦρος καὶ ἐπίθετο¹⁶ τὸ πρᾶγμα, εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι¹⁷ τῶν πιστῶν¹⁸ ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλεάρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε¹⁹ ὃ τι ποιεῖτε. Εἰ γὰρ τινα²⁰ ἀλλήλοισι μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τε κατακεκόψεσθαι²¹ καὶ ἡμᾶς οὐ

¹ § 142. 1. — ² Th. ? — ³ What do verbal nouns ending in *αις* denote? — ⁴ § 209. N. 1. — ⁵ § 180. 1. — ⁶ Root? — ⁷ What does this gen. abs. denote? — ⁸ Why *properispon.*? — ⁹ § 46. 1. — ¹⁰ Compare and decline. — ¹¹ Relation denoted? — ¹² How is *πλησ* formed from *πλαγ* (§ 118. II)? Account for *χ* in the penult. — ¹³ Why the imperf.? — ¹⁴ § 222. 4. — ¹⁵ Synt.? — ¹⁶ Root? — ¹⁷ What is this part.=to? — ¹⁸ § 177. N. 1. — ¹⁹ § 118. E. N. 1. — ²⁰ Why not accented? — ²¹ § 211. N. 3.

πολὸν ἔμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὄρατε βάρβυροι πολεμιώτεροι ἡμῖν ἔσονται τῶν¹ παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι² ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

1. Ἐντεῦθεν προϊόντων³ ἐφαίνετο⁴ ἴγνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων⁵ ἵππων.¹ Οὗτοι προϊόντες ἕκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνηρ, γένει⁶ τε προσήκων βασιλεῖ καὶ τὰ πολεμικὰ⁷ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν⁸ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. 2. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ⁹ ἰππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἰππέας ἢ κατακαίροι ἀν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσει¹⁰ τοῦ καίειν¹¹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας¹² τὸ Κύρου στρατεύμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα¹³ εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἑκάστου τῶν ἡγεμόνων.

3. Ὁ δὲ Ὁρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἰππέας γράφει ἐπιστολὴν παρὰ βασιλείᾳ ὅτι ἤξει ἔχων ἰππέας ὡς ἀν δύνηται πλείστους· ἀλλὰ φράσαι¹⁴ τοῖς ἑαυτοῦ ἰππεῦσιν¹⁵ ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν¹⁶ φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς ἦετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀναγνοὺς¹⁷ δὲ αὐτὴν ὁ Κύρος συλλαμβάνει¹⁸ Ὁρόντην, καὶ συγκαλεῖ¹⁹ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, αὐτούς δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα

¹ Synt. ? — ² Why mid. voice ? — ³ § 27. N. 1. — ⁴ Why ing. ? — ⁵ § 60. N. 4. — ⁶ § 197. 2. — ⁷ Deriv. ? Synt. ? — ⁸ § 177 l. — ⁹ § 216. 3. — ¹⁰ § 87. N. 3. — ¹¹ §§ 221 : 180. 2. — ¹² § 118 E. — ¹³ § 131. 4. — ¹⁴ Root ? — ¹⁵ Why *propreiispm.* ? — ¹⁶ § 141 l. — ¹⁷ §§ 118. Γ. 36. 2. 3. 5. — ¹⁸ § 12. 3. — ¹⁹ § 12. 2. —

ἐποίησαν, ἀγαγόντες ὡς τρισχίλιους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξηγγείλει τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἴν. Ἐφη δὲ Κύρον ἄρχειν τοῦ λόγου² ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ἡμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω³ περὶ Ὀρόντου τουτουῖ.⁴ Τοῦτον γὰρ πρῶτον, μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπὲρ ἐμοῦ εἶναι.⁵ Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὐκ ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τοῖσιν τοῦ πρὸς ἐμὲ πολέμου⁶ παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα,⁷ ἔστιν ὃ τί σε ἠδίκησα;⁸ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁰ οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκοῦν¹¹ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ἐπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίησας¹² τὴν ἡμῶν χώραν ὃ τι ἐδύω;¹³ Ἐφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὅπου' αὐ ἔγνωσας¹⁴ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βαιῶν μεταμέλειν τέ σοι ἔφησθα¹⁵ καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκας μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'¹⁶ ὁμολογεῖ ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων¹⁷ μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς,¹⁸ ἠρώτησεν¹⁹ ὁ Κύρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος²⁰ γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος· Ἐτι οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.!

9. Πρὸς ταῦτα ὁ Κύρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος. ὦ

¹ § 132. 1. — ² § 184. 1. — ³ § 214. 1. — ⁴ § 70. N. 2. — ⁵ § 219. 2. — ⁶ § Synt. ? — ⁷ § 31. (4.) — ⁸ Why ὅ τι and not ὅτι? Synt. (§ 167) ? — ⁹ Th. ? — ¹⁰ § 228. 2. — ¹¹ § 15. 4. — ¹² § 165. N. 2. — ¹³ § 117. N. 3. — ¹⁴ § 117. 1. What c. v. 's dropped (§ 85 ?) ? — ¹⁵ § 84. N. 6. — ¹⁶ Account for φ. — ¹⁷ 222. 2. — ¹⁸ § 222. 1. — ¹⁹ Accus. of thing following this verb ? — ²⁰ § 161. 1.

Κλέαρχε, ἀπόφραται γνώμην ὃ τί σοι δοκεῖ. **Κλέαρχος** δὲ εἶπε τῷ **Συμβουλευῶ** ἐγὼ τὸν ἄνδρα τοῦτον¹ ἐκποδῶν² ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δεῖ τὸντον φυλάττεσθαι, ἀλλὰ σχολῆ ἢ ἡμῖν εὐκατὰ τοῦτον εἶναι³ τοὺς ἐθελοντάς φίλους τούτους εὐ ποιεῖν. 10. **Ταύτη** δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος **Κύρον** ἐλάβοντο τῆς ζώνης⁴ τὸν **Ὀρόντην** ἐπὶ θανάτῳ, ἄπαρτες ἀνασιάντες καὶ οἱ συγγενεῖς⁵· εἶτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν ἄπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν,⁶ καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο.⁷ 11. Ἐπεὶ δὲ εἰς τὴν **Ἀρταπάτου** σκηρὴν εἰσηγήθη τοῦ πιστοτάτου τῶν **Κύρον** σκηπτούχων,⁸ μετὰ ταῦτα οὔτε ζῶντα **Ὀρόντην** οὔτε τεθνηκότα⁹ οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς **Βαβυλωνίας** σταθμοὺς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ **Κῦρος** ἐξέτασιν ποιῶν τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῇ πεδίῳ περὶ μέσας ἡμέρας¹⁰ εἶδοκε γὰρ εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλεία σὺν τῷ στρατεύματι μαχομένου¹¹ καὶ ἐκέλενε **Κλέαρχον** μὲν τοῦ δεξιῦ ἰσχυροῦ¹² ἡγεῖσθαι, **Μέγωνα** δὲ τὸν **Θετταλὸν** τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ¹³ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον **Κῦρον** περὶ τῆς βασιλέως στρατιᾶς. **Κῦρος** δὲ συγκαλέσας¹⁴ τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό¹⁵ τε πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήγει¹⁶ θαρρόνων τοιαύδε. 3. Ἔλεγε ἄνδρες Ἑλληες, οὐκ ἀνθρώπων¹⁷ ἀπορῶν βαρβάρων σνμαμάχους

¹ § 140. 5. — ² § 124. N. — ³ § 221. N. 3. — ⁴ § 179. 2. — ⁵ Account for γ in the antepen. — ⁶ Th. ? — ⁷ § 216. 3. — ⁸ Why *paroxytone*? — ⁹ § 118. Θ. — ¹⁰ Nom. how formed? — ¹¹ § 222. 5. — ¹² § 42. N. 3. — ¹³ Synt. ? — ¹⁴ Why ε in the pen. contrary to gen. rule (§ 95.)? — ¹⁵ Why two accents? — ¹⁶ Account for the ε subs.

ἡμᾶς ἄγω, ἀλλὰ τομιζῶν ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ἡμᾶς εἶναι, διὰ τοῦτο προσέλαβον. - Ὅπως οἶν ἔσεσθε¹ ἄνδρες; ἄξιοι τῆς ἐλευθερίας² ἢ³ κέκτησθε καὶ ἐπὲρ ἧς ἡμᾶς ἐγὼ εὐδαιμονίζω.⁴ Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν⁵ ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίω. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον⁶ ἔρχεσθε ἀγῶνα, ἐγὼ ἡμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ⁷ πολλῇ ἐπίαισι· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα⁷ καὶ αἰσχύνεσθαι μοι δοκῶ οἶους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χῶρᾳ ὄντας ἀνθρώπους. Ἰμῶν δὲ ἀνδρῶν⁸ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ἡμῶν⁹ τὸν μὲν οἴκαδε βουλούμενον ἀπιέναι τοῖς οἴκοι⁰ ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ¹¹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρῶν φηγὰς Σάμιος, πιστὸς δὲ Κύρου, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῆ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνησθαι¹² σε¹³ φασιν· ἐνιοὶ δὲ οὐδ' εἰ μεμνηθῶ¹⁴ τε καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα¹⁵ ὑπισχνῆ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρῴα πρὸς μὲν μεσημβριανὴν μέχρις οὐ¹⁶ διὰ καῦμα οὐ δύναται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον μέχρις οὐ¹⁶ διὰ χεῖμωνά· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα¹⁷ μὴ¹⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται,¹⁹ ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. Ἰμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,²⁰ ἀξιοῦντες εἰδῆναι τι

¹ § 213. N. 5. — ² § 190. 2. — ³ Synt. ? — ⁴ Th. ? — ⁵ § 128. — Pronom. adj. of what kind ? — ⁷ § 167. — ⁸ § 40. N. 3. (2). — ⁹ § 177. N. 1. — ¹⁰ § 121. N. 1. — ¹¹ 140. N. 5. — ¹² Would this word have received two accents had it been *paroxytone* ? — ¹³ § 22. N. 2. — ¹⁴ Account for the ε subs. — ¹⁵ § 150. 5. — ¹⁶ § 194. — ¹⁷ § 98. N. 3. — ¹⁸ § 224. 5. — ¹⁹ § 157. N. 8. (1). — ²⁰ Why does this enclitic retain its accent ?

σφιςιν ἔσται, ἂν κριετήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμη ἀπέπεμπε. 9. Παρεκελεύοντο δ' αὐτῶ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαντῶν¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο Κῦρον· Οἶμι γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νῆ² Δί', ἔφη ὁ Κῆρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός· ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτι ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς³ ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ διςχιλιοὶ καὶ πεντακόσιοι· τῶν δὲ μετὰ Κίρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἄμφι τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχιλιοὶ ἰππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑπέστησε τῆς μάχης⁴ ἡμέρας πέντε, ἐκ Φοιτικῆς ἐλαύνων. 13. Ταῦτα δὲ ἠγγέλλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἠγγέλλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι⁵ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧτε⁶ γὰρ ταῦτη τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτῆ⁷ βαθεῖα, τὸ μὲν εὖρος ὀργυαὶ πέντε, τὸ δὲ βάθος ὀργυαὶ τρεῖς. 15. Παρέτετατο⁸ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μιδίας τείχους. Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai⁹· εἰσὶ⁹ δὲ τέτταρες, τὸ μὲν εὖ-

¹ Synt. ? — ² § 171. N. 1. — ³ Subj. or pred. ? — ⁴ § 199. — ⁵ Why the imperf. ? — ⁶ § 132. 1. 'h. ? — ⁷ Root ? — ⁸ When does it take the rough breathing ? — ⁹ V. What does the accent show this to be ?

ρος πλεθριαῖαι,¹ βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα κλεῖ ἐν αὐταῖς
 πιταγωγά·² εἰςβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλαίπνουσι³ δὲ ἐκάστη
 παρασάγγην, γέφυραι δὲ ἔπεισιν. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐ-
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ⁴ καὶ τῆς τάφρου ὡς
 εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας
 ποιῆ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα.⁵
 17. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε καὶ
 ἐγένοντο εἴσω τῆς τάφρου. Ταύτη μὲν οὖν τῇ ἡμέρᾳ⁶ οὐκ ἐμαχέ-
 σατο βασιλεὺς, ἀλλ' ὑποχωρούντων φατερὰ ἦσαν καὶ ἵππων καὶ
 ἀνθρώπων ἴσσην πολλὰ. 18. Ἐνταῦθα Κύρος Σιλανὸν καλέσας
 τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρκικούς τριςχιλίους, ὅτι
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνύμενος εἶπεν αὐτῷ
 ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.⁷ Κύρος δ' εἶπεν, Οὐκ ἄρα
 εἶτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀλη-
 θεύσης,⁸ ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε
 ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ
 τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρον στρατεύμα διαβαίνειν,⁹ ἔδοξε
 καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνώσκειναι τοῦ μάχεσθαι¹⁰ ὥστε τῇ ὑστε-
 ραίᾳ Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπι-
 τε τοῦ ἄρματος καθήμενος¹¹ τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν
 τάξει ἔχων πρὸ αὐτοῦ τὸ δὲ πολὺ αὐτῷ ἀταεταραχμένον ἐπο-
 ρεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο
 καὶ ὑποζυγίων.

CAP V III.

1. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον¹¹ ἦν
 σταθμὸς ἐνθα ἔμελλε¹² καταλύσειν, ἵνικα Παταγίας ἀνὴρ Πέρσης¹³
 τῶν ἀμφὶ Κύρον πιστῶν προφαινεταὶ ἐλαύνων ἀνά κράτος ἰδρῶν-
 τι τῷ ἵππῳ¹⁴ καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-

¹ What kind of adj. ? — ² Composition ? — ³ § 157. 4. — ⁴ Synt. ?
 — ⁵ § 222. 2. — ⁶ § 201. — ⁷ § 191. 3. — ⁸ Th. ? How formed ?
 (134. 1.) ? — ⁹ §§ 221 : 180. 2. — ¹⁰ How is *μάχῃ* formed from *μα*
εἶ and *μαί* ? — ¹¹ 121. (3) ? — ¹² § 219. N. 1. — ¹³ § 136. R.

κῶς¹ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύμετι πολλῶ προσέρ- 10
 γεται ὡς εἰς μάχην παρεσκευασμένος.² 2. Ἐνθα δὴ πολὺς τάραχος
 ἐγένετο· αὐτίκα γὰρ ἰδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις
 τριβίσι ἐπιπεσεῖσθαι. 3. Καὶ Κῦρος τε καταπηδίσας ἀπὸ τοῦ ἄρματος
 τὸν θώρακα ἐνέδιν, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας
 ἔλαβε, τοῖς τε ἄλλοῖς πᾶσι παρήγγελλεν³ ἐξοπλιζέσθαι⁴ καὶ καθίστα- 15
 σθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ κα-
 θίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος⁵ ἔχων πρὸς τῷ Εὐφρά-
 τη ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων
 δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ
 δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶνες εἰς χιλιούς παρὰ Κλέαρχον
 ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ
 εὐώνυμῳ Ἀρμιαῖός τε ὁ Κύρον ὑπάρχῶς καὶ τὸ ἄλλο βαρβαρικόν.
 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι ὀπλισμένοι
 θώραξι⁷ μὲν αὐτοὶ καὶ παραμυρῖδοις καὶ κρήνεσι⁸ πάντες πλὴν
 Κύρον. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστα-
 το. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλὰς ταῖς κεφαλαῖς⁹
 ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἄπαντες οἱ μετὰ Κύρον
 εἶχον καὶ προμετωπίδια¹⁰ καὶ προστέρνidia εἶχον δὲ καὶ μαχαίρας
 οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας¹¹ καὶ οὐπω καταφανεῖς¹² ἦσαν
 οἱ πολέμοι· ἠνίκα δὲ δεῖλη ἐγίνετο, ἐφάνη κονιορτός⁴ ὥσπερ
 νεφέλη λευκὴ, χρόνῳ⁹ δὲ [οὐ] συγχῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ
 πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ χαλκός
 τις ἤστραπτε,¹³ καὶ αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίνον-
 το. 9. Καὶ ἦσαν ἵππεῖς¹⁴ μὲν λευκοθώρακες¹⁵ ἐπὶ τοῦ εὐώνυμον
 τῶν πολεμίων Τιρσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ
 τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδίηρεσι ξυλίναις¹⁶
 ἰσπίσιν¹⁷ Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι

¹ § 119. 1.—² Account for σ in the antepen. (§ 10. 1.)—³ Why the imperf. ?—⁴ Th. ? —⁵ §§ 42. N. 3 : 177. 2.—⁶ § 131. 1.—⁷ Nom. how formed ?—⁸ § 39. 1.—⁹ Synt. ?—¹⁰ § 127. N. 3.—¹¹ § 177. 2.—¹² Root ? —¹³ What does this imperf. denc. ?—¹⁴ § 44.—¹⁵ Composition ? —¹⁶ § 131. 2.—¹⁷ How formed ?

τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων) ἕκαστος τὸ ἔθνος ἑπορεύετο. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα σιγρὸν ἀπ' ἀλλήλων τὰ δρεπανηφόρα¹ καλούμενα² εἶχοι δὲ τὰ δρέπανα ἐκ τῶν ἀξόντων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίσκοις εἰς γῆν βλέποντα, ὡς διακόπτειν³ ὅτι ἐντὶ γῆράοις. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων⁴ καὶ διακοφόντων. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,⁵ ἐψεύσθη τοῦτο⁶ οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνεστὸν καὶ ἡσυχῇ⁷ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαίνων αὐτὸς σὺν Πίγρητι τῷ⁸ ἐρμηρῇ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στρατεύμα κατὰ μέσον τῶ τῶν πολεμίων,⁹ ὅτι ἐκεῖ βασιλεὺς εἶη.¹⁰ Κῦν¹¹ τοῦτο, ἔφη, ρικῶμέν, πάνθ¹² ἡμῖν πεποιήται.¹³ 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κίρου¹⁴ ἔξω ὄντα¹⁵ τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον⁹ γὰρ πλίθει περὶν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων¹⁶ τοῦ Κίρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ¹⁷ κυκλωθεῖν ἑκατέρωθεν¹⁸ τῷ δὲ Κίρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁹

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προΐει²⁰ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαίνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἴδων δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς στυγνῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πῶσι, ἔστι καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλά.²¹ 16. Ταῦτα δὲ λέγων, θορβὸν⁹ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς²² ὁ θύρβης

¹ Th. ? — ² What is the gram. and log. subj. of this proposition ? — ³ § 220. 1. — ⁴ § 222. 1. Why *paroxytone* and not *properispom.* ? — ⁵ Subj. ? — ⁶ § 167. — ⁷ § 124. 1. — ⁸ § 139. 3. — ⁹ Synt. ? — ¹⁰ Upon what verb does this optat. depend (§ 216. 3.) ? — ¹¹ What is this kind of contraction called ? — ¹² Account for *θ*. — ¹³ § 209. N. 6. — ¹⁴ § 179. 1 — ¹⁵ § 222. 2. — ¹⁶ § 222. 1. — ¹⁷ § 224. 5. — ¹⁸ § 121. 2. — ¹⁹ § 157. N. 8. (1). — ²⁰ § 118. *εἰμι* N. 1. (end). — ²¹ § 157. N. 10. — ²² § 147.

εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρήχεται δευτεροῦ ἤδη. Καὶ ὅς¹ ἐθαύμασε τίς παραγγέλλει καὶ ἤρето ὁ τι εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια² διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἵναικα ἐπαύριζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντιοὶ ἰέναι³ τοῖς πολεμίοις. 18. Ως δὲ πορευομένων⁴ ἐξεκύναιε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ⁵ θεῖν· καὶ ἅμα ἐφθέγγαντο⁶ πάντες οἷόν περ τῷ Ἐνναλίῳ ἐλελίξουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιῶντες τοῖς ἵπποις. // 19. Πρὶν δὲ τόξενμα ἐξικνεῖσθαι⁷ ἐκκλίνουσι οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι. // 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν⁸ δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κετὰ ἡνιόχων.⁹ Οἱ δὲ, ἐπεὶ προῖδοιεν, δίσταζαντο· ἔστι δ' ὅστις¹⁰ καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς,¹¹ καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔρασαν,¹² οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν¹³, πλὴν ἐπὶ τῷ εὐνόμῳ τοξευθῆναι τις ἐλέγετο.

21. Κῦρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας¹⁴ τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπεῖραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ ἀντιῶν¹⁵ ἠγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ¹⁶ εἶναι, ἢ ἢ ἡ ἰσχύς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγέλλαι χρῆζοῖεν, ἡμίσει¹⁶ ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ

¹ § 152. (Form. καὶ ὅς). — ² Synt. ? — ³ § 219. 1. — ⁴ What does this gen. abs. denote ? — ⁵ § 198. — ⁶ Root ? Tense how formed ? — ⁷ § 220. 2. — ⁸ § 142. (Att. Dial.) — ⁹ § 181. 1. — ¹⁰ § 150. 5. — ¹¹ Why πλῆγ in this tense, and πλησ in the pres. ? — ¹² Why subj. not expressed ? — ¹³ § 225. 1. — ¹⁴ What is this part. = ο ? — ¹⁵ § 57. 4 — ¹⁶ Decline.

βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμῶς ἕξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οἰδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἑναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὡς εἰς κύκλωσιν, 24. Ἐνθα δὲ Κύρος δείσας¹ μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβάλων σὺν τοῖς ἑξακοσίοις πικρῶς τοῖς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακιςχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρτην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάντῃ ὀλίγοι ἀμφοτέρων κατελείφθησαν,² σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὦν καθορᾶ βασιλέα καὶ τὸ ἀμφοτέρων στίφος· καὶ εὐθὺς οὐκ ἠέσχετο,⁴ ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρώ, ἴετο⁵ ἐπ' αὐτὸν καὶ παίει⁶ κατὰ τὸ στήθρον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ⁷ Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφοτέρων ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἀμφοτέρων βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῶν τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα⁸ εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν⁹ αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα¹⁰ ἐπισφάξαι αὐτὸν ἐν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὡς περ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.¹¹

¹ Tense how formed? — ² Root? Account for φ in the antepen. — ³ § 140. 3. — ⁴ § 82. N. 3. — ⁵ Why mid. voice? — ⁶ § 209. N. 1 — ⁷ Why is φησὶ here accented? — ⁸ Account for πτω in the root of the perf. and ππ in that of the present. — ⁹ § 96. 15. — ¹⁰ § 148. 2. — ¹¹ §§ 128. N. 2 : 35. N. 5. (1)

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετα Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχην ἀξιότατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδεύετο¹ καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος³ ἐνομιζέτο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σφαιροσύνην καταμάθει ἂν τις, αἰσχροὺς δ' οὐδὲν⁴ οὔτε ἀκούσαι οὔτ' ἰδεῖν ἐστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζόμενους⁵ ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχην τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰδημορέστατος⁶ μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεστέρων⁸ μᾶλλον πειθέσθαι⁸· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρίνον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρότατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ⁸ ἐπῆρέε, καὶ φιλοθηρότατος¹² ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἐρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹³ ὢν καὶ τὰς ὠτειλὰς φανερῶς εἶχε, τέλος¹⁴ δὲ κατέκατε¹⁵ καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μάκαριστόν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπῆς Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός¹⁶ δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο, εἴ τῷ σπείσασαιτο¹³ καὶ εἴ τῷ συνθόιτο καὶ εἴ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν

¹ Tn. ? How formed ? — ² Compare. — ⁴ § 179. N. 1. — ⁵ § 135. 4. — ⁶ § 132. 5. — ⁷ § 57. 2. — ⁸ Synt. ? — ⁹ Composition ? ¹⁰ § 129. 3. — ¹¹ § 131. 3. — ¹² Composition. — ¹³ Root ? — ¹⁴ § 124. — ¹⁵ § 105. — ¹⁶ § 166. N. 1.

αὐτῶ¹ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστεον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρον ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι² Κῦρον εἴλοντο³ ἀντὶ Τισσαφέρους πλὴν Μιλησίων· οὗτοι δὲ οὐκ ἤθιλε τοὺς φεύγοντας προέσθαι, ἐφοβούντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργω ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους⁵ γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν⁷ αὐτόν⁸ νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερόν ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἕστε νικῶν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῶ ἐνὶ γε ἀνδρῶν τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαντῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους¹⁰ καὶ ἀδίκους εἶα καταγελάειν, ἀλλ' ἀφειδέστατ' πάντων ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν¹ καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρον ἀρχῇ ἐγένετο¹² καὶ Ἑλληνι¹³ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθιλεν, ἔχοντι ὅ τι προχωροῖ. 14. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον¹⁴ ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῶ πόλεμος πρὸς Πεισίδας καὶ Μυσούς. Στρατενόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἐώρα¹⁵ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας,¹⁶ ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα. 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τῶν δὲ κακῶν δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῶ τῶν ἐθέλοντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῶ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους

¹ Synt. ? — ² § 53. N. 2. — ³ Root. ? — ⁴ What does this imperf. denote ? — ⁵ Compare and decline (§§ 59 : 58. 2). — ⁶ § 87. N. 3. — ⁷ Dialect ? — ⁸ § 165. 1. — ⁹ § 87. N. 2. — ¹⁰ Composition ? — ¹¹ § 126. — ¹² Subj. ? — ¹³ § 196. 3. — ¹⁴ § 167. N. 3. — ¹⁵ § 80. N. 3. — ¹⁶ § 151. 1. 3.

ποιῶν τῶν¹ ἐκ τοῦ ἀδίκου φιλοκερδούντων.² 17. Καὶ γὰρ οὐκ ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχμοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον⁴ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆτρα κέρδος.⁵ 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι κυλῶς ὑπηρετήσῃεν,⁶ οὐδενί⁷ πώποτε ἀγάριστον εἶασε⁸ τὴν προθύμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παρὰ τὸ ἔργον Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρώφῃ δεινὸν ὄντα οἰκονόμον⁹ ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντά τε ἥς ἄρχοι χάρις¹⁰ καὶ προσόδους ποιῶντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ ἀεὶ πλείω¹¹ προσεδίδου· ὥστε καὶ ἰδέως ἐπόνον καὶ θαυράλεως ἐκτῶντο, καὶ ἂ¹² ἐπέπατο¹³ αὖ τις, ἥμισα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερωῶς πλουτοῦσιν¹⁴ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. / ἐ: Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖρους γνοίῃ ὄντας,¹⁵ καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ τι¹⁶ τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπευεῖν.¹⁷ 21. Καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων¹ ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρῶτο συνεργὸς τοῖς φίλοις κρᾶτιστος εἶναι τούτου ὅτου¹⁸ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὃν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώφῃ ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν¹⁹ ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις παῖσι²⁰ κοσμηθῆναι, φίλους δὲ κυλῶς κεκοσμημένους μέγιστον κόσμον

Synt. ? — ² Th. ? — ³ § 198. N. 1. — ⁴ With what does this adj. agree ? Th. ? — ⁵ § 186. N. 5. — ⁶ Dialect ? — ⁷ § 197. N. 4. —

What verbs form their augment by lengthening ε into ει ? — ⁹ § 124. N. — ¹⁰ Why the gen. (§ 151. 3. 2.) ? — ¹¹ Compare and decline. — ¹² §§ 165. 1 : 150. 5. — ¹³ § 118. II. — ¹⁴ §§ 140. 3 : 196. 2. — ¹⁵ § 222. 2. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 182. — ¹⁹ Why is the subj. not expressed ? — ²⁰ Dat. plur. how formed (§ 39. 1.) ?

ἀνδρὶ νομίῳ. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους ἐβ
 κοιῶντα οὐδὲν θαυμαστόν,¹ ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμέλειᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι² χαρίζεσθαι,
 ταῦτα ἔμοιγε μᾶλλον³ δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπειπε
 βίκους οἶνον ἡμιδεεῖς πολλάκις, ὅποτε πάνν ἰδὸν λάβοι,⁴ λέγων ὅτι
 οὕτω δὴ πολλοῦ χρόνου⁵ τούτου ἰδίονι οἴνω ἐπιτίχοι· τοῦτον οὖν
 σοὶ ἔπεμψε καὶ δεῖται σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 φιλεῖς. 26. Πολλάκις δὲ γῆρας ἡμιβρώτους ἔπεμπε καὶ ἄρτων
 ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις
 ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων⁶ γεύσασθαι. 27.
 Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσα
 σθαι διὰ τὸ πολλοὺς ἔχειν⁷ ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, δια
 πέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν⁸ σώματα ἄγρουσι
 ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ
 φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορευόιτο καὶ πλείστοι μέλλοιεν⁹
 ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο,⁹ ὡς δηλοίη¹⁰
 οὓς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλείονων
 πεφιλησθαι¹¹ οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ
 τούτου καὶ τότε· παρὰ μὲν Κύρον δούλον ὄντος οὐδεὶς ἀπῆε πρὸς
 βασιλέα· πλὴν Ὁρόντας ἐπεχείρησε¹¹ καὶ οὗτος δὴ ὄν φετο πιστόν
 οἱ εἶναι, ταχὺ αὐτόν¹² εὔρε Κῦρος φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ
 βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις
 ἐγένοντο, καὶ οὗτο· μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομί
 ζοντες παρὰ Κῦρος ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς¹³ τυγχάνειν ἢ
 παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ
 βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς
 ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκον
 τος γὰρ αὐτοῦ¹⁴ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι
 ἀπέθανον μαχόμενοι ὑπὲρ Κύρον πλὴν Ἀρμαιοῦ· οὗτος δὲ τετα

¹ § 160. N. 1. — ² §§ 221: 198. — ³ § 125. N. 3. — ⁴ § 216. 1
 — ⁵ § 191. 2. — ⁶ § 179. 1. — ⁷ Synt. ? — ⁸ § 219. N. 1. —
⁹ Th. ? — ¹⁰ Subj. ? — ¹¹ Account for η in the pen. — ¹² § 144. N. 1. —
¹³ § 178. 2. — ¹⁴ What does this ger abs. denote ?

γμένος ἐτύχανεν¹ ἐπὶ τῷ εὐωνύμῳ τοῦ ἰππικοῦ ἄρχων· ὡς δ' ἦσθε τοὺς
 Κύρον πεπτωκότα,² ἔφυγεν, ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἤγειτο.

CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμεται ἡ κεφαλὴ καὶ χεὶρ ἢ δεξιὰ
 Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖοι
 στρατοπέδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ
 φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὠρ
 μητο· τέταρες δὲ ἔλεγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασι
 λεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν
 Φωκαΐδα³ τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι
 λαμβάνει. 3. Ἡ δὲ Μιλησία ἢ νεωτέρα ληφθεῖσα⁴ ὑπὸ τῶν ἀμφὶ
 βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευο
 φόροις ὄπλα ἔχοντες, καὶ ἀντιαχθέντες πολλοὺς μὲν τῶν ἀρπαζόν
 των ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν⁵ ἀπέθανον· οὐ μὴν ἔφυγόν γε,
 ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα
 καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων⁶
 βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες
 τοὺς καθ' αὐτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἦδη
 πάντες νικῶντες. 5. Ἐπεὶ δὲ ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς
 σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτῶν ἤκουσε
 Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς το
 πρόσθεν οἴχονται διώκοντες,⁷ ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει
 τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον
 καλέσας, πλησιαίτατος⁸ γὰρ ἦν, εἰ πέμποιεν τινὰς ἢ πάντες ἴοιεν
 ἐπὶ τὸ στρατόπεδον ἀρήξοντες.⁹

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδῆκε ὀπι
 σθεν. Καὶ οἱ μὲν Ἕλληνες συστραφίντες παρεσκευάζοντο ὡς ταύτῃ
 προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἤ δὲ

¹ How is τυγχάνω used with the part. ? — ² § 222. 2. — ³ § 127. 3.
 — ⁴ § 118. 4. — ⁵ Synt. — ⁶ § 180. 1. — ⁷ § 222. N. 2. — ⁸ § 121.
 1 (3). — ⁹ § 222. 5.

παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἑναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφηνεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἰκόντιζον¹ αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης² ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντηγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν³ οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἰδοκεῖ⁴ αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμὸν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα⁵ κατέστησεν ἐναντίαν τὴν γάλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆε. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγίς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήεσαν πολὺν ἔτι προθυμότερον ἢ τὸ πρόσθεν.⁶ 11. Οἱ δ' αὖ βάμβυροι οὐκ ἔδέχοιτο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφηνον· οἱ δ' ἐπεδίωκον μέχρι κώμης⁶ τινός. 12. Ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλεῖα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἰππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν. Καὶ τὸ βασιλείον σημεῖον ὄρῃν ἔφασαν, ἀετὸν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν¹ οἱ Ἕλληνες, λείπονσι δὴ καὶ τὸν λόφον οἱ ἰππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν ἐφιλοῦτο δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στρατεύμα πέμπει Λύκιον τὸν Συρακοῦσιον καὶ ἄλλοι ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν

¹ Th. ? — ² § 127. 3. — ³ Tense how formed ? — ⁴ § 150. N. 1. — ⁵ § 141. N. 1. — ⁶ § 226. 2.

ἀπαγγεῖλαι † 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπεγγέλλει οὐ φεύγουσιν ἀνα κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδέετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ Θέμεροι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμμι μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οἷδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρεῖη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα,¹ ἀλλ' εἰκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν² τι προεληλακέναι· 17. καὶ αὐτοὶ ἐβουλόγοντο εἰ αὐτοῦ μείναντες τὰ σκενοφόρα ἐνταῦθα ἄγοιτο ἢ ἀπίοιέν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπίεσαι· καὶ ἀφικνοῦνται ἀμφὶ δόρηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρησμένα³ καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων⁴ καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λάβοι ἔνδεια τὸ στράτευμα, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὐταί, ὡς ἐλέγοντο, τετρακόσiai ἅμαξαι, καὶ ταύτας τότε οἱ σὺν βασιλεὶ διήρησαν. 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι⁵ τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

¹ What is this part. = to ? — ² What does this part. express (§ 222. 5) ? — ³ What has become of ζ in the root ? — ⁴ Synt. ? — ⁵ § 220. 2.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β΄.

CAP. I.

Ὡς μὲν οὖν ἰθροίσθη Κύρω τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελ-
 φὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνοδῷ ἐπράχθη καὶ ὡς
 ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον
 ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦ-
 ρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδύλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συ-
 ελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι
 σημαυῶντα ὃ τι χρῆ ποιῆν, οὔτ' αὐτὸς φαίνοιτο. Ἐδοξεν οὖν
 αὐτοῖς συσκευασασμένοις ἃ εἶχον καὶ ἐξοπλισασμένοις προῖέναι εἰς
 τὸ πρόσθεν, ἕως Κύρω συμμίξειαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ-
 ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρακίας ἄρχων, γεγονὼς ἀπὸ
 Λαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. Οὗτοι ἔλεγον ὅτι
 Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ
 τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο· καὶ λέγοι ὅτι
 ταύτην μὲν τὴν ἡμέραν περιμένειεν ἄν αὐτοὺς, εἰ μέλλοιεν ἤκειν·
 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα
 ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον.
 Κλέαρχος δὲ τάδε εἶπεν· Ἀλλ' ὄφειλε μὲν Κύρος ζῆν· ἐπεὶ δὲ τι-
 τελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα καὶ,
 ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ἡμεῖς ἦλθετε, ἐπο-
 ρευόμεθα ἄν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε
 ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ τῆν
 μάχην νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστελλει
 τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ
 Μέωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μέων ἐβούλετο
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος

δὲ περιεμνε. Τὸ δὲ στράτευμα ἐπορίζετο σίτον ὅπως εἰδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φύλαγος οὐ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὔσιν, (οὓς ἠγάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέροισι καὶ ταῖς ξυλίαισι ἀσπίσι ταῖς Αἰγυπτίαισι· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρωμένοι κρέα ἐφέροντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρωνος κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλίνοσ εἰς Ἕλληνα, ὃς ἐτύγγανε παρὰ Τισσαφέρει ὧν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τᾶξιος τε καὶ ὀπλομάχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγγάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δένωται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδίδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἀριστόν ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτῶν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὧν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδίδειν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φαλίνε, θαυμάζω πόττερα 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, εἰ ἀντῶ ταῦτα χαρισώνται. 11. Πρὸς ταῦτα Φαλίνοσ εἶπε· Βασιλεὺς νικᾷ ἡγείται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῶ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πληθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι νῦν δύναισθ' ἂν ἀποκτεῖναι.

12 Μετὰ τούτων Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλίνα.

νῦν ὡς σὺ ὁρᾷς ἡμῖν οὐδὲν ἐστὶν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετὴ. Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἄν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μη οὖν οἷον τὰ μότα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίρος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶεἰ ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινες ἔφασαν λέγειν ὑπόμαλακιζόμενος ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέφαιτ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἤκε καὶ ἠρώτησεν εἰ ἴδη ἀποκεκριμένοι εἶεν. Φαλίρος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλίνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὔτοι]· σὺ τε γὰρ Ἕλλην εἰ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρῆ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλίρος ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἢ ἂν συμβουλεύσης. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβέοντα συμβουλευῆσθαι μὴ παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίρος δ' ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδίδόναι τὰ ὄπλα· εἰ δὲ τοι μηδεμίαν σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅση δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελε 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, ἄμεινος ἂν πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλίρος

εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλίνοσ· Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὅτι δὲ ποιήσοι οὐ διεσήμανε.

CAP. II.

1. Φαλίνοσ μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ Οἱ δὲ παρὰ Ἀριαίου ἦγον, Προκλῆσ καὶ Χειρίσοφοσ· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δ' ἔλεγον ὅτι πολλοὺσ φάϊή Ἀριαίῳσ εἶναι Πέρσασ ἐαυτοῦ βελτίουσ, οὓσ οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντοσ· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελευεὶ τῆσ νυκτόσ· εἰ δὲ μὴ, αὐτόσ πρῶτὸ ἀπιέναι φησί. 2. Ὁ δὲ Κλέαρχοσ εἶπεν· Ἄλλ' οὕτω χρῆ ποιεῖν, ἂν μὲν ἠκῶμεν, ὡσπερ λέγετε· εἰ δὲ μὴ, πρῶττετα ὁποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 3. Ὅτι δὲ ποιήσοι οὐδὲ τούτοισ εἶπε. Μετὰ δὲ ταῦτα, ἤδη ἡλίον δύνοντοσ, συγκαλέσασ τοὺσ στρατηγούσ καὶ λοχαγούσ ἔλεξε τοιάδε· Ἐμοὶ, ὦ ἄνδρεσ, ἔνομόνῳ ἰέναι ἐπὶ βασιλείᾳ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότωσ ἄρα οὐκ ἐγίγνετο. Ὡσ γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέωσ ὁ Τίγηρσ ποταμόσ ἐστί νηυσίποροσ, ὃν οὐκ ἂν θυναιμεθα ἄνευ πλοίουν διαβῆναι· πλοῖα δ' ἡμεῖσ οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἐστίν ἔχειν· ἰέναι δὲ παρὰ τοὺσ Κύρον φίλουσ πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡδοσ οὖν χρῆ ποιεῖν· ἀπιόντωσ δειπνεῖν ὃ τί τισ ἔχει· ἐπειδὴν δὲ σημήνη τῷ κέρατι ὡσ ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δευτέρον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντεσ πρὸσ τὸν ποταμόν, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντεσ οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ-

θον καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπέθοντο, οὐκ ἐλόμενοι, ἀλλ' ὀρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τοιακόσῃ

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραξ, ἔχων τοὺς τε ἰππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἤντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἠγεῖτο κατὰ τὰ παρηγγελέμενα, οἱ δ' εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τῆρ ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἕσσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγγίσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάρρον καὶ κριὸν εἰς ἀσπίδα, βύπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢνπερ ἦλθομεν ἢ ἄλλην τινὰ ἐννενοηκέαι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν ἀπίοντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δ' εἴτι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικῆ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχόμεν, οὐκ ἔτι υἱ δίνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφάπεσθαι· πολλὴν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανίως Ταύτην. ἔφη, τὴν γνώμην ἔχεις ἔγωγε.

13. Ἦν δ' αὐτὴ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφρυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν ἅμα ἠλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐπεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δεῖλην ἔδοξαν πολεμίους ὄραϊν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο,) καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἰππεῖς εἰσιν, ἀλλὰ ὑπόζυγμα νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κόμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπιμὲν τοὺς πολεμίους οὐκ ἤγεν· (ἴδει γὰρ καὶ ἀπειρηκὸς τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὠπὲ ἦν·) οὐ μέρτοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἠλίῳ δνομένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικῷ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρώτοι ὁμῶς τῆρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠλλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφυγον ἐκ τῶν σκηνωμάτων. 18. Ἀἴλιον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑπόζυγιον ἔτι οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. 19. Προϊούσης μέρτοι τῆς κενῆς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρονβος καὶ δουπὸς ἦν οἷον εἰκὸς φόβον ἐμπεσότος γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' εαυτῷ κήρυκα ἀριστον τῶν τότε τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορευόνσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήφεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ ἄρχοντες σώοι. Ἄμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἕπερ εἶχον ἵτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, ᾧδε δὴλεν ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπων τὰ ὄπλα παραιδόναι ἐκέλευε, τότε δὲ ἅμα ἠλίφ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὀρᾶσθαι πάντη φύλαγγα πνικῆν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτὸς τε προῆλθε τοὺς τε ἐνοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτά ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀηρώτα τί βούλοιντο. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἴτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἑλλῆσιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλῆσι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἀγγελοὶ ἀπήλαννον, καὶ ἦγον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἠγεμόνας ἔχοντες οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἐνθεῖ ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφρασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ἡμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐρουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ καὶ καθ' ἰσχυρίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγεῖλω, ἀλλὰ διατριψῶ ἔστ' ἂν ὀκνήσωσιν οἱ ἀγγελοὶ 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. καὶ εὐθὺς ἠγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὀπισθοφυλάκει. Καὶ ἐνετύχχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ' ἐποι- οῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπαισκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐντυχῆθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἐπίσεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανε εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσι αἰσχύνῃ εἶναι μὴ οὐ συσπουδάξειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρ- χος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν·) ἀλλ' ἵνα ἤδη πολ- λὰ τὰ ἄπορα προφαίνοιτο τοῖς Ἑλλήσιν εἶναι εἰς τὴν πορείαν, τούτου ἕνεκα βασιλεῖα ὑπόπτειεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφαικίναται.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σῆτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησίν ἐστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό- λεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινίκου πρῶτον ἐφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τὸ τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος ὄλος ἀναινετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγά- βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ ἔπειντο. Ἐπεὶ δὲ ἀπή- ντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγὸς πρῶτος Τισσα- φέρνης δι' ἐρηνείως τοιαύδε·

18. Ἐγὼ, ὃ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμύχανα ἐμπεπτωκότας, εὐρημα-

ἐποιησάμην εἰ πως δυναίμην παρὰ βασιλέως αἰτησασθαι δοῦναι μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξωιν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

19. Ταῦτα δὲ γὰρ ἤτοίμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ υἱὸς τῶν κατα τοὺς Ἑλληνας 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 παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.

20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρῃσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραΰνασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοιτες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κύρος εἴρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβῃ καὶ ἡμᾶς ἐνθάδε ἀναγάγῃ. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἐστὶν ὅτου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλομεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰάν μὲντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιούντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγεῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκα αἰσπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦσαν· ὡς δ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦσαν ἔλεγεν ὅτι ἄγαθός τις ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πᾶν πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιόν εἶναι βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

26. Τίλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ

κην φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀτάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμῶς ἐκ τῆς χώρας εἴσομεν τὰ ἐπιτήδεια. 27. Τμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴ πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς, σίτι καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἀγορὰν παρέχωμεν· ἢ δὲ παρέχωμεν ἀγορῶν, ὠνούμενους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμωσαν καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαζον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἅ δέομαι, ἤξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἐπιὼν ἐπὶ τὴν ἔμαντοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενοι Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἤ μίκωσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρόντοντές τε καὶ δεξιὰς ἐνιοὶ παρὰ βασιλείως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροικημένων. 2. Τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσει ἂν περὶ παντὸς ποιήσαιο, ἴνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἢ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μῖνειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δὲ που ἢ ἀποσκάπτει τι ἢ ἀποτειγίξει, ὡς ἀπορος ἢ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς, τοσοῦτ' ὄντες, ἐνικῶμεν τὴν βασιλείως δύναμιν ἐπι ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθὺ νοῶμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δάξομεν

ἐπὶ πολέμῳ ἀπέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρεῖξε ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιοῦντων ἡμῶν εὐθὺς Ἀρριαῖος ἀφιστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῶν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλονόντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δεῖη, ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστον ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμῆται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι θεὸς αὐτὸν ὁμόσαι καὶ δεξιὰν δούναί καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ εἰαντοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλληνῶν τε καὶ βαρβάρων. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἴκε Τισσαφέρης ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιὼν, καὶ Ὀρόντα τὴν ἑαυτοῦ δύναμιν· ἴκε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἦδη Τισσαφέρους ἡγομένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀρριαῖος, τὸ Κύρον βαρβαρικὸν ἔχων στρατεύμα, ἅμα Τισσαφέρει καὶ Ὀρόντῃ καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον· ἐγυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχε. 11. Ἐνόησε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἐχθρὰν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀγίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρήλθον εἰς αὐτῶν. Ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχε δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διεβῆσαν διώρυγας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτὰ· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χερσόνησον)

μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχ-
 τοί, ὡς περ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ
 τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος
 ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα.

14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου
 μέγαν καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρ-
 βαροι διαβεβηκότες τὸν Τίγρητα οὐ μέγιστοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυγον ἐν περιπάτῳ ὄντες πρὸ τῶν ὀπλων
 Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἀνθρωπὸς τις ἠρώτησε τοὺς
 προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωννα δὲ οὐκ
 εἰζήτει, καὶ ταῦτα παρὰ Ἀριαίου ὦν τοῦ Μένωνος ξένου.

16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἀνθρωπος
 ἰάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρω, καὶ
 ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυ-
 κτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι
 φυλακὴν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρους τῆς νυκτὸς, ἢ
 περ δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀπολήψθητε τοῦ ποταμοῦ
 καὶ τῆς διώρυχος.

18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ
 τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας
 ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.

19. Νεανίσκος δὲ τις τῶν πα-
 ρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκλόνητα εἶη τὸ ἐπιτησεσθαι καὶ
 λύσειν τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει
 ἢ ἠττάσθαι. Ἐὰν μὲν οὐκ νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν
 γέφυραν; οὐδὲ γὰρ ἂν πολλὰ γέφυραι ὡς ἔχομεν ἂν ὅποι φηγόν-
 τες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης
 τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆ-
 σαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς
 γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση
 εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ
 εἶπεν ὅτι πολλὴ καὶ κῶμαι ἐνεῖσι καὶ πόλεις πολλὰ καὶ μεγάλα.

22. Τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἀνθρωπον ὑποπέμ-
 ψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν
 ἐν τῇ τήσῳ, ἐρύματα ἔχοντες ἐνθεν μὲν τὸν Τίγρητα, ἐνθεν
 δὲ τὴν διώρυγα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας

πολλῆς καὶ ἀγαθῆς οὐσίας καὶ τῶν ἐργασομένων ἐνότων· εἶτα δε καὶ ἀποστρέφῃ γένοίτο, εἴ τις βούλοιτό βασιλεία κακῶς ποιεῖν.

23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμοῦς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινας τῶν παρὰ Τισσαφέρους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. Ἄλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμὸν· ἐπεὶ δὲ εἶδεν, ᾤχετο ἀπελαύρων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλεθρον ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ὀπις· πρὸς ἣν ἀπήγχεσε τοῖς Ἑλλήσιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιῶν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα παρερχομένους τοὺς Ἑλλήνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἤγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος. Ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλήσιν δόξαι πάμπολυ εἶναι καὶ τὸν Πέρσην ἐκπεπληχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους εἰς παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρὸς. Ταύτας Τισσαφέρους Κύρου ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλήσιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτες πολλὰ καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τετταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βαρβαροὶ διήγον ἐπὶ σχεδίαῖς διφθερίαις ἄρτους, τερόους, οἷον

CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, ἃ εὖρος τεταράων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φάνερά δ' οὐδεμία ἐφαίνετο ἐπιβουλὴ.

2. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρει καὶ, εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτόμως ἐκέλευσεν ἦκειν.

3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τάδε· Ἐγὼ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὄρω ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὄρωντες ταῦτα ἀντιφυλαττόμεθα.

4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέλόμεν ἀλλήλων τὴν ἀπιστίαν.

5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.

6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνοουσίας μάλιστα ἂν παύεσθαι, ἦκω καὶ διδάσκω σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς καλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων συνοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποι' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχθρὸν χωρίον ἔκδοσται. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι καταθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἐγώ γε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν.

9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἀνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδὸς· οὐδὲν γὰρ ἀτιγῆς ἐπιστάμεθα πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν.

10. Ἐ

δὲ δὴ καὶ μαγευτες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εἰσεργίην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνίζοιμεθα ; Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαντὸν στερησάμην, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ικανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιο. Σὲ δὲ νῦν ὄρω τὴν τε Κύρου δύναμιν καὶ χάριαν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλείως δύναμιν, ἣ Κύρος πολεμία ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαινεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ; Ἀλλὰ μὴν, (ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδαο ἀκούσας δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ἡμᾶς νῦν γινώσκω τεθνυμωμένους, οὐχ ὄρω, ποία δυνάμει συμμαχῶρησόμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὖσης. 14. Ἀλλὰ μὴν ἐν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιο τῶ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρετάς, οἱ σοὶ οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκίθναμασιτὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τούτομα τίς ἐστιν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τσαῦτα εἶπε· Τισσαφέρης δὲ ᾤδε ἀπημείβετο·

16. Ἀλλ' ἤδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους ταῦτα γὰρ γινώσκων εἰ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἔν μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. Ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ἡμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ἡμᾶς ἐβουλόμεθα ἀπολέσαι, πότρεά σοι δοκοῦμεν ἰσπείων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἣ ἡμᾶς μὲν βλέπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπιάσχειν δὲ οὐδεὶς κίνδυνος ; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοὶ δοκοῦμεν ; Οὐ τσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῶ πόνῳ διαπορεύεσθε, τσαῦτα δὲ ὄρη ἡμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἔξεσι προκαταλαβεῖν

ἄπορα ἡμῶν παρέχει; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἔξοστιν ἡμῶν ταμίευσθαι· ὅπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἠτάμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνν ἀγαθοὶ εἶητε μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτων ἂν τὸν τρόπον ἐξελοίμεθα ὡς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιδοκίμιας τε πρὸς θεοὺς καὶ ἀπίστιας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ᾧ Κλέαρχε, οὔτε ἠλίθιοι οὔτε ἀλόγιστοί ἐσμεν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρωσ τούτου αἴτιος τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι καὶ ᾧ Κύρος ἀνέβη ξενικῶ δια μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δὲ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ εἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιμῶραν βασιλεὶ μόνῳ ἔξοστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἰσῶς ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπειτῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων φειδῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοι εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἱ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐπιβουλεύεις ἐμοί τε καὶ τῇ σὺν ἐμοί στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκάνω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ὑστεραία Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάνν φιλικῶς οἴομενος διακεῖσθαι τῷ Τισσαφέρνηι, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτούς καὶ κακόνους τοῖς Ἑλλήσιν ἴστας τιμωρηθῆναι. 28. Ἐπιώπτετα δὲ εἶναι τὸν διαβάλλοντα

Μένωνα, εἰδὼς αὐτὸν καὶ συγγενημένον Τισσαφέρνει μετὰ Ἀριαίου καὶ ἀτάδιάζοντά αὐτῶ καὶ ἐπιβουλεύοντα, ὅπως τὸ στρατεύμα ἅπαν πρὸς ἑαυτὸν λαβῶν φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στρατεύμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς πᾶράλυτοὺς ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῶ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θεταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λύκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμμενον. 32. Οὐ πολλῶ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημεῖον οἱ τε ἔνδον συναλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, φητι ἐντυγγάνοιεν Ἕλλησι ἢ δούλω. ἢ ἐλευθέρω, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ ὃ τι ἐποίουν ἡμφιγυροῦν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχον, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες ἀντίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατοπέδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάξος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεύς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὀρᾶν καὶ γινώσκειν· συνηκολούθηον δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγεῖλωσι τὰ παρὰ βασιλείως. 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγανεν ἀπὸν ἐν κἀμῆτι σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιουῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε. Πρόξενος δὲ καὶ Μένων, οὗ κατήγγελλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μακρῇ

τιμῇ εἶσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἐκείνου γὰρ εἶναι φησὶν, ἐπεὶ περὶ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσγύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἄθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἀνδρας αὐτοὺς οἷς ᾄμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἐρχεσθε ; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν ἰάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπισηκῶντας· Πρὸξενος δὲ καὶ Μέτων ἐπεὶ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειρασσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτεστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι πολλὴν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτὸν ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θοράξαι ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Πειρίνθου Θοράξιν. 3. Ἐπεὶ δὲ μεταγρόντες πως οἱ Ἐφοροὶ ἤδη ἕξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ ^{καὶ τῶν} ~~ἑλίων~~ ^{ἑλίων} ὡς ἀπειθῶν. Ἦδη δὲ φηγὰς ὧν ἐρχεται πρὸς Κύρον, καὶ ~~ἰσθμίου~~ ^{ἰσθμίου} μὲν λόγῳ ; ἐπεισα Κύρον ἄλλη γέγραπται· δίδωσι δ'

αὐτῷ Κῦρος μισοὺς δαρεικοὺς· 5. ὁ δὲ λαβῶν, οὐκ ἐπὶ ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύματα ἐπολέμει τοῖς Θοραξί· καὶ μάχη τε ἐνίκησε καὶ ἀπ' αὐτοῦ δι' ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος εἰδεῖσθαι τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμον μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξου μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἔξου δὲ ῥαθυμεῖν, βούλεται πολεμεῖν ὥστε πολεμεῖν· ἔξου δὲ χρήματα ἔχει ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ ὡς περ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ ἡδονὴν ἤθελε διαπαντᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. 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 ὁμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔξει ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖησαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὄργη στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὄργη ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκόλαστον γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελός εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δεῖο τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάζειν ἢ φίλων ἀφεξέσθαι ἢ ἀπροσασίστως εἶναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἤροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρηωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπειναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπιχαθῆ οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς ἦν καὶ ὀμός· ὥστε διεκείντο πρὸς αὐτὸν οἱ στρατιῶται ὡς περ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὐν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ καταχόμενοι πωρεῖσαν αὐτῷ, σφόδρα πιυθόμενοι ἐχρήτο. 14. Ἐπειδὴ δὲ

καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους θαρράλεις ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλιν ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὧν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὧν τοῖς πρώτοις μὴ ἠττάσθαι ἐνεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κίρῳ πράξεις· καὶ ᾤετο κήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσοῦτον δ' ἐπιθυμῶν σφόδρα ἐνδῆλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτάσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπὸχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς οὖν ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ εὐκλεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, 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 κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοῖη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπισημαίνει τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλίθιῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἐνδῆλος ἐγίγγετο ἐπιβουλεύων. Καὶ πολεμίον μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν αἰεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ

τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶπτον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάρθιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίους καὶ ἀλήθειαν ἀσκόουσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνη, οὕτω Μένων ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι κρευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πάνουργον τῶν ἀπαιδέντων αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεοραπέυσθαι ἠξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν ἐτι ὠραῖος ὢν στρατηγῆν διαπράξατο τῶν ξένων· Ἀρμαιοῦ δὲ βαρβάρῳ ὄρχι, ὅτι μειρακίους καλοῖς ἦδετο, οἰκειότατος ἐτι ὠραῖος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενέωντα. 29. Ἀποθησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτά πεποιηκῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὡςπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτιμηθέντες τὰς κεφαλὰς, ὅςπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἄγριος δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐμμέμβετο· ἦσθη τε ἅμα ἄμφι τετραράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Γ.

CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλω δ' αὐτοῖς πάντη πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρεῖξεν ἕμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδάσκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνου δὲ καταλειμμένοι ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες· ὧς ἔ' εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἓνα κατακαίνοιεν, ἠττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. 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 ἰτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὓς οὐποτε ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακειμένοι πάντες ἀνεπαύοντο.

4. Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγός, οὔτε λοχαγός οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Προξενός αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲντοι Ξενοφῶν, ἀναγνὼς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ

περὶ τῆς πορείας Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεώς οἱ ὑπαίτιον εἶη Κύρω φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κῆρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,) συμβουλευεὶ τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρτετο τὸν Ἀπόλλω τίμῃ ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα εἶθαι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοὺς οἷς εἶδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶν εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίτας ἰτέον εἶναι τοῦτο ἐπνυθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὲ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρω. 9. Προθυμουμένον δὲ τοῦ Προξένου καὶ ὁ Κῦρος συμπροθύμειτο μέναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισιδάς.

10. Ἐστρατεύετο μὲν δὲ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλείᾳ ὁρμῆν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλην Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλείᾳ. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλνπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἔδνυατο καθεῦθεν· μικρὸν δὲ ὑπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περιφόβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκριεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κίκλω δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείως, ἀλλ' εἰργοῖτο πάντοθεν ὑπὸ τινῶν ἰποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔδοξε σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τῷ

Εὐθύς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τι
 κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πο-
 λεμίους ἤξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχί
 πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα πα-
 θόντας ὑβρίζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμννόμεθα
 οἰδεῖς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ
 ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν
 προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμένω;
 οὐ γὰρ ἐγὼ ἔτι πρεσβύτερος ἔσομαι, εἰάν τήμερον προδῶ ἐμαντὸν
 τοῖς πολεμίσις. 15. Ἐκ τούτου ἐκρίσταιται καὶ συγκαλεῖ τοὺς
 Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθοι, ἔλεξεν· Ἐγὼ, ὦ
 ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς,
 οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἴοις ἔσμεν. 16. Οἱ μὲν γὰρ δὴ
 πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν
 πρὶν ἐνόμισαν καλῶς τὰ ἐαντῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς
 οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κἄλλιστα ἀγωνιούμεθα. 17. Καὶ
 μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πάσσοθαι;
 ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος
 ἡδὴ ἀποτιμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ,
 οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς
 δοῦλον ἀντὶ βασιλείας ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα,
 τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς
 ἐν ἔσχατα αἰκισίμενος πῦσιν ἀνθρώποις φόβον παράσχοι τοῦ στρα-
 τεύσαι ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα,
 πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν,
 οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτεῖρων, βασιλέα δὲ καὶ τοὺς σὺν
 αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν χώραν καὶ οἶαν
 ἔχοιεν, ὡς δὲ ἀφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ
 κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ· 20. τὰ δ' αὐτῶν στρατιωτῶν ὅποτε
 ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ
 πριαίμεθα, ὅτου δὲ ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως
 δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἡδὴ κατέχον-
 τας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐτίετε τὰς σπονδὰς μᾶλλον ἐφο-
 βούμην ἢ τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπον-
 δὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐ

μεσας γὰρ ἦδ'· κεύται ταῦτα τὰ ὑγαθὰ ἄθλα, ὁπότερι ἂν ἡμῶν ἄνδρες ἀμείνορες ὦσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρῆκασιν. ἡμεῖς δὲ, πολλὰ ὀρῶντες ὑγαθὰ, στεφθῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵεναί ἐπὶ τὸν ἀγῶνα πολὺν σὺν φρονίμῳ μείζονι ἢ τοῦτοισι. 23. Ἐτι δὲ ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θύλη καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνοτας· οἳ δὲ ἄνδρες καὶ τρατοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδώσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. Φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἠγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζω ἡγούμαι ἐρῦκειν ἀπ' ἔμαντοῦ τὰ κακὰ.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἳ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα ἠγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλεία πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ἕδε· Ὡ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὄρων γινώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταῦτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντι, ταρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστι σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ἔβριζόμενοι, οὐδ' ἀποθανεῖν οἳ τλήμονες δύνανται; καὶ μάλ' οἶμαι ἐρῶντες τούτου· ἂν σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελουστας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄ-θροπον τούτου μήτε προσεῖσθαι εἰς τὸ αὐτὸ ἡμῶν ἔργον, ἢ

λομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς τοιοῦτω χρῆσθαι
 Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα.
 ὅτι Ἕλληρ ὧν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἄλλα
 τούτω γε οὔτε τῆς Βοιωτίας προζήκει οὐδὲν οὔτε τῆς Ἑλλάδος
 παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὡς περ Ἀνδρῶν ἀμφοτέρω τὰ ὄτα
 τετραπημίον. 32. Καὶ εἶχεν οὕτως. Τούτου μὲν οὖν ἀπήλασαν·
 οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἶ-
 τον στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν·
 ὅπου δ' αὐτὸν λοχαγὸς σῶος εἶη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συν-
 ἦλθον, εἰς τὸ πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ
 συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ
 ταῦτα ἦν σχεδὸν μέσσα ἦσαν νύκτες. 34. Ἐνταῦθα Ἰερώννμος
 Ἡλείος πρεσβύτατος ὧν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὡδε·
 Ἡμῖν, ὧ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε κα-
 αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἰ-
 τι θναίμεθα ἀγαθόν. Λέξον δ', εἶφη, καὶ σὺ, ὧ Ξενοφῶν, ἄπερ
 καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· Ἄλλα ταῦτα μὲν δὴ πάν-
 τες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν
 συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν
 δύνωνται ἀπολέσωσιν. Ἡμῖν δὲ γ' οἶμαι πάντα ποιητέα ὡς μήποτ'
 ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἦν θυνώμεθα ἐκεῖνοι.
 εἶπ' ἡμῖν. 36. Εὐ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι
 νῦν συνεληλύθατε μέγιστον ἔχετε κερδόν. Οἱ γὰρ στρατιῶται οὗ-
 τοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· καὶ μὲν ὑμᾶς ὁρῶσιν ἀθυ-
 μοῦντας, πάντες κακοὶ ἔσονται· ἦν δὲ ὑμεῖς αὐτοὶ τε παρασκευα-
 ζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε,
 εὐ ἴστε ὅτι ἐφονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. 37. Ἰσχυροὶ
 καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ἐμεῖς γάρ ἐστε
 στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν ὑμεῖς
 καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ
 πόλεμος ἐστίν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους
 εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἦν που δέη. 38.
 Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνήσαι τὸ στρατεύμα, εἰ
 ἐπιμαληθεύητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγῶν

καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὐτὰ καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἶπεν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σάζειν δοκεῖ, ἣ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρόβητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τι ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήποι ὅτι οὔτε πλήθός ἐστιν οὔτε ἰσχύς ἢ ἐν τῇ πολέμῳ τὰς νίκας ποιούσα· ἀλλ' ὀπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐξήρωμενέστερο ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οἱ δέχονται. 43. Ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὀπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὐτὴ μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὀπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλίτι πως θῆς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τῇ οὐτῷ γὰρ καιρῷ ἔσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοῖς ἄλλοις παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε, ἔφ' οἷς λέγεις τε καὶ πράττετε καὶ βουλοίμην ἂν ὅτι πλείστοις εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκὶ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳν Λαρδανεὺς, ἀντὶ δὲ Σσαράτους Ξανθοκλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀργεῖος.

ἀντι δὲ Μίνωνος Φιλήσιος Ἀχαιὸς, ἀντι δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅπαστε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδάκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἡγαθοῦς τε ἐλθεῖν καὶ μὴ ὑφίστασθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν θυνώμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἰποθνήσκωμεν, ὑποχείριοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολέμοις. Οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλείῳ ἐπιτορκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρου ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἶη τῆς Ἑλλάδος καὶ περὶ πλείστον ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιᾶς δοὺς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἀνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναί, καὶ ἔδωκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσει ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν θυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς

ἔδυνατο κάλλιστα· νομιζῶν, εἴτε νίκην διδοῖεν οἱ θεοὶ τὸν κάλλι στον κόσμον τῷ νικᾶν πρέπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαστα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πηλλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς 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 σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτόρνυται τις· ἀκούσαντες δὲ οἱ ττρατιῶται πάντες μᾶ 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 θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταυτ', εἶφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὐξάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἳ δὲ πολέμοι ἐπιτορκήσασί τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δὲ, (ἀγαπήσω γὰρ ἡμᾶς 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, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων τοςάντας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἦτι καὶ νῦν ἀποθύουσι. 13 Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας

εἴην ἀναρίθμητον στρατιάν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροὶ πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὄραϊν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνδρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω πολλὰ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι πολὺ δῆπον ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρρόλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροὶ ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὄρωντες, ὁμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δ', ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τρυφῆν φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφροστίχασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φηγῆς ἄρχειν πολὺν κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὄραϊν. 18. Εἰ δὲ τις αὖ ὑμῶν ἀθυμῆι ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ παρρησίου, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἀνθρωποι· ὑπὲρ μὲν γὰρ ἵππον ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίννηται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρον ὀχήματος ἐσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμαντα φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢν τις προσή, πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. Ἐἰ μόνον προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλεστέρον ἔστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρόεῖτε, ὅτι δ' οὐκ εἶμι ἡμῖν Τισσαφέρην ἡγήσεται οὐδὲ βασιλεὺς ἀγορᾶν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντας

ἡγεῖσθαι κελεύωμεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτίθεται πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ἤπερ κρατῶμεν, μέτρα χρωμένους ὁπόσῃ ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασι οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὡσί, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν ἡγεμόν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσοῦς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Ἀνκιάνας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καὶ ταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκίσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὀμῆρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειε γ' ἂν αἰτοῖς καὶ εἰ σὺν τεθρίπποις βούλουτο ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτα ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλας γυναιξὶ καὶ παρθένοις ἑμιλεῖν, μὴ ὡσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδειξάμενοι τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄρεῖν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὲ δεῖ λέγειν πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλέςτατα καὶ, εἰ μάχεσθαι δεοί, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοῖνον, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεῖγη ἡμῶν στρατηγῆ, ἀλλὰ πορευοίμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς σὺν κατακαῦσαι. Ἀὐταῖ

γὰρ αὐ ὄχλον μὲν παρέχουσιν ἄγει, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἐτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὄπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγεγέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθόμενους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῆ, ἦν ψηφίσθητε τὸν αἰεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, σῦντως οἱ πολέμιοι πλείστον ἔφηνεσμένοι ἔσονται· τῆδε γὰρ τῇ ἡμέρᾳ μυριοὺς ὄφονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέφοντας κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ᾧρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. Ὅτω οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταῦτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκει· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα. ●

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔσομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κόμας εἶναι καλὰς οὐ πλεῖον εἴκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνας τοὺς μὲν παριόντας διώκονσ' τε καὶ δάκνουσιν ἢ δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὔτοι ἡμῖν ἀπιοῦσιν ἐπακολουθοῦσιν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρω ᾗ. Εἰ οὖν νῦν ἀποδειχθεῖ τινα

χρή ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπι τῶν πλευρῶν ἑκατέρων εἶναι τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμοιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χροῖμεθ' ἂν εὐθύς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρᾱ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο ἐπειδὴ καὶ Λαλαδαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι ἐγὼ τε καὶ Τιμασίω τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὃ τι ἂν αἰεὶ κράτιστον δοκοῖη εἶναι. Εἰ δὲ τις ἄλλο ὄρᾱ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅταν δοκεῖ ταῦτα, ἀνατεινάτω τῆρ χεῖρα. 39. Ἐδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γάρ ἐστιν 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.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρήϊπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἰππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρη πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὐνοὺς· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὄρῳην ὑμᾶς σωτήριον τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρὸς με τί ἐν νῶ ἔχετε ὡς πρὸς φίλον τε καὶ εὐνοὺν καὶ βουλούμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρίσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ ἡμᾶς ἀπιεῖναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δινώμεθα ἀσπύστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς

ἂν δυνάμεθα κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλείως ἄκοντος σωθῆραι. Ἐνθα δὴ ἐγινώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνηους τις οἰκείων παρηκολούθει πίστεως ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἕστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἔνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ἄρχετο ἀπίων νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τοὶ ἄγχιον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους μάλα ἐλαφροῦς καὶ εὐζώνους. 7. Καὶ προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίρωσκον. Οἱ δ' ὀπισθοφυλάκες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἳ τε γὰρ Κρηῖτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὀπλων κατεκέκλειντο· οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν τοξέοντες ἀπὸ τῶν ἵππων· ὁπόσον δὲ προδιώξαιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κόμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίστροφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. Ἄλλ' ἐγὼ, ἔφη, ἠναγκάσθημι λέγειν, ἐπειδὴ εἰώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν ἀσχοῦντας, ἀντι

ποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνν χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάβαι μὲν μὴ μεγάλα, δηλῶσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίου, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθεῖσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπαυται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τιὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὁρῶ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἑμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκενοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκενοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πενήκοντα, καὶ στολάδες καὶ θῶρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορευόντο πρὸς ἰαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς εἶδει διαβήναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Δι-

εβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππίας ἰλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· οσοῦτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν οὐτούς λάβη παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, τι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἰπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελο δὲ τῶν τε πελταστῶν οὓς δεῖ διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεῦσιν εἴρητο θαρρόνους ἰώκειν, ὡς ἐφευρομένης ἰκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατεῖλφε, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούοντο, σήμνηε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἷς ἴρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον πρὸς τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάρους τῶν πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ ζωοὶ ἠλφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἤκισαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρῃν.

6. Καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισα· ὄκον δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἢ περιόδου δύο παρασάγγαι· ὄκοδόμητο δὲ πλίνθοις ιεραμίαις· κρητὶς δὲ ὑπῆν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο εἰλεῖν· ἦλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἰάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἑὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κομῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἐξ ἑρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μίσπιλα· Μῆδοι δ' αὐτὴν ποτε ὄκον. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ ὄκτος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπακοδόμητο πλίνθινος

τειχος, τὸ μὲν εὖρος πενήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἢ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηθία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βία· Ζεὺς δ' ἐμβροτητόους ποιῆ τοὺς ἐνο κοῦντας, καὶ οὕτως εἶλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρης ἐπεφάνη, οὓς τε αὐτὸς ἰππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντων δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κύρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὄσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάτη.

14. Ἐπεὶ δὲ 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 τοξέειν.

15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνθησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνν προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρης μάλα ταχέως ἐξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν.

16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι εἰσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότεροι γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χησιμα ἦν ὀπόσα ἀλίσκοιτο τῶν τοξενμάτων τοῖς Κρησῖ· καὶ διετίλον χρώμενοι τοῖς τῶν πολεμίων τοξέμασι, καὶ ἐμελέτων τοξέειν ἄνω ἰέντες μακρὰν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κόμαις ἐπιτυγόντες, ἀπῆλθον οἱ βάρβαροι, κείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιταθῆντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κόμαις. Τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἐγνώσαν ὅτι πλείστον ἰσόπλευρον ποτήρα τάξεις εἶη πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἐστίν, ἦν μὲν συγκύπη τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωπίας

ούσης, ἢ ὄρεων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλί-
 τας καὶ πορευέσθαι πονήρως, αἰὰ μὲν πιεζόμενος, αἰὰ δὲ καὶ
 ταραττούμενος· ὥστε δυσχρηστοὺς εἶναι ἀνάγκη ἀτακτοὺς ὄντας.

20. Ὅταν δ' ἀντιμιοχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
 ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων καὶ
 ἀθνεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ
 ὅποτε δεοὶ γέφυραν διαβαίνειν ἢ ἄλλην τιὰ διάβασιν, ἐσπευδεν
 ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπιθέτον ἦν ἐνταῦθα
 τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποι-
 ῆσαντο ἐξ ἁπορίας ἀνα ἑκατὸν ἄνδρας καὶ λοχαγούς· ἐπέστησαν καὶ
 ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάχας. Οὗτοι δὲ πορευό-
 μενοι οἱ λοχαγοὶ, ὅποτε μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστε-
 ροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παῆγρον ἔξωθεν τῶν
 κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαυσίου, τὸ
 μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρον εἶη τὸ διεχθόν, κατὰ
 λόγους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πάνυ πλατὺ, κατ'
 ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεον εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ δια-
 βαίνειν τιὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ
 μέρει οἱ λοχαγοὶ διέβηον· καὶ εἴ πῶν δέοι τι τῆς φάλαγγος, ἐπιπα-
 ρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

24. Ἦνικα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον
 τι καὶ περὶ αὐτὸ κόμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον
 τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους,
 ὑφ' ᾗ ἦν κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες,
 ὡς εἰκός, τῶν πολεμίων ὄντων ἰπέων. 25. Ἐπεὶ δὲ πορευόμενοι
 ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον,
 ὡς ἐπὶ τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ
 ἐπὶ τοῦ ὑψηλοῦ εἰς τὸ πρᾶνὲς ἔβαλλον, ἐσπευδόντων, ἐτόξευδόν ὑπὸ
 μαστιγῶν. 26. καὶ πολλοὺς κατετίρωσκον καὶ ἐκράτησαν τῶν
 Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὀπλων· ὥστε
 παντάπασι ταύτην τὴν ἡμέραν ἀχρηστοὶ ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ
 σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοί οἱ Ἕλληνες
 ἐπεχείρησαν διώκειν, σὸλλ' ἤ μὲν ἐπὶ τὸ ἕκρον ἀφικνούνται ὀπλίται ὄν-
 τες· οἱ δὲ πολέμιοι ταχὺ ἀνεπίδων. 28. Πάλιν δὲ ὅποτε ἀπίοιεν πρὸς
 τὸ ἄλλο στρατεύμα, ταῦτ' ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου
 ταῦτ' ἐγίνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ

κίσει τοῖς στρατιώταις ^{εἶχε} πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλω-
 πίου ἀνήγγυρον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένον-
 το ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι
 τοῖς καταβαίνουσι, δεδοκότες μὴ ἀποτμήθεισαν καὶ ἀμφοτέρωθεν
 αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας
 πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ
 ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας, καὶ ἰατροὺς κατεστή-
 σαν ὁκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα
 καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρῆ, ὄλον, κριθᾶς ἵπποις συμ-
 βεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σαιραπέοντι τῆς
 χώρας. Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίον. 32. Ἐπεὶ
 δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς
 ἢ ἀνάγκη κατασκηῆσαι ἢ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι
 ἐτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ
 ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. 33.
 Ἐπεὶ δὲ κατεσκήνησάν καὶ ἐπεχείρησαν αὐτοῖς ἀκρόβολιζεσθαι οἱ
 βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺν περιῆσαν οἱ Ἕλληνες·
 πολὺ γὰρ διεφέρον ἐκ χώρας ὀρμῶντας ἀλεξάσθαι ἢ πορευό-
 μενοι ἐπιουσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνίκα δ' ἦν ἴδη
 δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρα-
 τοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβού-
 μενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονήρον
 γὰρ νυκτὸς ἐστὶ στρατέυμα Περσικόν. Οἱ τε γὰρ ἵπποι αὐτοῖς
 δεδενταὶ καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσι τοῦ μὴ φεύγειν ἕτεκα
 εἰ λυθείησαν· ἐάν τε τις θόρονβος γίγνηται, δεῖ ἐπισαῶσαι τὸν ἵππον
 Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀταβῆναι ἐπὶ
 τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορόβου
 ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήνον τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπι-
 ναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκον-
 ὄντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας
 οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίνετο, ἀπήεσαν· οὐ γὰρ ἔδοκν
 λῆξιν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρα-
 τόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη εἴρων οἱ Ἕλληνες,
 ἰπορεύοντο καὶ αὐτοὶ ἀνάλευξαντες, καὶ διήλθον ὅσον ἐξήκοντα

σταδίου· καὶ γιγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ εἶρα Χειρίσο·

φρος προκατελλημένῃν τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπο τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγγεῖσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφάνημενόν γὰρ εἶρα Τισσαφέρην καὶ τὸ στρατεύμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶ ὄρᾳν· προκατελληπται γὰρ ἡμῶν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἄλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἔδοκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπίσθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κόρυφὴν ὑπὲρ αὐτοῦ τοῦ ἐμπνῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἐφθόον ἐπὶ τὸν λόφον ἐνθά ἦσαν οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῶν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρῆζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι κενώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν επιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύνατο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, αὐτῶν καὶ αὐτοὶ ὄρμησαν ἀμιλλασθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαίνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε

ἀμιλλᾶσθαι, τῶν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, οὗν ὀλίγοι
πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ

Σικυνώσιος εἶπεν· 47. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν· σὺ
μὲν γὰρ ἐφ' ἵππου ὄχῃ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.

48. Καὶ ὡς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθέσθαι
αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τα-
χιστα, ἐπορεύετο. Ἐνύγκανε δὲ καὶ θώρακα ἔχων τὸν ἵππικόν·

ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο,

τοῖς δὲ ὀπισθεν, παριέναι, ^{ἄλλοι} ἐπομένους, 49. Οἱ δ' ἄλλοι

στρατιῶται παίονσι καὶ βάλλουσι καὶ λυδοῦρουσι τὸν Σωτηρίδα, ἔστε
ἠνάγκασάν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως

μὲν βάσιμά ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν

τὸν ἵππον ἔσπενδε πεζῇ. Καὶ φθάνουσι ἐπὶ τῷ ἄκρῳ γενόμενοι

τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφηνγον ἢ ἕκαστος

ἐδύνατο· οἱ δ' Ἕλληρες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρην

καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο· οἱ δὲ ἀμφὶ Χει-
ρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ με-
στῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις

πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν.

2. Ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ

πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ

πεδίῳ, καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβα-
ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα

Τισσαφέρην καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ

τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια,

εἰ καίσιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ

Χειρίσοφον ἀπήσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη,

παρελαύνων τὰς τάξεις ἠνίκα ἀπὸ τῆς βοηθείας ἀπήνησεν οἱ

Ἕλληρες ἔλεγεν· 5. Ὁράτε, ὦ ἄνδρες Ἕλληρες, ὑφιέντας τῆς

χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττετο,

οὐ καίειν τὴν βασιλείως χώραν, τῶν αὐτοὶ καίουσιν ὡς ἀλλοτρίαν

Ἀλλὰ εἴαν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καιόντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἐμοίγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θᾶττον παύσονται.

7. Ἐπεὶ δ' ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπόρρῃα ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορομένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακιςχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μίσθον πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκόων, ἔφη, διςχιλίων δεησομαι· πολλὰ δὲ ὄρω ταῦτα πρόβατα καὶ αἰγας καὶ βοῦς καὶ ὄρους, ἃ ἀποδέρνεται καὶ φροσθιέντα ῥαδίως ἂν παρέχει τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑπόσθητα· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὁρμίστας ἕκαστον ἄσκον λίθους ἀρτήρας καὶ ἀφείς ὡς περ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δῆσας, ἐπιβαλὼν ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθαίνεν ἡ ὕλη καὶ ἡ γῆ σχήσει.

12. Ἀκούουσι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθυμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπάλιν [ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκάνιστους κόμας, κατακαύσαντες ἐνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσήλανον, ἀλλὰ ἐθεῶντο καὶ ὁμοιοὶ ἦσαν θαναμάζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν γῆ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἠλέγχον τὴν κύκλω πᾶσαν χωρὰν τίς ἐκάστη εἶη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίας τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδῖαν, δι' ἧς περ ἦκοιεν ἡ δὲ πρὸς ἑὼ ἐπὶ Σουσία τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἐπιφέρει λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέ-

ραν ἐπὶ Ἀνδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικούς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὅποτε μὲντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμηνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμωνος. Ἐντεῦθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀηνηκὰ καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβόλην αὐτῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δεῖπνῆσαι, συνσκευασμένους πάντας ἀναπαυεσθαι, καὶ ἐπεσθαι ἥτις ἂν τις παραγγείλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΥ ΑΝΑΒΑΣΕΩΣ Α

CAP. I

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ σὺν Κύρου ἀναβάντες Ἕλληνες ἐπέειπαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἐνθάδε ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, ^{τὸ ἐξ} ^{αὐτοῦ} ^{ἀπορῆ} ^{ἦν} ^{οὐκ} ^{ἦν}, ἀλλὰ τὰ Καρδούχια ὄρη ἀπόδομα ὑπὲρ αὐτοῦ ^{αὐτοῦ} ^{ποταμοῦ} ^{ἐκρέματο}, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκονον γὰρ τῶν ἀλισκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιῶσι. ^{ἐξ} ^ἧ ^{καὶ} ^{τοῦ} ^{Εὐφράτου} ^{τε} ^{τὰς} ^{πηγὰς} ^{ἐλέγετο} ^{οὐ} ^{πρόσω} ^{τοῦ} ^{Τίγρητος} ^{εἶναι}· καὶ ἔστιν οὕτω στενόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὡς ποιοῦνται, ἅμα μὲν λαθεῖν πειρωμένοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν τὸ πεδίον, τῆρικαῦτ' ἀναστάντες ἀπὸ παραγγέλλεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὲ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσπῳιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν ^{τινα} ^{αἰσθεσθαι} τῶν πολεμίων· ἔπειτα δὲ ὑψηγέτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἀγχεσί τε καὶ μύχοις τῶν ὁρέων.

bent c. i. m.

αρχὴν
αἰγυαλή

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφερον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἰ πῶς ἐθέλησειαν οἱ Καρδοῦχοι διεῖναι αὐτοὺς ὡς διὰ φιλίας τῆς γῶρας, ἐπεὶ περ βασιλεῖ πολέμοι ἦσαν.

9. Τὰ μὲντοι ἐπιτήδεια ὅτῃ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπει δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέρβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρον ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κόμας,) τότε δὴ συλλεγέντες τινὲς τῶν Καρδοῦχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξείμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μὲντοι τότε πλείους συνελέγησαν, ἐκινδύνευεν ἂν διαφθάρηαι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἠυλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλω ἐπὶ τῷ ὄρειν καὶ συνεῶρων ἀλλήλους.

12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λογαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νέωσι αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ 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. Ἐπει δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῇ οἱ στρατηγοὶ εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηροῦντο· οἱ δ' ἐπέιθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπανόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χεμῶν πολλῶν, ἀναγκαῶν δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἤγγετο μὲν Χειρῖσσοφοῦ ὀπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ ἄ πολέμοι ἰσχυροῦς ἐπι-

θεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσπερδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῇ πορεύεσθαι· καὶ θαμίνα παρήγγαλλον ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέριντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγύατο ὑπέμενε, τότε δὲ οὐκ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἐπεσθαι· ὥστε δῆλον ἦν ὅτι πράγμα τι εἶη· σχολῆ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φηγῆς ἐγίγνετο τοῖς ὀπίσθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευρὰς, καὶ Βασίλας Ἀρκὰς διάμπερος εἰς τὴν κεφαλὴν. 19. Ἐπει δὲ ἀφίκοντο ἐπὶ σαθρόν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἠτάματο αὐτὸν ὅτι οὐκ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες, ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κάραθὼ ἄνδρες ^{ἦσαν} τεθνήσκον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. 20. +

Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέπον, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὄρας ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄραν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἐκβάσιν. 21. Ταῦτα ἐγὼ ἐσπευδον καὶ διὰ τοῦτό σε οὐκ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολὴν· οἱ δὲ ἡγεμόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπει γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας ^{ἦσαν} ἀρωαθῆναι ἠθήμεν λαβεῖν αὐτοῦ τούτου ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

23. Καὶ εὐθύς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων προσαγομένῶν· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρῶντος τοῦ ἑτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θιγαίτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἠγήσεσθαι δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἶη τι ἐν αὐτῇ δυσπρόσιτον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσσεσθαι παρελθεῖν. 26. Ἐνταῦθα ^{ἦσαν} εὐγκαλιέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν +

λέγει τε τὰ παρόντα καὶ ἐρωτᾷν εἴ τις αὐτῶν ἔστιν ὄστις ἀτῆρ ἀγαθὸς ἐθέλοι ἢ γενέσθαι ἂν καὶ ὑπόστας ἐθέλοντῆς πορευέσθαι. 27. Ἐπίσταται τῶν μὲν ὀπλιτῶν Ἀριστοῦνμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλίμαχος Παρράσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορευέσθαι προσλαβὼν ἐθέλοντας ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γὰρ, ἔφη, οἶδα ὅτι ἔρονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένον. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορευέσθαι. Ἐπίσταται Ἀριστίας Χίος, ὃς πολλὰχρὸν πολλὸν ἄξιος τῆ στρατιᾶ εἰς τὰ τσιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἦδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορευέσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἀνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν· αὐτοὶ δὲ συμβουθῆδειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορευόντο πλῆθος ὡς διςχίλιοι· καὶ ὕδωρ πολλὸν ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἤγειτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν ροῦν καὶ ὡς μάλιστα λάθοιεν περιόντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χάραδρᾷ οἱ ὀπισθοφύλακες ἦν ἔδει διαβάοντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηρικαῦτα ἐκκλίνδον οἱ βάρβαροι ὀλοιστρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες διεσφενδονῶντο· καὶ πατάσασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσοδῷ. 4. Ἐνιοὶ δὲ τῶν λογαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρώοντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ὥρτο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ νόσῳ. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλω περιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακαυόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἑσταῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖπον.

ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὐτῆ ὁδὸς, ἐφ' ἣν ἐκάθητο οἱ φύλακες. Ἐφοδος μέντοι ἀντιζῆν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθητο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιεν ἐπορεύοντο ὁμήγη συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίγη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἦ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάξαντες οἱ Ἕλληνες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπίντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὐζῶνοι γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθύς ἴεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύνατο ἀνιμῶν ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἤπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοκίᾳ γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατελιημένῳ ὑπὸ τῶν πολεμίῳ, οὗς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεζεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αἰτοὶ μὲν ἂν ἐπορεύθησαν ἤπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθι δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόγοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεῦγειν. 12. Καὶ ἕως μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ ἐδύνατο ἕκαστος οἱ βάρβαροι ἐτόξεον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φηγῆ λείπονσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὀρῶσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὐτίς ἐδόκει πορεύεσθαι. 13. Ἐννοίσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείπει τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια αἵτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμον Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τροσῶ καὶ τοῦτον αἰρούσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιότατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς

νεκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπει δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπονσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαυμαστὸν πᾶσι γενέσθαι καὶ ὑπόπτειον δεῖσαι τας αὐτοῦς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ὑπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθα τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὸς καὶ λέγει ὡς ἀπεκόπηδ' ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθναῖσι Κημισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρηγνέως περὶ σποδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κόμας. Συναμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στρατεύμα παρῆει, αἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεβόησαν ἐνταῦθα ἰστάντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὄπλα ἐκειτό, ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θόρῳ βῆ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνός μὲν κατέαξεν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστής ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεύς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὄμῳ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλῆσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κοινατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανόνουσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπικρέοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκόλουν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους καλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀποφράξιν τῆς παρόδου

τοῖς πρώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλονόντων· 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῦντο, Χειρίσσοφος ἐμβαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλονόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοισι καὶ ἰσχυρῶς ἀλλήλων ἐπέμελλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσι· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶχον δὲ τὰς νευρὰς ὁπότε τοξεύοιεν 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· ἦχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠγλίσθησαν ἐν ταῖς κάμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὅς ὀρίζεται τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠγλίσθησαν μάλα ἠδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν πιμεληληνθῶν πόνων μιημονεύοντες. Ἐπτὰ γὰρ ἡμέρας ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. Ὡς οὖν ἀπὸ ἀλλήλα μέροι τούτων ἠδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ ὀρῶσιν ἰππέας πον πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἰππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐμβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντων καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἀλκίμοι εἶναι· ὄπλα δ' εἶχον γέροα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέσσαρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέειχο·

ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγρουσα ἄνω ὥσπερ χειροποίητος· ταύτη ἐπειρώντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένους τὸ τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίμετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικειδόμενους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδιλῶν δεδεσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιόρῳνῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπίσον ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἔρχεται πρὸς τὸν Χειρῖσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγῆται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαιεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερά καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθενόδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατίδοιεν ἐν τῷ πέτρῳ ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρῳ ἀντροῦδει. 12. Ἰδοῖσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἰπνεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νεφθόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρῆξαι τὰ αἰδοῦα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἦκειν.

13. Εὐθὺς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγὺν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήρασι θεοῖς τὰ τε ὄνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθὺς

ἔγε τους νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγούνται ταῦτά.

14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαῖεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἤγουντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀπόδυσ ἐλάμβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάγχις ἐσφαγάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοι ἐτόξενόν τε καὶ ἐσφενδόων· ἀλλ' οὐπω ἐξικνύοντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀηλάλαζον· συνολόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη· προσπίουμένος ταύτῃ διαβὰς ἀποκλείθει τοὺς παρὰ τὸν ποταμόν ἰππεῖς. 21. Οἱ δὲ πολέμοι ὀρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλι, δέισαντες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω· Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Αἰκίος δὲ ὁ τὴν ἄξιον ἔχων τῶν ἰππέων καὶ Αἰσχίνης ὁ τὴν ἄξιον ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ εἴρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβῶον μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διεβη, τοὺς μὲν ἰππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας

ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινον ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρῶντες μὲν τοὺς ἑαυτῶν ἰππέας φεύγοντας, ὀρῶντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν εἴωρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρατεύμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιωξάει ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀπλήρην διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς εἴρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου φιλοῦμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήεσαν ὠδᾶς τινὰς ἀδόντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι αὐτὸν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἐνθεν καὶ ἐνθεν σφῶν ἐμβαίνειν ὡς διαβησόμενοι, διηγκύλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἐμυγῶν παρήγγειλεν, ἐπειδὴν σφενδὸν ἔξικνηται καὶ ἀσπίς φοφῇ, παιωνίσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτήης σημίῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόδῃ ἡγεῖσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεν ἀλλήλους· ὅτι οὗτος ἀριστος ἔσοιτο ὃς αὐτῷ πρῶτος ἐν τῇ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὀρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν ἰπποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο

θρασέως καὶ ἤρχοντο σφενδοῶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὤρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἔδεξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐκ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι ἔφηνον πολὺ ἔτι θάϊτον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφηνον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορευθήσαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλην τε ἦν καὶ βασιλειον εἶχε τῷ σατραπίῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαψιλῆ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέγρις ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμὸν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεὶ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλεία ἐπὶ τὸν ἵππον ἀνέβαλλε. 5. Οὗτος προσήλασεν ἰππείας ἔχων, καὶ προπέμψας ἐρμηγῆά εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοιτο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρα-

σάγγας πεντεκαίδεκα· και Τηρίβαζος παρηκολούθει ἔχων τῆς ἐν τοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· και ἀφίκοντο εἰς βασιλεία και κόμης περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίνεται τῆς νυκτὸς χιῶν πολλή· και ἔωθεν ἔδοξε διασκηρῆσαι τὰς τάξεις και τοὺς στρατηγούς κατὰ τὰς κόμης· οὐ γὰρ ἐώρων πολέμιον οὐδένα και ἀσφαλὲς ἔδοκει εἶναι

διὰ τὸ πλῆθος τῆς χιῶνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἰέρεια, σῖτον, οἴνους παλαιούς εὐαίθετος, ἀστάρια, δασ, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατιδοῖεν στρατεύμα και νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδοκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηροῦν, ἀλλὰ συναγαγεῖν τὸ στρατεύμα πάλιν. Ἐνταῦθεν συνῆλθον· και γὰρ ἔδοκει διαιθριάσειν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἀπλετος, ὥστε ἀπέκρυψε και τὰ ὄπλα και τοὺς ἀνθρώπους κατακαμμένους· και τὰ ὑποζύγια συνέπιδισεν ἢ χιῶν· και πολὺς ὄκνος ἦν ἀνίστασθαι· κατακαμμένω γὰρ ἀλεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὄφρ μὴ παραρῆναι. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' αὖ ἀναστὰς τις και ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου και οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον και ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ὃ ἐχρῶντο ἀντ' ἐλαίου, σύειον και σησάμινον και ἀμυγδάλιον ἐκ τῶν πικρῶν και τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων και μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἔδοκει πάλιν διασκηρῆσθαι εἶναι εἰς τὰς κόμης εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραγγῇ και ἡδονῇ ἦσαν ἐπὶ τὰς στέγας και τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήσαν τὰς οἰκίας ἐνέπησαν ὑπὸ τῆς αἰθρίας δίκην ἔδιδον σαν κακῶς σκηροῦντες. 15. Ἐνταῦθεν ἐπεμψαν τῆς νυκτὸς Δημοκράτην Τεμερίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἔδοκει και πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα και τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ ὅτι ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν και φαρέτραν και σάγαριν οἴανπερ και αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηρίβαζον στρατεύματος, ὅπως ἐπιτήδεια λάβοι.

ἠρώτων αὐτὸν τὸ στράτευμα ὅπως τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηριβάζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευασθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ ἀνάχη εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.

19. Ἀκούσασι τοῖς στρατήγοις ταῦτα ἔδοξε τὸ στρατευμα συναγαγεῖν· καὶ εὐθύς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαινετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐκ ὑπέμειναν, ἀλλ' ἔφηνον· ὁμοῦς δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηριβάζου ἐάλω καὶ ἐν αὐτῇ κλί· ναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένητο τοῖς καταλελειμμένοις. Καὶ εὐθύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραία ἔδοκει ποσθεδέον εἶναι ὅπη δύναιντο τάχιστα, πρὶν ἢ συλληγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθύς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηριβάζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἐρήμονος τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμὸν τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρῆς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ πηγὰς τοῦ ἀνθρώπων. 4. Ἐνθα δὲ τῶν μάντεων τις εἶπα σφραγίσθαι τῷ ἀνέμῳ· καὶ σφραγίζεται· καὶ πᾶσι δὲ περιφρα

Scumbling

νῶς ἔδοξε ^{ἀλλήλῳ} ληξαί τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ
 βάθος ὀργυρία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διηγέοντο
 δὲ τὴν νύκτα πῦρ καιόντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ
 δὲ ὀψὲ προσιώντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἤκοντες καὶ πῦρ
 καιόντες οὐ προσέεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-
 δοῖεν αὐτοῖς πυρὸς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ
 μετεδίδουσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἔκαιετο,
 διατηκήμενης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἕστε ἐπὶ τὸ δάπε-
 δον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο διὰ
 χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δὲ ὀπι-
 σθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων
 ἠγνόει ὅ τι τὸ πάθος εἶη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπει-
 ρων ὅτι σαφῶς βουλιμῶσι, καὶ ἐάν τι φάγωσιν ἀναστήσονται,
 περιῶν περὶ τὰ ὑποζύγια, εἴ πού τι ὀροίη βρωτόν, διεδίδου καὶ διέπεμ-
 πε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν.
 Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων
 δὲ Χειρίσοφος μὲν ἀμφὶ ἑκτέρας πρὸς κώμην ἀφικνεῖται, καὶ
 ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῆ κρήνη γυναικας καὶ κόρας
 καταλαμβάνει ἐμπροσθεν τοῦ ἐρύματος. 10. Αὐταὶ ἡρώτων αὐ-
 τοὺς τίνες εἶεν. Ὁ δὲ ἐρμηνεύς εἶπε Περσιστὶ ὅτι παρὰ βασιλέως
 πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ
 ἐνταῦθα εἶη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὀψὲ ἦν,
 πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα σὺν ταῖς ὑδροφό-
 ροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος
 ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ
 δυνάμενοι διατελευτᾶν τὴν ὁδὸν ἐνκτέρευσαν αἵτιοι καὶ ἄνευ πυρὸς·
 καὶ ἐνταῦθά τινες ἀπώλυντο τῶν στρατιωτῶν. 12. Ἐλείποντο
 δὲ τῶν πολεμίων συντέλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑπο-
 ζυγίων ἤραζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ
 καὶ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλ-
 μούς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσθῆ-
 πότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος ἢ
 τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοντο· τῶν δὲ ποδῶν, ε-
 τις κισοῖτο καὶ μηδέποτε ἠσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύμωτο

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάζοντες καὶ τὰ ὑποδήματα περιεπλήγγυον· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάριων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τῆς ἐκλειοπένης αὐτόθι τὴν χιόνα, εἰκάζον ζετηκῆναι· καὶ τετήκεν διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀμιζρῶσα ἐν νάπη. Ἐνταῦθα ἐκτραπομένοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἤσθητο, εἶδετο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμένοι· καὶ τελευτῶν ἐχάλεπαιεν. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. † 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνονσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶν θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες αἶτε ὑγαιῶντες ἐξαναστάντες ἴδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύνατο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. Οἱ δὲ πολέμοι δέισαντες ἦσαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθάρξατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσὶ τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσι ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεισθήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠγύλισθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοί, φυλακὰς οἷας ἐδύνατο καταστησάμεναι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμπας πρὸς τοὺς ἀσθενουῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκεψομένων πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενουῦντας τούτοις παρεδосαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἰκοσι στάδια διεληλυθῆναι ἦσαν πρὸς τῇ κόμῃ, ἐνθα Χειρίσοφος ἠγύλιζετο. 23. Ἐπεὶ δὲ

συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κόμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἐώρων κόμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέ-
ραι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἢ
εὐλίχει Ξενοφῶν καταλαμβάνει πάντα ἔξδον τοὺς κωμήτας καὶ
τὸν κωμάρχην· καὶ πάλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτα-
καίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνᾷτην ἡμέραν γεγα-
μημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ὄχετο θηράσων, καὶ οὐχ ἤλω ἐν
ταῖς κόμαις.

25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα
ὡσπερ φρέατος, κάτω δ' εὐρεῖται· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις
ὄρνυται, οἱ δὲ ἀνθρώποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς

οἰκίαις ἦσαν αἶγες, οἴες, βόες, ὄρνιθες, καὶ τὰ ἔχοντα τούτων· τὰ
δὲ κτήνη πάντα γιγῶ ἔδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ
καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατῆρσιν· ἐνήσαν δὲ
καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεί-
ζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' εἶδε,
ὁπότε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν ἄκρατος
ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνν ἡδὺ σύμμαθοντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κόμης ταύτης σὺν
δειπνον ἐποίησατο καὶ θαρρῆν αὐτόν ἐκέλευε, λέγων ὅτι οὔτε τῶν
τέκνων στεργήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτη-
δειῶν ἀπίδοισι, ἢν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνῃται
ἔστ' ἂν ἐν ἄλλῳ ἔθνη γίνωνται.

29. Ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ
φιλοφρονούμενος οἶον ἔφρασεν ἐνθα ἦν κατορωρηγμένος.

Ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέ-
ρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο.
ὅπου δὲ παρῖοι κόμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις καὶ κα-
τελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οἶδα-
μόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον·

31. οὐκ ἦν δ'
ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφια,
χοίρεια, μόσχεια, ὄρνιθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρρίοις
τοῖς δὲ κριθίνοις.

32. Ὅποτε δὲ ὡς φιλοφρονούμενός τε βούλοιτο

τροπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύνφαντα ἔδει φοροῦντα
 ἰνεῖν ὡς περ βοῶν. Καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὃ τι
 βούλοιοτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγ-
 γενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακεί-
 νους σκητροῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ
 μακοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς
 δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐρεοῖς ὃ τι δεοὶ ποιεῖν. 34. Ἐπεὶ δὲ
 ἄλλλους ἐφιλοσφρόνησάντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὲ ἀνη-
 ώτων τὸν κωμάρχειν διὰ τοῦ περισσότου ἐρηγέως τίς εἴη ἡ χώρα.
 Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων τίνοι οἱ ἵπποι τρέ-
 ρουτο. Ὁ δ' ἔλεγεν ὅτι βασιλεὺς δασμός· τὴν δὲ πλησίον χώραν
 ρη εἶναι Χάλυβας, καὶ τὴν ἄδὸν ἔφραζεν ἢ εἴη. 35. Καὶ αὐτὸν
 ὅτε μὲν ᾔχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἴπ-
 ρον ὃν εἰλάπει παλαιότερον δίδωσι τῷ κωμάρχει ἀναθρέψαντι κατα-
 τῦσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιώς μὴ ἀποθάνη·
 κεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει,
 αἱ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον
 6. Ἦσαν δ' οἱ ταῦτ' ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέ-
 τεροι δὲ πολὺ. Ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχεις πρὸς
 τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν
 ἀ τῆς χιόνος ἄγρῳσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι
 τῆς γαστρὸς.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χει-
 σόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλην τοῦ νιού
 ρτι ἠβίασκοντος. Τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτη παραδίδωσι
 υλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχων καὶ τοῦτον ἀπίοι. Καί
 τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύνατο πλεῖστα, καὶ ἀναξού-
 κτες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχεις λελυμένος
 ἀ χιόνος. Καὶ ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ Χειρίσοφος
 ὑπὸ ἔχλαεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ
 ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπεισε μὲν, ἔδρασε
 3. Ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδορὰς ᾔχετο κατα-

λιπῶν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφω καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμελεία. Ἐπισθένης δὲ ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτω ἐχρῆτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρισόφος δὲ ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιώσῃ τοῖς πολεμίους· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παραάγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφυλάκες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους. ὦρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δὲ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὶ τὰ χεῖρα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὁρῶντες ἡμᾶς πολέμιοι θαρσάλευότεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρόντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοίμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σπῆπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμένῃ ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμένῃ. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας ἢ δυνάμεθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶτον ὀρθιον ἀμαχεῖ ἵεναι ἢ ὁμαλῆς ἐνθεν καὶ ἐνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὁρῶντες ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχέια τοῖς ποσὶν ἀμαχεῖ

ιοῦσιν εὐμενεστέρα ἢ ὁμαλή τὰς κεφαλὰς βαλλομένοις 13. 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 ταύτη προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μέντοι γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ἐγὼ γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λυκεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παίδων κλέπτειν μελετῆν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ καλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειραῖσθε λανθάνειν, νόμιμον ἄρου ὑμῖν ἐστὶν ἐὰν ληφθῆτε κλέπτοντες μαστιγούσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέποντι, καὶ τοὺς κρατίστους μέντοι μάλαιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὄρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτιδῆσός εἰμι τοὺς ὀπισθοφύλακας ἔχων ἐπιδὼν δειπνήσωμεν ἰέναι καταληφόμενος τὸ ὄρος. Ἐγὼ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐρεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρευσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰετὶ καὶ βουσίν· ὥστε ἐάνπερ ἄπαξ λάβωμεν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἐσται.

18. Ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μνεῖν εἶτι ἐπειδὴν ἰδῶσθαι ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἰέναι καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψον, ἂν μὴ τινας ἐθέλουσιν φαινῶνται. 20. Ἐκ τούτου Ἀριστῶννος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἰποῖσαντο ὅποτε ἔχαιεν τὰ ἄκρα πυρὰ καιεν πολλά. Ταῦτα συνθέμενοι ἤριστων. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στρατεύμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοῖη ταύτη προσάζειν.

22. Ἐπειδὴ δὲ ἐδείκνησαν καὶ νῦν ἐγένετο, οἱ μὲν ταχθέντες

ἔρχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι ὡς ἕσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ τρυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπήεσαν.

24. Τῶν δ' αὖ πολειμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληγες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω εἴρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέροντα δὲ πάμπολλα ἐλίφθη· ἃ οἱ Ἕλληγες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

ι

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οἷα εἶχεν οὐδ' οἰκίας, συνελθυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλεν εὐθὺς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνε, ἄλλη προσέβη καὶ αὐτὴ ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸς ἦκατε· τὸ γὰρ χωρίον αἰρετέον τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μίᾳ αὐτῇ ἀραρόδος ἐστὶν ἢν ὄρεῖς· ὅταν δὲ τις ταυτῆ πειράται

παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. "Ἦν δὲ τοὺς λίθους ἀναλωσάντων, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὶ ὀρῆς, 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 τῶν φερομένων λίθων ἢ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίνεταί ὡς ἡμίπλευθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Ἀντὸ ἂν, ἔφη, τὸ δέον εἶη· θᾶττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἄλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρόρασιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἄθροοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώννμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὴ καὶ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης δὲ πρόσδρομῆς πλεόν ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον ἅ ἐποίει, καὶ τὸ στρατεύμα πᾶ θεώμενον, δεισας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώννμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς εἶδεν αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτης· ἐν δὲ τουτοῦ παρέθει αὐτοὺς Ἀριστώννμος Μεθυδριεὺς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οἵτοι ἀντεπωῶντο ἀρετῆς καὶ δικ-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον ὧς γὰρ ἅπαξ εἰς ἕδραμον, οὐδείς πέτρος ἄνωθεν ἰνέχθη. 13 Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἰτὶ καὶ ἑαυτὰς ἐπικατεῖρήπτουν· καὶ οἱ ἄνδρες ὡσανύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίπτοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανοι. Ἐντεῦθεν ἄνθρωποι μὲν πάνν ὀλίγοι ἐλίφθισαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ παρασάγγας πενήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λιγυροὺς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερυγῶν σπάρτα πυκνὰ ἐστράμμένα. 16. Εἶχον δὲ καὶ κνηκῆδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναντο· καὶ ἀποτεμνόντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὁπότε οἱ πολέμοι αὐτοὺς ὄψασθαι ἐμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχων μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πόλισμασιν· 17. ἐπεὶ δὲ παρέλθουεν οἱ Ἕλληνες, εἶποντο αἱ μαχόμενοι ὄχοντες δὲ ἐν τοῖς ὄχουοῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταύρων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασοῦ ποταμὸν, εἶρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίον εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυνυρίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθει ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάνη ἐπηγγέλλετο. Καὶ ἰγούμενος ἐπεὶ δὴ ἐπέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων ἐννοίας. 21. Καὶ ἀφικνούνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρα· ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, κήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώρρησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. †

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγένετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶν μείζων ἐγένετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγένοντο, ἐδόκει δὴ μείζον τι εἶναι τῶν Ξενοφῶντι. 24. Καὶ ἀναβάς ἐφ' ἵππον καὶ Λύκον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβोधίθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν θάλαττα θάλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ἵποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἐξαπίνης οἱ τοὺς παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοειῶν καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ἤτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δεῖξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὄψετο τῆς νυκτὸς ἀπιῶν.

CAP. VIII.

1. Ἐνταῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμούς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἴδα διαβῆναι. Ἦν δὲ οὗτος θασὺς δένδρασι παχέσι μὲν οὐ,

κροῖς δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς εὐχίσιτα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέρας καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπιπτον· ἐξικνοῦντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

† 4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀπὸ τῆς Ἀθήνησι γράσκων δεδουλευκέναι, λέγων ὅτι γινώσκουσι τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατριδα εἶναι· καὶ, εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγον καὶ μάθε πρῶτον αὐτῶν τίνας εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρῆζουσίν ἡμῖν πολέμοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ἡμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχομεθα. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε τοιήσονται, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκείνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφοτέρω.

8. Μετὰ δὲ τὰ πιστά εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσοντες ἐν μέσοις ἀναμεμυγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἶαν ἐδύνατο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλγων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλγοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρατάξαντο κατὰ φάλαγγα ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον ἐνρήσομεν τὸ ὄρος· καὶ εὐθύς τούτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρώσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι σφοδράγωμεν, περιτεύσουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιτοῖς χρήσονται ὅ τι ἂν βούλωνται· εἰ δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν.

εὐδὲν ἂν εἶη θανααστὸν εἰ διακοπέη ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων
καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται,
τῇ ὄλῃ φάλαγγί· κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς
λόχους ποιησαμένους τε οὔτον χωρίον κατασχεῖν διαλιπόντας τοῖς
λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων
κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω
οἱ ἐσχάτοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν· πρῶτοι
προσιάσιν, ἢ τε ἂν εὐδοκῶν ἢ ταύτη ἕκαστος ἄξει ὁ λόχος. 13. Καὶ
εἴς τε τὸ διαλεῖπον οὐ ῥάδιον ἔσται τοῖς πολέμοις εἰσελθεῖν ἐνθεν
καὶ ἐνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθίον
προσιόντα. Ἐάν τε τις πιέζῃται τῶν λόχων, ὁ πλησίον βοηθήσει·
ἦν τε εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μη-
κέτι μείνη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους
τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ
ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν οὗς ὁράτε μόνοι ἐπι-
ἡμῖν ἐμποδῶν τὸ μὴ ἦδη εἶναι ἐνθα πάλαι ἐσπεύδομεν· τούτους ἦν
πως δυνώμεθα καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους
ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς
ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ
πελταστάς καὶ τοὺς τοξότας τριπλῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐω-
νύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσί-
ους ἕκαστους. 16. 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
ἔξω γινόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὡς εἶδον αὐτούς,
ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διε-
σπᾶσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποί-
ησαν. 18. Ἰδόντες δὲ αὐτούς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν
πελτασταὶ, ὧν ἦρχεν Λίσχίνης ὁ Ἀκαρνᾶν, νομίσαντες φεῖγειν ἀπὸ
κράτους ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοισι· συνεφέ-
πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ
Ὀρομήμιος. 19. Οἱ δὲ πολέμοι ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν,
ἄλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάττες ἔστρα-
τοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτῆθεια πολλὰ ἐχούσαις

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλά ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἀφρονές τε ἐγίνοντο καὶ ἤμον· καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴσασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐξηδοκότες σφόδρα μεθύουσιν ἐφέκεσαν· οἱ δὲ πολὺν μαινομένοις· οἱ δὲ καὶ ἀποθνησκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὄραν ἀνεφρόνον· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπιτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἶκον μίην, ἐν τῷ Εὐξείνῳ Πόντῳ Σιωπέων ἀποικίᾳ ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληίζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βούς καὶ ἄλφριτα καὶ οἶνον. 24. Ἐνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὐξάντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς ἅ εὐξάντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθαπερ ἐσκήρουν· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφηνε παῖς ἔτι ὢν οἰκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

† 26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακόντιῳ, καὶ ἠγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποικηκὸς εἴη. Ὁ δὲ δείξας οὐπερ ἐσθηκότες ἐτύγγανον, Οὐτός ὁ λόφος, ἔφη, κάλλιστος τρέχει ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτω; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιοι τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρηῆτες πλείους ἢ ἐξήκοντα ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θεὰ ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἔθεον δὲ καὶ ἵπποι· καὶ ἔδω

αὐτοὺς κατὰ τοῦ προνοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαν-
τας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ
ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μάλιστα βάρην ἐπορεύ-
οντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακίλευσις
ἐγίγνετο αὐτῶν

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλλη-
 ναὶ καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξει-
 νῷ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοιτο, καὶ
 ὡς ἀπέθυσαν ἃ εὔξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν
 γῆν ἀφίκοιτο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου
 συνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ
 πρῶτος Ἀντιλίων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη,
 ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων
 καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακᾶς φυλάττων καὶ μαχό-
 μενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν
 ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων
 ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ
 παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. 4. Φί-
 λος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει.
 Ἦν οὖν πέμπητέ με, οἶομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα
 τὰ ἡμᾶς ἄξοντα. Ἑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἕστ'
 ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται
 ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος
 μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν
 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν
 τὰ ἐπιτήδεια δεῖ προρίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐ-
 στιν ἰκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ
 γῶρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τι

καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται τινες Οἴομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν ἂν τι δέη· κἂν βοηθῆσαι τισι καιρὸς ἦ, εἰδῶμεν ὅποι δέησει βοηθεῖν· καὶ ἂν τις τῶν ἀπειροτέρων ἐγγειοῦ τι ποιῆν, συμβουλευόμεν πειρώμενοι εἶδεναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι. Ἔτι τοίνυν τάδε ὁρᾶτε. 10. Εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἦξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἀδῆλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθορωτέροις πλεουσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὀρῶ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοντιῶν μακρὰ πλοῖα κατάγομεν καὶ φυλάττομεν αὐτὰ τὰ πηδάλια παραλνόμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὗς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς αἷς 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 δεοὶ ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάξονται ἢ εὐποροὶ γίνωνται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζοντιῶν, ἧ ἐπέστησαν Δέξιππον Λάκωνα περίοικον

ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνεγκυοντο. Οἱ δὲ πολέμιοι ὡς ἴσθοντο ἐχόμενον τὸ ὄρος, ἐργηγόρεσαν καὶ ἕκαιον πηρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπίεσαν.

24. Τῶν δ' αὖ πολειμίων τὸ μὲν πολὺ ἔμενε ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπίητα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληρες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασται τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βράδην ταχὺ ἐφείπετο σὺν τοῖς ὀπίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω εἴρων ἤττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέροντες δὲ πάμπολλα ἐλίφθη· ἃ οἱ Ἕλληρες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τροπαιοὺς ττησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

⚭

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾤκον ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνελθυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβηκεν εὐθύς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνε, ἄλλη προσέβηκε καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκατε· τὸ γὰρ χωρίον αἰρετέον τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὲ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἄλλα μία αὕτη πάροδος ἐστὶν ἣν ὀρεῖς· ὅταν δὲ τις ταυτη πειράται

παριέναι, κυλινδοῦσι λίθους ὑπὲρ τρυφῆς τῆς ὑπερχειούσης πέτρας ὅς δ' ἂν καταληφθῆ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσειν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὶ ὀρῆς, σχεδὸν τρία ἡμίπλευθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλῆθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ τῶν κελινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλευθρον, ὃ δεῖ ὅταν λωφήσωσι οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θῶτον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῶν μικρόν τι παραδραμεῖν ἔσται ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρόράσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἄθροοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστῶννος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφρέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὲ καὶ Καλλίμαχος μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἄμαξι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον ἅ ἐποίει, καὶ τὸ σθένος πᾶ θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστῶννον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς εἶδεν αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέθει αὐτοῦς Ἀριστῶννος Μεθυδριεὺς, καὶ μετὰ τούτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οἵτιοι ἀντεποιοῦντο ἀρετῆς καὶ δικ-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον ὧς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἰνέχθη. 13 Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτοῦσαι τὰ παιδία εἰτιῖ καὶ ἑαυτὰς ἐπικατεῖρήπιτον· καὶ οἱ ἄνδρες ὡσανύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίφοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανοι. Ἐντεῦθεν ἄνθρωποι μὲν πάνν ὀλίγοι ἐλίφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ παρασάγγας πενήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λιγυῶς μέχρι τοῦ ἦτρον, ἀντὶ δὲ τῶν πτερύγων σπάρτα πικνὰ ἐστράμμένα. 16. Εἶχον δὲ καὶ κνηρδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυλήν, Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὁπότε οἱ πολέμοι αὐτοὺς ὄψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχων μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πόλιμασιν· 17. ἐπεὶ δὲ παρέλθουεν οἱ Ἕλληνες, εἶποντο ἀεὶ μαχόμενοι· ὄκον δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομσμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Τιόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασοῦ ποταμὸν, εἶρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυνυίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθει ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνήαι ἐπηγγέλλετο. Καὶ ἰγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρα· ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώρρησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἄμφι τὰ εἴκοσιν. †

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίνετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβάς ἐφ' ἵππον καὶ Λύκον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἐξαπίνης ὄτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοειῶν καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμψουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικούς δέκα· ἤτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δεῖξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὄχετο τῆς νυκτὸς ἀπιῶν.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμούς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἴδμε διαβῆναι. Ἦν δὲ οὗτος θασὺς δένδρεσι παχέσι μὲν οὐ, πυ-

κνοις δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελεθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέρεθρον καὶ λόγχας καὶ τριχίλους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπτουσαν· ἐξικνούοντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

† 4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι γάσκων δεδουλευκέναι, λέγων ὅτι γινώσκουσι τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατριίδα εἶναι· καὶ, εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγον καὶ μάθε πρῶτον αὐτῶν τίνας εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀμικέσθαι. 7. Ἠρώτων ἐκεῖνοι εἰ δοῦν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησι, οἱ δὲ Ἕλληνες ἐκεῖνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφοτέροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα στυγερέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσαντες ἐν μέσοις ἀναμεμυγμένοι τοῖς Ἕλλησι· καὶ ἀγορὰν οἶαν ἐδύνατο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα ὡς οὕτως ἄζοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύεσθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιούνηται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τούτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρῶσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι ἔφροσάγωμεν, περιτετεύσουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιτετοῖς χρήσονται ὅτι ἂν βούλωνται· εἰ δ' ἐπὶ ὀλίγων τεταγμένοι ἴσμεν.

οὐδὲν ἂν εἶη θαναμαστόν εἰ διακοπέειν ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων
καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται,
τῇ ὅλῃ φάλαγγί· κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς
λόχους ποιησαμένους τε οὔτον χωρίον κατασχεῖν διαλιπόντας τοῖς
λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων
κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω
οἱ ἐσχάτοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν· πρῶτοι
προσιάσιν, ἢ τε ἂν εὐδοκῶν ἢ ταύτη ἕκαστος ἄξει ὁ λόχος. 13. Καὶ
εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολέμοις εἰσελθεῖν ἐνθεν
καὶ ἐνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθίως
προσιόντα. Ἐάν τε τις πιέζῃται τῶν λόχων, ὁ πλησίον βοηθήσει·
ἦν τε εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μη-
κέτι μείνη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίησαν ὀρθίους
τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιῶ
ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὐτοί εἰσιν οὗς ὁρᾶτε μόνοι ἔτι
ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἐνθα πάλαι ἐσπεύδομεν· τούτους ἦσ-
πως δυνώμεθα καὶ ὤμους δεῖ καταραγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους
ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς
ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατὸν· τοὺς δὲ
πελταστάς καὶ τοὺς τοξότας τριπλῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐω-
νύμου ἔξω, τοὺς δὲ τοῦ δεξιῶ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσί-
ους ἑκάστους. 16. 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
ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὡς εἶδον αὐτούς,
ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διε-
πιάσθησαν, καὶ πολὺ τῆς ἐαντῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποί-
ησαν. 18. Ἰδόντες δὲ αὐτούς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν
πελτασταὶ, ὧν ἤρχεν Αἰσχίνης ὁ Ἀκαρνᾶν, νομίσαντες φεύγειν ἀπὸ
κρίτους ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοισι· συνεφεί-
πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἤρχε Κλεάνωρ ὁ
Ἰοργημένιος. 19. Οἱ δὲ πολέμοι ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν,
ἰλλὰ φηγγὶ ἄλλος ἄλλῃ ἐτρέπετο. Οἱ δὲ Ἕλληνας ἀναβάντες ἐστρα-
τοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτήθαια πολλὰ ἐχούσαις

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήτη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἀφρονέες τε ἐγίνοντο καὶ ἤμον καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐξηδοκότες σφόδρα μεθύουσιν ἐφέκσαν· οἱ δὲ πολὺν μαινομένοις· οἱ δὲ καὶ ἀποθνησκουσιν. 21. Ἐκείτω δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὄραν ἀνεφρόνον· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἴκου μένην, ἐν τῷ Εὐξείνῳ Πόντῳ Σιωπέων ἀποικίᾳ ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδωσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. 24. Ἐνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῇ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὐξάντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἰκαιοὶ βόες ἀποθῆσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς ἅ εὐξάντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθάπερ ἐσκήρουν· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφρυγε παῖς ἔτι ὢν οἴκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

† 26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακόντιῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποικηκὸς εἴη. Ὁ δὲ δεΐξας οὐπερ ἐστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχει ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυηθήσονται παλαιεῖν ἐν σκληρῷ καὶ δασεῖ οὕτω; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρῆτες πλείους ἢ ἐξήκοντα ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἔτεροι. Καὶ καλὴ θεία ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἔθεον δὲ καὶ ἵπποι· καὶ ἔδει

αὐτοὺς κατὰ τοῦ προνοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαν-
τας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ
ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύ-
οντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακλήσεις
ἐγίνετο αὐτῶν

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλλη-
 ναί, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξεί-
 νῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοιτο, καὶ
 ὡς ἀπέθυσαν ἃ εὔξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν
 γῆν ἀφίκοιτο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου
 συνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ
 πρῶτος Ἀντιλίων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη,
 ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων
 καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακᾶς φυλάττων καὶ μαχό-
 μενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν
 ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων
 ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ
 παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. 4. Φί-
 λος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυχάνει.
 Ἦν οὖν πέμπητέ με, οἶομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα
 τὰ ἡμᾶς ἄξοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἕστ'
 ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται
 ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος
 μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν
 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν
 τὰ ἐπιτήδεια δεῖ προρίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐ-
 στιν ἰκανὴ οὔτε ὅσον ἀνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ
 γῶρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τι

καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τὰδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται 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 συμπαρασκευάζωμεν ἂν τι δέη· κἂν βοηθῆσαι τισι καιρὸς ἦ, εἰδῶμεν ὅποι δέησει βοηθεῖν· καὶ ἂν τις τῶν ἀπειροτέρων ἐγγειοῦ τι ποιεῖν, συμβουλευόμεν πειρώμενοι εἶδεναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι. Ἔτι τοίνυν τὰδε ὁρᾶτε. 10. Εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρῖσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἀδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλεουσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῶ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοντιῶν μακρὰ πλοῖα κατάγομεν καὶ φυλάττωμεν αὐτὰ τὰ πηδάλια παραλυόμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἕς δυεπόρους 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 δεοὶ ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάξονται ἢ εὐποροὶ γένωνται αἱ ὁδοί. 15. Ἔλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζοντιῶν, ἧ ἐπέστησαν Δέξιππον Λάκωνα περίοικον

Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ἔρχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οἷτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἔλαβον δὲ καὶ τριακόντορον, ἧ ἐπεστάθη Πολυκράτης Ἀθηναῖος· ὃς ὅποσα λαμβάνοι πλοῖα κατήγετο ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἶ τι ἦγον ἐξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπ. λείαν ἐξήσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγχανον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτὸς τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ

CAP. II.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβῶν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντιῶν ἐξάγει εἰς Δρίλας τὸ ἦμισον τοῦ στρατεύματος, τὸ δὲ ἦμισον κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, αἵτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθηρτο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὄρεινά καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρῃ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βοῦς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφηνγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνερίρρηκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες σιῖδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὄρωντες πρόβατα πολλὰ καὶ ἄλλα χρέματα προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρημημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διςχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ εἰδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπος ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πνικαὶ ξύλιναι πεποιημέναι,) ἀπαίτηται

δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδίωκοντο ἀποτρέγειν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν γυράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἤγειτο τοῖς ὀπλίταις. 7 Ὁ δ' ἔλθων λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥᾶθιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν γυράδραν 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 χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντιες ἀποδοδεγμένοι ἦσαν ὅτι μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἦγον οἱ ὀπλίται, ἐκέλευσε τὸν λόγον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλεις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκλωμένους ἵεναι, ὡς ὀπότεν σημήνη ἀκοντίζειν δεῆσον· καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπότεν σημήνη τοξεύειν δεῆσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέραις· καὶ τοὺς ἐπιτηδεῖους ἐπεμπε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων μηροειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν· 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέρξατο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμον οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὄπλα ἐν χιτῶνι μονὸν ἀνέβησαν, καὶ ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἰδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ

οἱ φιλοὶ εἰσδραμόιτες ἤρπαζον ὅ τ' ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν σιὰς κατὰ τὰς πύλας ὀπόσους ἐδύνατο κατεκάλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. (Ὁ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγὴ τ' ἐγίνετο ἔνδον καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολλὸς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοὶ, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἵνα εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἴεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθούμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη καὶ ἔξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσιν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἶόν τ' εἶη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς· ἄλλως δὲ πᾶν χαλεπὸν ἐδόκει εἶναι. ἀπελθεῖν· σκοποῦμενοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρεθρα καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· 23. ὥστ' οὐδὲ διώκειν ἀσφαλῆς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερῆρίπτον ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιεῖν· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα. 24. Μαχομένων δ' αὐτῶν καὶ ἀπορομένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἱ κία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγόντων καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ

ἔτι μόνοι ἔλύπον καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγγανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπαὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις 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 τᾶλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραία ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρᾶνῆς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. Κατ' ἀνήρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους περιᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαῖ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἤδη ἱκανὸν ὑπεληλυθέναι τῷ Μυσῷ ἐσίμμηρε φεύγειν ἀνὰ κράτος· καὶ ὅς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρηῆτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς τάπας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τριτωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σώοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρῖσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τα ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενούντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετραράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σορκαίεστον τοὺς πρῶστύτατους τῶν στρατηγῶν εἰςβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασσοῦντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θα-

λάττη Σινωπέων ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀριθμοὺς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πελειῶν καὶ τῆς χιόνος καὶ εἴ τις νόσφ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσείᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφον Νέων ὁ Ἀσιναῖος ἔλαβε

5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάθημα ποιησάμενος ἀνατίθεισιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπήει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆ, εὐτῷ ἀποδοῦναι· εἰ δὲ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὃ τι οἴοιτο χαρεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφηνεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγαβύζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσον ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ταὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύον τὰ ἐκ τοῦ ἀγροῦ ὠραῖα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιτα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θνομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιῶντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων· καὶ ἤλισκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἢ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν

πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλσῃ καὶ ὄρῃ δένδρων μεστὰ, ἱκανὰ καὶ τῆς καὶ αἴγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραῖα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσοῦ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡγήμηνε δὲ Τιμησίθεος.

5. Ὡ ἄνδρες Μοσσυνοῖκοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οἷς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμῶς λαβεῖν συμμαχίαν καὶ τιμωρῆσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἰδίχησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐτοῖς ἂν τοσαύτην δύναμιν ἰάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν

Μοσσονοιῶν ὅτι καὶ βούλουτο ταῦτα καὶ δέχοντο τὴν συμμαχίαν ἢ ἴτετε δὴ, ἐγὼ ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἀνοσίμη· χειρῶν γενοίμεθα; καὶ ὑμεῖς τί οἰοίτε ἐσσεσθε ἡμῖν συμπράξαι περὶ τῆς διόδου; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἠγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ἄρχοντο· καὶ ἵκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα· ὁ δὲ εἰς ἕμετε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρορα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιτοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλτῶν ὡς ἐξάπην, ἔμπροσθεν μὲν λόγην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ἰπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμον· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷαπερ τὰ Παφλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσος, ἐγγυτία τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντέθεν ἔξηρχε μὲν αὐτῶν εἷς, οἱ δ' ἄλλοι πάντες ἐπορευόντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὀπλῶν τῶν Ἑλλήνων ἐπορευόντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὁικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσονοιῶν· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἱ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσονοιῶν. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέτες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμοι προσίστων τέως μὲν ἠσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συγρῶν τῶν βαρβάρων καὶ τῶν συναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρις οὐ εἶδον τοὺς Ἑλλήνας βοηθοῦντας, εἶτα δὲ ἀποτραπόμενοι ἄρχοντο· 17. καὶ ἀποτειμόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλήσι καὶ τοῖς ἐναντιῶν πολεμίσι· καὶ αἶμα ἐχόρευον νόμφ τινὶ ἄδοντες. 18. Οἱ δ'

Ἕλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκασαν θρασυτέρους καὶ ὅτι οἱ ἐξεληθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλ' ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκασαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῶ ὄντι πολέμοι εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταυτὰ πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐτοῖς ἦττον τῆς ἡμετέρας τάξεως ἀπολείπονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οὐχ ὁμοίους ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταυτήν μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραία θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταυτὰ ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων οἱ εὐζῶνοι κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς εἰδεξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίας, ἐνταῦθα δὲ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρὰ, ὅσα ἀνήρ ἂν φέροι μίλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμοσε ἐχώρον, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὃ ἐν τῷ μόνον τῶ ἐπ' ἄκρον ὠκοδομημένῳ ὄν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν

τοῖς μωσσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημέων πατρίους, ὡς ἔφασαν οἱ Μωσσύνοικοι· τὸν δὲ νέον οἶτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλεῖσται. 28. Καὶ δελφίνων τεμάχῃ ἐν ἀμφορεῦσιν εὗρίσκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μωσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατεῖα οὐκ ἔχοντα διαφυῆν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔφροντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' εὗρίσκετο ὃς ἄκρατος μὲν ὄξυς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεὶς δὲ εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς ὃ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μωσσυνοϊκῶν. Ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδάτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλεῖστα τοιαῦδ' ἦν τῶν χωρίων· ἀπειχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοῶντων δὲ ἀλλήλων συνήκονον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παιδας τῶν εὐδαίμωνων σιτευτοὺς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστειγμένους ἀνθέμιον. 33. Ἐζήτον δὲ καὶ ταῖς ἐταίρῃσι αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἕλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὅλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσῃαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτώ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσνοϊκῶν· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοῦς. 2. Ἡ δὲ τῶν Τιβαρηνοῶν χώρα πολλὴ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἤτιον ἐριμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι· καὶ τὰ ξένια ἃ ἤκε παρὰ Τιβαρηνοῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελύσαντες ἕστε βουλεύσαιντο ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντις πάντες γνώμην ὅτι οὐδαμῇ προσίοιτο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλλητίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνοῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέβυσεν ἡ στρατιὰ. Ἰλλῆθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλωνίῳ μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνον πλῆθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταῖσιν πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον 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, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δημομένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατόνμμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντας τε ὑμᾶς ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι· πάρεστα

9. Ἀξιούμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοὶ, ὑφ' ἡμῶν ὄντων Ἕλληνας ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οἷδὲ γὰρ ἡμεῖς ἡμᾶς οὐδὲν πώποθ' ὑπῆρξαμεν κακῶς ποιούντες. 10. Κοτνωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὡςθ' ὅ τι ἂν τούτους κακὸν ποιήσητε ἢ Σινωπέων πόλις νομίζῃ πάσχειν. 11. Νῦν δὲ ἀκούομεν ἡμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας ἐνίουσ σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέσηθε οὐ πείθοντας. 12. Ταῦτ' οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύλαν καὶ Παφλαγίας καὶ ἄλλον ὄντινα ἂν δυνώμεθα φίλον ποιεῖσθαι.
13. Πρὸς ταῦτα ἀναστάς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὧ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι.
14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζούντι μὲν, παρεῖχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἠγοῖντο κακῶς ἐποιούμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτούς ὁποῖων τινῶν ἡμῶν ἔτυχον· πάρεσι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν σν-ἐπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκεῖνων.
19. Κοτνωρίτας δὲ, οὓς ἡμετέρους φατῆ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτίοι εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὗτ' εἴσω ἐδέχοντο οὗτ' ἔξω ἀγορὰν ἐπεμψον· ἠτιῶντο δὲ τὸν παρ' ἡμῶν ἀρμοστὴν τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις βία παρελθόντας σκηνοῦν, ἡμεῖς ἠξιούμεν τοὺς κάμνοντας

εἰς τὰς στέγας δεῖξασθαι· ἐπεὶ δὲ οὐκ ἀνέφωγον τὰς πύλας, ἣ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτη εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν θαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὣσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντενποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἠπειλήσας ὡς ἦν ὑμῖν δοκῆ Κορύλλαν καὶ Παφλαγῶνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμοιτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῆ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ὡς ἐπιθυμεῖ φίλοι γίνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἐκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελύσομεν διδοῖναι ἃ δύναται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἐπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυθάνοντο καὶ ὡς ἐκάτεροι ἐδέοντο.

CAP. VI.

1. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὕστεραία συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἰδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλευέσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἰδόκουν εἶναι οἱ Σινωπεῖς ἠγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἰδόκει Σινωπέων· μόνοι γὰρ ἂν ἰδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκούντα τῇ στρατιᾷ.

2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλλή-

τας ὄντας Ἑλλῆσι τούτω πρῶτον καλῶς δέχεσθαι τῷ εὐνοῦς ἵ
εἶναι καὶ τὰ βέλτεστα συμβουλευεῖν.

3. Ἀναστάς δὲ Ἐκατόννημος πρῶτον μὲν ἀπελομήσατο περὶ
οὐ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσουτο, ἔτι οὐχ ὡς τοῖς
Ἑλλῆσι πολεμησόντων σφῶν εἶπο, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις
φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλευεῖν
ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν· 4. Εἰ μὲν συμβουλευοίμι ἃ βέλ-
τιστά μοι δοκεῖ εἶναι, πολλὰ μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναν-
τία· αὕτη γὰρ ἡ ἱερὰ συμβουλή λεγμένη εἶναι δοκεῖ μοι παρεῖναι·
νῦν γὰρ δὴ ἂν μὲν εὖ συμβουλεύσας φραῶ, πολλοὶ ἔσσεσθε οἱ ἐπαι-
νοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσσεσθε οἱ καταρώμενοι. 5. Πρά-
γματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔχομεν, ἐὰν κατὰ θάλατταν
κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ κατὰ γῆς
στελλήσθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα
ἃ γινώσκω· 6. Ἐμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων
καὶ τῆς δυναμέως· ἔχει γὰρ [ἡ χώρα] ἀμφοτέρω, καὶ πεδία κάλλι-
στα καὶ ὄρη ὑψηλότατα. 7 Καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν εἰς-
βολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τῶν
ὄρων τῆς ὁδοῦ καθ' ἐκάτερά ἐστιν ὑψηλά· ἃ κρατεῖν κατέχοντες
καὶ πάνυ ὀλίγοι δύναιντ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ
πάντες ἄνθρωποι δύναιντ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δεῖξαμι ἂν,
εἴ μοι τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία
ὄντα καὶ ἰππεῖαν ἦν αὐτοὶ οἱ βάρβαροι νομίζουσι κρεῖττω εἶναι
ἀπάσης τῆς βασιλείως ἰππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο
βασιλεῖ καλοῦντι· ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ
καὶ δυνηθεῖτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ
πεδίῳ κρατῆσαι μαχομένοι τοὺς τε ἰππεῖς τούτων καὶ πεζῶν μυριά-
δας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερ-
μῶδοντα, εὐρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τι
καὶ πολεμίον πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν
ἐπομένων· δεύτερον δ' Ἴριον, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλν
οὐ μείον δυοῖν σταδίων, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι·
πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος
ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλν διαβαίητε. 10. Ἐγὼ μὲν
οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντῆσισι
ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλεῖν

ται, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε περὶ οὔτε κατὰ θάλατταν ἀπορία πολλὰ· γὰρ καὶ πλοῖα ἐστὶν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτενον φιλίας ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῶ· οἱ δὲ καὶ ὡς δῶρα ληφόμενον διὰ τὴν συμβουλήν ταύτην· οἱ δ' ὑπόπτενον καὶ τούτου ἔνεκα λέγειν ὡς μὴ περὶ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζοντο. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιῆσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἢν ὑμεῖς συμβουλευέτε· οὕτω δ' ἔχει· εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἰκανὰ ἀριθμῶ ὡς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέομεν· εἰ δὲ μέλλομεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκομεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που ἦττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρόξβεις ἐκέλευον πέμπειν πρόξβεις· Καὶ πέμπονσι Καλλιμαχὸν Ἀρκάδα καὶ Ἀρίστονα Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ᾤχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὄρωντι μὲν ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὄρωντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας καὶ σφεδονήτας καὶ ἰππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἰκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρεσκευάσθη,) καλὸν αὐτῶ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκλήσασθαι πόλιν κατοικήσαντας. 16. Καὶ γενέσθαι ἂν αὐτῶ ἐδόκει μεγάλη, καταλογιζομένη τὸ τε αὐτῶν πλῆθος καὶ τοὺς περιοικούντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο πρὶν τι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρον μάντι γινόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στρατέμμα λόγον ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιάν καὶ πόλιν οἰκίσαι καὶ ἰαντῶ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ Κύρον ἔλαβε τριςχιλίους δαρεϊκούς, ὅτε τὰς δέκα ἡμέρας ἡλθήεντες θυόμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεύς καὶ Θώραξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας

τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτίθεται ἐκπλέοντας, ὅτι κινδυνεύουσι μετρία τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλευέται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ· 20. Ἄνδρες, νῦν μὲν ὀρώμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτίθεται καὶ ὡς οἴκαδε ἀπελθόντας· ὀησαί 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 δὲ ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Δαρδανεύς Ἐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιωτίον τὰ αὐτὰ ταῦτα ἱερῶντας, Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίῳνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μονῇ, ὧ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινος θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ἵπισχνοῦμαι δὲ ὑμῖν ἂν ἐκπλήτε, ἀπὸ νομηρίας μισθοφορὰν παρέξειν Κυζικητῶν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἐνθεν καὶ εἰμι φηγάς· καὶ ὑπάξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωίδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκιλλίδῃ.

25. Ἀναστάς δ' αὐτίς Θώραξ ὁ Βοιωτίος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶνι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεισθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὐσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρῳ μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, κατὰ καὶ θάπερ Τιμασίῳν ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορὰν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοιντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ εἰσὶγα. Ἀναστάς δὲ Φιλῆσιος καὶ Αἰκῶν 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 ἀγορεύειν περὶ τούτων· ὥστε ἠγαγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύνamai καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἔμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι μὴδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γινώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήγγεγε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο ἰκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαί τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηγίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν· καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν, λέγοντες ὡς χρῆ ταῦτα πράττειν, ἀναπαύεσθαι φημι χρῆναι. 32. Οὕτω γὰρ γινώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφὴν δύναισθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάζαιτε. 33. Δοκεῖ οὖν μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἕαν τις μείνῃ ἢ ἀπολιπῶν τινα ληφθῆ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στρατεύμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἀπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχειρεῖ λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠφείχοντο, ἀλλ' ἠπειλοῦν αὐτῷ ὅτι εἰ λήγονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσουσιν. 35. Ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν

δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπονσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπέσχημένοι. Παραλαβόντες οὖν οἵτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκρίνωτο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὐπω παρῆν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοῖη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτου δ' υἱοῦς ἐτύγγανε βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεύς γνώμη οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποίουν.

C A P. VII.

1. Ταῦτα οἱ στρατιῶται ἀνεπύθοντο πρατιόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀταπεπικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίγνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιεῖσιν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφηνγον κατελυσύσθησαν. 3. Ἐπεὶ δὲ ἦσθανετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ εἶσαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγοράν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐνταῦθα Ξενοφῶν τῷ μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ ὧδε· 5. Ἀκούω τινὰ διαβάλλειν, ὃ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ εἴαν μὲν ἐγὼ φαινῶμαι ἀδικῶν, οἱ γρή με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἢ δ' ὑμῖν φαίνονται ἀδικούντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὡς περ ἄξιον. 6. Ἦμεῖς δ' ἔφη, ἴστε δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἴα

πέν τις εἰς τὴν Ἑλλάδα μέλλη ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἔξαπατῆσαι ὡς ἡλιος ἔνθεν μὲν ἀίσχει, δύεται δὲ ἐνταῦθα, ἔνθεν δὲ δύεται, ἀίσχει δ' ἐντεῦθεν ; 7. 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 εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἔξαπατήσῃ ὥστ' ἐμβαίνειν ὅποταν νότος πνέῃ ; 8. Ἀλλὰ γὰρ ὅποταν γαλήνῃ ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἔξαπατήσας ἀγοίμι ; 9. Ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκῶς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὄπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὐτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος ; 10. Ἀλλ' οὐτοί εἰσι οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθορῶντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθοροῖεν. 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 ἐρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελούμενον ; Τί γάρ ; ἀρχοντας αἰρουμένων ὑμῶν ἐγὼ τίμι ἐμποδῶν εἰμι ; Παρίημι, ἀρχέτω· μόνον ἀγαθόν τι τοιῶν ὑμᾶς φανείσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἔξαπατηθῆναι ἂν οἶεται ταῦτα, ἢ ἄλλον ἔξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἅλις ἔχητε, μὴ ἀπελθῆτε πρὶν ἂν ἀκούσητε οἷον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἐπεισι καὶ ἔσται οἷον ὑποδείκνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ που ὅτι χωρία ἦν ἐν τοῖς ἕρξει βαρβαρικά, φίλια τοῖς Κερασονντίοις, ὅθεν κατιόντες τιγὲς καὶ ἱερεῖα ἐπῶλον ἡμῖν καὶ ἄλλα ὧν εἶχον. Ἀκοῦσι δὲ μοι καὶ ὑμῶν τιγὲς εἰς τὸ ἐγγυτάτω χωρίον τούτων ἔλλόντες ἀγο

ράσαντές τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ε
 λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν
 εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν
 εἰπῶν. 15. Διενερότητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ
 στρατεύμα μηκέτι ἔλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγγανον οἱ
 σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος εἴ τι λάβοι, ἀποπλέον
 οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῶ οἱ ἐκ
 τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ τῶν αἰσθάνομαι. 16. Παρακαλέσας
 οὖν ὀπόσους ἔπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν
 φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν
 τόπων βάλλοντες καὶ παιόντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ
 τῶν ἄλλων συγχοῦς· οἱ δὲ τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀπο-
 χωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἔξωρωμῶμεν
 πεζῇ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασοῦντι, οὐπω
 ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνουῦν-
 ται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεναιτέρων πρὸς τὸ κοι-
 νὸν τὸ ἡμέτερον χρήζοντες ἔλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον,
 πρὸς τοὺς Κερασούντιους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῶν δόξειεν
 ἔλθεῖν ἐπὶ αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἦδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
 πλεῖν, ὡς ἡμῶν λέξει τὰ γεγόμενα καὶ τοῖς νεκροῦς κελεύειν αὐτοὺς
 θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόν-
 των τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασοῦντι· αἰσθόμενοι δὲ
 τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις
 καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι
 τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο,
 ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡ-
 μεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβου-
 λευόμεθα σὺν τοῖς Κερασούντιοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλή-
 των νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὀπλων ἐξαίφνης ἀκούο-
 μεν θορύβου πολλοῦ Παιε παιε, βάλλε βάλλε. Καὶ τάχα δὴ ὀρῶμεν
 πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἑωρακότες τὸ
 παρ' ἑαυτοῖς πρᾶγμα, δεισαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν
 δὲ ἡ Δία καὶ ἡμῶν οἱ ἔδεισαν. 23. Ἔγωγε μὴν ἦλθον πρὸς αὐτοὺς
 καὶ ἡρώτων ὅ τι εἰσι τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ἦδεσαν.

ὄμως δὲ λίθους ἔχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῖσι τινὲς ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότετα ποιοῦσι τὸ στρατεύμα. 24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ σὺς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὡς εἶδον ὁρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἴσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νεῖν μὴ ἐτύγγαεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἠδίκουν μὲν οὐδὲν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κνοῖι ἡμῖν ἐμπεπτόκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ἰμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὐτ' ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλῶσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στρατεύμα ἐφ' ὃ τι ἂν θέλῃ. Κἄν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δωόμενοι ἢ ἄλλον τινός, κατακαρόντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἀρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἐαυτὸν ἔληται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἀρχοντα κατακαρεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἢ ὥσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐδὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν μὴ σὺν ἰσχύϊ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ κατακαρόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μὴδὲ σὺν κηρυκῷ εἶτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθέλησει κήρυξ εἶναι κήρυκας ἀπεκτονώς; 31. Ἄλλ' ἡμεῖς Κερασουντίων θάψαι αὐτούς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακῆν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκηπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἠδέως ποιοῦντες ἔργα ἀσεβῆ, ἢ πολεμίας

τῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίνωμεν ; 33. Πόλις δὲ φιλία τίς ἡμῶς δέξεται, ἣτις ἂν ὀρθῶς τὸσαύτην ἀνομίαν ἐν ἡμῖν ; Ἀγορὰ δὲ τίς ἄξει θαρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα ; Οὐ δὲ διὰ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιοῦτους ὄντας ἐπαινέσειεν ; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαιόμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄεξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο ἔξ οὗ Κύρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στρατεύμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὄφρα καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς. Σοφαινετος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες φάσκοντες παῖεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐπιδιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγει ἀπολλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἶον λέγεις, σίτου δὲ ἐπιλελοιπότος, οἶνου δὲ μηδ' ὄσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιοῦτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίος ἐπλήγης. Πότερον ἤτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἐπαιον ; ἀλλ' ἀπήτουν ; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρρήνησα ; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν ἐπήρετο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκήνων ἐλευθερὸς ὢν. 6. Ἐνταῦθα δὲ ἀναγιγνώσκω αὐτὸν καὶ ἤρετο· Ἥ

σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων ; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκα-
 ζες· τὰ δὲ τῶν ἐμῶν συσκήρων σκευὴ διέθροψας· 7. Ἄλλ' ἢ μὲν
 διάθροψας, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις
 ἄνευ καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα
 σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἷον
 δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἄνῃρ 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. 9. Συνέφη τοῦτο ὁ ἄνθρωπος.
 Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὐτίς
 σὺν τοῖς ὀπισθοφύλαξι προσιῶν βόθρον ὀρύττοντα ὡς κατορύζοντα
 τὸν ἄνθρωπον· καὶ ἐπιστῆς ἐπήρουν σε. 10. Ἐπεὶ δὲ παρεστηκό-
 των ἡμῶν συνέκαμπε τὸ σκελος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι
 ζῆ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὡς ἔγωγε αὐτὸν οὐκ
 ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε
 εὐοκίαν ὅτι ἔζη. 11. Τί οὖν ; ἔφη, ἤττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ
 σοι ἀπέδειξα αὐτόν ; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-
 θανόμεθα· τοῦτον οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορνηθῆναι ;
 12. Τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παύσειεν· ἄλλους δὲ
 ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίσταντο,
 αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀτα-
 ξίας ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δεοί, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάξιν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποι-
 οῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακίζομένον
 τινα καὶ οὖν ἐθέλοντα ἀνίστασθαι ἀλλὰ προϋέμενον αὐτὸν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος συχρὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη
 ἐκτείνας. 15. Ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλοι
 ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαννον· τὸ γὰρ κινεῖ-
 σθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμοασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ
 καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὄν τῷ τε ἀποπήγνυ-
 σθαι τὸ αἷμα καὶ τῷ ἀποσῆπεσθαι τοὺς τῶν ποδῶν δακτύλους·
 ἢ πολλοὺς καὶ ἡμεῖς ἴσαστε παθόντας. 16. Ἄλλοι δὲ γὰρ ἴσαστε

ἐπολειπόμενον που διὰ ῥαστώνης καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πηρεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὐκ ἔστιν αὐτοῖς σωφείειν εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτον δίκην ἂν ἤξιον λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὑβρεὶ νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρῶν σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδίᾳ γὰρ ὀρῶ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀρᾶτε ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶρος τοῖς ἐν πρώρῳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὴ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἔξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἔδωντες αὐτούς. Οἴμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θεοταλὸς τότε μὲν διεμάχετο, ὡς κάμων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοτυωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον τάναντία ποιήσετε ἢ τοὺς κύνας ποιῶσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφίᾳσι· τοῦτον δὲ, ἢν σωφρονῆτε, τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινὶ ὑμῶν ἀπηχθόμην μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμιον ἀπήρηνξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεποριόα τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἔπηρεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἔδονάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον καὶ σιον καὶ ἥδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον· καὶ περιεφύεσαν ὥστε καλῶς ἔχειν

ΞΕΝΟΦΩΝΤΟΣ
ΚΤΡΟΤΑΝΑΒΑΣΕΩΣ 5.

CAP. I.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ ληίζομενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπενον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἑλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἔτοιμος εἴη τοὺς Ἑλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσύντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα ἐνώχϊαν μὲν ἀρκούσαν παρεῖχον, κατακείμενοι δὲ ἐν σιβάσιν ἐδείπνον, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγγανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἑτέρου ἐξῆει ἄδων Σιτάλικαν· ἄλλοι δὲ τῶν Θραικῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὠρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ πικρὰ μεταστρεφόμενος ὡς φοβούμενας· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προῖδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποίουν ἐν ἠνθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἰτ' παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρα δεδεμένον ἐλαύνει.

9 Μετὰ τούτους Μυσὸς εἰσιλθὼν ἐν ἑκατέρῃ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δέε ἀντιταττομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἕνα ἐγρήτο ταῖς πέλταις, τοτὲ δὲ ἐδινεῖτο καὶ ἐξεκνίβιστα ἔχων τὰς πέλταις· ὥστε ὄψιν καλὴν φαινεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλταις, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐπίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντιεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤσασάν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλοῦμενοι καὶ ἐπαιώρισαν καὶ ὠρχίσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δευὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι. 12. Ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τιὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δούς κούφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρόρχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρνοντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14 Τῇ δ' ἰστεραία προσῆγον αὐτοὺς εἰς τὸ στρατένμα· καὶ ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἰκανὰ ἔδουκε παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμίνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἀποικοὶ εἰσίν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχίλιους, οἶνον δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἦκειν· ὁ δὲ ἦγε μὲν οὐδὲν, ἀπήγγελλε δὲ ὅτι ἐπαινοῖ ἁυτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου μισθοφορὰν αὐτοῖς ἔσσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμίνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οἶν, εἰ ἕνα ἔλαιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυμῶ

χίας οὐσὺς δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἢ κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἤττον ἢ ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἂν· τὸν δὲ ἔμ-
προσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

19. Ὡς δὲ ταῦτα διανοοῦντο, ἐγράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ ἰοιοι λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γινώσκει καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῆ στρατιᾶ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμῶν αὐτοκράτορα γενέσθαι ἀρχοντα. Ὅποτε δ' αὐτὸν ἐνθυμοῖτο ὅτι ἀδελ-
λον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.

22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι.

23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμάτω Κύρω συσταθησόμενος ἀετὸν ἀνεμιμήσατο ἑαυτῷ δεξιὸν φθειγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγε ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτι-
κὸς καὶ ἐνδοξός, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθε-
σθαι τῷ ἀετῷ καθήμενῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια.

24. Οὕτω δὲ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μῆτε προσ-
δεῖσθαι τῆς ἀρχῆς μῆτ' εἰ αἰροῖντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο.

25. Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρώπος εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίων τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι, ἐμὲ προκηθῆναι ὑμῶν

ἡμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐθ' ἡμῖν μοι δοκῆ συμμέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθι παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πάντι νομίζω ἀσφαλές εἶναι τοῦτο 27. Ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὀρῶν ἐγὼ δοκοίην ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ μὴ λίαν ἔν ταχὺ σωφρονοσθεῖην. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἴ τινα εὐροῖτε καὶ ἡμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολλὴ πλείονες ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη εἰ οὕτως ἔχοι, εἰ ὀργιῶνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαιχρον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορήθησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάντι εἰδῆτε, ὁμνύω ἡμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην. ἐθυλόμην εἰ βέλτιον εἴη ἡμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆραι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμερας ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαί μιν δεῖ. 32. Οὕτω δὲ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρθε, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴσθι ὅτι οὐδ' ἂν ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνίσσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δεξιππος ἤδη διεβάλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐθελῆσαι Δαρδανεῖ ὅτι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῆς Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμ. εἴλεσθε, ἔφη, καὶ ἐγὼ πειρώσομαι.

και ὅ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὐρίον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὴν ἐκεῖσε ἔλθωμεν βοτλενσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἐνθα ἡ Ἀργῶ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἄποικον, οὖσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρόνησῳ· ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἕλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχίλους καὶ οἴνου κεράμια διςχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμὸς Λίκος ὄνομα, εὐρύς ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστάς δὲ Λύκων 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 σῖτα. ὁπόθεν δ' ἐπισιτισιάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχίλους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλεύεσθαι. 6. Ἐντεῦθεν προὐβάλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταυτὰ ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φίλιαν ὅ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπόφθνημι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλιμάχον

Παρθάσιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἔλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσῃ ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευσέσθαι ἔφασαν καὶ εὐθύς τὰ τεχρήματα ἐκ τῶν ἀγρῶν συνῆγον καὶ τὴν ἀγορὰν εἶσω ἀνσκεύασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταράξαντες ταῦτα τοὺς στρατηγούς ἠτιῶντο διαφθεῖρῃν τὴν προᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλιμαχός τε ὁ Παρθάσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόνους σφῶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὄλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφροσιῶν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ περιῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῶ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ἢ ἐκ δακρυῆ, τούτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρίσοφον ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτη ἢ ἑβδόμῃ ἀφ' ἧς ἤρθε.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρίσοφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα. 14. Ὅπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλενε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῶ ποιεῖν ὅ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένην δὲ αὐτῶ τῶ Ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότερα λῶον καὶ ἄμεινον εἶη στρατεύεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι.

16. Οὕτω γίνεται τὸ στράτευμα τριχῆ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες· Χειρισόφω δὲ ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχον Θραῖκες· Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἱππέας

17. Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πωσ τῆς Θράκης. 18. Χειρισόφος δ' εὐθύς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος περὶ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θράκην ἐπέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤδη ἡσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεωτίδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

[“Ὁν μὲν οὖν τρόπον ἢ τε Χειρισόφον ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορευόμενοι 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. 3. Συνεβάλοντο δὲ καὶ λόφον εἰς ὃν δεοὶ πάντας ἀλίξασθαι. Καὶ αἰτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιβάλοντο.

4. Οἱ δὲ Θραῖκες ἠθροίζοντο οἱ διαφργόντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόφῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπίοντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὀκτώ μόνους κατέλιποι· καὶ αὐτὸς Ἡγησάνδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν

λοχαγοὶ συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων οἱ δὲ Θοῤῃκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρῶμένως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλω περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἰππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνῆρθεον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστήν οὔτε ἰππέα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότι δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύνατο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θοῤῃκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντι περὶ σπουδῶν· καὶ τὰ μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδοσαν οἱ Θοῤῃκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε

10. Χειρῖσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἰππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ.

11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφῳ, οἱ δὲ Θοῤῃκες πάντες περικενκλωμένοι εἶεν αὐτοῖς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἠγεμόνες εἶεν ὅπου δεοί· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφῳ τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρῶν καὶ κηλῶν. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχόμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύομεν.

14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευόμεθα, Τιμασίῳν ἔχων τοὺς ἰππεῖς προελανθέντες ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μὴδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ

ἄκρα, ὅπως εἰ ποῦ τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καί-
 ειν ἄπειτα ὅτω ἐντυγχάνοιεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀπο-
 δραιομεν ἂν οὐδαμοῦ ἐνθένδε· πολλὴ μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν
 πάλιν ἀιέναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοιο
 πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι
 εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν
 οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἐστι τὰ
 ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χει-
 ρισόφον μόνοις κἀκίον ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας
 εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχουσαι. Ἀλλὰ χρὴ παρα-
 σκευασαμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἢ εὐκλεῶς τελευ-
 τῆσαι ἐστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσοῦτους
 σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὅς τοὺς μεγαληγορή-
 σαντας ὡς πλέον φρονοῦντας ταπεινῶσαι βούλεται· ἡμᾶς δὲ τοὺς
 ἀπὸ θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστήσαι. Ἀλλ'
 ἔπεισθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον
 δύνησθε ποιῆν.

19. Ταῦτ' εἰπὼν ἠγεῖτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον
 καλῶς εἶχεν ἕκαιον ἢ ἐβάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες
 κατὰ τὰ ἄκρα ἕκαιον πάντα ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δὲ,
 εἴ τιμι παραλειπομένη ἐντυγχάνοιεν· ὥστε πᾶσα ἢ χώρα αἰθεσθαι
 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὦρα ἦν κατε-
 στρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων
 πυρὰ ἐώρων, ἀπεῖχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ
 ὡς ἐδύναντο πλεῖστα πυρὰ ἕκαιον. 21. Ἐπεὶ δ' ἐδείπνησαν τάχι-
 στα, παρηγγέλθη τὰ πυρὰ κατασβεννῆναι πάντα. Καὶ τὴν μὲν νύ-
 κτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἄμει δὲ τῇ ἡμέρᾳ προσευξά-
 μενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύ-
 ναντο τάχιστα. 22. Τιμασίῳ δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς
 ἡγεμόνας καὶ προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γετό-
 μενοι ἔνθα ἐπολιορκοῦντο οἱ Ἑλλήνες. Καὶ οὐχ ὀρώσι οὔτε
 φῖλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀγγέλλουσι πρὸς τὸν
 Ξενοφῶντα καὶ τὸ στράτευμα· γραῖδια δὲ καὶ γερόντια καὶ περὶ βᾶτα
 ὀλίγα καὶ βοῦς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα
 ἦν τί εἴη τὸ γεγεννημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων
 ἐπυνθάνοντο ὅτι οἱ μὲν Θραῖκες εὐθύς ἀφ' ἐσπέρας ἄγοντο ἀπὸ

τες· ἔωθεν δὲ καὶ τοὺς Ἑλληνας ἔφασαν οἴχεσθαι· ὕπου δὲ οὐκ εἰδέναι.

24 Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἤρισθησαν, 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 δ' ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο ὡσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γάρ, ἔφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἔωρωόμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι δὲ, ὡς γ' ἡμῖν ἐδόκουν, τοῦτο δεισαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, φόμεθ' ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. I V.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠλλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θυράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θυράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἔστιν εἰς Ἡρακλείαν ἐκ Βυζαντίου κόπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς ἀλλὰ Θυράκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3 Ὁ δὲ Κάλπης λιμὴν ἐ' μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ πέτρα ἀπορόρῳξ, ὕψος ὅση ἐλάχιστον οὐ μείων εἰκόσιν ὄργυιῶν· ὁ δὲ αὐγὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ ἀνέχενος χωρίον ἰκανὸν μυρίασις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἀφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ

ἐπικρατεία τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάννυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυρρὸν καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκούντα καὶ ἀμπέλους πολλὰς καὶ ἡδυοῖνους καὶ τᾶλλα πάντα πλὴν ἑλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήρουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσει πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλεκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρον ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤζοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρον πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόρῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἐτι ἦν· ἐτίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὐρισκόντων κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρρὴν μεγάλην, καὶ στεφανῶντες ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεριᾷ συνῆλθον οἱ στρατιῶται πάντες, συνῆγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων· 11. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῆ ἄδικα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιῶσθαι· καὶ κατὰ χώραν ἀπιέναι ἤπερ πρόσθε

εἶχε τὸ στρατεύμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσουφος μὲν ἤδη τετελευτήκει φάρμακον πιὼν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστάς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορευέσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ἡμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρόρηκασιν. 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοὶ, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακικῆς ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένους δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπάψαντο. Καί τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καὶ μάντις εἴ τις εἶη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρις ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

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

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅσασιν ἐνκλυόντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ

ἄρμυνῶ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά προχωροίη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑφ' ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμῆσθαι εἴ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ εἴωρα τοὺς ἀνθρώπους ὡς ἔχον δεινῶς τῇ ἐνδεΐᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην ὃς ἔφη κόμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυσσε τὸν βουλόμενον ἵνα, ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἔσομένον. Ἐξέρχονται δὲ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διςχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κόμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσι αὐτοῖς οἱ Φαρναβάζου ἵππεις πρῶτοι, βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιντο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἵππεις ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφενγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαιγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἄπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἔξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκτανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς εἶδοκε εἶναι· δασεία γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὄπλοις ἰσχυτέρων φυλαττόμενοι ἱκανοῖς φύλαξι.

CAP. V.

1. Τὴν μὲν τύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ εἰ στρατηγοὶ εἰς τὸ ἐρμυρὸν χωρίον ἤγουντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκευή. Πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρυσαν ἢ ἡ εἰσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλγιστα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρωτὶ δ' ἀναστάς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερά ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἔχόντων τῶν ἱερῶν ὀρᾷ ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρῥάσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἰδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου· Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὀπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὀπόσους ἐπελάμβανεν ἡ στρατιὰ. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἐνθα δὴ ἔκειντο ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἢδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρατευμα ἕξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ τι τις ὀρήφῃ ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὀρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ραθίης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους. Ἐκ τούτου εὐθύς Ἀρηξίων ὁ μάντις τῷ Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφά

για 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὧ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν που δέη ὧσιν οἱ ἐπιβοηθήσαντες τῇ φάλαγγι, καὶ οἱ πολέμοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἵμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐσθήκωμεν ἐπεὶ ὠφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἦξω τοὺς τελευταίους λόχους καταχωρίας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἤσυχoi προῆγον· ὁ δὲ τρεῖς ἀφελῶν τὰς τελευταίας τάξεις, ἀνά διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλῆθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπεσθαι· Πυρρῶνας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίνας Ἀθηναῖος ταύτη ἐφροστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυσπόρῳ, ἔστησαν ἀγροῦντες εἰ διαβατέον εἶη τὸ νάπος· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παρῖεναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαναμάσας ὃ τι τὸ ἴσχον εἶη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαίνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἶη εἰ διαβατέον ἐστὶ τοιοῦτον ὄν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν με, ὧ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὅποτεν ἀπίωμεν ἔφορται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δὴ πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεασασθαι. 17. Ἴστε μὲντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῶ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼ ὅν ἦδιον ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ἀρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἐγὼ γε βουλοίμην ἂν εἴπορα πάντα φαίνεσθαι ὥστε

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεισθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ τάχος τοῦτο εἴ τις μᾶλλον φροβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἰππείας; πῶς δὲ ἂν διεληλύθαμεν ὄρη, ἣν πελτασταὶ τοσοῦτα ἐγέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἐνθα οὔτε πλοιά ἔστι τὰ ἀπάξοντα οὔτε οἴτος ᾧ θρεψόμεθα μέροντες· δείσει δὲ, ἣν θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἐξίεναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν νῦν κρεῖττον ἡριστικότηας μάχεσθαι ἢ αὔριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἱ τε οἰωνοὶ αἰετοὶ τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοῦ; ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἠδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἠγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύχανε τοῦ νάπου ὧν· θᾶττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω περὶν γενέσθαι τὸ στρατεύμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμηρόντο. 23. Ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμνησθεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπειθε ἡγεμῖνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἦδύ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑψηγεῖται ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμων ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντιος ἔπεσθαι βᾶδην καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σίνθημα παρήει ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύει· οἱ δὲ πολέμιοι ἀντίοι ὤρησαν, οἱ ἰππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέρξατο καὶ ἐπακύνιζον καὶ

καὶ ταῦτα ἠγάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμοι, ἀλλ' ἔφρουγον. 28. Καὶ Τιμασίων μὲν ἔχον τοὺς ἵππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ' ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθύς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἵππεῖς ἦσαν· τὸ δὲ δεξιὸν αἶτε οὐ σφόδρα διωκόμενον ἐπὶ λόφον συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτούς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθύς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρεῖχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τὸ τε Φαρναβάζου ἵππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἵππεας πρὸς τοῦτο συναθροισζόμενους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναντο, ὡς μὴ τεθαρόρηκότες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμοι ἵππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς ὁμοίως ὥσπερ ὑπὸ ἵππεων διωκόμενοι· νάπος γὰρ αὐτούς ὑπεδέχετο, ὃ οὐκ ἤδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὄψη γὰρ ἦν. 32. Ἐπανελθόντες δὲ ἐνθα ἡ πρώτη συμβολὴ ἐγένετο στησάμενοι τροπῆσαι ἀπήεσαν ἐπὶ θάλατταν περὶ ἠλίον δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἑξήκοντα ἐπὶ τὸ στρατόπεδον.

CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρρὸς, κριθᾶς, οἴνου, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. 2. Καὶ ὅποτε μὲν καταμένοι τὸ στρατεύμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἰέναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὅποτε δ' ἐξίοι πᾶν τὸ στρατεύμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλιόντας

ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμοι ἤδη οἱ πλησίον ἦκον πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολιζει τὸ χωρίον, ἐρωτῶντες ὅ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς ποῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγγανε δὲ τὸ στράτευμα ἔξω ὄν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰγόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγουσιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσι ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεσιῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει ὅτι ἀρπάξιν ἐπιχειροῦσιν. Ὁ δὲ κελύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἤγγε τινα· περικτυῶν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχιτῆς. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἔδεισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφενγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφενγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκάλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀνερεθιζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν υἱθεμίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. Ἦρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ ὄν ἐξήτει Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διεβάλεν αὐτόν ὁ Δεξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλεάνδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῖλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. ὦ ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῖλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπειον ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἔγγυς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος

Λακεδαιμόνιο προεστῆκασιν· ικανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ τι βούλονται διαπράττεσθαι. 13. *Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοστοῖς παραγγεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.* 14. *Οὐκὸν δεῖ οὕτως ἐνὸς ἀνδρὸς ἕνεκα οὕτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ὑπέχεσθαι, ἀλλὰ πειστέον ὅ τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς.* 15. *Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμὲ τι τούτων αἰτιὸν εἶναι, καὶ καταδικάζω ἑμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλον τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην.* 16. *Φημί δὲ καὶ εἴ τινα ἄλλον αἰτιᾶται, χεῖραι ἑαυτὸν παρασχέιν Κλεάνδρῳ κρῖναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίρου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.*

17. *Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἧ μὴν μῆτε με Ξενοφῶντα κελεύσαι ἀφελῆσθαι τὸν ἄνδρα μῆτε ἄλλον ὑμῶν μηδένα· ἰδόντι δὲ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ.* 18. *Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαντὸν, ὡσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ ὅ τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μῆτε πολεμεῖτε Λακεδαιμονίοις σῶζεσθε τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.* 19. *Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιο προελόμενον ἰέναι. Ὁ δὲ προεἶλετο τοὺς στρατηγούς.* *Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί·*

20. *Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευ-*

σί σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὃ τι αἶ βούλη εἴτε ἓνα τινα ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι πάρασχειν σοι ἑαυτούς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινα, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν ἡμῖν ἐθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὃ Κλέανδρε, ὁ ἀφελόμενος Δεξιππου ἄγοντος τοῦτοιο τὸν ἄνδρα καὶ παίειν κελεύσας Δεξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δεξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἤτησάμεθα παρὰ Τραπεζουντίων ἐφ' ᾧ τε πλοῖα συλλέγειν ὡς σωζόμεθα· καὶ ἀποδράντα Δεξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντημόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γὰρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη περὶ ἀπίοντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἂν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δεξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δεξιππος βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέντα, ὥσπερ καὶ ἡμεῖς νῦν ἀξιοῦτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα εἶ· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὃ Κλέανδρε, εἰ καὶ οἶε με ἀδικούντά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἐβαλλον ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἰ τις ἠπότε ἢ στρατιᾶ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρημάτα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλενε, πέμψαι ἄνδρας πρὸς Κλέα-

δρον *παραιτησομένους* περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς *πέμπαντας* στρατηγούς καὶ λοχαγούς καὶ *Δρακόντιον τὸν Σπαρτιάτην*, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι *Κλεάνδρου* κατὰ πάντα τρόπον ἀφείναι τὸ ἄνδρ. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἔχεις μὲν, ὦ Κλεάνδρε, τοὺς ἄνδρας· καὶ ἡ στρατιὰ σοι ἐφείτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναί σοι τὸ ἄνδρ καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δέ σου *τηχόντες ὑπισχυοῦνταί* σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἦν οἱ θεοὶ ἴλεω ὣσιν, ἐπιδειξέιν σοι καὶ ὡς κόσμοι εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι *πειθόμενοι* τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Λέονται δέ σου καὶ τοῦτο, *παραγεγόμενον* καὶ ἄρξαντα ἑαυτῶν *πειραν λαβεῖν* καὶ *Δεξιίππου* καὶ *σφῶν τῶν ἄλλων* οἶος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις *νεῖμαι*. 34. Ἀκούσας ταῦτα ὁ Κλεάνδρος Ἄλλὰ ναὶ τὸ Σιῶ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τὴν ἄνδρ ὑμῖν δίδωμι καὶ ἀντὸς παρέσομαι· καὶ ἦν οἱ θεοὶ *παραδιδῶσι*, 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 ἀπῆλθον, ἔχοντες τὸ ἄνδρ· Κλεάνδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ *συνῆν Ξενοφῶντι* φιλικῶς καὶ *ξενίαν* *ξυμβάλλοντο*. Ἐπεὶ δὲ καὶ ἑώρα αὐτούς τὸ *παραγγελλόμενον* *εὐτάκτως* *ποιούντας*, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι *θυομένῳ* αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερὰ, *σγκαλέσας* τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ *πορεύεσθε*. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἤκητε, *δεξόμεθα* ὡς ἂν *δυνώμεθα* κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ *δημόσια* *τρόβατα*. Ὁ δὲ *δεξάμενος* *πάλιν* αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν *ἀπέπλει*. Οἱ δὲ *στρατιῶται* *διαθέμενοι* τὸν σῖτον ὃν ἦσαν *σγκακομισμένοι* καὶ *τάλλα* ἃ *εἰλήφεσαν* *ἐξεπορεύοντο* διὰ τῶν *Βιθυνῶν*. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον *πορευόμενοι* τὴν ὀρθὴν ὁδόν, ὥς

ἔχοντες τε εἰς τὴν φιλίαν ἔλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαιτας ἔλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Ζ.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλλη-
 νες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ
 μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ
 ἐξιόντες καὶ πλείοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν
 Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ
 τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν
 αὐτοῦ ἀρχὴν στρατεύηται, πέμπας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὁ
 δὲ ἔτυχεν ἐν Βυζαντίῳ ὢν, εἶδειτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς
 Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ
 Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρα-
 τιωτῶν εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαίεν, μισθοφορὰν
 ἔσσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσά-
 μενοι ἀπαγγελεῖν Ἱεροφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη
 ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέ-
 λησεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη
 οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θραξ πέμπει Μηδοσάδην καὶ κελύει Ἱεροφῶν-
 τα συμπροθυμῆσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη αὐτῷ
 ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν,
 Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω
 μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξο-
 μαί· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσσω
 ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.

7. Ἐκ τούτου διαβαινόνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται.
 Καὶ μισθὸν μὲν οὐκ ἰδίδου ὁ Ἀναξίβιος· ἐκίρυσξε δὲ λαβόντας τὰ
 ὄπλα καὶ τὰ σκευῆ τους στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα
 καὶ ἀριθμοὶ ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ

εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ἄκηρῶς συνασκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν ὡς ἀποπλευσούμενος ἤδη. Ὁ δ' αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἄλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἄλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξίεναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανεπειν, ὅς ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήρσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλήν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλῶν. 13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς 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 μισθοδοτήσει. 14. Ἐπακούσαντες 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 πότερι διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ 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 προσθέοντες τοὺς ὀπίστας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔθειον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ τεύχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγχανον ἔνδοσ ὄντες τῶν στρατιωτῶν ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα,

διακόπτοντες ταῖς ἀξίαις τὰ κλειῖθρα ἀναπεταγνύουσι τὰς πύλας οἱ δ' εἰσπίπτουσι.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δεῖσας μὴ ἐφ' ἀρπυζὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βίᾳ εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγγανον ὄντες ἔξω ἔθεον· οἱ δὲ καθεῖλλον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται· πάντες δὲ φόντο ἀπολωλέναι ὡς ἑλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμῶν ἐπὶ θάλατταν ἐν ἀλιεντικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσι αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσεις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἄλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τοιῶν ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγῆα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταυτόμενοι οἷ τε ὀπλιταὶ ἐν ὀλιγῷ χρόνῳ εἰς ὀκτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρασ ἐκότερον παραδεδραμίσαν. 24. Τὸ δὲ χωρίον οἷον κάλλιστον ἐκτάξασθαι ἔστι τὸ Θυράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίξεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε θεινὰ πάσχειν ἐξαπατώμενοι οὐ θαυμάζω. Ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρῶμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γυγνημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλα-

μον τὸι πρὸς Λακεδαιμονίους καὶ τοὺς συμμαχοὺς· ἔχοντες τριηρῆς τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωροῖσι οὐκ ἐλάττους τριακοσίων ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσέβου οὐσης κατ' ἐναντιὸν ἀπὸ τε τῶν ἐνδήμιων καὶ ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν ἴσων ἀπασῶν καὶ εἰ τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὄπον νῦν ἐσμέν ἔχοντες, κατεπολεμήθημεν οὕτως ὡς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ διή τί ἔν οἴομεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρουσι δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιοτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρῶσόμενοι τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτω δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινώμεθα μηδὲ αἰσχροῶς 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 ἠθέλησαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιθεῖν ἐφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύω Ἑλλήνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πειθόμενοις πειῶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γούν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμπαντας Ἀναξίβιφ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεισθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντας ὅτι οὐκ ἐξαπατώμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα. 32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἰερώνυμόν τε Ἡλεῖον ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ὄρχοντο ἐροῦντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατὰ δης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγῶν καὶ ἐπαγγελλόμενος εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δεῖλτα

καλούμενον τῆς Θορύκης, ἐνθα πολλὰ καὶ ἀγαθὰ λήφοντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφ' ἑσθιᾶν παρέξιν ἔφη καὶ σῖτα καὶ ποτὰ.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξίβιον ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειθόμενοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλευέσαιο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἕξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρατεύμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅς ἂν ἀλῶ ἔνδον ὦν τῶν στρατιωτῶν πεπράσεται. 37. Τῇ δ' ὑστεραίᾳ ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιτα φέροντες εἶποντο αὐτῷ εἴκοσι ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἔλαιων τρεῖς καὶ σκοροδῶν [εἰς] ἀνῆρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμενοις ἐθύετο.

38. Ξενοφῶν δὲ μεταπεμφόμενος Κλεάνδρον ἐκέλευε διαπραῖξαι ὅπως εἰς τὸ τεῖχος τε εἰσελθοὶ καὶ ἀποπλευσάει ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλεάνδρος, 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 μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτη ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳν ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἕκαστῃ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν ἀπειπῶν.

CAP. II

1. Νέων δὲ ὁ Ἀσιναιῶς καὶ Φρυνίσκος ὁ Ἀχαιοὺς καὶ Φιλήσος ὁ Ἀχαιοὺς καὶ Ξανθικλῆς ὁ Ἀχαιοὺς καὶ Τιμασίων ὁ Λαρδανεύς ἐπέμενοι ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἴόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος· Τιμασίων δὲ προϋθνημιτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἴόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτά ἐβούλοντο. Διατριβομένον 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. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στρατεύμα· τούτων γὰρ γυγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρου Βυζαντίου ἀρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρεῖη ἤδη εἰς Ἑλλήσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀρίσταρχῳ ἐπιστέλλει ὁπόσους ἂν εὖροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτεῖρων καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρναβάζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιον μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττει 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 στρατεύμα ὡς ταχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πίρινον διαβιβάζει

ας τὴν Ἀσίαν οὐ τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελύσοντα τοὺς Περινηθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα.

9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἠδέως καὶ εὐθὺς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν [κατὰ θάλατταν] Μηδοσάδην εἶδετο τὴν στρατιὰν ἄγειν πρὸς ἑαυτὸν, ὑπισχνούμενος αὐτῷ ὅ τι ᾤετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι.

11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. Οἱ δ' 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 Περινηθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαῖεν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἔπειπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν.

13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἐπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἀρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾤχετο εἰς τὸ τεῖχος.

14. Τῇ δ' ὑστεραία μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἰσεῖσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζου παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θῦσαί τι βούλοιο.

15. Καὶ ἀπελθὼν ἐθύετο εἰ προεῖεν αὐτῷ οἱ θεοὶ περᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὐτ' ἐπὶ Χερσόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεί ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἐμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι

σφᾶς κελεύει, κῆς δειλῆς δὲ ἦκει· ἐνθα καὶ δῆλη μᾶλλον ἐδόκει ἡ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβὸν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ὄχιστο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοτα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ θοροῦβον τε ἦσθετο καὶ σημαιόντων 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 ὀπίσοι μήτε ὀπου εἶεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνέα δρ' ἐτήγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤροντο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τήρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. 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 Θυνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὖς βούλοιτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἠσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάτοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσεις, ὡς ἔφη Μηδοσάδης οὐτοσί. 25. Ταῦτα εἰπὼν ἐπήρχετο τὸν Μηδοσάδην εἰ ἀληθῆ ταῦτ' εἶη. Ὁ δ' ἔφη. Αὐτίς ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ θίβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγομαι

τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ κρατεῖς ἔσεσθαι παρὰ σοῦ.

26. Ἐπὶ τούτοις πάλιν ἐπῆρετο τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ο δὲ συνέφη καὶ ταῦτα. Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτον ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τ' εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, 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 ἐκάστω πλὴν Νέωτος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὄπλα σὺ ἐλθὼν εἰπέ ὡς Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον Ξενοφῶν ἐπῆρετο Σεύθην ὅ τι δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὥδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δ' ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράφημ ὄρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἔδυνάμην ζῆν εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφοριος αὐτῷ ἐκέτης δοῦναί μοι ὁπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιοίην καὶ ζῶην μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἑμαυτοῦ πατρῴαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἴμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἐλθοίμεν, τῇ τε στρατιᾷ δίδουσι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Ἀέξον.

ἴσα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιῶνι κυζικηρῶν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὅποσιν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαυτοῦ ἂν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινοτοὺς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὧνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλκον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψουσιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλεε τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στρατεύμα συγκαλέσαι. Καὶ συνῆλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπεῖχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἐνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βίβη δια τῷ ἱεροῦ ὄρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκεῖσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν ὡς περ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθὸν, οὔτε περιόψεσθαι ἔτι ὡς περ νυνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκεῖνον ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον εἴωσι λαμβάνειν τὰ ἐπιτήδεια, ἐπιτελθόντας εἰς τὰς κόμας ὅθεν οἱ ἦιτους εἴωσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιόντες τοῖνον, ἔφη,

συσκευάζεσθε, καὶ ἐπειδὴν παραγγείλη τις, ἔπεσθε τῷ ἡγῶν μέρει.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἠγείτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προελήλυθεσαν, ἀπαντᾶ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκονόντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν.

8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῆ εἶναι. Ἦν οὖν ἡμῖν ἠγήσῃ ὅπου πλεῖστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. 9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἠδέως ἀριστῶντε. Ἠγοῦ τοίνυν, ἔφη ὁ Ξενοφῶν.

10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί· καὶ ὑπισχυνοῦμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηρὸν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε. Ὅποσα δὲ ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλεῖον ἑπτὰ ἡμερῶν, μεῖον δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτ' ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἶη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἰόν τ' εἶη, εἰ δέοι ὠνούμενους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψοιντο, εὐρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθὺς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συν-τρατεύσονται αὐτῷ.

15 Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθῃς ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιών ἐνὶ ἐκάστῳ οὐστῖνας 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 εἴη δῶδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθῃς δὲ ἐπειδὴ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ· 17. γέιτων οὖν ὧν ἱκανώτατος ἔσται ἱμάς καὶ εὐ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὃ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακίεσεται ἢ εἰάν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὕτως ἐπειθεν. 18. Αὐθις δὲ Τιμασίῳνι τῷ Λαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι νομίζοιτο ὁπότε ἐπὶ δεῖπνον καλέσαιτο Σεύθῃς δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνᾳτο ἐκάστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺν καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρῃ ἴσως ἀξιώσεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθῃν. 20. Εὐνους δέ σοι ὧν παραινῶ· εὐ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων τὰντα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παιδᾶ κα' ὅσον ἐφώδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθήμνοις κύκλω· ἔπειτα δὲ τρίποδες εἰσῆνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενημημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερημημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἔποιε Σεύθῃς· ἀνελόμενος τοὺς ἐαντῶ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διεβρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γένεσασθαι ἱαντῶ καταλιπών. 23. Καὶ οἱ ἄλλοι δι

κατὰ ταῦτὰ ἐποίουν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρῥιπτεῖν εἶα χαίρειν, λαβῶν δὲ εἰς τὴν χεῖρα ὅσον τριχοῖικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει. 24. Κέρατα δ' οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἤκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα. Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἐλληρίζει γὰρ ἡπίστατο. Ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26. Ἐπεὶ δὲ προὐχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραῶξ ἵππον ἔχων λευκόν· καὶ λαβῶν κέρας μεστὸν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὄν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δεισης τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίων προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδά ἀξίαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστάς εἶπεν ὅτι ἀρχαῖος 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 τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν ὡς τιμώμενος, ἐν τῷ πλησιαιότητι δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρεῖται τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἤδη γὰρ ὑποπεπωκώς ἐτύγχανεν, ἀνέστη θαρράλεως δεξάμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἑμμαντὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προἰέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν σὶ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατροφῶν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἀνδρας καὶ γυναικας καλῶς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δώρα. 32. Ἀναστάς ὁ Σεύθῃς συνεξέπιε καὶ συγκατεσκεδάσατο μετὰ τούτου τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἴοις σημαίνουσι ἀιλοῦντες καὶ σάλπιγγιν ὠμοβοίαις ῥυθμούς τε καὶ οἶον μαγαδί σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθῃς ἀναστάς ἀνέκραγέ τε πο-

λεμικὸν καὶ ἐξήλατο ὡσπερ βέλος φυλαττόμενος μάλα ελαφρῶς. Εἰσήεσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἡλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἰπον ὅτι ὦρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἱ τε γὰρ πολέμοι Θρακῆς ἡμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης οὐδέν τι μεθύοντι εἰκῶς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμοι ἡμῶν οὐκ ἴσασι πῶ τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήγνον ταῦτα οἱ στρατηγοὶ καὶ ἠγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δ' ὅποταν καιρὸς ἦ ἤξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἠγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἠγεῖται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρη, εἴαν τε ὀπλιτικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἠγεῖσθαι ἐστὶ τὸ βραδύτατον. 38. οὕτω γὰρ ἥμιστα διασπᾶται τὰ στρατεύματα καὶ ἥμιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἠγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτοὺς δ' ἐφέψομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δέη παρεῖσθαι. Σύνθημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὄπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἠγεμόνας, οἱ μὲν ὀπλίται ἠγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἱππεῖς ὠπισθοφυλάκων. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἐφη νύκτωρ αὐτοὺς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι

σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν · νῦν δὲ ὡσπερ δεῖ ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσθε · ἐγὼ δὲ σκεψάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβὼν. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέφατο εἰ εἷη ἴχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν · 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγῶν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεςθε· κὰν λειψθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεςθε· ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κόμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κόμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπίτητας καὶ ἔλεγεν· Ἀφήσω ἦδη καταθεῖν τοὺς μὲν ἰππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. Ἄλλ' ἔπεςθε ὡς ἂν δύνησθε τάχιστα, ὅπως εἰάν τις ὑφιστήται, ἀλέξησθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις ἐπὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπίται θάττον δραμοῦνται καὶ ἦδιον, εἰάν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ᾤχετο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἰππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόγων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων· Κλεάνωρ δὲ ἠγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σενθῆς ἔχων ὅσον τριάκοντα ἰππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἂ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἰππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δέδοικα μὴ σιστάντες ἀθρόοι πον κακόν τι ἐργάσωνται οἱ πολέμοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεστὰι γὰρ εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλενε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα κὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ γύλισθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραία κατακαύσας ὁ Σεύθης τὰς κόμιας παντελῶς καὶ οἰκίαν οὐδεμίαν λιπῶν, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπήει πάλιν. 2. Καὶ τὴν μὲν λείαν ἐπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέριωθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφρευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιῶν πολλὴ καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δεῖπνον ἐπήγγυτο καὶ ὁ οἶνος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὄτα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θυράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσι, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέροισι ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζιφὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμιας καὶ τὸν σῖτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠλλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθῶν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπέσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κόμιας· καὶ οἱ μὲν πλείστοι ἐξέφρευγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύμπιος παιδευαστής, ὃς ἰδὼν παῖδα καλὸν ἠβιάσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμῶν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδί καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῖ Ἐπισθένουσ διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἴεν καλοί· καὶ μετὰ τούτων ἦν ἀνηρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἦ καὶ θελοῖς ἂν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τραχῆλον, Παιε, ἔφη, εἰ κελύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. 10. Ἐπῆρετο ὁ Σεύθης τὸν παῖδα εἰ παῖσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς

ἀλλ' ἰκέτετε μηδέτερον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὁρα σοι, ὦ Σεύθη, περὶ τοῦδε μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν τιῦντι μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀυλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κόμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὄρειοις καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θραῖκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμηρῶν διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς τόποις σκηπῶεν καὶ πλησίον εἶεν οἱ πολέμοιοι· ἦδιόν τ' ἂν ἔξω ἀυλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρῆεῖν ἐκέλευε· αἱ ἔδειξεν ἰμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπραῖσαι σφισι τὰς σπονδάς. Ὁ δ' ὁμολόγει καὶ θαρῆεῖν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμὼν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κόμαις· καὶ γὰρ αἱ οἰκίαι κύκλω περιεσταίρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστων τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστί καλοῦντες ἐξίοντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυνθῆσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίμετο πῦρ, καὶ ἐντεθωρακισμέτο οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος ἐτῶν ἤδη ὡς ὀκτωκαίδεκα ὢν σημαίνει τῇ σάλπιγγι· καὶ εὐθύς ἐκπηδῶσιν ἰσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θραῖκες φεύγουσιν, ὥς τερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρημα

σθέντες ἐτεχομέων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπεθανοὺς διαμαρτύνοντες τῶν ἐξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἔξω τῆς κώμης 18. Τῶν δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντιαι παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἰερώνυμόν τε Εὐδοέα λοχαγὸν καὶ Θεογένην Λοκρὸν λοχυγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθίης τίτῳ καὶ σκεύη. 19. Σεύθης δὲ ἤκε βοηθήσων σὺν ἑπτὰ ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτήν ἔχων τὸν Θοράκιον. Καὶ ἐπεὶ περ ἤσθητο, ὅσον περ χρόνον ἐβόηθει, τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτο τε καὶ ἔλεγεν ὅτι οἶοιτο τεθνεώτας πολλοὺς εἰρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῶ παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεῦσθαι· εἰ δὲ μὴ, αὐτὸν εἶσαι. 21. Τῇ οὖν ἰστειραΐα παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρειῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρουσῶν ἀκούοντες ἂ πρᾶττοι ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπίστας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτηνον σπεισασθαι· καὶ πάντα ὁμολόγουν ποιήσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπέδεικνυεν ἂ λέγοιεν· καὶ οὐκ ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὔτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων· συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι εἶεν. Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θοράκας εἰς τὸ Ἄσπιον καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισαδου, ἀλλὰ Τήρους τοῦ Ὀδρουσίου, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλειδὴς ἐνταῦθα ἔχων σὴν ἐμῆν τῆς λείας παρῆν. Καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ

τρια. (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοῖνυν ἀρκεῖ καὶ αὐτὶς λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳν ὁ Δακτανεὺς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοῦς· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κῆδεσθαι Σεύθου· εἰ γὰρ ἐκῆδον, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἰμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐβληθεῖ· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα δίσβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ ὅτι ἐντόνωσ τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς ἐπειδὴν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τούτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τεῖχη 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 στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίῳν εἶπεν· Ἐγὼ μὲν τοῖνυν οὐδ' ἂν πέντε μηνῶν μισθὸς κέλλη εἶναι στρατευσαιμῆν ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳν.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδορεῖ τὸν Ἡρακλείδην ὅτι οὐ παρακαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γρῶς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸς διαφάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβῶν τούτους

τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ ἀμπελῶν τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρίσασθαι τὸ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι ληΐζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐν ταῦθα εὐρίσκοντο πολλὰὶ μὲν κλίμαι, πολλὰ δὲ κιβώτια, πολλὰὶ δὲ βίβλοι γεγραμμέναί, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπήεσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στρατεύμα ἤδη πλεόν τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρουσῶν πολλὸν ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρατεύοντο. Κατηλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκειῶς διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰὶ ἤδη ἀσχολίαι ἐφαίνοντο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων ἀφικνοῦνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρνη καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεικὸς ἕκαστῷ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθύς ὁ Ἡρακλείδης πυνθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὲ δὲ οὐκέτι δέη· ἀποδιδούς δὲ τὸ στρατεύμα χαριεῖ αὐτοῖς, σὲ δὲ οἰκέτι ἀπαιτήσῃσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παραγγεῖν· καὶ ἐπεὶ εἶποι ὅτι ἐπὶ τὸ στρατεύμα ἤκουσιν, ἔλεγεν ὅτι τὸ στρατεύμα ἀποδίδωσι φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ

Καὶ ξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χειρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνυ μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ἡμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Ἄρῃον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, προῖ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Ἄυτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στάτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθύς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῆν δὲ καὶ Σεύθης βουλόμενος εἰδῆναι τί πραχθήσεται· καὶ ἐν ἐπηκῶν εἰστήκει ἔχων ἐρμηρέα· ξυνίει δὲ καὶ αὐτὸς ἑλληνιστὶ τὰ πλεῖστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὧ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδία πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. 10. ὥστε ὁ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθόν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἄλλὰ πάντα μὲν ἄρα ἀνθρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδῆναι περὶ ὑμᾶς παρεσχήμενος. Ἄπετραπόμην μὲν γε ἦδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι ἀνθανόμενος ὑμᾶς εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόρῳα

εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὴν ἔλθειν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὅθεν φόβηται χίμαιρα ἀν' ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτεστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἦδειν βουλομένους. 13. Ἐπεὶ δὲ Ἀριστάρχος ἔλθων σὺν τριήρεσιν ἐκόλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δῆπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσάμεθα ὅ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἐαντῶ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες δ' ἐψηφίσασθε ταῦτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαθὸν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινώ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῶ πάντων μάλιστα φίλος ὢν τῶν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ' εἶποιτε ἂν ὅτι ἕξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. Οὐκοῦν δῆλον τοῦτό γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπου ὡς ὢν τε ἐμοὶ δοίη στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἴμαι εἰ ἐδίδον, ἐπὶ τούτῳ ἂν ἐδίδον ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίη ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἕξεστιν ὑμῖν ἀντίκα μάλα ματαιίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῶ ἐφ' ἣ ἐδωροδόκον. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδο μοι εἰ ἐπιορκῶ. 19. Ἴνα δὲ μᾶλλον θαυμάσητε, συνεπόμενυ μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτα ἐποίουν; Ῥωμαῖν, ἃ ἄνδρες, ὅσῳ μᾶλλον συμφέροιμι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε αὐτὸν ὁρῶ εὖ πράττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἂν· Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἐξαπατάμενος; Να

διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ
 δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπι-
 τηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ;
 Τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄν-
 δρις ἐπίειδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε
 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο
 ὑμῖν, οὐ καὶ ἐκεῖνο σῶν ἔχετε καὶ πρὸς ἐκείνους νῦν ἄλλην εὐκλειαν
 προσεῖλήφατε καὶ τοὺς ἐν τῇ Ἑβρώπῃ Θερᾶκας ἐφ' οὓς ἐστρατεύσασθε
 κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε
 τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ
 ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς
 ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆρα οἴκαδες ἔχων μὲν ἔπαινον
 πολὺν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων
 Ἑλλήνων εὐκλειαν ἐπιστευόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με
 ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαί-
 μονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν,
 ὃν ἤλπιζον εὐ ποιήσας μεθ' ὑμῶν ἀποστροφήν καὶ ἐμοὶ καλὴν καὶ παι-
 σίαν, εἰ γένοιτο, καταθήσεσθαι. 5. Ἔμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι
 τε πλείστα καὶ ταῦτα πολὺν κρείττοσιν ἔμαντοῦ, πραγματευόμενός τε
 οὐδὲ νῦν πῶ πέπανμαι ὅ τι δύναμαι ἀγαθὸν ὑμῶν, τοιαύτην ἔχετε
 γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες
 οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα
 κατακεκαυότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγροπνήσαντα, πολ-
 λά δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ
 παρὰ τὸ μέρος· θεῶν δὲ ἰλεῶν ὄντων καὶ τρόπαια βαρβάρων πολλὰ
 δὴ σὺν ὑμῖν στησάμενον· ὅπως δὲ γε μηδεὶ τῶν Ἑλλήνων πολέμιον
 γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον.
 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἕξεισιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν
 ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ἔμεῖς δὲ, ὅτε πολλὴ
 ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἐνθά δὴ ἐπεθυμείτε πάλαι, δέον-
 ταί τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
 ἦκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς
 ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαεῖν ; 38. Οὐ μὴν ὅτε γε ἐν
 τοῖς ἀπόροις ἡμῖν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα
 ἐμὲ ἐκαλεῖτε καὶ ἀεὶ ὡς εὐεργέτην μεμνησθαι ὑποσχθεῖσθε. Οἱ

μέντοι ἀγνώμονες οὐδ' οὐτοί εἰσι· οἱ νῦν ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιούτοι ὄντες περὶ ἐμέ. Τούτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστάς εἶπεν οὕτως· Ἄλλ' εἰοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἐγὼ γὰρ καὶ αὐτὸς ἀντὶ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἴη ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστάς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τούτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπρᾶξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστάς ὑπὲρ Ξενοφῶντος· Ὁρῶ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γυγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν ἔτι σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θορᾶξ ἐστίν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ἔχοντες ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλην τὸν ἑαυτοῦ ἐρηγέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορῥήτῳ ποιησάμενος λέγει ὅτι ἀκήκος Πολυνίκου ὡς εἰ ὑποχείριος ἐστὶ Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὲρ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἴη καὶ φυλάττεσθαι δεοί. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ ποτερά οἱ λῶνον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CAP. VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κόμας ὅθεν ἔμελλον πλεῖστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κῶμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κόμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβῶν ἄνδρα Ὀδρόσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἰππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβῶν τινος τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδίων προσέρχεται. 3. Ἐνθα δὲ λέγει Μηδοσάδης· Ἄδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κόμας πορθοῦντες. Προλεγόμεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἂν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξήσομεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῆ, οἰοί τε ὑμεῖς ἔσθε καὶ οἰοί ἡμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἦν μὲν ἐθέλοιμεν πορθοῦντες, ἦν δ' ἐθέλοιμεν καίοντες. 6. Καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβέων, ἠϋλίζου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. Ἐμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἰ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρῃ ἠϋλίζεσθε ἐγκεχαλινομένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἦν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναντιοθῆναι ὅσον δύνασαι ἐπιτρέψεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς ἀσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὅς νῦν μὲν σε οὐκ ἀποκρίσσει, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦ-

τα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ἡμεῖς παραδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἔμε παρακαλέσαντες, ὡς θυμωστώτατοι, ὅπως ὡς περ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην τῶν ἀποδιδόνους.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρόσης, εἶπεν· Ἐγὼ μὲν, ὡς Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχρῆς ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μηδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἔξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυσε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεις πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθουμένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸ Λακεδαιμονίῳ. 13. Καὶ ὅς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἵποτε ὅτι δεδέχται ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασί· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἔρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμίνος· Εἰ μὲν σὺ τι ἔχεις, ὡς Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἀλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν γεγενημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὅ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχομεθα μὲν καὶ τῶν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἔτε, ἐνθ' ἐνδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοτε δ' ἂν τούτοις, ὡς Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσιμεν, ὁπότερα ἂν ψηφίσωνται εἰθ' ὑμᾶς προσῆγεν ἐκ τῆς χώρας ἀπιέναι εἰθ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Λάκωνες

ἰλθεῖν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξιν ὑπισχεῖτο. εἶδειτο δὲ τὰς κόμους μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ὁ δ' ἰλθὼν λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξων ἢ δύνωμαι ὡς οὐ δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπίπτουν σε ἅ προθύμως ὑπέσχον αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλεία σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶδόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὅ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὣσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τινες σωφρονίζειν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται ἢ ἄλλοι παραχρῆμα δίδοντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτέλεσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἅ ἔλεγες ἐπῆρας τοσοούτους ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἴονται δεῖν οὔτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι σε τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἅ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχέειν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλεετῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλείως ἰδιώ-

τη γαῖναι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίστασαι μὲν
 ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ
 σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῦεν ἂν πάλιν ἐλευθεροί
 γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει
 μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σε, εἰ ὀρῶν
 σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε μένοντας ἂν εἰ σὶ
 κελεύεις, αὐθίς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ
 σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὅποτε βούλοιο παραγενέ-
 σθαι· ἢ εἰ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν
 ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί·
 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπέϊξάν σοι, ἀλ-
 λά προστάτων ἀπορία. Οὐκοῦν νῦν καὶ τούτο κίνδυνος μὴ λάβωσι
 προστάτας αὐτῶν τινὰς τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι,
 ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἔαν οἱ μὲν στρατιῶ-
 ται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ
 παρὰ σοῦ νῦν ἀναπράξωσι, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι
 τῆς στρατιᾶς συναιρέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ
 σοὶ Θρᾶκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σὲ ἢ σὺν
 σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐ-
 τοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας
 προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν
 μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦ-
 σιν εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοι τε μένοιεν ὡς ἐν πο-
 λεμίᾳ σύ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύ-
 εσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν
 πλείον ἀναλωθεῖ, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖ, ἢ εἰ ταῦτα
 τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι;
 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδήλον, πάμπλου δοκεῖ τοῦ-
 το τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἕλαττον νῦν σοι καὶ
 λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σὲ, τὸ δέκα-
 τον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺν
 καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνον-
 τος. Σοὶ δὲ νῦν ἢ κατ' ἐν αὐτὸν πρόσδοδος πλείων ἔσται ἢ ἔμπροσθεν
 ἐὰ παρόντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὧ Σεύθῃ, ταῦτα ὡς φίλον
 ἔντος σοι προενοούμην, ὅπως σύ τε ἄξιος δοκοίης εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἰκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιῶμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἂ ὑπέσχοι μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραῆχθαι, τὰ δὲ ἐκείνων περιυδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἔαν δέ τι σφαλῆ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μῆτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μῆτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρῆσθα γὰρ καὶ ἤκουες, ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶει αὐτοὺς κακονομίαν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανόησαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἵπτι δὲ κατέπραξας ἂ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὲν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξει σε καὶ κύριόν γέ σε οὐχὶ ἀπέξασθαι τοὺς σοὶ προεμί-

ρους εὐεργεσίας ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυμειῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶονπερ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδίσθαι τὸν μισθόν· καὶ πάντες Ἡρακλείδην τοῦτον ὑπώπιενσαν εἶναι· Ἐγὼ γὰρ, ἔφη, οὔτε διενόηθην πώποτε ἀποστερῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοίνυν διαγοῆ 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. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τᾶλλα ἃ ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὄν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινώ· ἐμοὶ δὲ μένειν οὐχ ἰόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ᾶ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βούς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἀπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνηῖται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλᾶς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ἰστεραία ἀπέδωκε τε αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἶχοιτο ὡς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν ἔχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς

ελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἢ ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκίῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μῆδ' ἐφόδιον ἰκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἄμφι αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἴαν μὴδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθνηκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύσιον ἐθύετο καὶ ὀλοκαύτει χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῳ ἀπέδωτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν περικμέναι, ὅτι ἤκουον αὐτὸν ἤδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδην εἰς Ἄντανδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδιον. 8. Ἐντεῦθεν δι' Ἀτραμντιῶν καὶ Κερτωνῶν παρ' Ἀταρνεία εἰς Καΐκου πεδίων ἐλθόντες Πέρραμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦνται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρὶ. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν

ἀν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δε πολλὰ. Ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Διαφραγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῶ ἐθύετο. Καὶ Βασίλειος ὁ Ἡλείος μάντις παρῶν εἶπεν ὅτι κάλλιστα εἶη τὰ ἱερὰ αὐτῶ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγούς τοὺς μάλιστα χίλους λαβῶν καὶ πιστοὺς γενημένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. Συνεξέρχονται δὲ αὐτῶ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαννον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοιμῶν δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀγίκοντο περὶ μέσης νύκτας, τὰ μὲν περίξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλεῖστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.

13. Πυρρομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμικεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορῦττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτῶ πλίνθων γῆινων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διορώρκετο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρρο τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μὴδὲ παριέναι εἶτι ἀσφαλὲς εἶναι. 15. Κεκραγῶτων δ' αὐτῶν καὶ πυρσενόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλιταὶ Ἀσσύριοι καὶ Τρκάνιοι ἵππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

16. Ἐνταῦθα δὴ ὦρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαννον καὶ τὰ ἀνδράποδα ἐν τὸς πλαισίον ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγῆ εἶη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· τῶν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι.

17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοῖς Ἑλληνας, πολλοὺς δὲ τοῖς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνβοηθεῖ δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνν ἦδη ἐπιέζοντο ὑπὸ τῶν τοξενμάτων

καὶ σφενδονῶν, πορευόμενοι κύκλω, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξενμάτων, μόλις διαβαίνουσι τὸν Κάϊκον ποταμὸν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιρώσεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ἰσπεραιῇ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ᾗτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξει, ἐξανλίζεται εἰς κόμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντηγχάνουσιν αὐτῷ καὶ λαμβάνουσι αὐτὸν καὶ γυναῖκα καὶ παιδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνουῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν. 24. Ἐκ τούτου Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμίζας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἀρχοντες δὲ οἶδε τῆς βασιλείως χώρας ὅσῃν ἐπήλθομεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σνέννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεσος· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πετηκόντα πέντε, στάδια τριςμύρια τετρακισχίλια ἑξακόσια πετηκόντο. Χρόνον πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

NOTES.

BOOK I.

CHAPTER I.

1. *Δαρεῖον*, *Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire.

B. C.	NAMES.	YRS.	MOS.	B. C.	NAMES.	YRS.	MOS.
538	C yaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambysea	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Arses	2	
464	Artaxerxes Longimanus	40	3	325	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined until it was subverted by Alexander the Great. Many of the kings, were weak, cruel, and licentious.— *Παρυσατίδος*, *Parysatis*, both sister and wife of Darius.— *Αρταξέτιξης*, *Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus, while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons. — *Κύρος*, *Cyrus*, generally styled “the Younger” to distinguish him from the elder Cyrus, whose history is given in the *Cyropædia*.— *μὲν δὲ*. “These particles,” says Butt. (§149. p. 426,) “serve to form a connexion, like our *indeed*—*but*; yet are far more frequently employed than these English particles, which usually require a strong an-

thesis, while μέν and δέ only place two propositions or clauses in a connexion, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622; Rob. Lex. art. μέν; Vig. p. 200. In this place δέ is continuative, so that the force of μέν cannot well be given in Eng. — Ἐπεὶ δέ. Here δέ is also continuative. Cf. Butt. § 149. p. 425. — ἐβούλετό, *he willed*, i. e. directed. — τῶ παιδί. For the construction, Cf. S. § 158. 1.

2. οὖν serves in this place to express the external connexion between the sentences. — παρῶν ἐτίγγαντε, *happened to be present*. Cf. Butt. § 144. N. 8; Mt. § 263. 3. δ. — ἀπὸ τῆς ἀρχῆς, *from the satrapy*. ἀρχή, *beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Stæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — ἐπολιόρε, ἀπίδειξε. The aor. used for the pluperf. Cf. Mt. § 497. Obs.; Butt. § 137. N. 1; S. § 212. N. 1. The title σατυράπης seems to have been bestowed upon a governor in his civil, and στρατηγός in his military capacity. — Καστωί. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business, which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — Ἀναβαίνει is used of a journey to a celebrated city, or, as in the present instance, from the sea coast into the interior. — Τισσαφέρνην, *Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion, was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — ὡς φησιν. "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. ἐφοβούντο ὡς ἐνέθραν οὖσαν, V. 2. § 30, where ὡς has the same force. — καὶ ἐξ, *and also*. — ὀπλίτας. Cf. N. I. 2. § 2. — Παρῳάσιον. The Parrhasii were a people of Arcadia.

3. κατέστη εἰς τὴν βασιλείαν, *was established in the kingdom*. "rex tactus est." Krüg. "regno potitus est." Sturz. κατέστη signifies rest in a place, yet has here the idea of motion from its construction with εἰς. Cf. Mt. § 578. a. — διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ, *accuses Cyrus to his brother of plotting against him*. διαβάλλει, *traduces*; a trop. signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence *to deliver over* to any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well known fact, that an informer often calumniates those whom he accuses. — Ὁ δέ, i. e. the king. The article here = to the demons. pron. Cf. Butt. § 126. 4; S. § 142. — τε καὶ, *and also*. "When τε and καὶ are joined in the same

member of sentence, *καί* is copulative and *καί* augmentative." Vig. p. 195. Cf. Butt. § 149. p. 424. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — *ὡς ἀποκτενῶν*, in order to put him to death. The fut. part. with *ὡς* marks intention or purpose. Cf. Mt. § 568. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 1. 2; S. § 222. — *ἐξαιτησαμένη αὐτόν*, having by her entreaties obtained his pardon: lit. *having begged him off for her own sake* For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 207. 2. Parysatis had an almost unbounded influence over Artaxerxes.

4. *ὡς ἀπῆλθε*, as he went away. *ὡς* is here used as a particle of past time. Cf. Mt. § 628. 4. It also serves to introduce the cause of the subsequent conduct of Cyrus. — *ὅπως μήποτε ἔτι*, how never after that never for the future. — *ἐπὶ τῷ ἀδελφῷ*, in the power of his brother. For this use of *ἐπὶ*, cf. Mt. § 585. b; Vig. p. 237. IX.—*ἀντ' ἐκεῖνον*, instead of him.—*μὲν δὲ*, moreover. Cf. Vig. p. 202; Hoog. p. 107. II.—*ὑπῆρχε τῷ Κύρῳ*, favored Cyrus, i. e. espoused his cause and favored his designs.

5. *ὅσους πάντας*. A plural antecedent may be followed by the relative singular, when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — *τῶν παρὰ βασιλέως*, lit. of those from the king, i. e. the king's courtiers, or messengers. Cf. Vig. p. 249. I. Krüg. says, that by a kind of attraction, *τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῦ παρὰ βασιλέως*. Cf. Mt. § 596.—*οὕτω διατεθεῖς*, thus disposed (by his favors). — *καὶ τῶν παρ' ἐαυτῷ δὲ βραβάρων ἐπεμελεῖτο ὡς*, is put by attraction for, *ἐπεμελεῖτο ὡς οἱ βραβάροι κ. τ. λ.* Cf. Butt. § 154. 6; Mt. § 296. — *εὐνοϊκῶς ἔχοιεν αὐτῷ*, might be favorably disposed towards him. *ἔχειν* with adverbs lit. signifies, *to have one's self, to be circumstanced = εἶναι, to be*; e. g. *καλῶς ἔχει, it is well*; *ἀδυνάτως ἔχειν, to be unable*. Cf. Butt. p. 442; Vig. p. 85. He wisely began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, force, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connexion with the expedition of Cyrus. Cf. S. § 139. N. 1. — *ὡς μάλιστα εἰδόντες*

ἐπικυροπτόμενος, as *secretly as possible*. *ὥς* with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt. § 461; S. § 228. The reason for this secrecy is given in the next clause — *ὅτι* like *ὥς* strengthens the superlative. Cf. Butt. § 149 p. 423 S. § 228. — *ὅποσας . . . ἐκάστοις*. The order is *παρήγγειλε τοῖς φρονιμάρχοις ἐκάστοις τῶν φυλακῶν ὅποσας εἶχε κ. τ. λ.* Cf. V. 4. § 30, for an example of the same construction. — *φυλακὰς*, *guards*, abstract for concrete, a figure of such frequent occurrence as to require no farther notice except in special cases. — *ἄνδρας Πελοποννησίους*, *Peloponnesians*, i. e. Lacedaemonians, who inhabited a part of the Peloponnesus, and were at that time the most powerful state in Greece. — *ὥς ἐπιβουλεύοντος Τισσαφέρνης*, *under pretence that Tissaphernes was plotting*, or *because* (as he pretended) *Tissaphernes was plotting*. Krüger says, that *ὥς* is used here, *de re quæ prætextitur*, and makes *ὥς ἐπιβουλεύοντος* = *προφασιζόμενος ὅτι ἐπιβουλεύει*. For the construction of *ὥς* with the part. cf. Mt. § 568; Butt. § 145. N. 5; S. § 192. N. 2. The student should carefully mark the uses and significations of this particle. — *γάρ* in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him but had then revolted to Cyrus *γάρ*, *for*, “never stands at the beginning of a proposition, but instead of it *καὶ γάρ* is employed like *etenim* in Latin. The proposition of which that with *γάρ* assigns the cause is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — *ἦσαν*. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — *τὸ ἀρχαῖον*, *formerly long before*. The neut. art. is put adverbially with adjectives and substantives. Cf. Mt. § 283; Butt. § 125. N. 5; Vig. p. 12. — *Μιλήτου*. For an interesting sketch of this Ionian city, cf. Anth. Clas. Dict.

7. *προαισθόμενος τὰ αὐτὰ ταῦτα βουλευόμενος*, *perceiving beforehand that* (certain of the citizens) *were forming the same design*. For the construction of *βουλευόμενος*, cf. S. § 222. 2. By supplying *τινας* and joining it with *βουλευόμενος* to *ἐν Μιλήτῳ*, the statement will harmonize with the one made, I. 9. § 9. — *ἀποστῆναι πρὸς Κύρον* defines *τὰ αὐτὰ ταῦτα* in the preceding clause. Cf. Mt. § 532. *d.* A word or clause thus added by way of explanation is called *epexegetical*. — *ὑπολαβὼν*, *receiving*, i. e. taking under his protection. — *τοῖς φεύγοντας*, *the exiles*. *φεύγω* among other significations has this, *I am an exile*. Hence the pres. part. *φεύγων*, = *one who lives in exile, an exile*. — *κατάγειν*, *to restore*. *κατά* in composition often signifies *return* or *restoration*. Cf. Vig. p. 246. — *τοῖς ἐκπεπωκότας*, *those who had been assailed* = the exiles. — *ἄλλη πρόφασις*, *another pretext*.

8. ἀδελφός ὢν αὐτοῦ δοθῆναι οἱ, for δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ. ἀδελφός is in the nominative by attraction with αὐτός the omitted subject of ἤξιλον. — δοθῆναι οἱ, *should be given to him*, i. e. placed under his command. — μάλλον ἢ, *rather than*. — ἐπιβουλή, *snare, plot*. αἰσθάνομαι is more usually constructed with the accusative. Cf. Mt. § 349. Obs. 2. — πολεμοῦντα, *by carrying on war*. The participle frequently expresses the means by which the principal action is performed. Cf. Mt. § 558; Vig. p. 114. — ἀμφὶ τὰ στρατεύματα δαπανᾶν, *would expend his treasures upon his troops*. So Sturz, Bornemann, and Poppo. — οὐδὲν ἤχθετο, *was not displeased = was highly pleased*. The affirmation of a thing by a denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be other than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of ἤχθετο αὐτῶν, cf. Mt. § 348; Butt. § 132. 5. 3. — καὶ γὰρ, *for also*, introduces another reason for the unconcern of the king. — γιγνομένους δασμοῖς, *the established tribute*. — τῶν πόλεων ὧν stands for τῶν πόλεων ἄς. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 3; Mt. § 473; S. § 151. 1. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. Χερσόνησος, i. e. the Thracian Chersonesus. — τῇ κατασκευῆς. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a. — Ἀβύδου. Adverbs of place are followed by the gen. Cf. Mt. § 324. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — τόνδε is formed from the article by appending the enclitic δε. — φυγὰς, *an exile*. The reason of his banishment is given, II. 6. §§ 1-4. ἠγάσθη expresses the idea of *admiration* a little more strongly than its equivalent ἐθαύμασε. — τε—καὶ, *both—and*. — δαρεικοῖς. The daric was a Persian gold coin, “stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft.” It is supposed by some to have received its name from Darius Hystaspis. It appears from I. 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. I. 4. § 13), which would make a daric = twenty drachmæ, or \$5. 5186, computing from the value of the old attic drachma (cf. N. I. 4. § 13), and \$3. 3044, taking the later value of the drachma as the standard Hussey (Ancient Weights. &c. VII. ?) estimates the daric as

containing on an average about 123. 7 grains of pure gold, and therefore = $\frac{1}{1} \frac{2}{1} \frac{3}{5} \frac{7}{12}$ of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.7*6* farthings = $\$4. 871$, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 314. — ἀπό τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπό generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. — τοῖς Θουρί, dat. after ἐπολέμει. Cf. Butt. § 133. 2. 1; S. § 195. 1. So Virg. Ec. V. "solus tibi certet Amyntas." — ὑπὲρ Ἑλλησποντον, on the Hellespont. ὑπὲρ in the same sense is followed by the gen. II. 6. § 2. VII. 5. § 1. Cf. Mt. § 582. — ὠφέλει τοὺς Ἕλληνας. Cf. Butt. § 131. N. 1; Mt. § 411. 4. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικαὶ πόλεις, infra. — ἐκούσαι, of their own accord. — ὃ αὖ οὕτω, and thus also. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 430; Hoog. p. 24. — τρεφόμενον ἐλάνθανεν αὐτῷ, was secretly (i. e. unknown to the king) maintained for him. For the use of the part with ἐλάνθανεν, cf. N. on I. 1 § 2.

10. ξένος, lit. a stranger, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — εἰς διαχιλλούς, to the number of 2000. — ξένος, foreign troops, mercenaries. The practice of hiring foreign troops, was quite common in the times of our historian, especially with the Persian kings and satraps. — ὡς οὕτω περιγεγόμενος ἄν, = ὅτι οὕτως ἄν περιγένοιτο (Butt. § 139 14; S. § 222. 6), that thus (i. e. with the assistance of these mercenaries) he might subdue. ὡς followed by a part. introduces a reason for what precedes, and may be rendered, in the expectation that. Cf. Mt. § 568. 1. περί gives to γίγνομαι the idea of superiority, conquest. Cf. Vig. p. 255. — πρόσθεν—πρὶν, priusquam, before—that. — καταλῆσαι, sc. τὸν πόλεμον, to terminate (the war), i. e. to make peace.

11. ἐπὶ Πεισιδάς. Dindorf edits εἰς Πισιδας, but the weight of authority appears to be in favor of the reading which I have adopted. — ὡς βουλόμενος, (pretending) that he wished. Cf. N. § 6. Pisidia was a mountainous country, having Phrygia on the west and north. Isauria on the east, and Pamphylia on the south. Its inhabitants seldom paid tribute or homage to the Persian kings. — ὡς πράγματα παρεχόντων τῶν Πεισιδῶν, because (as he said) the Pisidians were assisting. πράγματα παρέχειν τινί = negotia facessere alicui, to give

trouble to one. — ὡς πολεμήσων. Cf. N § 5. ὡς is here used, *de re prætecta*.

CHAPTER II.

1. Ἐπεὶ δ' ἰδόκει ἤδη αὐτῷ, *when now it seemed good to him = when he had now determined.* ἰδόκει = καλον ἰδόκει. Cf. II. 1. § 2. — ἄνω, *upward*, i. e. into the upper countries of Asia, or those removed from the seaboard. Cf. N. I. 1. § 2. — τὴν μὲν ποδῶρασιν ἐποιεῖτο ὡς—βουλόμενος, *he pretended that he wished, or that his design was.* Krüger says, that μὲν here responds to something understood, viz. τῇ δ' ἄληθεια ἐπὶ τὸν βασιλεῖα ὁ στόλος ἦν. — ὡς in ὡς ἐπὶ τοὺτους is used *de re prætecta*. — ἐνταῦθα. Zeune interprets: *illuc, in illum locum ubi sunt Pisidæ.* Weiske: *illic, in sua ditione.* Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλαγέντι, *having become reconciled*, either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύματα. The antecedent is often, in case of attraction, placed after the relative and in the same case. Cf. Mt. § 474. a; Butt. § 143. 2; S. § 151. 3. — ἀποπέμψαι. • Aristippus sent Menon as his substitute. See I. 2. § 6. — ὃς αὐτῷ προεστήκει, *who commanded for him.* αὐτῷ is here used in a sense, which grammarians call *Dativus Commodi*. Cf. Butt. p. 368. προεστήκει, has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 209. N. 4. — ἐν ταῖς πόλεσι, i. e. the cities spoken of, I. 1. § 6. — ξενικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 158. N. 4. See also N. II. 1. § 2.

2. δὲ καὶ, *and also.* — πολιορκοῦντας. Cf. I. 1. § 7. — ἐκέλευσε, Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, *if he was successful in the object of his expedition.* — καταπράξειεν. 1 aor. opt. act. Æol. for καταπράξαι, a form often found in this author, and therefore requiring no further notice. — ἐφ' ᾧ, i. e. ταῦτα ἐφ' ᾧ. Cf. S. § 150. 5. — πάυσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845.; S. § 212. 2. See also I. 3. § 20; VI. 5. § 17. — οἴκαδε. The enclitic δέ is appended to an unchanged form of the accus. In οἴκα, the α comes from an implied nom. ΟΙΕ. Cf. Butt. § 116. N. 2; S. § 121. N. 3. — παρήσαν, *came*. Cf. N. on κατέστη, I. 1. § 3.

3. *Ξενίας μὲν δὴ, so then Xenias.* *μὲν δὴ*, is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX; Hoog. p. 107. III. — *παρεγέμετο*, sc. *αὐτῷ*, i. e. to Cyrus. By its construction with *εἰς*, motion is implied in *παρεγέμετο*. Cf. N. I. 1. § 3. — *ὀπλίταις*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy armed*, who in addition to their full armor were distinguished for a large shield (*ὄλιον*) which they bore: 2. *πελτασται*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*): 3. *ψιλοί*, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — *ἔχων*, in this and similar places, may be translated by the preposition *with*. — *εἰς τετρακισχίλους*, *about four thousand*. "With numerals *εἰς* generally means *about*." S. § 172. — *γυμνήτας*, *light armed*, from *γυμνός*, pp. *naked* or *poorly clad*. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὡς πεντακοστούς*, *about five hundred*. *ὡς* joined with numerals signifies *nearly, about*. Cf. Hoog. p. 189. XIV. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακοστούς . . . παρεγέμετο*. I have followed the reading which from four of the best Mss. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακοστούς ἔχων ἄνδρας παρεγέμετο*, and is followed by Born. Krüg. and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the Ms. authority upon which it rests is too doubtful to warrant its adoption. — *ἣν δὲ καὶ οὕτως κ. τ. λ.* *δέ* is here a general connective, while *καί—καί*, *both—and*, connect *οὕτως* and *ὁ Σωκράτης*. *τῶν στρατευομένων* follows *ἣν*, because the sense of the verb is limited to a part. Cf. Mt. § 322. 7; S. § 175.

4. *Οἱτοὶ μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. *infra*, §§ 6, 7. — *Σάρδεις*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δέ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μεῖζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευὴν*, *the armament* — *ὡς βασιλεία*, *to the king*. *ὡς* = *εἰς*. "It is always placed before nouns denoting intelligent objects." S. § 172. — *ἣ ἔδύνατο τάχιστα = ὡς εὐρατο τάχιστα*.

5 *Καὶ βασιλεὺς μὲν δὴ, and then indeed the king.* — *ὠρμάτο*

This word signifies to incite, impel, and intrans. to rush on. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — σταθμοίς, *day's marches*: lit. *stations, halting places*, where travellers or soldiers rest for the night. The Schol. defines σταθμός· στρατιωτικὴ κατάλυσις. — παρασάγγας, *parasangs*. The precise length of the Persian parasang is difficult to be ascertained. Dr. Jahn (Bib. Arch. § 113. X.) makes it about four Eng. miles. Rennell estimates it 2.78 British miles. According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16050 stadia = 535 parasangs, and $16050 \div 535 = 30$. So Herodotus, II. 6. δύναται δὲ ὁ παρασάγγης τριήκοιτα στάδια. As it respects the καί before δύο, the general rule is that, if the smaller of two numbers stands first, the two are joined by καί; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — τὸν Μαλαῶν ποταμόν. The Mæander has its sources near Celænxæ (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Menderes. — πλέθρα. The πλέθρον = 100 ft. — ἐπὴν ἐξενγμένῃ. A part. with εἶμι or its compounds is sometimes used instead of the verb of the part. Cf. Vig. p. 117. IX.

6. εἰς Κολοσσᾶς. Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. — πόλιν οἰκουμένην, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — καὶ ἤμε. For καί we have ἐν αἷς, I. 2. § 10, and ἐν δὲ ταύταις, II. 5. § 1. — Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυθίους. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. Κελαϊνᾶς, *Celænxæ*, a city lying in the south-west part of Phrygia, and formerly its capital. — βασιλεια, an adj. from βασιλειος, ου, here used as a subst. plur. for sing. — παράδεισος. Dr. Robinson in his excellent Lex. N. T. remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, a garden planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens* and *parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in

another (Il. 4. § 16) the Greeks heard that a large army was assembled. — ἀπό ἵππου, *on horseback*. Cf. Mt. § 572. So *ex equo pugnare*. Liv. I. 12. — γυμνάσαι, *to exercise* lit. *to exercise naked*, as was done by those who practised in the public or private gymnasia, unless as in some instances was the case, they were merely covered by the short χιτῶν. With *ἑαυτόν* this verb may be rendered, *to exercise*; with τοὺς ἵππους, *to train*. — ὁπότε—βούλουτο. When reference is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with ὁπότε and other particles of time. Cf. Butt § 139. N. 6; Mt. § 521. — ἐκ τῶν βασιλείων, *in the palace*, i. e. in the enclosure of the palace. ἐκ is used by accommodation or attraction, because the source (πηγαί) is not only a *spring* but a *running stream*.

8. μεγάλου βασιλείως, *of the great king*, a title given κατ' ἐξοχὴν by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — ἐπὶ ταῖς πηγαῖς, *near the sources*. ἐπὶ here denotes close proximity. Cf. ἐπὶ θαλάσσης, V. 3. § 2. — ὑπὸ τῆ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — ἐμβάλλει is an act. trans. used as a neut.; ἑαυτόν may in such cases be supplied. Cf. Mt. § 496. — περὶ σοφίας, *concerning music*. i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. ἤττηθεις, *having been vanquished*. 1 aor. part. dep. pass. of ἠττάομαι. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Hellespont. — ἡμέρας τριάκοντα. Cf. N. § 6 (end). — Κρητάς. The Cretans were celebrated for their skill in archery, and in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12.) from Epimenides, one of their own poets. — Ἄμα δὲ καὶ Σόστιας παρῆν, *and also at the same time Sosias came*. — οἱ σύμπαντες, joined to numerals, signifies *all together*, or, *in all*. — Celænxæ appears to have been the rendezvous for the army. Having now been joined by most of his forces, Cyrus proceeds with increased despatch, and by forced marches, endeavors to reach the king before he would have time to assemble a large army.

10. Πέλλας. *Peltæ*. The site of this place was N. of the Mæander, in the valley and plain formed by the W. branch of that river. — τὰ Λύκαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Liberæ calia institutis sacrificiis et ludis celebravit." Hutch. These games

were called *Lycæan*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercalia), and were still sacred to Pan. Cf. Fisk's *Man. Clas.* Lit. pp. 434, 565, 571. — ἀγῶνα, *contests, games*. — σκληρίδας, *flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon* or *fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers, than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath. — Κεραμῶν ἀγορᾶν, *the market place of the Ceramians*, at or near the modern Kutahiah. This Ceramus which appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænæ, must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions, and stores for his long march. From Ceramus he pursued a more direct course to Babylon. — πρὸς τῇ Μυσίᾳ, *next to Mysia*. —

11. Καύστορον πεδῖον, i. e. the plain in which the city Cays-trus was situated. Wilkinson in his *Clas. Atlas* locates it a little N. of Mt. Taurus. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Ciliciæ. — μισθὸς πλεον. The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 137. N. 2. — ἐπὶ τὰς θύρας, *at the gates*, i. e. at the head quarters of Cyrus. — ἐλπιδας λέγων διῆγε, *he was continually expressing (his) hopes* (that he should soon be able to pay them). For the construction of διάγω with the participle, cf. Butt. § 144. N. 8; Mt. § 552; S. § 222. 4. — δῆλος ἦν ἀνιῶμενος = δῆλον ἦν ἐκείνον ἀνιῶσθαι = δῆλον ἦν ὅτι ἠνιῶτο, *it was evident that he was troubled*. By a species of attraction, δῆλόν ἐστιν loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297; 549. 5; Butt. § 151. 7; Vig. p. 33. VI. — οὐ γὰρ ἦν πρὸς τοῦ Κέρου τρόπον, *for it was not in accordance with the character of Cyrus*, or more briefly *it was not the character of Cyrus*. πρὸς has in this place

the signification of congruity. Cf. Vig. p. 257; Starz Lex. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 316. — ἔχοντα agrees with ἐκείνον understood, the subj. accus. of ἀποδιδόναι.

12. ἀφικνύεται Ἐπύαξα. Krüg. surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20 observes, that Σύνρισις was a name common to many of the Cilician princes. It was probably a title of dignity. — γυνή, a woman, here a married woman, wife. — δ' οὖν introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — Ἀσπενδιούς, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κύρου. The subject of the infinitive may be changed into the subject of the principal verb, (cf. παρὸς μὲν δὴ λέγεται ὁ Κύρος γενέσθαι Καμβύσῳ, Cyr. I. 2. § 1); or remain unaltered as in the present instance. Cf. Mt. § 537. p. 931; And. and Stod. Lat. Gr. § 271. R. 2. συγγενέσθαι. An euphemistic expression.

13. Θύμβριαν. Hutch. thinks that this is the town, which, in Cyr. VI. 2. § 11, is called Θύμβραρα. — παρὰ τὴν ὁδόν, *by the way*. When it expresses the idea of rest or position, παρὰ is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. N. 3.) says that παρὰ τὸν, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such an instance, however, a previous coming to the place is strictly implied. — Μίδου, gen. of Μίδας, limits κρήνη understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the account given in Anth. Clas. Dict. Some have supposed that he was king of the Βόλγες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make Thrace the scene of the story of Midas and Silenus.—ἐφ' ἧ, *at which, where*. “The dative ἐπὶ τῷ in a local sense, expresses particularly the idea of *close by*.” Butt. § 147. N. 4. — Σάτυρον, i. e. Silenus. — οἶνον κεράσας αὐτήν, *having mixed it with wine*, or according to our mode of expression, *having mixed wine with it*. κεράσας, is the 1 aor. act. part. of κεράννυμι. Cf. S. § 118. K.

14. Τυριαῖον *Tyriæum*, a Phrygian city on the confines of Lycaonia. — βουλόμενος, *willing*, i. e. consenting.

15. ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάττεσθαι, *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ἦν understood

— *στῆναι*, to stand (in marshalled array). — *ἑκαστον*, sc. *στρατηγόν*. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — *ἐπὶ τεττάρων*, four deep. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion. *ἐπὶ* is here used in a tactical sense. Cf. Vig. p. 235. III; Mt. § 584. θ. — *τὸ μὲν δεξιόν*, the right wing. It does not clearly appear, why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing. — *τὸ δὲ εὐώνυμον*, the left wing. *εὐώνυμος* (*εὐ*, ὄνομα) is euphemistically used for *ἀμιστερός*, left, sinister, a word of ill omen. — *τὸ δὲ μέσον*, the centre. Cf. S. § 138. 1.

16. *οὐρ* is here continuative, i. e. it marks the external connexion between the two sentences and may be rendered, then, so then. — *παρήλαυρον*, rode by. *εὐαίρω* lit. signifies to drive, impel forward, and is used in connexion with horses and chariots. With *κατὰ τάξεις* it may be rendered *marched by*. The *ἕλη* was a troop of horse, drawn up by the Thessulians usually in the form of an egg. An *ἕλη* numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the *ἐπιλαρχία*, and eight of them the *ἑκπαρχία*. Four of the last named made up the *τέλος* of the cavalry = 2048 men, and two *τέλη* the *ἐπιτάγμα* = 4096 men. A *τάξις* was a division of infantry = 128 men; a *σύνταγμα* or two *τάξεις* = 256 men; a *πεντακοσιάρχια* or two *συντάγματα* = 512 men; a *χιλιαρχία* or two of the last named = 1024; a *μικραρχία* or *τέλος* twice the preceding or 2048, which doubled made a *φάλαγξ* = 4096 men, the commander of which was called *στρατηγός*. Divisions however, of very different numerical strength were at various times designated by the name *φάλαγξ*. Cf. Man. Clas. Lit. p. 525; Smith's Dict. Gr. and Rom. Antiq. p. 91. — *εἶτα δὲ τοῖς Ἕλληνας*. It was a compliment to the Greeks, that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — *ἐφ' ἄρματος*, in a chariot. *ἐπὶ* is placed before the genitive in answer to the question *where*, and sometimes in the same sense before the dative. Butt. (§ 147. N. 4.) remarks that in respect to *ἐπὶ* and *κατὰ* "observation and practice must do the greater part." The same is true of most of the particles and prepositions of this noble language. The student should fix in his mind the literal signification of a word, and, in respect to its special application to a given passage, be guided by the context and that skill of grammatical appliance, which is the result of critical and long continued study. — *αἰμαμάτης*. Τιμ

harmamata was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent *harmamata*, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — *κράνη*, *helmets*, accus. plur. of *κράνος*—*τος*. Sometimes the helmet was made of leather Cf. *κράνη σκύτινα*, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called *χαλκήρης*, *χρυσέλης*, etc. When the basis was wholly metal, the helmet received the epithet, *κράνη χαλκᾶ*, Lat. *cassis*. It was usually adorned with a crest (*λόφος*) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — *χιτῶνας*, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — *κνημίδα*, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — *ἀσπίδας*, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. Man. Clas. Lit. § 139; Smith's Gr. and Rom. Antiq. p. 245; Hom. Il. 18; 478, with Flax. Illus. In Felton's Iliad is a valuable and ornate description of the shield of Achilles. — *ἐκκεκαθαρμένους*, *burnished*, from *καθαίρω*, *to cleanse*, and *ἐκ*, *from*.

17. *στήσας τὸ ἄρμα*, *stopping his chariot*. For this trans. signif. of *ἵστημι*, cf. Butt. § 107. II. p. 226. — *φάλαγγος*, *phalanx*, here referring to the army drawn up in array. Cf. N. § 16. — *στήσας*—*πέμψας*. The conjunction is frequently omitted between participles, See Mt. § 557. 3. — *προβαλίσθαι τὰ ὄπλα*, *to present their weapons*, i. e. hold them forward as if they were going to fight. — *ἐπιχωρῆσαι*, *to advance*, as though against the enemy. — *ἰσάλπιγξε*, sc. *ὁ σαλπικτής*. Cf. Mt. § 295. 1; Butt. § 129. 8; S. § 157. N. 8. (2). *ἰσάλπιγξε* is an early form of the 1 aor. A later form is *ἰσάλπισα*. Cf. Butt. § 114. p. 300; S. § 118. Σ. — *Ἐκ δὲ τούτου*, *then, after this*. — *προϊόντων*, sc. *αὐτῶν*. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. See Mt. § 563; Butt. § 145. N. 4; S. § 192. N. 3. For the construction of *προϊόντων* in the gen. abs. instead of *προιοῦσι* in agreement with *στρατιώταις*, cf. Mt. § 561. — *ἰπὸ τοῦ αὐτομάτου*, *of their own accord, voluntarily*. *ἄπο* expresses the manner in which an action is done, or the motive which produces it. Cf. Mt. § 573. p. 996. — *ἐπὶ τὰς σκηνάς*, i. e. the tents belonging to the Persians, for in the next section we find the Greeks returning to their own quarters (*ἐπ' τὰς σκηνάς ἦλθον*).

18. ἔφυγεν ἐκ τῆς ἀρμυραξίης, *fled away in her harmamaza*. So Zeune, Weiske and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harmamaza*, (which was drawn by oxen or mules), in order to accelerate her flight — οἱ ἐκ τῆς ἀγορᾶς, — ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, *those in the market* (i. e. the market people) *began to flee away from the market*, or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The ἀγορά was a place in the camp where the sutlers or victuallers exposed their commodities for sale. ἔφευγον. The imperf. tense here marks the commencement of an action. Born., Dind., and Pop., following Schneid., edit ἔφυγον. But Hutch., Weisk., Krüg., and others, rightly prefer the imperfect, as the flight could not be considered, *uno quasi ictu absoluta*. — σὺν γέλωτι, on account of the flight of the barbarians. — τὴν λαμπρότητα, *the splendor*, viz. of the arms and uniform. — τὴν τάξιν, *the order, martial appearance*. — Κύρος δὲ ἦσθη. The terror, with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

19. Ἰκόνιον, *Iconium*. Luke (Acts 14: 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before πόλις τῆς Λυκαονίας be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. — Λυκαονίας, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — ὡς πολεμικὴν οὖσαν *because it was hostile*. Krüger says, that ὡς is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

20. τὴν ταχίστην ὁδόν, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route which was circuitous and more than twice the distance, in order (as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (I. 4. § 1). — στρατιώτας ἄλλοι

Μένων εἶχε. Under cover of being a guard of honor to ΕΡΥΧΑΧΑ, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — *Καππαδοκίας, Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram:

Viperæ Cappadocum nocitura momordet; at illa
Gustato periit sanguine Cappadocis.

— ἐν ᾧ, sc. χρόνῳ. — φοινικιστήν. Larch. renders this, *vexillarium, standard bearer*. Voss., *purpureæ tinctorem*; (Krüg. adds) *vel eum qui purpuris tingendis præfectus est, quod munus apud Persarum reges honorificum fuisse colligeris*. Morus interprets, *purpuratum*. The epithet βασιλείον seems, however, to conflict with this signification. Sturz says that Brod. has best rendered it, *unum e regis familiaribus punica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — δυναστήν, a high officer: lit. *one in power*. “qui principum inter præfectis locum tenebat.” Hutch. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*.

21. *Κιλικίαν, Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχεῖα, *rough*), the eastern, Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. Cf. N. § 22. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*. Krüg. observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἦν ἀμήχανον ἦν εἰσελθεῖν. — λελοιπῶς εἶη, *had abandoned*. Cf. N. on ἐπὶν ἰξευγμένη, § 5. — ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη. This reading is found in the best editions. Dindorf however edits ἦσθετο ὅτι το Μένωνος στρατεύμα ἦδη. As to the construction, Mt. (§ 296) says, “the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition.” Cf. Rost. § 122. I. 8. — εἴσω *within*, i. e. in respect to Tarsus the capital. — ὀρέων an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. Obs. 7; Butt. § 49. N 3. — καὶ ὅτι *trihēreis ἦκουε περιπλεούσας ἀπ’ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου*. The order is, καὶ ὅτι (= *διότι*, .. e. *διὰ τοῦτο ὅτι, on this account, because*), ἦκουε Ταμῶν ἔχοντα (= *ὅτι Ταμῶς εἶχε*) *trihēreis τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ’ Ἰωνίας εἰς Κιλικίαν*. Krüger says that the writer intended to *have joined ἦκουε with trihēreis περιπλεούσας*, but wishing to name

the admiral of the fleet, he connected it with *Ταμῶν*. Cf. Thucyd. III. 26. — *αὐτοῦ Κύρον*. When *αὐτός* is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If *αὐτός* is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. *οὗ οἱ Κίλικες ἐφύλαττον*, where the Cilicians kept guard, or used to keep guard. Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to *ἐφύλαττον* the sense of the pluperfect. — *πεδῶν μέγα*. See above, § 21. — *ἐπιώφρονον*. Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. § 23. — *ἔμπλεων*. neut. acc. of *ἔμπελος*. — There seems to be little difference between *μελίρη*, *panic*, and *κίχρος*, *millet*, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. Cf. Encyc. Amer. — *ὄρος δ' αὐτὸ περιέχει κ. τ. λ.*, but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea. Born. renders *ὄχυρόν*, *bene munitus*: Poppo, *munitus natura vel arte*. To this region, so entirely circled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered: Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia: Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. I. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ and was therefore in his rear.

23. *Ταρσοῦς*. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history as being the birth place of St. Paul. — *ἦσαν—βασίλεια*. The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. I. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — *Κύδνος*, *Cydnus*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river, up which Cleopatra sailed with such magnificence to meet Anthony. — *δύο πλέθρον*. The Attics use *δίο* indeclinable. Cf. Butt. § 70. 2; Mt. § 138.

24. *ἐξέλιπον—εἰς χωρῶν*. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed

by εἰς. Cf. Mt. § 578. So we say, *he left for Boston; they started for the West*. Krüger referring to IV. 1. § 8, where it is fully written, makes ἐξέλιπον—εἰς χωρὶον = ἐκλιπόντες ἔφευγον εἰς χωρὶον. — πλὴρ οἱ τὰ καπηλεία ἔχοντες. These inn-keepers stayed behind either because there was some chance of gain; or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would prote^t them from all injury. — Σόλοις, *Soli*, or *Soloë* (Cf. Anth. Clas. Dict.), a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Ahenian colony. — Ἰσσοῖς. Issus lay S. E. of Tarsus at the foot of the Amanus, and was famous for the victory of Alexander over Darius.

25. προτέρα Κύρου πέντε ἡμέρας. For the reason of this, cf. N. § 20. — ὑπερβολῆς, *passage over*. — τῶν εἰς τὸ πεδιον, sc. καθήκοντων, *those* (extending or sloping down) *to the plain*. The event here spoken of took place, when they were descending into the Cilician plain — εἶτα πλανωμένους ἀπολέσθαι, *thus* (i. e. in consequence of having lost their way) *wandering about they perished*. For this construction of εἶτα with the participle, cf. Butt. § 144. N. 7.

26. δὴρπασαν, *pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — οὐδενί limits εἰς χεῖρας ἐλθεῖν, and ἑαυτοῦ follows the comparative κρείττονι. Cf. S. § 186. 1. — εἰς χεῖρας ἐλθεῖν. Sturz, Bornemann, and Poppo, interpret: *accedere ad aliquem*. Krüger: *convenire ad colloquium*. It literally signifies, *to come into the hands*, i. e. to put one's self in the power of any one. — ἵνα. Repeat εἰς χεῖρας from the preceding clause.

27. εἰς τὴν στρατιάν, *for the army*, a form = to the Dat. Com. only more emphatic. — ἃ νομίζεται παρὰ βασιλεῖ τιμια, *which with kings* (lit. *with a king*) *are regarded valuable*, or *which in the estimation of a king are of great value*. — στρεπτόν χρυσοῦν, *a golden necklace*. The clause, τὴν χάραν μηκέτι ἀφαρπάξασθαι, is one of the objects of ἴδωκε. — ἧν που ἐντυγχάνωσιν, *wherever* (the Cilicians) *could find* (them, i. e. τὰ ἠρπασμένα ἀνδράποδα).

CHAPTER III.

1. οἱ γὰρ. The particle γὰρ is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — οὐκ ἔφρασαν ἵνα. *refused to go*. In absolute negations, οὐ and the verb or subst. form together an idea directly opposite to that of the verb or substantive

alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, *θέειν πεδίωιο*. Prof. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. Krüg. makes it = *ἐς τὸ πρόσω*. — ἤδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλεία ἰέναι, *that they were marching against the king*. — ἐπὶ τούτῳ, *for this purpose*, i. e. to march against the king. — πρῶτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern soldier, which he is described to be, II. 6. §§ 1–15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἐβιάζετο, *attempted to force*. This conative signification of the imperfect (Cf. Butt. § 137. N. 10) is also found, IV. 4. § 19; V. 4. § 23. — ἔβαλλον, sc. τοῖς λίθοις (fully written V. 7. § 19), *threw stones at him*. The imperfect in this place expresses an action continued by being frequently repeated.

2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *Clearchus then barely escaped being stoned*. A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4; Vig. p. 171. Dind. edits τὸ μὴ καταπετρωθῆναι. — δυνήσεται. The fut. is often employed to designate that which is fut. to past time. — ἐκκλησίαν, *an assembly*. Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἶτα, *then*, denotes sequence in the order of things. Cf. Hoog. Gr. Part. p. 61.

3. ὅτι χαλεπῶς φέρω, *that I am very much troubled*. Cf. Vig. p. 107. — τοῖς παροῦσι πράγμασιν. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the present action. Cf. Mt. § 399; S. § 198. Sometimes ἐπὶ is employed with this dative. See Bos. El. p. 212. — φεῖγοντα ἐκ τῆς πατρίδος, *being an exile from my country*. Cf. N. on I. 1. § 7. As φεῖγοντα alone expresses the idea, *an exile from one's country*, in consequence of the addition in this place of ἐκ τῆς πατρίδος, Krüger conjectures that it should be φηγόντα, or that it is put by a kind of attraction for φηγόντα ἐκ τῆς πατρίδος καὶ φεῖγοντα. — τα ἄλλα, *in other respects*, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes τὰ τε ἄλλα—καὶ = *as in other respects—so also especially*. —

ἀλλ' οἶδ' καθηδονπάθησα, nor did I waste it in pleasure. ἀλλὰ adds emphasis to the negation. Cf. Hoog. Gr. Part. p. 4. XI.

4. ἐτιμωρούμην is here followed by the accus. in the sense of, *I took vengeance upon, I punished*. Followed by the dat. its translation would be, *I avenged*. — ἀνθ' ὧν εὔ' ἔπαθον ἰπ' ἐκείνου, *in return for the favors I received from him, or because that I was well treated by him*. ἀνθ' ὧν = ἀντὶ τούτων ἅ (S. § 151. R. 1), or, ἀντὶ τούτου, ὅτι. Cf. Butt. § 150. p. 435.

5. Ἐπεὶ δὲ, but since. δὲ is here adversative. — συμπορεύεσθαι sc. μοί. — προδόντα agrees with μέ understood the subject of χυθίσθαι. Cf. S. § 158. N. 4. — μεθ' ἡμῶν λέναι, *to go with you* (homeward). Schneider, at the suggestion of Porson, has substituted this reading for μεθ' ἡμῶν εἶναι, *to side with or help you*. This correction makes it harmonize with ἐγὼ σὺν ἡμῖν ἔφομαι, § 6, which seems to be a repetition of the same idea. — Εἰ μὲν δὴ, *whether indeed*. εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139.

6. See also the use of the conjunction *si*, And. and Stod. Lat. Gr. § 261. 2. R. 1. — οὖν “serves to make reference = *as for that matter, or however*.” Woolsey. Cf. V. 6. § 11. — Καὶ οὐποτε, *ana never*. καὶ is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, *yes, never shall any one say*, etc. — εἰς τοὺς βαρβάρους = εἰς βαρβάρων χώραν. Cf. εἰς Καρδούχους ἄγοι, III. 5. § 15. See also IV. 7. § 1; V. 5, § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “relinquebatur una per Sequanos via.” Cæs. Bel. Gal. I. 8.

6. Ἀλλὰ, but now. The train of thought, partially interrupted by the sentences commencing with Εἰ μὲν δὴ, and Καὶ οὐποτε, is here resumed. — πείθεσθαι, *to be persuaded, to believe, to obey*, the last of which is its meaning here. — σὺν ἡμῖν ἔφομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow*. Cf. Mt. § 403. a. — νομίζω γὰρ κ. τ. λ. As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful and highly wrought passage in Hom. II. 6: 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave says:

Ἐκτορ, ἄταρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
Ἴδὲ κασίγνητος σὺ δέ μοι θαλερὸς παρκαλίττης.

“Yet while my Hector still survives, I see
My father, mother, brethren, all in thee.”

— *ἄν εἶναι τιμιος* = *ὅτι τιμιος ἄν εἴην*. The infinitive *εἶναι* receives its potential signification from *ἄν* (Cf. Vig. p. 181. VI; Mt. § 598. 1), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. *ὠφελῆσαι* and *ἀλέξασθαι*, in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501.; Butt. § 137. 5. — *ἄν ἱκανὸς εἶναι*—*ἄν ὠφελῆσαι*. It is not uncommon to find *ἄν* joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. — *Ὡς ἐμοῦ οὖν λόγος*. The part. with *ὡς* is here put for *ὅτι* with the finite verb in dependence upon *τὴν γνώμην ἔχετε*. In such a case, the Latins employ the accus. with the infin. Cf. Mt. § 569. 5. The phrase may be rendered, *be assured then that I shall go*, etc. — *ὄπη*, properly a dat. of the obs. pron. *ὄπος*. Written fully *ὄπη*, it agrees with *ὁδῷ* understood. Cf. Vig. p. 153. I; S. § 123. See *ὄπη ἄν ὁ λόγος, ὡς περ πνεῦμα, φέρη, ταύτην ἰτέον*. Plat. de Rep. II.

7. *οἱ ἄλλοι* = *οἱ τῶν ἄλλων*, or as Zeun. interprets, *οἱ τῶν ἄλλων στρατηγῶν στρατιῶται*. — *οὐ φαίη*. Cf. N. § 1. — *πορεύεσθαι*. Cf. *οὐκ ἔφασαν πορεύεσθαι*, IV. 5. § 15, where Stephen thinks it should be *πορεύεσθαι*. Poppo gives the verb in both these places the force of the future. But Kräg. more correctly says: “Ne quis *πορεύεσθαι* conjiciat: est hic *aoristus presentis*. Oratione directa dicere liceret *οὐ πορεύομαι*.” — *ἐπήνεσαν*, 1 aor. 3. plur. of *ἐπαίνεω* — *παρὰ δὲ Ξένου*, sc. *ἀπελθόντες*.

8. *τούτοις ἀπορῶν*, being perplexed by these things. Cf. *οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι*, I. 5. § 14. Cyrus might well be distressed at the present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament. — *ὁ δὲ*, i. e. Clearchus. — *ὡς καταστησομένων τούτων εἰς τὸ δέον*, inasmuch as these things would be happily adjusted, would have a favorable issue. *καταστησομένων* = *κατασταθσομένων*. Cf. Butt. § 113. 5; Mt. § 494. II; S. § 207. N. 6. *εἰς τὸ δέον*, favorably, opportunely. *εἰς* with its case is often used adverbially. — *μεταπέμπεσθαι . . . αὐτόν*. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — *οὐκ ἔφη*. Cf. N. § 1.

9. *τοὺς προελθόντας αὐτῷ*, i. e. the soldiers, who had left Xenias and Pasion. — *τῶν ἄλλων* in the next clause limits *τὸν βουλόμενον*. — *Ἄνδρες στρατιῶται*. This speech of Clearchus is a fine specimen of what the Greeks called *λόγους ἰσχηματισμένους*, and which Quinct. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech of

Agamemnon, Hom. Il. II. 110-40. — τὰ μὲν δὴ Κύρου, *the affairs of Cyrus*. — οὕτως ἔχει, *are the same*, i. e. have the same relation. For the construction of ἔχειν with an adverb, cf. N. I. 1. § 5. — οὔτε—*ἔτι*, *no longer*. γὰρ introduces this clause, as illustrative of the preceding sentiment. — ἐπεὶ γε. An ellipsis is often implied by γε—*Since* (whatever else we may do) *at least we do not follow him*.

10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα, *notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — ἐλθεῖν. Buttmann (Irreg. Gr. Verbs, p. 107) remarks, that “the forms of ἐλθεῖν have a decided preference for the meaning *come*, so that ἦλθεν for instance very seldom occurs in the sense of *going, going away*, and those of εἶμι are as seldom found in the sense of *come*. But ἔρχεσθαι partakes almost equally of both meanings.” — τὸ μὲν μέγιστον = ὁ μέγιστόν ἐστι, lit. *that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5 § 7; V. 6. § 29. — ὅτι σύνοιδα ἐμαντῶ πάντα ἐψευσμένος αὐτόν, *because I am conscious of having deceived him in all respects*. For the construction of πάντα, cf. S. § 167. ἐψευσμένος (mid. in sense) is constructed in the nominative with σύνοιδα ἐμαντῶ, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. N. 2; Mt. § 548. 2; S. § 222. N. 1. — δίκην—ῶν = δίκην τούτων ᾧ (Cf. S. § 151. R. 1). In this equivalent τούτων depends upon δίκην, as we say the punishment of a crime as well as for a crime. So Matth. (§ 342) remarks that “the gen. is sometimes put with substantives absolutely, when otherwise περὶ with the gen. is used.” ᾧ (by attraction ῶν) is governed by ἠδικῆσθαι, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6.

11. οὖν is here illative, i. e. it introduces a conclusion drawn from premises. — καθύπαινον, *to be slothful*: lit. *to lie down to sleep*. — ἡμῶν αὐτῶν, *ourselves*. Cf. S. §§ 66: 182. — ἐκ τούτων, *in consequence of these things*. — αὐτοῦ = ἐν αὐτοῦ τοῦ τόπου, *here, in this place*. Cf. Bos. El. p. 134. Schæf. rejects this ellipsis and makes αὐτοῦ gen. of αὐτό. — σκεπτεῖν μοι δοκεῖ εἶναι, *it seems to me that we must look about*, i. e. *consider*. σκεπτεῖν εἶναι = δεῖ σκεπτεσθαι. Cf. Butt. § 134. 10; S. §§ 132. 2: 162. N. 1. — ὅπως, *in what way, quo modo*. It is well remarked by Tittmann, that ὅπως suggests to the mind the *manner* in which any thing is done, while ἵνα designates the *end* or *cause* of an action. Cf. Bib. Repos. Vol. V. p. 84. — μενοῦμεν. The subjunctive or fut. indicative follows ὅπως when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor. i.

takes the subjunctive ; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4 ; Mt. § 519. 7. — εἶτε ἤδη, *anā if now*. ἤδη is here used in reference to the immediate fut. and qualifies ἀπιέναι, which has a future signification. Cf. Butt. § 108. 5 ; S. § 209. N. 3. See above on μενούμεν. — ιδιώτου, *a private*, sc. soldier. A word pp. used of a private citizen in contradistinction to one in public life. It sometimes designates one who is *unlettered, ignorant*, hence the Eng. *idiot*. — ὄφελος, a defective noun used only in the nom. sing.

12. Ὁ δὲ ἀνήρ = οὗτος δὲ ὁ ἀνήρ, i. e. Cyrus. — πολλοῦ μὲν ἀξίος φίλος, *a very valuable friend*: lit. *a friend worth much*. Words requiring a definition of value are put in the genitive, and in such cases ἀξίος signifies *equal to*, as ἀξίος ἡμιθέων, *equal to the demi-gods*. Cf. Mt. § 363. 5 ; Rost § 108. 4. b. — Ἔτι δὲ, *moreover*. ἔτι is here a particle of accession. — ἐπιστάμεθα gives intensity to the preceding verb. So in common parlance, *we see and know* = we have certain knowledge. — δοκοῦμεν. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. Cf. Butt. § 1. N. 1. — πόρῳ — αὐτοῦ καθῆσθαι, *to be encamped far from him*. — τις = ἕκαστος. Cf. S. § 148. N. 1.

13. Ἐκ δὲ τούτου, *after him*. — οἱ μὲν — οἱ δὲ, *some — others*. Cf. Butt. § 126. 2 ; S. § 142. — ἐκ τοῦ αὐτομάτου = ἀπὸ τοῦ αὐτομάτου. Cf. N. on I. 2. § 17. See also Mt. § 574. — ἐγκέλευστοι. Weisk. interprets: *clam compositi et instructi*, comparing οἱ μὲν αὐτοὶ καθ' ἑαυτοὺς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι, Cyr. V. 5. § 39. He compares also ἐγκελεύειν ταῖς κύναι, *to incite the dogs*, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. "Vereor," says Schneider, "ne nimis subtiliter hæc disputentur." Hutch., Sturz, Born., and Pop., rightly translate it, *jussus, being directed*, which of course in the present instance would be privately done. — ἡ ἀπορία, *the difficulty*. Th. a priv. and πόρος, *way*. Hence ἀπορέω, *to be without a way*, i. e. without resource ; and ἀπορία, *the state of one who knows not what to do*.

14. δὲ δὴ, *but then*. — προσποιούμενος σπεύδειν, *pretending to be in haste*. προσποιούμενος . . . Ἑλλάδα is a parenthetical clause. — ἐλθεῖν depends upon εἶπε (δεῖν). The speech is ironical. — εἰ μὴ βούλεται for εἰ μὴ βούλοιοτο. The Greeks could any where introduce the pres. when the real time was obvious from the context, even when citing another person's thoughts *in sermone obliquo*. Butt. § 137. N. 7 ; Mt. § 529. 5. The indic. with εἰ is used in the condition of a proposition, when its relation to the consequence is such, that if the act. *expressed by the one should take place, that of the other would also*. Cf.

Mt. § 507. 4. *b.* — ἡ δ' ἀγορὰ . . . στρατεύματι. A clause thrown in by the historian, to show how ironical was the advice, to procure food from a market in the very heart of a large army, which they were about to desert. — συσκευάζεσθαι, to pack up the baggage. — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κῦρος ὅστις διὰ φιλίας τῆς χώρας ἀπάξει, to ask of Cyrus a guide to conduct (them) as through a friendly country, or more fully, to conduct (them) through the country, as through a friendly one. Sturz and Poppo translate ἡγεμόνα, *dux viæ*; Born., *dux itineris*. — Κῦρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = ἔνα, in order that. Cf. S. § 154. — ἀπάξει. The future is used for the subjunctive aorist, when it expresses continuance of action, or something that will happen at an indefinite fut. time. See. Mt. § 519. 7. — τὴν ταχίστην = τάχιστα, *celerrime*. Cf. Butt. § 115. 4; Mt. § 282. 2. — προκαταληφόμενους. The part. fut. is employed to express the purpose of the preceding verb. The art. is sometimes omitted when the part. signifies any persons whatever of a number. Cf. Mt. § 271. *Obs.* The ἄκρα, *heights*, here referred to, are those over which the army passed into Cilicia. — φθάσωσι — καταλαβόντες, take them before us. φθάνω is constructed with participles in the same manner as τυγχάνω, λανθάνω, etc. See N. on I. 1. § 2. Here ὅπως takes the 1 aor. subj. instead of the fut. indic. as in § 11, regard seeming to be had to the transient nature of the action. Cf. Mt. § 519. 7 (end). — ὦν . . . ἀνηπακότες. The construction is here changed into the *orat. recta*, as if the person himself spoke. This is frequently done by Greek writers. Cf. Mt. 529. 5. ἔχομεν ἀνηπακότες = ἀνηπάκαμεν, only more emphatic. Cf. Butt. § 150. p. 442; Rost § 116. 13; S. § 222. N. 2. — τοσοῦτον, *this only*, as we say, he said *this and no more*. τοοῦτος is a strengthened form of τόσος. Cf. S. § 73. 1.

15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν depends upon λεγέτω, by a construction similar to ὡς ἐμοῦ λόγος — γνώμην ἔχετε, § 6. Render, *let no one of you propose me as general in this expedition*. For the construction of στρατηγίαν στρατηγεῖν, cf. Butt. § 131. 3; S. § 164. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (Cf. II. 2. § 5; 6. § 1-16) refused to hold the office of leader. — ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἑλησθε πελοσμαι, (but be assured) *that I will obey the man whom you shall have chosen*. In this sudden change of structure, it is evident that ἕκαστος λεγέτω, instead of μηθεὶς λεγέτω, is to be supplied. Krüg. takes λεγέτω in the sense of νομιζέτω. — ἂν ἑλησθε = a fut. præterite. Cf. Butt. § 139. 12. — καὶ ἄρχεσθαι, to obey also: lit. to be governed. καὶ has here a superad

ditory use, as though the words, οὐ μόνον ἄρχειν ἀλλὰ, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (I. 8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. Μετὰ τοῦτον, *after him*. Halbck. suspects, but without sufficient reason, that this speaker was Xenophon himself. — ἐνήθειαν, *foolishness*. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένον. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare facturus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects μὴ and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Pisidians, and upon their subjugation would return back to his satrapy. ποιούμενον has in this place the force of the future. — αἰτεῖν *vere* takes παρὰ τοῦτου instead of the accus. of the person. — ἧ λυμαινόμεθα τὴν πράξιν, *whose enterprise we are ruining* (by deserting him). For the change of construction into the *oral. recta*, cf. N. on § 14. — ἧ ἂν Κύρος διδῶ stands for ὃν ἂν Κύρος διδῶ, the relative being attracted by its antecedent ἡγεμόνι — τί κωλύει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? Thus construed there is a vein of irony in the sentence. Krüg. interprets: *quid impedit quo minus Cyrum nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γάρ. The thought contained in ἐπιδεικνύς μὲν τὴν εἰρηθεϊαν κ. τ. λ., is here resumed and illustrated. — ὀκνολήν, *I should be slow*. i. e. reluctant. When this verb contains the idea of fear it is followed by μὴ with the opt. or subj. The general rule is, that the

opt. follows the præt. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Butt. § 148. 4. Some grammarians supply φοβούμενος upon which μή is in dependence, but which is omitted because the idea of fear is already expressed in ἀκνολην. Cf. Rost p. 389. — αὐταῖς ταῖς τριήρασι. “When a word, which expresses accompaniment has αὐτός with it, both are put in the dat. without σύν.” Mt. § 405. Obs. 3. — ὅθεν οὐχ οἶόν τε ἔσται ἐξελεθεῖν, whence it would be impossible to extricate ourselves. The full construction is τὸ ἡμᾶς ἐξελεθεῖν οὐχ οἶόν τε ἔσται ἡμῖν. Mt. (§ 479. Obs. 2. a.) makes οἶός εἰμι, or οἶός τ’ εἰμι = τοιοῦτός εἰμι, ὥστε, I am of such a kind, as, which may signify: (1) I am able. (2) I am wont. (3) I am ready, willing. οἶός τε when spoken of persons signifies, able; of things, possible. Cf. Butt. § 435; S. § 219. N. 2. — ὅθεν, i. e. ἐκεῖσε ὅθεν. — λαθεῖν αὐτὸν, unknown to him. For the construction of λαθεῖν with ἀπελεθών, see N. on I. 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 8.

18. ἔγωγε, I indeed. γε is appended for the sake of emphasis. Cf. Butt. §§ 72. N. 4; 149. p. 431. — ταῦτα μὲν φλιναρίας. For the sake of emphasis the demon. pron., which is here the subject, is put in the neut. while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — τὲ = εἰς τὲ. Cf. Butt. § 131. 7; Mt. § 409. 6. — οὐαπερ καὶ πρόσθεν ἐχρηστο τοῖς ξένοις, to that in which he formerly employed foreign troops. οὐαπερ by attraction and omission of its antecedent (S. § 151. R. 1). = ἐκεῖνη οὐανπερ. In this equivalent, ἐκεῖνη follows παραπληροῦσα (S. § 195. 1), and οὐανπερ is constructed with ἐχρηστο (S. § 167). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. I. 1. § 2. — κακίους = less brave and faithful. — τούτω, i. e. Cyrus.

19. τῆς πρόσθεν, sc. πράξεως. — ἀξιοῦν. Supply δοκεῖ μοι, from § 18. — ἢ πείσαντα, either having persuaded, viz. by holding out greater pecuniary inducements. — πρὸς φίλλαν = φιλικῶς. So Brod., Zeun., Weisk., and Krüg. Cf. Mt. § 591. ε. where examples are furnished of πρὸς with the accus. taken in an adverbial sense. Schneid., Hutch., Born., Popp., interpret: in terram pacatam, on the ground that the idea of φιλικῶς is contained in πεισθέντα. — ἄν after ἐπόμενοι is to be taken with ἐπομεθα. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — πρόθυμοι, zealous, ready to do him any service. — πρὸς ταῦτα, in respect to those things, viz. the subjects of inquiry.

20. οἱ ἥρωτων Κύρον τὰ δόξαντα, who put to Cyrus the questions which had been resolved on. — Ἀβροκόμαν, Abrocomas, a Persian

satrap, who commanded one of the divisions of the king's forces, but did not participate in the battle at Cunaxa having arrived too late. Cf. I. 7. § 12. — ἐχθρὸν ἄνδρα, i. e. an enemy. ἀνήρ joined with a subst. or adj. forms a periphrasis for a subst. Cf. I. 8. § 1; Mt. § 430. 6. — ἀκούσι—εἶναι. Verbs of hearing and learning take the participle, when a fact is adduced, which is heard with one's own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. Obs. 2; Rost § 129. 4. c. — τῷ Εὐφράτῃ ποταμῷ. This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — δώδεκα σταθμούς. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — τὴν δίκην — ἐπιθεῖναι, to inflict punishment.

21. προσαιτούσι δὲ μισθὸν, asking an increase of pay. Krüg makes it = πρὸς τούτῳ ὃν ἤδη ἔφερον ἄλλον μισθὸν αἰτοῦσιν. — οὐ= τούτου ὄν (S. § 151. R. 1), of which equivalent, τούτου follows ἡμιόλιον implying comparison (S. § 186. 2), and ἔν (i. c. οὐ) referring to μισθόν is governed by ἔφερον = ἐλάμβανον. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of φέρω in this sense is far more usual. — τοῦ μηνός, each month, a gen. of time. Cf. Butt. § 132. 4. b. — ἔν γε τῷ φανερῷ, at least openly. Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

1. τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. The Pyramus (τὸν Πύραμον) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — Ἴσσοις. Issus lay on the N. E. side of the head of the Sinus Issicus. Steph. says that it was called Nicopolis, city of victory, on account of the great battle fought there between Alexander and Darius.

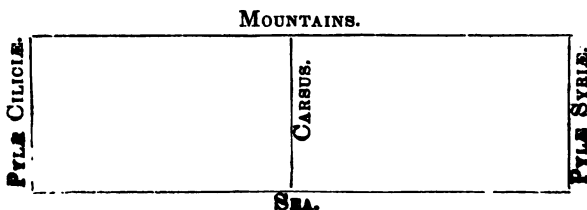
2. ἐκ Μελοπονηήσου νῆες, viz. those sent by the Lacedaemonians to the aid of Cyrus. — ἐπ' αἰταῖς, over them. — Ἠγεῖτο. Some translate: *vix dur erat*. But then we should expect αἰταῖς instead of αἰτῶν. Cf. Mt. § 360. a. When followed by the gen. it signifies to rule, command. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by ναῖς ἐτελεύτας which follows Cf. I. 2. § 21. — ἐξ Ἐγεσσοῦ is to be taken with ἠγεῖτο. — ἐπέας, = propterea, be

sides. Cf. N. on I. 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammitichus. — ὅτε. With Born., and Dind., I prefer this reading instead of ὅτι the common one. Poppo connects *συνεπολέμει* with ἦν, and makes *πρὸς αὐτόν* refer to Tissaphernes. But *καὶ* evidently connects *συνεπολέμει* with *ἐπολιόρκει*. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general.

COMMANDERS	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias	4000		4000
Proxenus	1500	500	2000
Sophænetus Stymph.	1000		1000
Socrates	500		500
Pasion	300	300	600
Menon	1000	500	1500
Clearchus	1000	1000	2000
Susias	300		300
Sophænetus Arcad.	1000		1000
Chirisophus	700		700
	11300	2300	13600

If we read *Πασίων εἰς ἑπτακοσίους ἄνδρας* in I. 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (I. 2. § 9) + the force led by Chirisophus. Cf. N. I. 2. § 3. — ὄρμον, lay at anchor. — *παρὰ*, near, alongside.

4. ἐπὶ πύλας κ. τ. λ., to the gates of Cilicia and Syria, usually called Pylæ Syriæ. Cf. N. on I. 2. § 22. — ἦσαν δὲ ταῦτα. Weiske conjectures that ἦσαν δ' ἐνταῦθα is the true reading, on the ground that *πύλαι* is a name given to narrow straits between two mountains rather than to fortresses. But *τελεχη* and *πύλαι* may easily be used as synonymous; and as it respects the apparently conflicting phrase, *τὰ τελεχη εἰς τὴν θάλατταν καθήκοντα*, why, as Krüger remarks, could not fortresses have been so constructed, that they might truly be said *εἰς θάλατταν καθήκειν*? The following figure will illustrate the position of this pass.



— τὸ μὲν ἰσώθειν, *the inner one*, i. e. the Cilician gate. ἰσώθειν preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article τὸ repeated before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. Cf. Mt. § 277. a; Butt. § 125. 3. — τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι. In this clause, τὸ μέσον (Cf. Mt. § 269; S. § 138. 2) is the subject of ἦσαν, which takes its number from στάδιοι, the pre-cate-nominative, that being nearest to the verb. See Mt. § 305. — στενή, *narrow*. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (στενή), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — ἡλίβατοι. Some derive this word, which is always an epithet of πέτρα, from ἥλιος, *the sun*, and βαίρω, *to go*, giving it the signification, *sun-reaching, sun-extending = high, towering*. But from the inappropriateness of this, as an epithet of caves and of Tartarus (Cf. Hesiod *θ.* 483; Eurip. Hippol. 732), Buttman (Lexil. No. 61) prefers the etymology, which supposes it an abridgement of ἡλιτόβατος, according to the analogy of ἡλιτόμηρος, ἡλιτόεργος, in which words lie the idea of *missing or failing in*; so that ἡλίβατος, would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding, however, another ΑΛΩ, ἀλάομαι, *that from which the footstep slips*. It appears then from these eminent authorities, that ἡλίβατος has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δι’ οὐ τείχη.

5. εἰσω καὶ ἔξω τῶν πυλῶν, *within* (i. e. between the fortresses) *and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολέμους, *having forced the enemy* (from their position). — παρέλθοιεν, sc. οἱ ὀπίσται. — φυλάττοιεν, sc. οἱ πολέμοι. — ἤκουσε Κύρον—όντα = ἤκουσε ὅτι Κύρος ἦν (S. § 222. 2). — τριάκοντα μυριάδας στρατιᾶς. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand well disciplined and veteran troops, were far superior to countless myriads of raw inexperienced men. Notwithstanding the terrible lessons, which, from the time of Darius Hystaspis, they had received from the Greeks, they clung to the belief that numbers constituted the main strength of an army, until Darius Codomanus vainly and for the last time assembled immense masses of his

subjects, to be broken and trampled down by the Macedonian phalanx and the Thessalian cavalry.

6. *Μυριανδρον*, *Myriandrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phœnician settlement and partaking of the enterprise and commercial spirit of the mother country. — *ὀλκάδες*, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, *τριήρεις ταχέαιαι, τριήρεις στρατιώτιδες, πεντηκόντοροι, ἰπαγωγοί, πλοῖα, ὀλκάδες*. "Of these last two, the *πλοῖα* were *barges* attending on the *triremes*, the *ὀλκάδες* were vessels of burden serving as *transports*." Bloom.

7. Ἐνταῦθα *ἔμειναν ἡμέρας ἑπτὰ* to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea coast, could accompany him no farther. *τὰ πλεῖστον ἀξία*, *most valuable effects*. Cf. N. on I. 3. § 12. — *μὲν τοῖς πλεῖστοις ἰδόκουν*. So Dind., Born., Pop., and Krüg., edit in place of *μῆντοι πλεῖστοις ἰδόκει*, the common reading. Krüger would mentally supply, *ἄλλοι δ' ἄλλως ἰδόξαζον*. — *ὅτι τοῖς στρατιώταις κ. τ. λ.* The order is: *Κῦρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώταις κ. τ. λ.* Render *ὡς ἀπιόντας*, *with the expectation of returning*. Cf. N. on I. 1. § 10. — *καὶ οὐ πρὸς βασιλεία*, sc. *ἰόντας*. — *διήλθε λόγος*, *a rumor spread abroad*. — *ὅτι διώκοι*. In the *orat. obliqua*, the opt. without *ἄν* is put after *ὅτε*, *ὡς*, *ὅτι*, etc., whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — *οἱ μὲν εὔχοντο*, *some earnestly wished*. *εὔχομαι* is never found in the *Anabasis*, and rarely in the other writings of Xenophon, with the augment *ἤν*. — *ἀλώσοιντο*. The fut. middle here = fut. passive. Cf. Rost § 114. 1. N. 1; S. § 207. N. 6.

8. *Ἀπολελοῦσιν ἡμᾶς*, *have deserted us*. — *ἐπιστάσθωσαν*, pres. imperat. mid. of *ἐπίσταμαι*. — *ἀποδεδράκασιν—ἀποπεφύγασιν*. An obvious distinction is here made between these words. The former signifies *to abscond so as not to be found*; the latter, *to flee away so as to evade pursuit*. — *ὄχονται*, *are gone*. *ὄχομαι* has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of *ἦκω*, *I am come*. — *μὰ τοὺς θεοὺς*. When *μὰ* stands alone it serves as a negative. Cf. Butt p. 430; S. § 171. N. 1. — *διώξω*. The more usual form is *διώξομαι*. Cf. Butt. § 113. 4. — *τι, —καὶ αὐτὸν*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. b. — *ἰόντων*. The common reading, *όντων ἄν* is retained by Hutch., and Weisk.; but

Matthiæ (§ 599. e) has clearly shown that *ἄν* cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born. Pop., and Krüg. — *περὶ ἡμᾶς, towards us.* Cf. I. 6. § 8; III. 2. § 20. — *Καίτοι γε—ἀλλ', although—yet.* — *Τράλλεσι.* Tralles was an opulent city of Lydia not far from Magnesia. — *στερηθῆσονται = στερηθήσονται.* Cf. Butt. § 113. 5; Mt. § 496. 8; S. § 207. N. 6 — *τῆς . . . ἀρετῆς.* Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See I. 1. § 2; 2. § 1

9. *εἴ τις, lit. if any one = whoever, all who.* Render *εἴ τις καὶ, even those who.* — *ἀρετήν, humanitatem, clementiam.* — *προθυμότερον, with greater alacrity.* — *Χάλον.* Hutch. says the name of this river cannot elsewhere be found. — *Θεοὺς ἐνόμιζον.* Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors, abstained from eating fish, regarding them as sacred. Semiramis after her death, was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. *ἐνόμιζον = νομίζουσι.* — *Παρυσάτιδος ἦσαν, belonged to Parysatis.* — *εἰς ζώνην.* The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lampisacus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. *Δαράδακος, "fluvius aliis scriptoribus ignotus."* Hutch. — Goppo makes *ἄφαντος = ἀφαντος.* "*qui ad Cyri adventum usque profectus fuerat.*" Krüg. This satrap must not be confounded with the Belesis, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII. 8. § 25. — *ἄραι, sc. ἔτους, seasons (of the year).* — *Κῦρος—ἐξέκοψε.* It is an old maxim: *Qui facit per alium, facit per se.* — *αὐτὸν, i. e. the park.*

11. *ἐπὶ τὸν Εὐφράτην ποταμὸν.* Cyrus struck the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains, which lie along the eastern shore of the Mediterranean, upon his right. — *Ἐνταῦθα ἔμειναν ἡμέρας πέντε.* His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδός, the expedition.* "*expeditio bellica.*" Born.

12. *ἐχαλέπαινον τοῖς στρατηγοῖς, were enraged at the generals.* Well they might be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — *αὐτοῖς—κρύπτειν = ὅτι αὐτοὶ ἔκρυπτον.* See Mt. § 499. — *οὐκ ἔφασαν ἴναί.* Cf. N. on I. 3. § 1. — *ἰὰν μὴ, unless.* Cf. S. § 224. 3. — *τις* i. e. Cyrus. Without a subst. *τις* signifies, *some one, a certain one.* S. § 148. 2. — *χρήματα.* Krüger says, “hic non de stipendiis, sed de donis sermo est.” Bu. Sturz rightly interprets, *stipendia, wages.* — *ὡσπερ καὶ, sc. δοθῆναι, the same as (was given).* — *καὶ ταῦτα, and that too.* Cf. Passow, No. 12; Mt. § 470. 6; Butt. § 150. p. 436. The peaceful character of the former ἀνάβασις of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias (I. 1. § 2). — *ἰόντων, sc. αὐτῶν.* See N. on *πρόλοτων*, I. 2. § 17.

13. *μνᾶς.* The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic *δραχμή* = 17 cents 5–93 mills; the later *δραχμή* = 16 cents, 5–22 mills. A *mina* or 100 of the former = \$17. 59; of the latter. \$16.52. Hussey (*Ancient Weights &c.* pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0–55 mills. — *ἰπᾶν* — *ἦκωσι.* Cf. N. on *ἄν ἔλησθε*, I. 3. § 15. — *μέχρις ἂν καταστήσῃ κ. τ. λ.* It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — *τὸ—πολὺ, the greater part.* Cf. Mt. § 266. — *τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων.* Cf. Mt. § 445. d. — *Μένων δὲ.* A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21–9), seems to have been a compound of every thing base and wicked. — *χωρὶς τῶν ἄλλων, apart from the others,* i. e. from the divisions led by the other generals.

14. *Ἄνδρες, men, soldiers,* here a term of honor. — *πλέον προτιμήσεσθε (= προτιμηθήσεσθε), you will be far more honored.* The composite *προ* is here redundant, the comparison being expressed by *πλέον.* “Many grammatical pleonasms,” says Matth. (§ 636. *Obs.*) “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — *Τί οὖν κελεύω ποιῆσαι;* A rhetorical question, serving to call attention to what the speaker was about to say. — *ἱμᾶς χρῆναι, that you ought.* *χρῆναι* has here a personal construction. Cf. Butt. § 129. 10. — *Κύρω, i. e. to the proposals of Cyrus.*

15. *γὰρ* serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσωρται* is derived from *ψῆφος, a small stone or pebble,* (Lat. *calculus*), used in reckoning on an abacus

whence ψηφίζω, *I calculate*; and also in voting, whence ψηφίζομαι, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (χειροτονία). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — χάριν εἶσεται Κύρος καὶ ἀποδώσει, *Cyrus will be grateful (to you) and repay (the favor)*. Cf. Vig. p. 56. εἶσομαι fut. mid. of εἶδω, used chiefly by the Attics instead of εἰδήσω. See Butt. Irreg. Verbs p. 78; Mt. § 231. — ἐπιλοταται δ' εἷ τις καὶ ἄλλος, *and he knows (how to do this, i. e. requite a favor) if any other one (does)*.

— ἀποψηφίσωτα, *decide not (to follow Cyrus)*. ἀπό in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — ἅπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν (i. e. τὸ ἔμπαλιν), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the 1 pers. because with ἅπαντες it is used in its most extensive sense. For its 1st signif., cf. S. § 209. N. 3. — εἰς φρούρια καὶ εἰς λοχαγίας, *for commanders of citadels and companies*. — ἄλλου οὐτινος = ἄλλο οὐτινος (S. § 151. 2). ἄλλο (i. e. ἄλλου) is constructed with τεύξεσθε Κύρου, according to the formula, τυγχάνειν τίτινος (Mt. § 328. 5. Obs). Sturz finds no attraction in ἄλλου, but constructs it with Κύρου, as forming a double gen. after τεύξεσθε. So Carmichael. Gr. Verbs, p. 289.

16. ἤσθετο διαβεβηκότας = ἤσθετο ὅτι (ἐκεῖνοι) διεβεβήκασαν, or ἤσθετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἶεν. — Γλοῦν, *Glus*, son of Tamos the admiral of Cyrus. — ἤδη, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — ὅπως, *in order that*. ὅπως has here the telic (τελικῶς) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecbatic* (ἐκβατικῶς) sense, and is translated *so that*. — ἐπαινέσσετε. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 113. N. 7; S. § 207. N. 5. — μηκέτι με Κύρον νομίζετε, *think me no longer Cyrus*, = think my nature wholly changed from what it now is.

17. εὐχοντο αὐτὸν ἐντυχῆσαι, *wished him success (in his enterprise)*. — διέβαινε, *he (i. e. Cyrus) began to cross over*. — ἀνοτέρω. Some adverbs derived from obsolete adjectives end in ω instead of ως, and in the same manner (i. e. in ω) form their degrees of comparison. Cf. Butt. § 115. 6; Thiersch § 71.

18. διαβατός, *fordable*. Verbals in τος have often the idea of capability or possibility, like the Eng. *ile, ble*. Cf. Butt. §§ 102. N. 2 134. 8. — πεζῆ (i. e. πορευομένοις πεζῆ), *to those going on foot*, is a *lat. of manner* opposed to πλοίοις. Butt. (§ 115. 4) makes πεζῆ, κοινῆ, ἰδίᾳ, δημόσιᾳ, etc., supply the place of adverbs Cf. Mt. § 400. 5. —

— *εἰ μὴ τότε, except then.* — *ἀλλὰ = ἀλλὰ μόνον.* — *θεῖον εἶναι, divino consilio factum.* Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — *ὑποχωρήσαι, to submit: lit. to give place.* — *ὡς βασιλεύσουσι, as to its future king.*

19. τῆς Συρίας, i. e. Mesopotamia, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia, (μέσος, ποταμός,) lying between the Tigris and Euphrates. Xenophon (I. 5. §1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was אַרְרָא נַהַרַיִם, *Syria of the two rivers, or Aramea.* Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called אַרְרָא. Cf. Judg. 3: 10; 1 K. 10: 29. — τὸν Ἀράξην. This river is now called Khabour from its former name Chaboras. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. § 4; Rennell, p. 205. — μεταὰν σίτου. For the construction, cf. S. § 181. 1 — ἐπισιτισαντο, and furnished themselves with provisions.

CHAPTER V.

1. Ἀραβίας. Cf. N. on I. 4. § 19. — σταθμούς ἐρήμους. The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, I. 5. §§ 7, 9. — ἄπαν, (ἄμα and πᾶς,) qualifies ὁμοῖον. — ἀψινθίου δὲ πλήρης, full of wormwood, i. e. the surface of the earth was covered with this plant. So ἀνήρ πλήρης λέπρας, a man full of (i. e. fully covered with) leprosy. Luke 5: 12.

2. Θηρία δὲ παντοῖα, sc. ἐνήη. — ὄνοι ἄγριοι, wild asses. For a graphic description of this animal, cf. Job 39: 5-9. See also Gen. 16: 12, where as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be אַרְיֵא אִשְׁמָעֵל, lit. a wild ass of a man. אַרְיֵא, wild ass, is derived from אָרַץ, to run swiftly. — στρούθοι αἰ μεγάλοι, ostriches. στρούθοι alone usually signifies sparrows. — ὠπίδες, bustards. Buffon says, that the name is derived from the long feathers near the ears. — δορυάδες, gazelles, or roe deer, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκοι, when any one pursued (them) = as often as they were pursued. The opt. is used with ἐπεὶ when the discourse is concerning a past action often repeated. Cf. Mt. § 521; Butt. § 139. N. 3. — προδραμόντες, having outstripped (their pursuers). —

ἀν ἵστασαν. Dind. omits ἀν, but following Born., Pop. and Krüg., I have retained it. Butt. (§ 139. N. 5.) says that this particle often gives to the indic. the sense of a *customary* action. So also Mt. § 599. 2. α. ἵστασαν is a syncopated form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 209. N. 4). — ταῦτόν ἐπολοῦν, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτοῖς, *it was not possible to take* (them). Butt. (§ 150. p. 438) remarks, that ἐνεστι refers to the physical possibility, *it is possible*; ἐξεστιν to the moral, *it is lawful, one may*; ἔστι stands indefinite between the two, *it may or can be done*. — εἰ μὴ διασπάντες οἱ ἵπποις θηρῶεν διαδεχόμενοι τοῖς ἵπποις, *unless standing at intervals, the horsemen hunt them, succeeding one another with* (fresh) horses. διαδέχομαι, *to receive through*, sc. others. Hence, *to receive in succession, or, succeed to one another*. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. θηρῶεν. Cf. S. § 87. N. 2. τοῖς ἵπποις denotes the *means*. S. § 198. — τοῖς ἑλαφείοις, sc. κρέσσιν. — δέ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, *quickly cease*, i. e. give up the pursuit. — ἀπεισπᾶτο. It is unnecessary here to repeat the various readings of this word. I have followed the one which Dindorf on the conjecture of Buttmann has adopted. The mid. ἀποσπᾶμαι signifies *to remove or tear one's self away from*. “*vi se abripere*.” Sturz. πολὺ γὰρ ἀπεισπᾶτο φεύγουσα may be rendered, *for flying* (i. e. in its flight) *it ran far in advance*; or, (making the participle express the principal action, and the verb accessory (Mt. p. 966), *for it fled away running far ahead*. — ποσὶ and πτέρυξιν follow χωρήμεν. Cf. S. § 198. N. 1. — δρόμῳ, *in running* (S. § 197. 2), is opposed to ἄρασα (sc. ταυτήν) *in raising* (itself) *up*. — ὥσπερ ἰστίῳ is to be joined in sense to ταῖς δὲ πτέρυξιν ἄρασα. “Nothing can be more entertaining than the sight of the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations, equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue.” Encyc. Rel. Knowl. p. 896. — ταχὺ ἀνιστῆ; *suddenly starts them*. — ἔστι λαμβάνειν. See N. on ἦν λαβεῖν, § 2. — βραχὺν, *a little* (distance).

4. ἐρήμη. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — Κορσωτή, *Corsote*, the site of which seems to correspond to a spot where are now the ruins of a large city called Erzi or Irsah. — Μασκᾶ. Dor. gen. of Μασκᾶς. Cf. S. j 31. N. 3 Dindorf accents Μάσκα.

5. Πύλας, i. e. the Pylæ Babylonæ, through which the route lay from Mesopotamia to Bābylonia. — ἄλλο οὐδὲν δένδρον. *As t*

tree has been previously spoken of, ἄλλο must be considered redundant. "Verti potest præterea." Krüg. Cf. *ἔτιμας*, I. 4. § 2; *λλοι δὲ ἦσαν*, I. 7. § 11 — *ψιλή*, bare (of trees or herbage). — *ὄρους ἀλέτας*. Hesych. interprets *ὄρος* · *ἡ ἀνώτερος λίθος τοῦ μύλου*, the upper millstone. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18 : 6, where the upper millstone is called *μύλος ὀνικός*. The smaller stones were turned by females of the lowest condition. Cf. Jahn Arch. §§ 138, 139; Rob. Lex. N. T. art. *μύλος* — *ἀνταγοράζοντες*, purchasing in return. It is evident from this, as well as other passages, that Babylon was indebted to the countries lying up the Euphrates, for many of the conveniences and even necessities of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364-90.

6. *Λυθία ἀγορά*. Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυθὸς καπηλεύει*. — *ἀλεύρων ἢ ἀφρίτων*, wheat flour or barley meal. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of *ἀλεύρων ἢ*, as being added by some one, who thought it a synonyme of *ἀφρίτων*. Krüg. defines *ἄλφικα*, farina crassior; *ἄλευρα* farina tenuior et magis elaborata, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of *ἄλευρα*. — *τεττάρων σίλων*. As six *ὄβολοι* = *δραχμή*, i. e. 17 cents 5-93 mills (Cf. N. on I. 4. § 13), seven and a half *ὄβολοι* or the Persian *σίλος* = 22 cents. — *δύναται*, is worth. — *ὄβολοις* properly depends upon an infinitive after *δύναται*, such as *φέρειν*; or it may be regarded as synecdochial. — *καπίθη δύο χοίτικας*. The capacity of the *χοίτις*, upon which that of the *καπίθη* here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even, eight cotylæ. A cotyla = .4955 of a pint English. — *ἐχώρει*, contains: lit. gives place or room. A vessel is trop. said to make room for a given quantity, when it will contain it.

7. *Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν*, there were (some) of these days'-marches which he made very long. *ἔστι* is commonly employed even before the plur. relative, although the plur. *εἰσὶ* is sometimes found (Cf. II. 5. § 18), and the imperf. *ἦν*. Cf. Butt. p. 438; Mt. § 482. *Ὀβρ* 1; S. § 157. N. 1. *σταθμῶν* is constructed with *ἦν* — *οὓς* = *ἦν ἐπιτοὶ οὓς* (Mt. § 482; S. § 150. 5); fully, *ἦν ἐπιτοὶ τούτων τῶν σταθμῶν οὓς*. The relative *οὓς* may be referred to Butt. § 131. 3; S. § 164, because it represents *σταθμοὺς*, which in this connection sig-

nifies the distance passed over (τὴν ἔλασιν). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsote and the Pylæ — ὁπότε—βούλοιτο. Cf. N. on ἐπεὶ — διώκοι, I. 5. § 2. — διατελέσαι, sc. τὴν ὁδόν. — χιλόν, provender for the beasts of burden and cavalry horses. — Καὶ δὴ ποτε, and once indeed. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — τοῦ βαρβαρικοῦ στρατοῦ follows λαρόντας, because the action of the verb refers only to a part of the object. Cf. Mt. § 323. b. — συνεκβιβάζειν, to assist in extricating. The student should note the force of the composite σύν and ἐκ.

8. ὥσπερ ὀγγῆ. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the Πίρσαι οἱ κρᾶτιστοι gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (Cf. I. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg., rightly therefore connect ὥσπερ ὀγγῆ with the following clause. — συνεπισπεῦσαι, to assist in hastening on. There is great beauty and force in these compound words. — Ἐνθα δὲ, then truly. — μέγος τι, a specimen, example. — Ῥίψαντες. This shows the alacrity with which they executed his command. — κάन्दυς, cloaks or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers, wore such as were made of coarser materials. Cf. Cyr. I. 3 § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says, that in the Persepolitan sculptures, nearly all the principal personages are clothed in the κάन्दυς — ἔντο, imperf. mid. 3 plur. of the imaginary ἔημι, I go. Some recent critics however reject this middle and write with the aspirate ἔιμαι, I send myself, I hasten, from ἔημι, I send. Cf. Mt. § 214. 4; Carmichael Gr. Verbs, p. 97. — περὶ νίκης, for a prize: lit. for victory. The Persian noblemen are represented as running with as much ardor to raise the waggons from the mud, as the foot racers contended in the Olympic games for the prize. — καὶ before μάλα may be rendered and that too, what is more. See Butt. p. 425. — τούτους, i. e. those well known. Cf. Mt. 470. 4. — ἀναεργιδας, trousers, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. שַׂרְבָּלָה, saraballæ, which Gesen. translates long and wide pantaloons. Cf. Cyr. VIII. 3. § 13, with Barker's note. — οὐν τοῖτοις, i. e. the costly garments and ornaments just mentioned. — θᾶπτον ἢ ὡς τις ᾔν ᾤεε, sooner than one could have thought (possible). Cf. Seager's N. on Vig. p. 216. So in Lat., crederem, putarem, etc., are sometimes

employed, where in English we should use the plurperf. Cf. A. I. d. and Stud. Lat. Gram. § 260. II. R. 2. — *μετεώρους* = ὅστε μετεώρους εἶναι. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. *Τὸ δὲ σύμπαν* (sometimes *τὸ δὲ σύμπαν εἶναι*), generally, upon the whole, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 283, 545; Vig. p. 12; S. § 221. N. 3. — *δῆλος ἦν Κῦρος σπεύδων*. See N. on *δῆλος ἦν ἀνιώμενος*, I. 2. § 10. — *ὅπου μὴ*, unless where. — *ὅσω μὲν ἄν*. Porson joins ἄν, (which Dind. has bracketed,) to *νομίζων*. It is generally taken with *ἔλθοι*. See Butt. § 139. 8; Mt. § 527. — The subject of *μάχεσθαι* is the same with that of *νομίζων*, because both subjects refer to the same person. Cf. S. § 158. N. 2. — *Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν*, it was evident to any one giving (the subject) attention = any one upon reflection might see. Bloomfield says that *προσέχοντι τὸν νοῦν*, paying attention to, receives this sense from the article, *νοῦν ἔχειν* denoting to be knowing, or clever. — *συνιδεῖν ἦν — ἀρχή — οἷσα* = *συνιδεῖν ἦν ὅτι ἡ ἀρχὴ ἦν*. — *πλήθει χώρας καὶ ἀνθρώπων*, from its extent of country and number of men. — *διὰ ταχέων* = *ταχείως*. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to collect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. *κατὰ τοὺς ἐρήμους σταθμούς*, i. e. opposite the desert, through which they were thirteen days in marching (I. 5. § 5). — *σχεδύαις*, sc. *ναυσί*, lit. (vessels) hastily constructed, i. e. rafts, floats, etc. — *ὧδε*, thus, in this manner. — *χόρτον κούφου*, light (i. e. dry) fodder, hay. — *εἶτα συνῆγον καὶ συνέσπων*, then they brought them (i. e. the skins) together and sewed them. *συνέσπων*, 3 pers. plur. imperf. indic. of *συσπᾶω*. — *ὧς*, so that. Cf. II. § 10; V. 6. § 12. — *τῆς κάρφης*, i. e. the *χόρτος κούφος* enclosed in the skins. — *βαλάου*, date. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3 §§ 14, 16. — *τοῖτο* is put in the neuter, because *μελλνῆς* to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 137. N. 2.

11. *Ἀμφιλιξάντων τι*, disputing about something. — *κρίνας ἀδικεῖν τὸν τοῦ Μένωνος*, judging one of Menon's soldiers to have been in the wrong, i. e. to have occasioned the disturbance. *ἀδικεῖν* = ἡδικεῖναι. — *ἤλεγεν*, sc. *τὸ αὐτοῦ πάθος*. Cf. § 14, infra. — *ἀργέζοντο ἰσχυρῶς*, were greatly enraged.

12. *τὴν ἀγορὰν*. i. e. the provisions brought across the river from Charmande. — *ἄφιπ πεύει*, rides back. — *τοῖς περὶ αὐτόν*, his attendants. Cf. Mt. §§ 395. c: 583. l. c; Butt. § 150. p. 439. The

proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — *ἔησι τῆ ἀξίνῃ*. sc. οὐτόν, *threw his axe* (at him, i. e. Clearchus). To verbs of throwing the missile is joined in the dative to denote the *instrument*. — οἷτος, i. e. the one who cast the axe. — αὐτοῦ ἤμαρτεν. Cf. Mt. § 332. 7. So ἀμαρτεῖν ὁδοῦ, *to miss the way*. — ἄλλος δὲ λίθῳ, sc. ἔησι Κλέαρχον.

13. παραγγέλλει εἰς τὰ ὄπλα, *calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing (i. e. resting) their shields against their knees*. Cf. "obnixo genu scuto." Corn. Nep. Chabr. I. 2. — τούτων δ', i. e. the cavalry. — ἐπὶ τοῖς Μένωνος, sc. στρατιώτας. — ὥστε ἐκείνους κ. τ. λ. Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — τρέχειν ἐπὶ τὰ ὄπλα, *ran to arms*. — Οἱ δὲ καὶ ἴστασαν ἀποροῦντες τῷ πράγματι, *others stood still, being perplexed at the affair*. οἱ δὲ responds to οἱ μὲν implied in the previous proposition.

14. ἔτιχε γὰρ ὕστερος προσιῶν, *for he happened to be last coming up*. — τάξις. Cf. N. on I. 2. § 16. — ἔθετο τὰ ὄπλα, *stood (with him men) in arms*. Cf. Vig. (Seager's note) p. 102. Born. interprets *cum armis in acie consistebat*. — αὐτοῦ ὀλίγου δεήσαντος καταλεισθῆναι, *while he wanted little of being stoned*. The construction may be resolved into ὀλίγου ἐδέησε αὐτὸν καταλεισθῆναι, on the principle of attraction referred to in N. on δηλὸς ἢ ἀνιώμενος, I. 2. § 11. — πρῶς λέγει τὸ αὐτοῦ πάθος, *he (i. e. Proxenus) should speak mildly of his wrong*, i. e. make a light affair of it.

15. Ἐν τούτῳ, i. e. ἐν τούτῳ τῷ χρόνῳ. Cf. Mt. § 577. — τοῖς παροῦσι τῶν πιστῶν = ἐκείνους τῶν πιστῶν οἱ παρήσαν, *those of his faithful attendants who were present*. These are called (I. 9. § 31) by way of honor εἰ συντραπέζοι, *those who sat at his table, his table companions*.

16. When Cyrus came up, the altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — οὐκ ἴστε ὅ τι ποιεῖτε, *you know not what you are doing*, i. e. you are not aware of the consequences of your acts. See ὅ γὰρ οἶδασιν τί ποιοῦσι, Luke 23: 34. On ἴστε, cf. Butt. § 109. III. 2; S. §§ 118, Εἶδω: 209. N. 4. — κακῶς — ἐχόντων. See N. on εὐνοϊκῶς ἔχουεν, I. 1. § 5. — τῶν ἡμετέρων, *our affairs*. Cf. S. § 140. N. 5. — βάρβαροι does not take the article, because as Krüg. remarks, its office is performed by οὓς ὀρᾶτε.

17. ἐν ἑαυτῷ ἐγένετο, *came to himself*. When a man is in a violent passion, he is said in the language of metaphor to be *beside himself, out of his mind*. So when he lays aside his anger, he is said to *return or come to himself*. Cf. Acts 12: 11. See also N. on οὐκ ἴστε —

§ 16. — *κατα χώραν ἔθεντο τὰ ὄπλα*, "*deponebant arma suo ordine et loco.*" Porpo.

CHAPTER VI.

1. Ἐντεῦθεν, i. e. from the Pylæ Babylonæ (I 5. § 5). — προῖόντων, sc. αὐτῶν. Cf. N. on I. 2. § 17. — ὡς, about. See N. on I. 2 § 3. — Οὔτοι, i. e. οἱ ἱππεῖς drawn from ἱππων going before. — εἴ τι ἄλλο, whatever else. Cf. N. on I. 4. § 9. — γένηται τε προσήκων βασιλεῖ, connected by birth to the king, i. e. a relative of the king. — τὰ πολέμια limits ἀρτοστοις. Cf. Butt. § 131. 6; S. § 167. — κ. πρόσθεν, formerly even. — With Bornemann I have put a full stop after πολεμίας, thus connecting καταλλαγεις δὲ with οὗτος Κύρῳ εἶπεν to which it evidently belongs.

2. κατακάνοι ἄν. In the *orat. obliqua*, the opt. is employed without ἄν, but as it here stands in the apodosis (S. § 213. R.), ἄν accompanies it. Cf. Mt. § 529. — ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, or take many of them alive, i. e. make them prisoners. Repeat ἄν with ἔλοι, κωλύσειε, and ποιήσειεν. — κωλύσειε is followed by τοῦ κατεῖν (S. § 221) as the gen. of the remote, and ἐπιόντας (sc. αὐτούς) as the accus. of the immediate, object. Cf. Butt. §§ 131. 4; 132. 4. 1; S. § 180. 2 — ποιήσειεν ὥστε, would cause that. "*efficere ut.*" Sturz. — διαγγεῖλαι, to give information, to be messengers.

3. ἑτοίμους αὐτῷ, ready for him. αὐτῷ is here the *Dat. Commodi* (See N. on I. 2. § 1). — φράσαι, to order, tell, Bloom. (N. or Thucyd. III. 15. § 1) remarks that this signification of φράζειν is rare. Cf. II. 3. § 3. — ἐκέλευεν, sc. τὸν βασιλέα. — πίστειως, of fidelity (to the king).

4. Ἀναγνοῖς, having read. — ἐπτά must be joined with τοῖς ἀρτοστοις. Spelman remarks that the ancient writers, who treat of the affairs of Persia often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — θέσθαι τὰ ὄπλα. Cf. N. on I. 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, (not only this) but he also called Clearchus, etc. — ὅς γε = quippe qui inasmuch as he. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάλιστα. Cf. N. on πλέον προτιμήμισθε, I 4. § 14. Clearchus was particularly looked upon by Cyrus, as the leading mind of the Greek army (Cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — ἐξήγγειλε —

την κρείων — ὡς ἐγένετο for ἐξηγγεῖλε ὡς ἡ κρείων ἐγένετο. For this species of attraction, by which the subject of the dependent proposition becomes the object of the preceding one, cf. Butt. § 151. 6; Mt. § 296. 3; S: § 157. N. 9. — κρείων, *trial*. — ἀποθήκητον, *to be kept secret*. Cf. Butt. § 134. 8. — ἄρχειν τοῦ λόγου is employed when the speaker is to be followed by others; ἄρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.

6. παρεκάλεσα = παρακέληκα. Cf. Butt. § 137. 3; S. § 212. N. 1. — Ἄνδρες φίλοι. See N. on ἐχθρόν ἄνδρα, I. 3. § 20. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. Cf. Mt. § 590. 6. — τουτουί, *this here*. In social intercourse, the Attics strengthened demonstratives by the suffix *ι*. Cf. Butt. § 80. 2. — γὰρ in the next sentence is γὰρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ἰπήκοον, *a servant, attendant*, not δούλος, *a slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — ἐποίησα ὥστε κ. τ. λ., *I effected that* (Cf. N. on § 2) *he thought it best to cease making war upon me*, or, *I caused him to conclude that it was best*, &c. Krüg. says that the proper structure would have been: ἐγὼ αὐτὸν προσηπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι. The construction was well suited to the excited state of the speaker's mind. — δεξιάν, *the right hand*. In ancient times one of the surest pledges of fidelity was the giving of the right hand. Cf. II. 3. § 28. Hence, in the early ages of the Christian church, the custom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐ. Supply ἴστιν from the preceding clause. ὅτι serves here as a mark of quotation. — Οὐκοῦν ὕστερον — κακῶς ἐποίησ, *did you not afterwards lay waste*. A negative question implying an affirmative answer. Cf. Butt. § 149. p. 428; Vig. p. 166. III. ὡς αὐτὸς σὺ ὁμολογεῖς is to be taken with οὐδὲν ἰπ' ἐμοῦ ἀδικούμενος. — εἰς Μυσοῖς, (sc. ἰλθὼν,) = εἰς Μυσίαν. See εἰς τοὺς βαυβάρους, I. 3. § 5. — Ἐφη = ὠμολόγη. Cf. VII. 2. § 25. — ἔγνωσ τὴν σεαυτοῦ δύναμιν, *you knew your strength*, i. e. had become sensible of your inability to contend with me. — Ἄρτέμιδος βωμὸν, *the altar of Diana*. He came to this altar, which Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant. See 1 Kings, 2: 28; Thucyd. I. 4. — μεταμέλειν τέ σοι, *that you repented*. Cf. S. § 182. N. 3.

8. For the construction of ἐπιβουλεύων — φανερός γεγονός, cf. N. on θῆλος ἦν ἀνώμειος, I. 2. § 11. — περὶ ἐμὲ ἄδικος, *unjust to me*. Mt. § 589. c. — Ἡ γὰρ ἀνάγκη (= ἀναγκαιὸν ἴσται), *certainly, for it is necessary* (to confess that I have wronged you). Cf. Vig. p. 163. V. — Ἐτι οἶν ἄν γένοιο, *can you then still be*. ἔτι here relates to the

future. — Constr. *ὅτι οὐδ'* with *ποτε* in the next clause. Krüger says that *ὅτι* in this and similar places arises from a blending of two constructions: *ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο· οὐκ ἂν δόξαιμι*. — *οὐ γ' ἂν ἔτι ποτὲ δόξαιμι*, *I should never seem so at least to you*. We have here an illustrious example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

9. *μὲν τοιαῦτα — δὲ τοιαῦτα* With *μὲν* and *δέ* there is frequently a repetitive (*anaphora*) of the same word. See Mt. § 622. 2. — *ἐκποδῶν ποιεῖσθαι*, *should be put out of the way*, i. e. put to death. — For *δέη* — *ἤ* (commonly edited *δέοι — εἴη*). Cf. Mt. § 518; Butt. § 139. 2; S. § 214. 3. — *τοῦτον φυλάττεσθαι*, *to be on our guard against him, to be watching him*. — *τὸ κατὰ τοῦτον εἶναι*, *as far as he is concerned*, limits *σχολή ἢ ἡμῖν*. Cf. Mt. § 283; S. § 167. N. 2.

10. *ἐφη*. Clearchus was relating this to the Greeks. — *προσθίσθαι* (sc. *τὴν ψῆφον*), *acceded to*: lit. *added* (their vote) *to*. — *ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην*, *they took Orontes by the girdle*. Mt. (§ 330) says that for the most part only middle verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. *ὁ μὲν Δαρεῖος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ἰππυρταῖς καὶ προσέταξεν ἀποκτεῖναι*, Diod. XVII. 30. — *ἐπὶ θανάτῳ*, (as a sign that he was condemned) *to death*. Some consider *ἐπὶ* as used here *de consilio*, and supply the ellipsis thus: (in order to lead him) *to death*. — *καὶ οἱ συγγενεῖς*, *even his relatives*. — *καὶ τότε*, *even then*. — *ἄγοιτο* depends upon *εἰδότες*, which borrows the time of *προσεκίνησαν*.

11. *οὔτε* strengthens the negation of *οὐδεὶς*. S. § 225. 1. — *οὐδ' ὅπως*, *nor in what way*. It is thought he was buried alive in the tent. Cf. *Περσικὸν δὲ τὸ ζῶντας κατορύσσειν*, Herod. VII. 114.

CHAPTER VII.

1. *Βαβυλωνίας*, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (Cf. N. on I. 4. § 19), *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north, when the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. *It was where* the Tigris and Euphrates were approaching so near to *each other*, that Cyrus was now marching. The fertility of this tract was

so great, that Herod (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western Asia, is ably given in "Commerce of ancient Babylon," Bib. Repos. VII. pp. 364-90. — περί μέσας νύκτας, *about midnight*. — εἰς τὴν ἐπιούσασιν ἡμέραν, *upon the next morning*. εἰς is joined with words signifying *time*. Cf. Mt. § 578. e; Vig. p. 226. XIV. — μαχομένου, *in order to join battle*. See Butt. § 144. 3. — τοῦ δεξιῦ κέρως, *sc. of the Greeks*. Cf. N. ὄν I. 2. § 15. — τοῦ εὐωνύμου, *sc. κέρως from the preceding clause*. — αὐτὸς . . . διέταξε. *Cyrus in person marshalled the Barbarian forces*.

2. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *together with, or at the same time with the following day* = early the next morning. Mt. (§ 597) says that when ἅμα is used with the dative, σὺν is supplied. Buttman, however. (§ 146. 2) makes ἅμα in such a case a real proposition. — περὶ στρατιᾶς, *concerning the army*. — λοχαγούς, *cohort leaders, captains, who were usually admitted to the councils of war*. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et seq. al. — τε — καὶ, *both — and*, connect συνεβουλεύετο and παρήγει. S. § 228. N. 4. — παρήγει θαυρόντων τούτων, *exhorted them in terms like the following*.

3. ἀπορῶν, *being in want of*. A tropical signification. Cf. N. on ἀπορία, I. 3. § 13. — ἀμεινονας and κρείττους are conjoined for the sake of emphasis. So λῶον καὶ ἄμεινον, VI. 2. § 15. — "Ὅπως οὖν ἴσασθε, *sc. ἐπιμελεῖσθε* (Mt. § 623. 2.), *see then that you are*. Butt. (§ 149. p. 422) says that ὅπως ἴσασθε supplies the place of an emphatic imperative. — κέκτησθε has the signification of the present. Cf. S. § 209. N. 4. — ἐνπερὶ ἧς, *on account of which*. — Εὖ γὰρ ἴσατε, *for know well* = be assured. γὰρ *illustrantis* (See N. on I. 6. § 6). — ἔλενθευσα. Cf. I. 9. § 29, where Cyrus is called δοῦλος, *slave of the king*. — ἀντὶ ὧν = ἀντὶ τούτων ἃ, *before those things which*. — πάντων καὶ ἄλλων πολλαπλασίων, (*yes*) *all and much more besides*. Cf. S. § 151. N. 4.

4. "Ὅπως, *in order that*. — Τὸ μὲν πλῆθος, *sc. ἑστὶ*. — ἐπίσσω. Cf. S. § 118, εἰμι, N. 1. — ταῦτα refers to κρυαγῆ and πλῆθος in the preceding clause. Mt. (p. 725) makes ταῦτα refer to κρυαγῆ, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — τὰ ἄλλα, *in other respects*. Cf. Butt. § 150. p. 436. — ἀισχύνεσθαι μοι δοκῶ οἶους εἶμιν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους, *I think (I have reason) to be ashamed* (*sc. ἐνθυμούμενος, when I saw*

sider) *what sort of people you will find my countrymen to be.* lit. *the men who live in our country.* For the construction of ἦμῶν — χώμα; cf. S. § 197. N. 4. The common reading is ἡμῶν. — ἀνδρῶν, *virorum*, is opposed to ἀνδρώπους, *homines*, in the preceding sentence. — ἐγὼ ἡμῶν. "The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked." Belfour. — τοῖς οἴκοι ζηλωτῶν, (so rich as to be) *an object of envy to those at home.*

5. φηγὰς Σάμιος, *a Samian exile.* Samos was an island in the Ægean sea, S. W. of Ephesus. — Καὶ μὴν, *but yet.* — διὰ τὸ ἐν τοιοῦτω εἶναι τοῦ κινδύνου προσιόντος, *because you are in such imminent danger.* For the construction of ἐν τοιοῦτῳ — τοῦ κινδύνου (= ἐν τοιοῦτῳ κινδύνῳ), cf. Mt. § 341. 4; S. § 177. 2. — ἔνιοι δὲ, sc. λέγουσιν. — μεμνηῶός is the perf. mid. opt. 2 pers. sing. of μὲμνήσκει, with the signif. of the pres. Cf. Rost § 77. Obs. 3; S. §§ 118: 209. N. 4. — τε καὶ, *and even.* — βοῦλοιο, sc. ἀποδοῖναι.

6. πατρῴα, *paternal.* — μεσημβριαν, (*μέσος, ἡμέρα*, Butt. § 19. N. 1) *mid-day*; hence trop. *mid-day quarter*, i. e. *south.* — μέχρις οὗ, i. e. *μέχρις ἐκεῖνου (τοῦ τόπου) ὅπου, to the place where, or more concisely, to where.* See Mt. § 480. b. — σατραπεύουσιν, *govern as satraps.* This speech of Cyrus was in the magnificent style of East-tern monarchs. Cf. Dan. 4: 1; 6: 25.

7. ἡμεῖς, plur. for sing., the style of royalty. — Ὡστε, *so that.* — μὴ οὐκ ἔχω, *that I shall not have.* "μὴ alone with the subj., opt., and indic., expresses apprehension of an affirmative, μὴ οὐκ of a negative." Vig. p. 167. μὴ in μὴ οὐκ retains its power, although we must translate it by *that or lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a; — ἰκανούς, *sufficient* (in numbers). — καὶ στέφανον ἐκάστῳ χρυσοῖν, *also* (i. e. in addition to what was previously promised) *to each a golden crown.*

8. Εἰς ἧσαν δὲ παρ' αὐτῶν κ. τ. λ. As the generals had previously been with Cyrus (Cf. § 2), the insertion of οἱ τε στρατηγοὶ involves this passage in much obscurity. Schneid. with Weisk. rejects οἱ τε στρατηγοὶ, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of λοχαγοῖς in § 2, and its substitution here in the place of οἱ τε στρατηγοὶ. But this is at variance with the readings of all the Mss., and cannot therefore be entertained. Krüger regards εἰσῆσαν. . . τιτῆς, as explanatory of the preceding οἱ δὲ ταῦτα ἀκούσαντες, *quæ hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum*, qui in Cyri tabernaculum intrarant Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making στρατηγοὶ in *elude both the generals and captains*, refers τῶν ἄλλων Ἑλλήνων τιτῆς

to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — τί σφισιν ἔσται, *what (reward) they should have* — ἐμπιπλάς. Cf. Butt. p. 297; S. § 118. II (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — ὅδε πῶς ἤρκετο Κῦρον, *made some such inquiry of (Cyrus) (as this)*. ὅδε πῶς, *nearly thus*. — Οἶε γάρ, *do you think then*. — σοι μυχίσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least*. — Δαρειῶν καὶ Παρυσάτιδος κ. τ. λ. A high as well as delicate compliment to his parents and himself.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλιστῇ = *at this time*, (so Krüg., but Pop. makes ἐνταῦθα contain the idea both of *time* and *place*), *when the army was standing equipped and marshalled for battle*. It is evident that the ἀριθμός took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἀσπίς for ἀσπιδοφόροι. In like manner τῆς ἔππου, Herod. VII. 100, is used for τῶν ἱππέων. So in English, *horse* and *foot* is put for *cavalry* and *infantry*; *artillery* for *artillery-men*. — μυρία καὶ τετρακοσία. By comparing the numbers of the heavy armed, which have been given, it will be seen that 11000 (I. 2. § 9) — 100 (I. 2. § 25) + 700 (I. 4. § 3) + 400 (deserters from Abrocomas, I. 4. § 3) = 12000. But in this ἀριθμός, the number of heavy armed is only 10400. Weisk. with Zeun. thinks that those who were left to guard the baggage (I. 10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few returned in the ship of Xenias and Pasion. Some changed their heavy for light armor, as the number of the light armed is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots*. Cf. N. on I. 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on I. 5. § 5. — πρὸ αὐτοῦ βασιλέως (as his body guard).

12. καὶ στρατηγὸι καὶ ἡγεμόνες. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., and Pop., receive them as genuine. — ἐνεθήκοντα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ἕστηθησε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The route, however, which he took may have been less *direct*, than the one through the desert taken by Cyrus

13. πρὸς Κῦρον. Hu:sh. construes these words with οἱ αὐτομολήσαντες, since ἀγγέλλω is followed by the dat. of the pers. — οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων = ἐκεῖνοι τῶν πολεμίων οἱ ἤτομολήσαν. Cf. S. § 177. N. 1. So in the next clause οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων = οἱ πολέμοι οἱ ὕστερον ἐλήφθησαν. Cf. Mt. § 321. 5. — μετὰ τὴν μάχην is to be taken with ταῦτὰ ἠγγελλον, and thus the sentence is freed from an apparent tautology in the use of ὕστερον.

14. συντεταγμένω, in order of battle. — γὰρ after ὅτετο introduces the reason why Cyrus marched in battle array. So γὰρ in κατὰ γὰρ μέσον assigns the reason why he thought the king would fight that day. — τάφρος ὀρυκτῆ, "est forma dicendi Homericā." Zeun. — ὀρυγμαὶ πέντε. The ὀρυγιά = 6 ft. This trench was therefore 30 ft. wide and 18 ft. deep; a formidable one indeed to pass with an army.

15. Μηδίας τεύχους. See N. on II. 4. § 12. — Ἐνθα δὲ, here, by the way. — αἱ διώρυχες κ. τ. λ. "Ceterum canales," says Schneid., "non ex Tigride, in Euphratem, sed contra, derivatos esse, præter multos alios testes, significat Arrian. Anab. VII. 7. Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. Cf. Bib. Repos. Vol. VII. p. 366. — διαλείπουσι δὲ ἐκάστη παρασάγγην, and are distant from each other a parasang. For the construction of ἐκάστη with a plur. verb, cf. Mt. § 302; S. § 157. 4. It is regarded very improbable by Rennell, that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. Ἦν δὲ παρὰ κ. τ. λ. The narrative, interrupted by the digression respecting the canals, is here resumed. — πάροδος στενὴ. Maj. Rennell thinks this narrow pass was left because the trench could not be finished. But Krüg. says. "equidem propter ea relictum puto, ne fossam aqua repleret." — ποιεῖ — πυνθάνεται. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect.

17. πάροδον — παρῆλθε. For the construction, cf. S. § 163. 2. — εἴσω, within, i. e. on the side towards Babylon. — μὲν οὖν, so then. — ἦσαν — ἔχρη πολλά. Rost (§ 100. 4. N. 4) says, "the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent."

18. Σιλανόν, Silanus, from Ambracia in Epirus and the principal soothsayer in the army of the Greeks. His perfidy towards Xenophon is detailæ, V. 6. § 16. — ὅτι, because. Cf. N. on I. 2. § 21. — τῇ ἐνδεκάτῃ ἀπ' ἐλευθης τῆς ἡμέρας πρότερον, on the eleventh day previous to that day. — Οὐκ ἄρα ἔτι μαχίνεται, then he will never

fight. Cyrus supposed his brother would make a stand at the τάφρος, which was within ten days' march. If so advantageous a position should be abandoned by the king, 't furnished evidence that he would not hazard a battle.

19. Ἐπεὶ δ', *but inasmuch as.* — ἀπεγνωθέναι τοῦ μάχεσθαι, *had given up the intention of fighting.* The vulgar reading is τοῦ μαχεῖσθαι. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage, to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his overthrow and total ruin. — ἡμελημένος μᾶλλον, *more negligently, less circum-spectly.*

20. τῆν πορείαν ἐποιεῖτο = ἐπορεύετο. — τὸ δὲ πολὺ, *sc. τοῦ στρατεύματος.* — ἐν τάξει, *in order.* "ordine servato." Sturz. — τοῖς στρατιώταις properly follows ἕγοντο (S. § 196. 4), or it may be rendered as an adnominal genitive after τῶν ὀπλων. Cf. S. § 197 N. 4.

CHAPTER VIII.

1. Καὶ serves here as a general connective with what was detailed in the last chapter, while τε — καὶ, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορᾶν πλήθουσσαν, *about full market time,* i. e. some time between nine and twelve o'clock. Dio Chrys. divides the day into five parts: 1. πρωῆ, *morning*: 2. περὶ ἀγορᾶν, *full market, forenoon*: 3. μεσημβρία, *noon*: 4. δειλη, *afternoon*: 5. ἑσπέρα, *evening.* ἀγορὰ πλήθουσα answers to our *full 'change.* Cf. Herod. VII. 223 (Stock. note); Thucyd. VIII. 92. — καταλίσειν = *to halt for the night, to encamp,* lit. *to loose, or unbind* (the beasts of burden), i. e. unharness or unload them. — τῶν ἀμφὶ Κῦρον πιστῶν, *sc. τις, one of the faithful followers of Cyrus.* Cf. I. 5. § 15. — ἀνὰ κράτος, *at full speed.* — τῷ ἔππῳ. Mt. (§ 396) classes this with the dat. of *means or instrument.* Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταθμός, where they were intending to encamp. — βαρβαρικῶς = Περσικῶς, *in the Persian language.* — σὺν στρατείματι. Cf. S. § 199. N. 2.

2. ταραχος, *tumult, trepidation.* — καὶ πάντες δὲ, *and indeed all,* i. e. the Barbarians as well as the Greeks. — ἐπιπεσεῖσθαι has βασιλεῖς understood for its subject.

3. Καὶ in Καὶ Κῦρός τε serves as a general connective, while κα

corresponds to *τε* in *τοῖς τε ἄλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch., the latter part of Oct. — *καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον*, and each one to take his station in the company to which he belonged: lit. in his own company.

4. Krüg. says that unless *τοῦ κέρατος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τοῦτον τοῦ (δεξιῶ) κέρατος*. — *ἰχόμενος*, being next (to him). — *καὶ τὸ στρατεύμα*, i. e. Menon's band. Schneid. regards these words as an interpolation.

5. *ἰππεῖς μὲν Παφλαγόνες*. See N. on V. 6, § 8.

6. *Κῦρος δὲ καὶ ἰππεῖς*. Supply *ἔστησαν* from the preceding section. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἑξακόσιοι*. These words are, however, omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself in the left wing. — *ψιλήν*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (Cf. II. 5. § 23), upright tiara, an outward assumption of the royal dignity for which he was contending.

7. *μάχαιρας*. Sturz defines: *gladius*, quo cæsim feritur. Krüg. says, "erat *μάχαιρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), quo cæsim feriebatur, *ξίφος ensis*, quo punctim." The *μάχαιρα* was worn by Homer's heroes along with the *ξίφος* (Cf. II. 3: 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαιρα* was of the *knife* kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence, preferable to the long sword.

8. *Καὶ ἤδη τε*, and now. — *δελή*. Cf. N. § 1. Buttmann (Lexil. p. 217) says that the events which follow show that *δελή* here means *the early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Sertius says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place *τῆς δελῆς*, which could not have been long after noon. In III. 4. § 34; IV. 2. § 1 it is apparent from the context that *δελή* means *the advanced part the afternoon*. So also in III. 3. § 11, where it is translated by some, in the evening. But as Butt. (Lexil. p. 218) re-

marks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock, where it intends to pass the night, that after marching *the whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word *δελή* was quite sufficient to mark it." — *κοινοῦτός* (*κοῖτα*, ὄρνυμι,) *dust raised, a cloud of dust.* — *χρόνω δὲ οἱ σιχνῶ.* Leuncl. taking *σιχνῶ* in the sense of *much*, and knowing that although it was afternoon, when the enemy appeared in sight, a battle was yet to be fought, inserted the negative *οἱ* which Hutch., Dind., and Pop., have followed. But this was unnecessary since if *σιχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (Cf. § 11, *infra*), and majestically approaching. But one of the definitions, which Hesych. gives to *σιχνά*, is *συνεχῆ*, *closely joined*, which, if adopted here, would give to *χρόνω σιχνῶ* the signification, *immediately after, in a very short time.* — *τάχα δὴ καὶ χαλκός τις ἤστραπτε*, i. e. sudden gleams from the armor flashed through the cloud of dust. *ἤστραπτε* (Cf. Cyr. VI. 4. § 1), *began to glitter.* — *λόγλαι*, *lances.* The Grecian spear consisted of the *δόρυ*, *shaft*, *pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen.* The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting sight to Cyrus and his army.

9. *λευκοθώρακες*, *having white cuirasses.* Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the *λενοὶ θώρακες* of IV. 7. § 15. — *ἐχόμενοι δὲ τούτῳ* Cf. N. on § 4. For the construction of the gen., cf. Mt. § 339; S. § 179. 1. — *γέφροισι.* Sturz defines *γέφρον*, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens.* These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but opposed no adequate resistance to the ponderous lance of the Greeks." See Stocker's N. on Herod. IX. 99. — *ποδήμει*, *reaching to the feet.* Cf. Cyr. VI. 2. § 10. — *κατὰ ἑθνη*, *by nations*, i. e. each nation by itself. a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — *ἐν πλασίῳ πλήρει*, *in a full oblong square.* Cf. III. 4. § 19, where *πλασίον* has the epithet *ἰσόπλευρον*. Bloom. (N. Thucyd. VI. 67)

says it was called *πλασίον* from its brick-like form. — *ἑκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οἵτοι*, and is followed by *ἐπορεύετο* in the sing., although the proper subject is in the plur. Cf. Mt. § 302. a. Obs. For the use of the article in *ἑκαστον τὸ ἔθνος*, cf. Mt. § 265. 5; S. § 140. N. 7.

10. Repeat *ἐπορεύετο* with *πρὸ δὲ αἰτῶν*. — *διαλείποντα σιγρὸν* (= πολὺ, So Suid.) *ἀπ' ἀλλήλων*, at a considerable distance from one another. — *ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμμένα*, extending obliquely from the axle-trees. — *ὑπὸ τοῖς δίφροις*, under the seats. Cf. Cyr. VI. 1. §§ 29, 30. — *εἰς γῆν βλέποντα*, pointing (lit. looking) downwards. 'Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself.' Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, design. — *ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων* (for *ἐλασόντων*), that they might drive into the ranks of the Greeks. For the construction of *ὡς ἐλώντων*, cf. S. § 192. N. 2.

11. *τὴν κυαυγὴν τῶν βαρβάρων*. Cf. I. 7. § 4. — *ὡς ἀνυστὸν* (= *δυνατὸν*), as much as possible. — *ἐν ἴσῳ*, sc. *βήματι*, with equal step, at the same pace.

12. *ἐβόα*, i. e. he issued the command in a loud voice. — *κατὰ μέσον*, opposite to the centre. — *πάνθ' ἡμῖν πεπολεῖται* = *our work is done*: lit. *every thing has been done* (= will be done, S. § 209. N. 6) by us. For the construction of *ἡμῖν πεπολεῖται*, cf. S. § 200. 1.

13. *τὸ μέσον στίφος*, the central troop. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. I. 7. § 11; 8. § 24. — *ἀκούων Κύρον*. "The verb *ἀκούω*, commonly governs the accus. of the sound, and the gen. of that which produces it." Butt. § 132. 5. 3. Marg. N. For the construction of *ὄντα*, cf. N. on *βουλευομένος*, I. 1. § 7. — *τοσοῦτον* — *περιῆν*, was so much superior.

— *ὥστε μέσον τὸ ἑαυτοῦ ἔχων*, that being in the centre of his (army). — *ἀλλ'* is here employed in consequence of the preceding parenthesis commencing with *τοσοῦτον γάρ*. This will also account for the repetition of the proper name *Κλέαρχος*. — *ὅμως, γὰρ*, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — *αὐτῷ μέλοι ὅπως καλῶς ἔχοι* he would take care that all things should go well.

14. *καὶρῶ* = *χρόνῳ*. — *ὁμαλῶς*, *eodem gressu*. Sturz. 'Sine du bio,' says Bornemann, "Cyri exercitus non Artaxerxis." But it is more natural to refer it to the army of the king. See § 11, *καὶρῶ*. It must

have been a sublime spectacle, to see so many thousands, with their glittering armor and flashing weapons, approaching in measured tread to battle.

“The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow.”

Cf. Par. Lost, VI. 78—85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, *remaining yet in the same place* (where they first began to form). — ἐκ τῶν ἔτι προσιόντων, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage waggons (Cf. I. 7. § 20), and fall into their respective companies. — οὐ πᾶν πρὸς, *not very near to*, i. e. *at a moderate distance from*. He rode out far enough to have a view of both armies. — ἀποβλέπων, *fixing his eyes upon, looking attentively at*. This word is added to κατεθεῖτο in order to give particularity to the expression.

15. ὑπελάσας, *riding up*. Sturz with Hutch. renders, *equo nonnihil incitato*. But Krüg. more correctly makes ὑπό give to ἐλαύνω the idea of *approach*. — εἴ, *whether*, is here followed by the opt. (S. § 216. 1), because ἤρτετο, upon which παραγγελλοι depends, expresses time *past*. Cf. S. § 216. 3. — ἐπιστήσας, sc. τὸν ἵππον. — τὰ ἱερά καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἱερά may signify the *entrails*, a principal source of divination, and σφάγια, (from σφάζω, *to slay*), the *victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. So Sturz: nempe ἱερά sunt lætæ conjecturæ ex extis; σφάγια vero, varia omina ex motibus hostiæ jam casuræ. Cf. Man. Clas. Lit. § 75. p. 490. See also Hutchinson's note on this passage. These words are often synonymous. Cf. Thucy... III. 104; VI. 69.

16. θορύβον, *noise*, such as would be made by a multitude. — Ὁ δὲ Ξενοφῶν. Dind. following certain MSS. reads ὁ δὲ Κλέαρχος. — τὸ σύνθημα, *the word, tessera militaris*. “This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general.” Weiske. — δεύτερον, *second time*. — Καὶ ὅς = Καὶ ἕτος

17. *δέχομαι τε*. Some erroneously supply τὸν αἰωρὸν. Krüg. understands τὸ σύνθημα and paraphrases: *ut bonum omen accipio hanc tessere n, σωτηρίαν καὶ νίκην*. — τοῦτο ἔστω, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watch-word). But this interpretation is too frigid. — εἰς τὴν ἑαυτοῦ χώραν, i. e. at the head of the barbarian forces of his army. — *ἐπαιάνιζον*. The Schol. on Thucyd. I. 50 says, “the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo.” The Spartans called the pæan sung before the engagement, *παιάν ἐμβραστήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon. This battle-song must have been highly animating. Not dissimilar in its inspiring influence was the Marseillaise Hymn, which sung by the Parisian populace, transformed striplings into men, and peaceful citizens into veteran soldiers.

18. *πορευομένων*, sc. αἰτῶν. Cf. N. on I. 2. § 17. — *ἐξεκύμανε*, *fluctuated, broke away from* (the line). This metaphor, taken from the waves of the sea, is full of beauty and energy. — For the construction of *τῆς φάλαγγος*, cf. S. § 177. 2. — τὸ ἐπιλειπόμενον, *the part* (of the line) *which was left behind*. Cf. S. § 140. 3. — *δύομα θεῖν*, *to run with speed*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. — οἷόν περ, *just as*. — Ἐνυαλλῶ, one of the names of Mars. — *ἐλελλουσι*, *they shout ἐλελεῦ*. Some fancy that ἐλελεῦ may have arisen from the Heb. *לָחַץ לָחַץ*. — ταῖς ἀσπίσι πρὸς τὰ δόρατα ἰδούπησαν. We should have expected τοῖς δόρασι πρὸς τὰς ἀσπίδας ἰδούπησαν. — φόβον ποιοῦντες, *in order to frighten*. Cf. S. § 222. N. 3.

19. Πρὶν δὲ τόξενμα ἐξικνεῖσθαι, *but before an arrow reached* (them) = before they came within bow-shot. “Proprie de jaculis et sagittis quæ feriunt, vel jactu scopum assequi ob loci propinquitatem possunt.” Sturz. — μὴ θεῖν δρόμῳ. The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν, *but some of the chariots were borne along*: lit. *but the chariots were borne along, some, &c.* — *κενὰ ἡνίοχων*, *without* (their) *charioteers*. *κενὰ*, literally *empty*. — Οἱ δὲ, i. e. the Greeks. — *ἐπεὶ προῖδουεν*. Cf. N. on I. 5. § 2. — *ἔστι δὲ ὅστις*, *there was* (one) *who* = some one. Cf. Butt. § 150. p. 438; Mt. § 482. — *ὡςπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*. Cf. Smith's Gr. and Rom. Antiq. p. 895; Man. Clus. Lit. p. 678. — *ἐκπλαγείς*, *being struck with terror, being stupified* (at the sudden approach of these chariots). *πληγ* of the 2 aor. pass. *becomes πлаг* in composition. Cf. S. § 118. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. *τι καθ' αὐτοῖς*, the enemy opposed to them. So Krüg. and Born. "Scil. βαρβαρικῶν, vel τῶν βαρβάρων κέρως seu σίφως." Hutch Cf. Thucyd. III. 108. § 2, where Bloom. supplies κέρως. — *ὡς βασιλεὺς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ὑπὸ τῶν ἀμφ' αὐτὸν*, by his followers. — *οἷδ' ὡς* = *οὐδ' οὕτως* (Cf. Vig. p. 215. XVIII), not even thus, i. e. not even when apparently victorious, and already saluted as king by his attendants. — *συνεσπειραμένην*, in close order. — *ἐπεμελεῖτο*, he was attentively watching. — The use of *καὶ* in *καὶ γὰρ* may be seen by supplying the ellipsis implied in *γὰρ*: and (he did this, i. e. he watched the movements of the king) for, &c. The ellipsis in most instances may be mentally supplied, and the formula *καὶ γὰρ* be rendered simply *for*. — *ἤδει αὐτὸν ὅτι* = *ἤδει ὅτι αὐτὸς*. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, cf. N. on I. 2. § 21. See also Butt. § 151. 6; S. § 157. N. 9.

22. *Καὶ* is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — *μέσον ἔχοντες τὸ αὐτῶν ἡγούντο*, were accustomed (Cf. S. § 210. N. 2) to lead in the centre of their (army). Dind. and Pop. read *ἡγούνται*. — *ἐν ἀσφαλεστάτῳ*, sc. *τόπῳ* (= *χωρῷ*), in the safest place.

23. *Καὶ — δὴ τότε*, and indeed then. — *μέσον ἔχων*, although being in the centre. For this restrictive use of the participle, cf. Mt. § 566. 3; S. § 222. 1. — *ὁμῶς*, yet. — *ἐκ τοῦ ἐναντίου*, ex adverso, opposite, in front. — *τοῖς αὐτοῦ τεταγμένοις*, i. e. the six thousand spoken of, I. 7. § 11. — *ὡς εἰς κύκλωσιν*, as if to enclose (them). *εἰς* here marks intention. Cf. Mt. p. 1008. *κύκλωσιν* is derived from *κυκλῶω* and denotes its action. Cf. S. § 129. 3. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the rear of the Greeks, and cut them in pieces (*δοπισθεν γηγόμενος κατακόπη τὸ Ἑλληνικόν*).

24. *δεισας — κατακόπη* (sc. *βασιλεὺς*). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time. Cf. Butt. § 139. 1 S. § 214. N. 1. — *τοῖς ἑξακοσίοις*. Cf. § 6. — *ἀποκτεῖναι λέγεται*

κ. τ. λ. Plutarch (Artax. 9) says that after Artagesers had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρον ἑξακόσιοι εἰς τὸ διώκειν ὀρμησάντες, *but when* (the king's body-guard) *was routed, the six hundred belonging to Cyrus, rushing on in the pursuit, were dispersed, or in the route* (of the king's body-guard) *which took place, the six hundred, &c.* ὡς δὲ — καὶ, *but when — then.* For this use of καὶ after definitions of time, cf. Mt. § 620. *a.* εἰς τὸ διώκειν ὀρμησάντες. In Herod. IX. 59, ὀρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. *c.* — πλὴν (= ὅμως) πάντων ὀλίγοι, *but yet a very few.* — σχεδόν, *mostly.* — οἱ ὀμοτράπεζοι. These are called οἱ συντράπεζοι, I. 9. § 31. Cf. N. on I. 5. § 15.

26. οὐκ ἠνέσχετο, *was not able to restrain himself.* Mæris: ἠνέσχετο, Ἀττικῶς ἠνέσχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 283. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, regardless of all public considerations, and intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory, falls by an unknown hand. — Ὁρῶ τὸν ἄνδρα = ὀρῶ αὐτόν, only more emphatic. — ἔτετο. Cf. N. on I. 5. § 8. παλεῖ = *jaculando ferit.* So Krüg. from Djod. XIV. 23, and Plut. Artax. 11. — κατὰ, *upon.* — Κτησίτας, *Ctesias*, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain.

27. παλτῷ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for *μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ.* But Mt. (§ 562. N.) finds this use of the nominative upon a different construction, viz. "when the subject of the participle is contained in part by the principal subject, or this latter in the other." Here ὅποσοι, Κῦρος, and ὅτι οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in *βασιλεὺς, Κῦρος,* and *οἱ ἀμφ' αὐτοῦ,* the subjects of *μαχόμενοι,* and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. οἱ ἄριστοι = οἱ ὀμοτράπεζοι, § 25. — ἔκειντο ἐπ' αὐτῷ, *lay (dead) upon him.* Cf. κείτω Πάτροκλος, II. XVIII. 20; "neminem jacentem veste spoliavit," Corn. Nep. Thrasyb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θεράπων, *of his sceptre-bearing attendant* For the construction of αὐτῷ, cf. S. § 197. N. 4 — *περιπρ*

σεῖν αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκην, *scimitar*. A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἐφόρει κ. τ. λ. From this passage compared with I. 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dát. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. ἐτελεύτησεν, sc. τὸν βίον. — Κῦρον τὸν ἀρχαῖον, i. e. Cyrus who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — παρὰ is here put for ὑπὸ. Cf. Butt. § 134. 3. — Κῦρον. "The repetition of the proper name is a mark of respect." Belf. — δόκούντων. Cf. N. on I. 3. § 12. — ἐν πείρᾳ γενέσθαι, to be personally acquainted, to be on intimate terms. "usu et consuetudine expertum esse." Krüg.

2. γὰρ. Cf. N. on I. 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 167. πάντων πάντα is an example of what is called *paronomasia*.

3. θύραις. Krüg. says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis *porta* vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to αἰσχρὸν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. εὐθύς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, and to obey his elders more readily than did those even, who were his inferiors (in rank). τῶν ὑποδεεστέρων is constructed in the genitive with μᾶλλον, and ἑαυτοῦ, with ὑποδεεστέρων. Cf. S. § 186. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 124. 2. Repeat ἰδόκει with χρῆσθαι. — Ἰπεῖτα δὲ responds to μὲν πρῶτον. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κῦρον δοκούντων ἐν πείρᾳ γενέσθαι, § 1. — Ἰργων is constructed with φιλομαθέστατον and μελετηρότατον. S. § 185. — τοξικῆς and ἀκοντιστικῆς are in apposition with Ἰργων.

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ Ἰπερεπε, but when he flourished, bloomed in age = when he was old enough (to engage in hunting and other manly exercises) The age to which allusion is here made was

eighteen, at which time the boys were numbered among the ἰσηβοί. Cf. Cyr. I. 2. § 9, et seq. ἐπεὶ δὲ answers to πρῶτον μὲν, § 2. — καὶ — ποτὲ, *and once*. See N. on I. 5. § 7. — ἐπιφρομένην, *rushing upon him*. — ἔλασεν, 1 aor. act. of τρέω. — τὰ μὲν ἴπαθεν = *he received those wounds*. This appears from the next clause. — τέλος, *at length*. Cf. S. § 124. 1. — καὶ τὸν πρῶτον μὲν βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, *yet he made 'he one, who first came to his assistance, (to be pronounced) happy by many (in consequence of the gifts which he received from Cyrus)* Cf. N. on I. 7. § 4 (end).

7. οἷς καθήκει, *whose duty it is*. — εἰς Καστωλοῦ πειθόν. Cf. N. on I. 1. § 2. — περὶ πλείστον ποιῶτο, *he regarded it of the highest importance*. Mt. (§ 589. 5) says that the idea of ἀντὶ seems here to be implied in περὶ. Cf. Vig. p. 253. III. — εἰ τῷ σπεισάιτο καὶ εἰ τῷ συνθοῖτο, *if he made a treaty with any one, and if he entered into an agreement with any one*. “Proprie spondal inimicitias et bella componunt; συνθηκαὶ amicitias societatemque certis conditionibus pascuntur.” Krüg. For the form τῷ (= τινι), cf. S. § 69. 1; for συνθοῖτο, cf. Butt. § 107. III. 4; Thiersch § 121. 8. — μηδὲν ψεύδεσθαι is an accusative clause depending upon ποιῶτο. Cf. S. § 162. 3.

8. Καὶ γὰρ οὖν = διὰ τοῦτο, *wherefore, on which account*. — αὐτῷ — ἐπιτροπέμενοι. Leuncl. renders: *quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy*. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities, which voluntarily placed themselves under the government of Cyrus. Cf. I. 1. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred *ejus fidei et imperio se committentes*. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτροπέμενοι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on I. 4. § 9. — παρὰ τὰς σπονδὰς, *contrary to the treaty*. σπονδή (from σπένδω, *to pour*), *a libation*. Hence σποδαί, *a treaty or truce*, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, *therefore*. According to Butt. (§ 149. p. 431) τοί is an ancient dative for τῷ, but is never used illatively except in the strengthened forms τοιγάρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (I. 1. § 6). — φεύγοντας. Cf. N. on I. 3. § 3. — προῖσθαι 2 aor. inf. mid. of προΐημι, *to give up, betray*. — ἐφοβῶντο αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow citizens. Cf. N. on I. 1. § 7.

10. καὶ γὰρ, *etenim, for.* — ἔργῳ ἐπεδείκνυτο καὶ ἔλεγες = ἔργῳ ἐπεδείκνυτο καὶ λόγῳ. — προοίτο, sc. αὐτούς, i. e. the Milesian exiles. For the form προοίτο (2 aor. opt. mid. of προσημι), cf. N. on συνθόιτο, §7, supra. — οὐδ' εἰ ἔτι μὲν μείους γένοιτο, *not even if they should become still further diminished in number.* Butt. (§ 68. 5) says that μείων is employed for the idea both of *smallness* and of *fewness*. — ἔτι δὲ καὶ κάκιον πράξειαν, *and should be even more unfortunate.* κακῶς πράττω = ἀτυχεῖω.

11. φανερός δ' ἦν — νικᾶν πειρώμενος. Cf. N. on δῆλος ἦν ἀνιώμενος, I. 2. § 11. — τοσοῦτον χρόνον ζῆν ἔτε νικῶν, *that he might live so long as to overcome, or that he might live until he had overcome.* “νικᾶν sæpe vim præteriti habet.” Krüg. — ἀλεξόμενος = παρ παρὶ referens, *giving like for like.*

12. Καὶ γὰρ οὐδὲν. See N. on § 8, supra. — πλείστοι δὲ αὐτῶ κ. τ. λ. The sense is: *there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons.* τῶν is a genitive of the *whole* after ἐνὶ ἀνδρῶν. Cf. Butt. § 132. 4. 2. a; S. § 177. 1. ἐφ' ἡμῶν, *in our time.* Butt. (§ 147. p. 412) says that ἐπὶ τοῦ often specifies a *time* by means of something contemporary, especially persons. τὰ ἑαυτῶν σώματα = *their personal services.*

13. The fidelity of Cyrus to his friends, and his scrupulous regard for his word, having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδέ, *by no means, least of all.* — τοῦτ' refers to the clause commencing with ὡς τοὺς κακούργους. — καταγελάειν, sc. αὐτοῦ, *to deride him* (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδέστατα πάντων ἐτιμωρεῖτο, *he of all (rulers) punished the most unsparingly.* For the construction of πάντων, cf. N. on τῶν, § 12, supra. — ἦν ἰδεῖν, *one could see.* For the construction, cf. N. on ἦν λαβεῖν, I. 5. § 2. — σιβόμενας ὁδοὺς, *public roads, literally, trodden* (i. e. much frequented) *ways.* — ποδῶν . . . στερουμένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (Cf. § 114. p. 301) would read στερομένους, *being deprived of, being without*, when the state or situation of the subject as here, is to be expressed. Cf. N. on III. 2. § 2. For the construction of στερουμένους with the genitive, cf. S. § 181. 2. — ἰγένετο, *it was in the power of.* — ὅποι. Herm. remarks that “ποῖ and ὅποι denote motion towards a place, but πῆ and ὅπη signify both motion towards the place, and rest in the place towards which the motion tends.” Cf. Vig. p. 153. — ἔχοντι ὅ τι προχωροῖη. Various interpretations have been given to this passage. Weiske translates: *cum secum* (Poppo, *ita ut secum*) *haberet*

quidquid commodum est. So Sturz and Bornemann. Yet Schneider remarks of Weiske's interpretation; "hæc equidem non intelligit magis quam græca," and adds, "mihi Xenophon de justa itineris causa et honesto protectionis prætextu loqui videtur." The evident design of the writer was to show the result of Cyrus's severity, viz. the freedom of the country from thieves and robbers. In what better way could this be illustrated, than by saying a person, who did no injury on his route, could travel anywhere in safety, and carry with him whatever he pleased? But Schneider, whose interpretation Krüg. follows, makes it the grand condition of safety, that the traveller should have a good reason for pursuing his journey, which making the clause in a manner epexegetical of *μηδὲν ἀδικοῦντι*, is perhaps the true sense.

14. *γε* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον*. — *μὲντοι, yet*, i. e. notwithstanding his severity towards malefactors, as just stated. — *Πειρίδας*. Cf. I. 1. § 11. — *Μυσοῦς*. See I. 6. § 7. — *αὐτός*, i. e. Cyrus in person. — *οἷς — τοῦτους*. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 150 4. — *ἧς κατεστρέφετο χώρας = τῆς χώρας ἣν κατεστρέφετο*. Cf. N. on ὃ εἶχε στρατεύματα, I. 2. § 1.

15. *ὥστε φαίνεσθαι*. For the construction, cf. S. § 220. 1. — *τοὺς δὲ κακοὺς δούλους τοῦτων ἀξιοῦν*, to wish the cowardly to be their slaves. — *Τοιγαροῦν*. Cf. § 9, supra. — *ἀφ' ἑαυτοῦ*, properly, freedom from envy, is here taken for that which removes envious feelings from the mind of the possessor, viz. abundance. — *αὐτῷ — Κῦρον*. For the sake of emphasis, the pronoun is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31, infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, as it respects justice. For the use of *εἰς* by way of reference, cf. Mt. 578. 3. c. — *γε μὲν (= porro)*. Sturz serves here as a general connective. — *εἴ τις*. See N. on I. 4. § 9. For *τις — τοῦτους*, cf. N. on I. 4. § 8. — *φανερὸς γίνοιτο — βολόμενος*. Cf. N. on *δῆλος ἦν ἀνώμενος*, I. 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδείκνυσθαι*, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 36, *Ψάλτης Ἀντιγόῳ ἐπεδείκνυτο*. — *περὶ παρτος*. See N. on § 7, supra. — *ἐκ τοῦ ἀδικῶν = ἀδικῶς*. Cf. Mt. § 574; S. § 124. N.

17. *Καὶ γὰρ οὖν*. Cf. §§ 8, 12. — *αὐτῷ*, a dative of the agent. — *διεχειρίζετο* is in the passive voice, having *ἄλλα* for its subject. Some

make it in the middle, and treat *αὐτῶ* as redundant. — *καὶ*, and especially. This force is given to *καὶ* by the preceding *ἄλλα*. — *κρατεῦματι ἀληθινῶ*, a true army, i. e. one which was brave, loyal, and under good discipline. Krüg. makes *ἀληθινῶ* = *δικαίω*, and opposes to *τῶ ἐξαπατητικῶ καὶ πλεορεκτικῶ*. — *χρημάτων*, stipends, service-money. See N. on I. 4. § 12. — *ἔπλευσαν*. Between Greece and Asia Minor lay the Ægæum Mare, which the Greeks were obliged to sail over in order to enter the service of Cyrus. — *ἀλλ' ἐπει*, but because. See Mt. § 618; Butt. § 149. p. 423. — *τὸ κατὰ μῆνα*, the monthly.

18. *Ἄλλὰ μῆν, furthermore*. — *τι αὐτῶ προστάξαντι καλῶς ἐπηρετήσειεν*, served him well, when he commanded any thing (to be done), or more briefly, faithfully executed his orders. Notice that the *protasis* (S. § 213. R.) here takes the optative, and the *apodosis*, the indicative. Cf. S. § 217. N. 4. — *ἀχάμιστος*, unrewarded. Compound adjectives in *ος* have only two endings. Cf. Butt. § 60. 4; S. § 49. 2. — *παραίται παντὸς ἔργου*, associates, aiders in every enterprise.

19. *δέ* continuative. — *δεινόν*, active, vigilant. — *οἰζονομοῦ*, a manager of household affairs, a steward; "one who has authority over the slaves or servants of a family, to assign their tasks and portions, with which was also united the general management of accounts." Rob. Lex. Here the word is used in a wider sense to designate the fiscal officer of a town or city, as a *treasurer*, *quaestor*. — *ἐκ τοῦ δικαίου* = *δικαίως*. — *κατασκευάζοντά τε ἧς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἧς ἄρχοι* (See N. on I. 2. § 1), improving the country which he governed. *τε* — *καὶ* connect *κατασκευάζοντά* and *ποιούντα* (S. § 228. N. 4), while the preceding *καὶ* serves to connect these clauses to *δεινὸν ὄντα οἰκονόμον* going before. — *προσόδους*, revenue. Hesych. defines by *κέρδους προςθήκη*; Suidas, by *εἰσφορά*, *εἰσδος*. — *ἄν* — *ἀφελετο*. Mt. (§ 599. a) says that *ἄν* with the imperfect indicative, expresses the repetition of an action, a habit; while the aorist denotes that the repeated action is always completed in a single point of time. *ταύτην τὴν χώραν* (Krüg. *τι*) is to be supplied with *ἀφελετο*, which takes two accusatives. Cf. S. § 165. 1. — *ἠδέως*, gladly, cheerfully. — *ἄ* = *ταῦτα ἄ*, of which *ταῦτα* is to be constructed with *ἐκρυσσεν*. Cf. S. § 165. 1. — *ἧμιστά*, very little = not at all. — *φθονῶν* — *ἐφαίνετο*. Mt. (§ 549. 5) says that *φαίνεσθαι* in the sense of *to seem*, takes the infinitive, but in that of *to be manifest*, the participle. — *τοῖς φανερώς πλουτοῦσιν* is opposed to *τῶν ἀποκρυπτομένων*. — *πειρώμενος*. Supply *ἐφαίνετο* from the preceding member. — *τῶν ἀποκρυπτομένων ἐκείνων οἱ ἀπικρύπτοτο*, sc. *τὰ χρήματα*.

20. *Φίλους γε μὴν ὅσους ποιήσαιο, furthermore, as many as he made friends*. For the construction, cf. S. § 166; for the use of the optative

cf. Mt. 527. 1, Butt. § 139. N. 6; S. § 216. 2. — *ικανούς, suitable fit.* — ὃ τι refers to πράγματος understood (S. § 150. 5), limiting συνεργίως. — θεραπεύειν depends on κράτιστος, and has for its object τούτους, the omitted antecedent of ὅσους. Cf. N. on οὗς — τούτους, § 14, supra.

21. αὐτὸ τοῦτο ὀπίπερ αὐτὸς ἕνεκα φίλων ᾗτεο δεῖσθαι ὡς συνεργοῖς ἔχει. The order is, αὐτὸ τοῦτο ὡς ἔχει συνεργοῖς (τοῦτου) ὀπίπερ ἕνεκα αὐτὸς ᾗτεο δεῖσθαι φίλων. Render, (it was) *for this (purpose), that he might have assistants, &c.* αὐτὸ τοῦτο refers to ὡς συνεργοῖς ἔχον and serves to qualify the clause commencing with καὶ αὐτὸς (Cf. S. § 167), as showing the end or object of the assiduity of Cyrus in assisting friends. — καὶ αὐτὸς, (that) *he also.* — τούτου limits συνεργός.

22. εἰς γε ὣν ἀνήρ. Cf. N. on § 12. Krüg. thinks that ὣν should be rejected from the text. — διὰ πολλὰ, sc. αἰτία, *for many (reasons)*. So Sturz. — τρόπους, i. e. disposition, manners, habits, tastes, etc.

23. εἰς πόλεμον, (of use) *for war*, viz. swords, helmets, bucklers, &c. So εἰς καλλωπισμὸν limits the other class of gifts to tunics, trousers, golden rings, chains, &c. — νομίμοι is here followed by two accusatives. Cf. S. § 166.

24. τὰ μεγάλα (= μέγεθει δώρων) νικᾶν τοὺς φίλους εἴ ποιοῦντα, to which the article τὸ belongs, is the subject (S. § 159. 1) of ἐστὶ understood (S. § 157. N. 10), οὐδὲν θαυμαστόν being in the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. εἴ ἐπιμελεία answers to the question 'wherein?' and limits τὸ — περιεῖναι. See Mt. § 400. 7; S. § 197. 2. — τῷ προθυμείσθαι χαρίζεσθαι, *in his forwardness to oblige*, a dative clause connected to εἴ ἐπιμελεία. — ταῦτα refers to τὸ — περιεῖναι and is used for the singular. Cf. Mt. § 472. 5.

25. ἔπεμπε, *used to send.* S. § 210. N. 2. — βίβλος is defined by Hesych., στάμνος ὄψα ἔχων, *an earthen jar with handles.* — For the construction of οἶνον ἡμιδεῖς, cf. S. § 181. 1; of οἶνον ἐπιτύχοι, cf. S. § 195. 1. — τούτον οὖν σοὶ ἔπεμψε. So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — σὶν οἷς for σὶν τούτοις οὗς.

26. ἄρτων ἡμίσεια. This construction of the adjective in the neut. plur. with the genitive of a masc. or fem. substantive, is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — τούτων. S. § 179. 1. — γεύσασθαι, *to taste.* The middle with this sense is the more common use of γεύω, *I cause to taste.*

27. εἴη — ἐδύνατο. For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost § 122. 1. 7. ἐδύνατο is in the imperf. to correspond with εἴη, which borrows its past time from ἐγέλευε. Cf. S. § 216. 3. διὰ τὸ πολλὰς ἔχειν ἰππότητας, *because he had many servants*

— δια τῆν ἐπιμέλειαν Some supply τῆν τῶν ὑπηρετῶν, others read τῆν (ἑαυτοῦ) ἐπιμέλειαν. But Krüg. says: “durum est utrumque. Ego interpretor, propter cui im qua ei ut principi prospiciebatur.” — ὡς — ἄγωσιν for ὡς ἄγοιεν. This change of mood gives great beauty and vividness to the expression Cf. S. § 204. N. 1. — πεινῶντες, sc. ἐκεῖνο. referring to τοὺς ἔπποι,

28. *Εἰ δὲ δὴ ποτε, if at any time, whenever.* — *μέλλοιεν ὄψοσθαι.* A periphrastic future. — *ἰσπουδαιολογεῖτο, he discussed important matters (with them).* — *ὡς δηλοῖη οἷς τιμῆ, in order to show whom he distinguished.* Rost (Gram. § 123. 3.) says, “the indicative stands in a relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional.” — *ἔξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω.* For the accusative after ἀκούω, cf. S. § 179. N. 1. ἀκούω = ἀκήκοα, when the thing heard is so notorious, that it may be known upon inquiry, by any one at the present time. Cf. Mt. § 504. 2; Krug. N. on this word. — Construct οὐδένα with οὔτε Ἑλλήνων οὔτε βαυβάρων.

29. *Τεκμήριον δὲ* with *ἔστι* omitted, is a proposition by itself. Sometimes as here it is accompanied by *τόδε.* — *παρὰ μὲν Κύρου κ. τ. λ.* Mt. (§ 630. f.) says that γάρ in the new proposition after *τεκμήριον δε, σημείον δὲ, etc.,* is sometimes wanting. See Butt. § 151. IV. 6. — *δούλου ὄντος.* Cf. I. 7. § 3. — *οὔτος, i. e. Orontes.* Hutchinson erroneously refers it to the king. — *ὄν (= ἐκεῖνον ὄν)* refers to the person, to whom Orontes intrusted his letter to the king. Cf. I. 6. § 3. — *παρὰ δὲ βασιλείως κ. τ. λ.* Cf. I. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — *καὶ οὗτοι μέντοι, and those too.* — *ἄν — τυγχάνειν, they would obtain.* Cf. Mt. § 598. 1; S. § 220. 3.

30. *καὶ τὸ — γενόμενον, and that which took place,* is the subject, and *μέγα τεκμήριον,* the predicate, of this proposition. — *κρίνειν, to select (with discrimination and judgment).*

31. *οἱ παρ' αὐτῶν.* Schneid. conjectures that it should read *οἱ παρὶ αὐτῶν.* — *ὑπὲρ Κύρου, for Cyrus, i. e. in his behalf, on his side.* — *ἔχων καὶ τὸ στρατεύμα πᾶν, with the whole army also.*

CHAPTER X.

1. *Ἐνταῦθα δὴ* is here a formula of transition from the eulogy to the narration, which is resumed from chap. VIII. — *ἀποτίμνετο.* Plut. (Artax. 13) says, “according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the

head to be brought to him took it by the hair, which was long and thick, and showed it to the fugitives." — *διώκων εισπίπτει*. The singular is employed here, because *βασιλεύς* is the principal subject. So *Βρασιδάς μὲν οὖν καὶ τὸ πλῆθος εὐθὺς ἄνω — ἐτραπέτο*, Thuc. IV. 112, — *ἴστανται*, stand their ground. — *στρατοπέδου*, i. e. the place where the baggage, beasts of burden, attendants, &c., of the army remained during the fight. — *εἰς τὸν σταθμὸν*, i. e. the place where they had encamped the preceding night.

2. For the signification of *καὶ* after *τά τε ἄλλα πολλὰ*, cf. N. on I. 9. § 17. — *τὴν Φωκαίδα*, *th Phocæan*. Her name was Milto, but Cyrus called her *Aspasia*, because she resembled in wit and beauty, the celebrated mistress of Pericles. — *τὴν — λεγομένην = ἐκείνην ἣ ἐλέγετο* (S. § 140. 3) of which equivalent, *ἐκείνη* is in apposition with *παλλακίδα*. — *σοφὴν*, *wise, intelligent*. So Hesych. defines *σοφός φρόνιμος*.

3. *Ἡ δὲ Μιλησία*. "Hujus nomen ignoramus nisi forte ἡ *Μιλησία* in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ *νεωτέρα* is spurious. — *γυμνή*, i. e. having nothing on but the tunic, which fitted close to the body. "sine veste exteriore." Poppo. — *πρὸς τῶν Ἑλλήνων*. Schneid. with Weiske makes this stand for *πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον*. Muret. and Steph. supply *σταθμὸν*. It is better however, with Born. and Krüg. to make *πρὸς τῶν Ἑλλήνων οὗ* = *πρὸς τοὺτους τῶν Ἑλλήνων οὗ*. — *ἀντιταθέντες* here stands for *ἀντιταξάμενοι*. — *οἱ δὲ καὶ αὐτῶν*, i. e. the Greeks. — *ταύτην* refers to ἡ *Μιλησία*. — *ἐντος αὐτῶν*, *within their ranks*. Sturz and most of the German editors translate *in castris eorum*. Hutch. takes *ἐντος* as absolute, and connects *αὐτῶν* with *χρήματα*, a construction too forced and unnatural to be admissible. — *ἴσωσαν*. The repetition of this word shows the completeness of the act spoken of.

4. *διέσχον ἀλλήλων*, *were distant from each other*. For the construction, cf. Mt. § 354. a. — *οἱ Ἕλληνες* refers to the main army of the Greeks. — *οἱ μὲν*, i. e. the Greeks. "Sic sæpissime Græci ὁ μὲν ad propius, ὁ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ *hic — ille* for *ille — hic*. Cf. And. and Stod. Lat-Gr. § 207. R. 23. — *ὡς πάντας νικῶντες*, *as if they had conquered all* (the enemy), whereas the right wing of the king's army was victorious. — *οἱ δὲ* refers to *βασιλεὺς*, sc. *οἱ αὐτῶν*. — *ὡς ἦδη πάντες νικῶντες*, *as if they were all conquerers*, whereas, their left wing was fleeing before the victorious Greeks.

5. *δ' αὖ*, *on the other hand*. — *Τισσαφέρτους*. For the construction, cf. S. § 179. N. 2. — *το καθ' αὐτοὺς*, sc. *στράτευμα* or *μέρος*. — *πλησιαίτατος*. Cf. I. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not

essentially disturbed. — εἰ πέμπούν. In past actions εἰ, *whether* takes the optative without ἄν. Mt. § 526. — ἀρήξοντες = βοηθήσοντες, *to succor, to defend*. For the construction, cf. S. § 222. 5.

6. Ἐν τούτῳ (sc. τῷ χρόνῳ, Mt. § 577. 2), *in the mean time*. — ὡς ἐδόκει is to be taken with ὅπισθερ. — συστραφέντες, *having closed up their ranks*, which had probably become somewhat relaxed in the pursuit. Hesych. defines συστραφέντες οὐνελθόντες. Phavor. says, συστρέφονται οἱ στρατιῶται, ἐπειδὴν ὑπὸ τῶν πολεμίων σκεδασθέντες αὐθις πεираθῶσι στρέφεσθαι. Schneid. from the Paris and Eton MSS. edits στραφέντες. So Dind., Born., and Pop. But the idea of *facing about*, as Krüg. observes, “et sponte intelligitur et verbis παρεσκευάζοντο — δεξόμενοι significatur.” — παρεσκευάζοντο ὡς ταύτην προσιόντος καὶ δεξόμενοι, *in the expectation that the king would advance in this direction* (where the Greeks were halting), *prepare to receive* (him). For this use of ὡς, cf. N. on I. 1. § 10; 4. § 7; of ταύτη, see S. § 123. The common reading προσιόντες, is pronounced by Zeunso to be without meaning. As instances in which καὶ connects participles having different cases, Krüg. cites Herod. VI. 126, Ὀλυμπίων ἰόντων καὶ νεκῶν; Thucyd. VIII. 106, ἀφικομένης τῆς νεῦς καὶ — ἀκούσαντες. — ἧ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, *but in the same direction in which he came* (viz.), *without the left wing* (of the Greeks. Cf. I. 8. § 23), *he also led* (his forces) *back*. For the adverbial pronouns ἧ — ταύτη, cf. S. § 123. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — ἀντομολήσαντες. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. II. 1. § 6.

7. This section, with the following one, is parenthetic, being inserted in order to explain how it happened, that Tissaphernes had joined the king. It commences therefore with γὰρ *illustrantis* (See N. on I. 6. § 6). — συνῶθη, *encounter*. — διήλασε, *he charged through*. The light armed troops of the Greeks, were posted with the Paphlagonian horse (Cf. I. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes wisely shunned an encounter with the heavy armed, by keeping close to the stream. — αὐτοῖς, i. e. Tissaphernes and his band. Cf. N. on οἱ δὲ, § 4, supra. — φρόνιμος. By a skilful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

ε ὡς μείον ἔχων ἀπηλλάγη, *inasmuch as being worsted he departed*

(from the contest). — ἀναστρέφει. He had no disposition to pass again through the Grecian columns. — συντηγχάνει, falls in with. — ἰμοῦ, together, in company. — συνταξάμενοι, in battle array.

9. Ἐπεὶ δ, but when. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατὰ, opposite to — τὸ εὐώνυμον — κέρας, the left wing, as the army was first drawn up (Cf. I. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king, who was coming up in their rear. — μὴ προσάγειεν. Cf. N. on I. 3. § 17. — περιπτύξαντες. The verb πτύσσω signifies to fold up, as a book, Luke 4: 20; as clothes, Odys. I. 439; to clasp the hands, Œdip. Col. 1611. Hence περιπτύξαντες signifies having infolded = having surrounded; and ἀναπτύσσειν τὸ κέρας, to extend (literally to unfold) the wing. — ποιήσασθαι ὀπίσθεν τὸν ποταμόν, to place (S. § 207. 2) the river in their rear i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from the thoughts of the king, than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capitol, to which he could retreat in case the enemy were victorious.

10. Ἐν ᾧ (sc. χρόνῳ, Mt. § 577. 2), whilst. — καὶ δὴ (= ἤδη. So Hesych.), forthwith, immediately. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such, as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθὼν, having passed by the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν φάλαγγα, and render: phalangis forma in eandem (quam prius habuit) permutata. — εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἵναντιαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει, having drawn up his army opposite (to the Greeks), in the same order in which he first came to battle. τὸ πρῶτον. Cf. S. § 141. N. 1. For the construction of μαχοῦμενος, cf. S. § 222. 5. — πολὺ ἔτι προθυμότερον, with much greater ardor. They had learned the weakness of the enemy.

11. δ' αὖ, but again. So Phavor. αὖ, πάλιν, αὖθις — οὐκ ἔδεχοντο, did not receive them, i. e. did not stand to receive the attack of the Greeks, but turned the back and fled. — ἐκ πλείονος, sc. διαστήματος, from a longer distance, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, they fled soon or than before

12. ἰπῶρ, *over, above*. — γήλοφος, *an eminence, a hill*. — ἐφ' οὗ, *upon which*. — ἀνεστράφησαν, *they (halted and) faced about*. Poppo says, “ἀναστρέφασθαι et commorandi et se convertendi notionem habet.” So also Weiske and Krüg. translate: *conversi steterunt*. It is difficult to see how Schneid. could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — οἱ ἀμφὶ βασιλεία. Cf. N. on I. 8. § 1. — πεζοὶ μὲν οὐκ ἔτι, *not the infantry, (literally, no longer on foot,)* i. e. the infantry decamped, and the cavalry alone occupied the hill. — Weiske explains ὥστε τὸ ποιούμενον μὴ γιννώσκειν, *ut Græci non possent intelligere quid pedites post collem agerent*. — ἐπὶ πέλτης. Dindorf adds, ἐπὶ ξύλου, in place of which Hutch. suggests ἐπὶ ξυστοῦ. Render ἐπὶ πέλτης ἀνατεταμένον, (*with its wings*) *extended upon a spear*.

13. δὴ καὶ. See N. on § 10. — τὸν λόφον, i. e. the γήλοφος spoken of in the preceding section. — ἄλλοι ἄλλοθεν, *some in one direction and some in another, or as we say, helter-skelter*. Sturz remarks that ἄλλοθεν seems to be put here for ἄλλοθι. But Krüg. makes the places round about the hill, the stand-point of observation, and paraphrases: ἄλλοι ἄλλοθεν ἦλθον λείποντες τὸν λόφον. — ἐπιλοῦτο δ' ὁ λόφος τῶν ἱππέων. The gradual decrease of numbers on the hill, until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. So Lion remarks, “verbum λείπουσι initium fugæ, ἐπιλοῦτο ulteriorem progressum, et τέλος finem indicat.”

14. ἐπὶ τὸν λόφον, *upon the hill = up the hill*. — ὑπὸ αὐτόν, *under it = at the foot of it*. So Mt. (§ 593. c.) says that sometimes ὑπό is found with the accusative, in answer to the question ‘where?’ — ἰπῶρ τοῦ λόφου = ἐπὶ τοῦ λόφου, *upon the hill*. — τί ἐστιν, sc. ταῦτα. Cf. Mt. § 488. 7.

15. Καί, *and so*. — ἀνὰ κράτος. Cf. N. on I. 8. § 1. — Σχεδόν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἰδίετο, *and the sun was nearly setting when these things took place*. Cf. Mt. § 620. a.

16. Θέμενοι τὰ ὅπλα ἀνεπαύοντο. Hutch. translates: *sub armis conquiescebant* (Cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — παυέτη is adopted, on the authority of Schneid., by Dind. Born., and Krüg., for the common reading παρήει. But inasmuch as παυέται corresponds with πέμποι (II. 1. § 2), better than παρήει, Poppo thinks that if the vulgar reading is to be changed, (which he deems unnecessary, the indicative and optative being frequently intermixed, Mt. § 529. 5; Rost § 122. I. 7,) it should be παροί. — ἦδυσαν αὐτόν εὐθνήκοτα = ἦδυσαν ὅτι αὐτὸς ἐτιθνήκει. Cf. Mt. § 548. 2.

S. § 222. 2. — εἰκάζον, *they conjectured*. — ἢ καταληψόμενον τι προεληλακέναι, *or that he had gone forward to take possession of some post or fortress*.

17. καὶ answers to ἅμα μὲν, § 16. — αὐτοῦ. Cf. N. on I. 3. § 11. — δόμπηστον, *supper time*. So Hesych. defines δόμπηστος (as it is sometimes written), ὥρα τοῦ δείπνου.

18. ἄλλων χρημάτων. Cf. N. on I. 5. § 5. — εἴ τι = ὅ τι, *whatever*. Cf. N. on I. 4. § 9. — καὶ ταύτας, *even these*. The pronoun is employed here, because τὰς ἀμάξας, to which it refers, is separated by intermediate clauses from διήρπασαν upon which it depends. Cf. S. § 149. N. 3.

19. ὥστε introduces the consequence of what has just been detailed. — ἀνάριστοι, *without dinner* — πρὶν γὰρ δὴ καταλῦσαι τὸ στρατεύμα πρὸς ἄριστον, *for before the army halted for dinner*.

BOOK II.

CHAPTER I.

1. Ὡς μὲν οὖν, *how, by what means*. The exordium of most of the following books, contains a similar recapitulation of preceding events — ἡ θροίσθη Κύρω τὸ Ἑλληνικόν = *Kyros hithroise to Ellhnikon* — ὁπότε, *when*. Cf. S. § 123. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4) κατάβασις. Cf. II. 5. § 22. — ἐλθόντες = ἀνελθόντες. — ἐκοιμήθησαν = τὴν νύκτα διεγέροντο, I. 10. § 19. — πάντα νικᾶν. "In consequence," says Mt. (§ 409. 3), "of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικᾶν, *to conquer*. Cf. S. § 164. N. 2. — τῷ ἔμπροσθεν. Cf. S. § 141. 1.

2. Ἄμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 222. 5. — Ἔδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συσκευασσάμενοις and ἐξοπλισσάμενοις belonging to the omitted subject προῖέναι, are put in the dative by attraction (Cf. Rost § 127) with αὐτοῖς, to which the subject of the infinitive refers. This kind of attraction is sometimes omitted, as in Ξενία . . . ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας, I. 2. § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ἕως Κύρω συμμύξαιαν, *until they should join Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the optative without ἄν.

3. Ἦδη δὲ ἐν ὀρμῇ ὄντων = *but just as they were ready to march*: literally, *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — γεγονὼς ἀπὸ Δαμαράτου, *being a descendant of Damaratus*. For the time of γεγονὼς (2 perf. part. of γίγνομαι), cf. S. § 209. N. 4. For the manner in which Damaratus was defrauded of the kingdom of Sparta by Cleomenes, see Clas. Dict. — Γλοῦς. Cf. S. § 46. N. 4. — τεθνήκειν, *was dead*: properly, *is dead* (S. § 118. Θ), but as it is used for τεθνήκει (S. § 216. N. 5), its time is determined by the context (S. § 209. 1).

— ὄρμῶντο. The preceding day's-march was not completed in consequence of the battle, and hence the verb is put in the imperfect. — λέγου, sc. Ἀριαῖος. — εἴη δὲ ἄλλη, sc. ἡμέρα borrowed from the preceding clause. — ἀπιέναι — ἐπὶ Ἰωνίας, *he would return to Ionia* = *he would set out for Ionia*. — φαίη, *that he declared, affirmed*, a stronger expression than λέγου. — Ταῦτα ἀκούσαντες, *when they heard these things*. Cf. S. § 222. 1. — βαρέως ἔφερον. Cf. N. on I. 3. § 3. — Ἄλλ' ὄφελε μὲν Κῦρος ζῆν, *O that Cyrus were alive*. ὄφελον, 2 aor. of ὀφείλω, always expresses a wish, and with the infinitive is frequently preceded by the particles ὡς, εἰ γάρ, εἴθε or αἰθε. See Butt. § 150 p. 437; Mt. § 513. Obs. 3; S. §§ 118. O: 217. N. 3. — ἡμεῖς γε, = whatever may be the result of the engagement in other parts of the field, *we at least*, &c. Cf. N. on I. 3. § 9 (end). — εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα, *unless you had come we should have marched*. For the use of the indicative in the protasis, and with ἄν in the apodosis (S. § 213. R.), when both are past actions, cf. Mt. § 508. b; Butt. § 139. 9. 4; S. § 213. 5. — τὸν βασιλειον καθιεῖν αὐτὸν, *that we will place (literally, cause to sit, S. § 118 καθίσω) him as king*. For the construction, cf. S. § 166; for the form of καθιεῖν, cf. S. § 102. N. 1. — τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχεῖν ἐστὶ, *for it is the right of those who gain the battle to rule also*, or more briefly, *the right to govern belongs to the conquerers*. For the construction of τῶν — νικῶντων, cf. S. § 175; of μάχην, see N. on § 1, supra. Dindorf from the Vat. and Eton MSS. reads μάχη, but μάχη is justly preferred by Born., Pop., and Krüg.

5. τοὺς ἀγγέλους, i. e. Procles and Glus. — αὐτὸς ὁ Μένων, *Me non himself*, i. e. of his own accord. So Sturz, "*sua sponte*." — ἐβούλετο, sc. λέναι. — ξένος. Cf. N. on I. 1. § 10.

6. περιέμενε. The Eton MS. has περιέμεινε, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in περιέμεινε. — ἐπορεύετο οἶτον, *procured for itself provisions*. Cf. S. § 207. 1. — κόπτοντες takes the gender implied in στρατεύμα with which it agrees (S. § 137. N. 2), and is put in the plural because its noun is a collective one. Cf. S. § 137. 3. — φάλαγγος is here used of an army *non instructus*. — Krüg. makes οὐ = ἐκέισε οὐ. For the relative adverb οὐ, cf. S. § 123. — ἠνάγκασον. Cf. N. on ἦσαν, I. 1. § 6. — ἐκβάλλειν, sc. ἐκ τῶν χειρῶν. So Born. "Sed cum" says Krüger, sagittas non manibus tenerent, cogitare mallet ἐκ τῶν φαιετρῶν." When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons, in order that they might be deprived of the power to do harm, passed into the rear of the Greek

army, where they were found and retaken by the king, when he approached the Greeks, ὡς ἐδόκει ὀπισθεῖν (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting ἐκβάλλειν, *to pull out*, sc. from the ground. — φέρεσθαι, *to carry away* (for fuel). This verb, which Muretus omits, is to be constructed with πέλται, as well as with ἄμαξαι. — ἕρημοι, *empty*, their contents having been plundered by the king's forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. πλήθουσαν ἀγροῦν. Cf. N. on I. 8. § 1. — ἐντίμως ἔχων. Cf. N. on I. 1. § 5. — προσηποεῖτο, *he pretended, claimed to himself*. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of ἐπιστήμων — τῶν, cf. S. § 185. — ἀμφὶ = *pertaining to*. — τάξεις, *tactics*, i. e. the arrangement of troops in the various orders of battle. — ὀπλομαχίαν, *exercise of arms*, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. ἐπεὶ νικῶν τυγχάνει, *since he happens to be victor* = since by the fortune of war he is victorious. — θύρας. Cf. N. on I. 9. § 3. — εὐρίσκεσθαι (i. e. πειρᾶσθαι εὐρίσκεσθαι. So Krüger) is here in the middle voice with the signification, *to find for one's self* = *to acquire obtain*, and is used *transitively* (S. § 207. 2), having for its object ἅ τι (= ὅ τι, *whatever*) δύνωνται ἀγαθόν. Cf. S. § 162. 3. δύνωνται, sc. εὐρίσκεσθαι, borrowed from the preceding clause. Sturz supplies πράττειν, and renders, *efficere possint*.

9. βαρέως μὲν ἤκουσαν, *heard with indignation*. — ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι, "*that it was not for conquerors to surrender their arms*." Felton. For the construction of τῶν νικῶντων, cf. N. on § 4, supra. See also S. § 140. N. 3. — κάλλιστόν τε καὶ ἄριστον. A common formula signifying, according to the connexion in which it stands, what is *good, honorable, becoming, fit, &c*. Here it denotes that which is conducive to the general interests of the army. "καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur." Sturz. — τὰ ἰεγὰ ἐξηρημμένα, *the entrails which had been taken out* (of the victim). This sentence is parenthetic.

10. πρεσβύτατος ὢν. It is probable that Sophænetus was absent from this conference), since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — πρόσθεν — ἢ, *before — that, sooner — than*. — αἰτεῖ. Cf. κελεῖει παραδόντας τὰ ὄπλα, § 8, supra. — τί θεῖ αὐτὸν αἰτεῖν; = οὐ δεῖ αὐτὸν αἰτεῖν. For the construction of τί, cf. S. § 167. R. — καὶ οἱ (Krüg. ἀλλ' οὐ) λαβεῖν ἐλθόντα, *and will*

rather to come and take them (by force). λαβεῖν is opposed to αἰτεῖν — τί ἔσται τοῖς στρατιώταις, what reward the soldiers shall have (in return for their arms).

11. Construct αὐτῷ with ἀντιποιεῖται. — ἡμᾶς ἐαυτοῦ εἶναι, *thou art his*, i. e. his servants, property. — ἐντός, *within*, i. e. enclosed by. — ὅσον οὐδ' εἰ παρέχοι ἡμῖν δύναισθ' ἂν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you*: literally, *as many as you could not kill*. &c.

12. Θεόπομπος. Some MSS. have Ξενοφῶν, which Hutch. and Krüg. have followed, but Θεόπομπος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — ἀρετή, *valor*. — Construct ἂν with χρῆσθαι, and also the next ἂν with στερηθῆναι. Cf. N. on I. 3. § 19. — στερηθῆναι. Supply οἴομεθα from the preceding clause. — Μὴ οὖν οὔν, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — σὺν τοῖσι, sc. ὅπλοις. — περὶ τῶν ἡμετέρων ἀγαθῶν μαχοίμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλόσῳφῳ, i. e. says Krüger, ἀδολεσχοῦντι ἃ ἡ ἀλήθεια ἐλέγχει Reiske, cited by Born., appends to φιλοσόφῳ: *quia scripsit τὸ ἀγαθὸν creperabat et τὴν ἀρετήν*. — ἴοικας, *you resemble*, 2 perf. of εἶκω, with the signification of the present. Cf. S. § 209. N. 4. — ὃ νεανίσκε, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ ἐτῶν εἰκοσικτριῶν ἕως ἐτῶν τριάκοντα τεσσαράκω, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon was upwards of 40 years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, εἰεδίστατος εἰς ὑπερβολήν, *beautiful to an eminent degree*, might lead Phalinas to suppose him younger than he really was. Sturz regards νεανίσκε in this place, as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines νεανίσκος· νήπιος. — ἴσθι — ὦν. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding*, = *foolish, simple*. But less this should seem to make Phalinas utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us.

14. ἰπομαλακίζομένους, *gradually softening*. The hopes of the Greeks, so suddenly crushed by the untimely death of Cyrus; their great distance from home; and their destitution of the means of subsistence, must have depressed to a greater or less extent, the minds of all, especially those of a more timid or despondent temperament

— ὡς καὶ — καὶ, *as — so also*. The first καὶ of this formula is preonastic, so far as its translation into English is concerned (Cf. Mt. § 620 b); the latter καὶ = οὕτω (See Mt. § 620. d. 2). — πολλοῦ ἀξιοί, *very useful*. Cf. N. on I. 3. § 12. — εἴτε — εἴτ', *whether — or* — ἄλλο τι, *in something else*. For the construction, cf. S. § 167. — θεῖλοι. Krüg. edits βούλεται, but apart from the MS. authority in favor of θεῖλοι, as denoting *purpose* or *design* its meaning is better suited to this passage than that of βούλεται, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — ἐπ' Αἴγυπτον. Cf. II. 5. § 13; Diod. XI. 71. — συγκαταστρέφαιντ' ἄν αὐτῶ, *they would assist him in subjugating it*, i. e. Egypt. Cf. N. on I. 5. § 7 (end).

15. ἀποκεκριμένοι εἶεν has a middle signification. Cf. Mt. § 493. d; Butt. § 136. 3. — ἄλλος ἄλλα λέγει, *one says one thing, another, another*. λέγει takes its number from ἄλλος, which is in apposition with οὗτοι, the proper subject of the verb. Cf. Mt. § 302. a. *Obs.* Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but asks Clearchus to deliver his sentiments. Whether he had more reason to be satisfied with the Spartan's reply, will appear in the sequel. — εἰπὲ τί λέγεις, *tell (us) what you have to say* = declare your opinion in reference to this matter.

16. ἄσμενος = ἀσμένως. Cf. Butt. § 123. N. 3. — οἱ ἄλλοι, i. e. those, who were present at the conference. Supply ἄσμενοι ἐρωτάσασθαι from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἐσμέν. — τοσοῦτοι — ὅσους, *as many as = all whom*. Cf. S. § 73. 1. — τοιούτοις δὲ ὄντες πράγμασι, *being in such difficulties*. "in quibus periculis versati." Krüg. — συμβουλευόμεθα σοι, *we ask your advice*. In the active voice, this verb signifies *to give advice*, in the middle, *to consult* or *ask advice*. The Latins express this difference by *consulere alicui*, and *consulere aliquem*. — περὶ ὧν = περὶ τούτων ἅ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — κάλλιστον καὶ ἄριστον. Cf. N. § 9, supra. — ἀναλεγόμενον. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of ἄν λεγόμενον, which Weiske and some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμενον, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples, which Mt. (§ 564) calls nominative absolute; but which Butt. (§ 145. n. 7. 2) regards as accusative absolute, and may here be resolved by ὅτε, or ἐπειδή with the finite verb. Render εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, *when in after time it shall be repeated*. Cf. Mt. § 565

S. § 168. N. 2. — συμβουλευομένοις συνεβούλευσεν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ὑπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*." The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous, to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ὑποστρέψας, literally, *having turned around* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μὴ παραδιδόναι = ἢ παραδοῦναι. Cf. Butt. § 137. 5; Mt. § 501; S. § 212. 2. — μηδεμία — ἐλπίς, *not even one hope*, opposed to τῶν μυρίων ἐλπίδων μία of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 207. 1. — ὅπῃ δυνατόν, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις, = *well then, this is your advice*. Butt. (§ 149. p. 428) says that ἀλλά stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλεονος — ἄξιοι, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod., to have given this truly Laconic answer to Xerxes at Thermopylæ.

21. Phalinus now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (Cf. § 8), but finding them resolute, he proposes, as the only condition on which peace will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τοῦτου, i. e. this mandate of the king. — ὡς πολέμου ὄντος, *that war is* (determined upon by you) For the construction, cf. S. § 192. N. 2.

23. οὐ διεσήμανε, *he gave no intimation*. This dialogue between Clearchus and Phalinus is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive, how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. οἱ σὺν αὐτῷ, i. e. his colleagues in the embassy. — βελτίους, — higher in rank and influence. — οἷς οὐκ ἂν ἀνασχέσθαι αὐτοῖ βασιλεύοντος, who would not bear his being king, or that he should be king. For the construction of οἷς — ἀνασχέσθαι, cf. Mt. § 538; of ἀνασχέσθαι αὐτοῦ, S. § 179. 1. ἀνέχεσθαι τινος, to bear any thing, as opposed to ἠττάσθαι τινος, to succumb to any thing, is placed by Mt. (§ 358), under the head of “verbs signifying to surpass or to be inferior to, followed by the genitive.” — ἤδη, forthwith. — τῆς νυκτός = ταύτης τῆς νυκτός, this very night. — ἀπιέναι has αὐτός (= εαυτὸν, Cf. S. § 158. N. 2) for its subject.

2. ὅποιον — τι = ὅ τι, whatever.

3. ἥδη ἡλίου δύνοντος, the sun now going down = it being now sunset. — Ἐμοὶ — θυομένην ἰέναι, as I was sacrificing in order to go. The infinitive here marks the end or purpose of the action expressed by θυομένην. Cf. Butt. § 140. 2; S. § 219. 2. Prof. Felton renders: sacrificing to know whether or not to march. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe ἰέναι with ἐγλύετο τὰ ἱερά. Supply καλὰ, in οὐκ ἐγλύετο, from πάνν καλὰ ἡμῖν τὰ ἱερά ἦν at the end of the section. — εἰκότως, rightly = with good reason. — οὐκ ἐγλύετο. Repeat καλὰ τὰ ἱερά. — ἂν δυναίμεθα. For the optative, cf. S. § 217. 2. — μὲν δὲ αὐτοῦ γε, certainly here at least. — οἷόν τε. Cf. N. on I. 3. § 17. — ἰέναι. Repeat ἐμοὶ θυομένην.

4. δειπνεῖν, sc. λῆρῃ from the preceding clause. — τις. See N. on I. 3. § 12. — ἐπειδὴν δὲ σημήνη τῷ κέρατι, “when the signal shall be given with the trumpet.” Felton. σημήνη, sc. ὁ σαλπικτής. Cf. S. § 157. N. 8. (2). — ὡς ἀναπαύεσθαι, as if to retire to rest. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — ἀνατίθεσθε, sc. τὰ σκευή drawn from συσκευάζεσθε. — ἐπὶ δὲ τῷ τρίτῳ, sc. σημείῳ, at the third (signal). — πρὸς τοῦ ποταμοῦ, next to the river. — τὰ δὲ ὄπλα = τοὺς δὲ ὀπλίτας. Cf. N. on I. 7. § 10. — ἔξω, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the navy-armed men.

5. τὸ λοιπὸν (= ἀπὸ τοῦ νῦν. Phav.), from this time, for the fu

ture. Cf. Butt. § 150. p. 437. — ἤρχεν, i. e. took the chief command — οὐχ ἰλόμενοι, i. e. not formally electing him. — ἀλλ' ὁρῶντες, but (they obeyed him) because they saw, &c. — δεῖ, sc. φρονεῖν.

6. Ἰσχυροὺς δὲ τῆς ὁδοῦ, "mensura itineris." Sturz. — ἦν ἤλθον, which they went. For the construction, cf. S. § 164. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταθμοὶ τεῖς καὶ κ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus, to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τριαχλίοι, which is irreconcilable with the statement of Plutarch, who makes Cunaxa, 500 stadia from Babylon.

8. τὰ παρηγγελμένα. Cf. § 4. supra. — πρῶτον σταθμὸν. Cf. II. 1. § 3. — θέμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. θέμενοι τὰ ὄπλα. Cf. N. on I. 5. § 14. — μή τε — τε, not — and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 224. N. 2. — προσώμοσαν, swore in addition. Ariæus and his party laid themselves under an additional obligation to act as faithful guides.

9. σφάξαντες ταῦτον κ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15: 18, when God made a covenant with Abraham. Cf. also, Exod. 24: 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovitaurilia* of the Romans. — εἰς ἀσπίδα, in a shield. Corresponding to the boss of the shield on one side, was a cavity on the other which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear, in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383.

10. Ἄγε δῆ, come now. A formula of incitement. — ὁ αὐτὸς — στόλος, the same march. Cf. S. § 144. — καὶ ἡμῖν, as to you. Cf. S. § 228. N. 3. — τίνα γνώμην ἔχεις, "quæ tua sententiâ est." Sturz

— ἀπιμεν, sc. ὁδόν to which ἦνπερ refers. For the construction, cf. N. on ἦν ἤλθορ, § 6, supra.

11. "Ἦν μὲν ἤλθομεν ἀπιόντες. The order is ἀτιόντες (ὁδόν) ἦν ἤλθομεν. See N. on ἦν ἤλθορ, § 6. — ὑπάρχει=ἔστι. Construct Ἔπτακαθίκα with ἰόντες, according to the rule (S. § 164) above referred to. Κρίγ. attaches to σταθμῶν the idea of time. — ἔγγυτάτω = ἔγγυτάτων. Cf. S. § 141. 1. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, we had nothing to take = we could take nothing. Cf. S. § 219. 1 (ἔχω). — εἴ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, we entirely consumed. κατά in composition signifies, exhaustion, consumption, etc. Cf. Vig. p. 246. — μακροτέρων, sc. ὁδόν. Cf. S. §§ 140. N. 5: 164.

12. Πορευτέον δ' ἡμῖν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμοῖς, which here signifies the distance passed over (See N. on I. 5. 7), with πορευτέον (S. § 164), which is followed by the same case as its verb. Cf. S. § 162. 2. — ὡς πλείστον, as far as possible. — οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, "the king will no longer be able to overtake us." Felton. δύνηται is here put for δυνήσεται. Cf. S. § 215. N. 3. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive, in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. 4: 148. N. 6; S. § 225. 2. — σπανεῖ. Cf. N. on καθεῖν, II. 1. § 4.

13. Ἦν δ' αὐτῇ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, this strategy had nothing else in view than to escape by secret or open flight. ἦν — δυναμένη = ἰδίωτο. Cf. N. on I. 2. § 5 (end). στρατηγία, the plan of conducting the army. For the distinction between ἀποδρᾶναι and ἀποφυγεῖν, cf. N. on I. 4. § 3. — κάλλιον, more honorably. Cf. S. § 124. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, supposing.

14. ἔδοξαν — ὁρᾶν, they thought that they saw. Cf. Butt. § 140. 1 · S. 158. 2.

15. Ἐν ᾧ δὲ, but whilst. Cf. N. on I. 10. § 10. — Καὶ εὐθὺς ἔγνωσαν x. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἐγγύς ποιν, somewhere near. — καὶ γὰρ (= γὰρ, etenim) καὶ, for also, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, for he knew that the soldiers were both exhausted. For the construction, cf. N. on ἦθεσαν αὐτόν. εθνηκότα, I. 10. § 16. ἀπειρηκότας, perf. act. part. οἱ ἀπορῆται, ποτ

used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἤδη δὲ καὶ ὄψθ' ἦν, *and now also it was late* (in the day). — οἱ — οἱδ'. Cf. S. § 225. 1 — δοκoλη is put in the optative, because φυλαττόμενος, upon which it depends, borrows past time from ἀπέκλιε. Cf. S. § 216. 3. — εἰθίωρον = κατ' εὐθείαν (sc. ὁδόν), *straight forward*. Cf. S. § 124. 2. — τοὺς πρῶτους, *the van of the army*. — εἰς — κατεσκήρωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὸ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very wood of the houses*. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ cf. S. § 144. 2. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμοίω), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρῶπῳ τινί, *in some manner = as well as they could*. — σκοταῖοι, *in the dark*. See Butt. § 123. N. 3; S. § 138. N. 1. ὡς ἐτιγχανορ ἕκαστοι, sc. ἀλλιζόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able*. — ὥστε — καὶ, *so that even*. — ἰγγύτατα here = ἰγγύτατοι. — σκηνωμάτων, *tents*, a verbal noun from σκηνώω, *to pitch a tent*. Cf. S. § 129. 4.

18. τῇ ἰσπεραία, sc. ἡμέρῃ. — οὔτε καπνὸς οὐδαμοῦ πλησίον, *nor smoke any where near*. — τῇ ἐφόδῳ, *at the approach*. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκεῖνοις ᾤ.

19. καὶ, *also*. — οἷον εἰκὸς φόβον ἐμπειρόντος γλινεσθαι, *such as usually takes place, when fear falls upon a company of men*.

20. Τολμίδην — τοῦτον. Cf. N. on ἀμάξας — ταίτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, *the best crier of that time*. For the construction of τῶν τότε, cf. S. § 141. 1. — ὃς ἂν τὸν ἀρέντα τὸν ὄνον εἰς εἰς ὅπλα μὴρύσῃ, *whoever would give information of the person, who had let loose the ass among the arms*. "This is a mere joke, implying that there was no ground for alarm" Felton.

21. κερὸς, *empty = vain, groundless*. — Ἄμα δὲ ὄρθρω, *as soon as day broke*. Robinson (Lex. N. T.) says that "ὄρθρος properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise." Here it evidently means *break of day*, inasmuch as heralds came from the king about *sun-rise* (Cf. II. 3. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. Ὁ δὲ δὴ ἔγραψα, *but now that which I wrote.* ὃ = τοῦτο ὃ, ο. which, τοῦτο refers to the clause ὅτι . . . ἐφόδω, and is the subject of ἦν. Reference is here made to what is said in II. 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message, from that sent by Phalinus (II. 1. §§ 7-23).

2. προφύλακας, *the out-posts.* — ἐζήτουν, *inquired for.* — τυχῶν — ἐπισκοπῶν, *happening to be reviewing.* — ἄχρῃς ἂν σχολάσῃ, *until he was at leisure.* Cf. N. on ἂν ἐλησθε, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη γάλαγγα πυκνήν, *so that the dense lines made an imposing appearance on all sides.* καλῶς ἔχειν. See N. on I. 1. § 5. ἔχειν has ὁρᾶσθαι for its subject. — τῶν δέ. "In narrative style," says Butt. (§ 126. 4), "ὁ, ἡ, τό often stand only once and with δέ alone, in reference to an object already named." τε in καὶ αὐτός τε is to be construed with καὶ before τοῖς ἄλλοις, while τε — καὶ in the next member connects εὐπολοτάτους and εὐεδιστατάτους. — ἔφρασαν. Cf. N. on I. 6. § 3.

4. τί βούλοιντο. Cf. S. § 216. 2. — ἄνδρες οὔτινες, *as persons who.* Sturz says that ἄνδρες here might have been omitted. — ἱκανοί, *suitable, duly authorized,* is followed by ἀπαγγεῖλαι. — ἔσομαι. Cf. N. on ἀπάξει, I. 3. § 14. — τά τε παρὰ βασιλέως, "*regis mandata.*" Krüg.

5. μάχης. For the genitive, cf. S. § 181. 1. — οὐδὲ ὁ τολμήσων, *nor shall any one dare.* An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 140. 3.

6. ἰγγύς μου, *somewhere near.* — The subject of ἐπετέτακτο is ταῦτα πράττειν. Cf. S. § 159. 1. — ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, *that they (i. e. the Greeks) seemed to the king to propose what was reasonable.* So Sturz, "*æqua postulare.*" — οἱ αὐτούς — ἄξουσι, *to lead them.* Cf. N. on ὅστις, I. 3. § 14. — ἰὰν αἱ σπονδαὶ γίνωνται. "A transition," says Matthiæ (§ 523. 1), "to a kind of *oratio recta.*" ἰὰν, ἦν, or ἂν, with the subjunctive is a milder expression than εἰ with the future. See Mt. l. c. — ἔνθεν = ἐκεῖσε ἔνθεν.

7. αὐτοῖς = μόνοις, *alone.* S. § 144. N. 3 — — τοῖς ἀνδράσι.

There is much difficulty in determining satisfactorily, to whom ἀνδράσι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks, who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties.

8. μετασθησάμενος αὐτούς *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 207. 5. — σπονδὰς ποιῆσθαι = σπένδεσθαι. — καθ' ἡσυχίαν = ἡσυχῆ, *quietly, peacefully*.

9. μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐδόξῃ ἡμῖν. — οἰμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν — μέντοι = μὲν δέ. — τὸ δὲ στράτευμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλώσιν (= ὄχετοῖς, II. 4. § 13. Schneid.), *canals, trenches*. — ὤς. Cf. N. on I. 5. § 10. — διαβάσεις, literally *passings over*, here the means by which it is effected, viz. *bridges*. — τοὺς δὲ. In the formula ὁ μὲν — ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. Obs. 4.

11. ἦν — καταμαθεῖν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — Κλέαρχον καταμαθεῖν ὡς ἐπεστάται = καταμαθεῖν ὡς Κλέαρχος ἐπεστάται (Cf. N. on I. 6. § 5). ἐπεστάται = ἦρχε, ἡγεμόνευεν. — βακτηρία *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. "Adeoque lochagos vapulasse a prætorē docent Hell. VI. 2: 19." Krüg. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things, which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήθειον ἔπαισεν ἄν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἄν with ἐπαίσει cf. N. on I. 9. § 19. — καὶ ἅμα αὐτὸς κ. τ. λ. By thus sharing in the

labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αλοχύνην εἶναι μὴ οὐ συσπουδάσειν, so that every one was ashamed not to assist in urging on the work. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words, in which a negative sense is involved, as δεινόν, αλοχρόν ἐστι, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. πρὸς αὐτοῦ. The common reading πρὸς αὐτόν, is rejected by the best critics, as being without any sense. πρὸς αὐτό (= πρὸς τοῦτο, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — οἱ τριάκοντα ἔτη γεγονότες, those being thirty years old. Cf. S. §§ 209. N. 4: 168. N. 1.

13. ὑποπτεῖων, because he suspected. Cf. S. § 222. 1. — οἶα = ἐπιτηδεῖα, fit, suitable. Cf. Mt. § 479. Obs. 2. a; Butt. § 150. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — προφαλοῦντο — εἶναι. Cf. N. on φθορῶν ἐγαίνετο, I. 9. § 19. — τούτου refers to the assertion made in the preceding clause. — τὸ ὕδωρ ἀφεικείται, had caused the water to be let forth. ἀφεικέναι, perf. infin. of ἀφίημι. Clearchus hastened on the army in order to show, that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. ὄξος, "acidulum potum e dactylis coctis paratum; οἶνον, dulciorem potum, e dactylis expressis paratum." Morus. — ἀπὸ τῶν αὐτῶν. Cf. N. on II. 2. § 16.

15. οἶας μὲν = ταιαῦται μὲν οἶας. — ἔστιν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — τοῖς οἰκέταις ἀπέκειντο, were laid by for the domestics. οἰκέταις is the *Dativus Commodi*. Cf. N. on I. 2. § 1. — ἀπόλεκτοι, selected, a verbal from ἀπολέγω. Cf. Butt. §§ 102. 3: 60. 4; S. § 49. 2. — ὄψις, appearance. — ἤλεκτρον, amber, a yellow, transparent, gummous substance found in many countries, but mostly upon the shores of the Baltic. For the construction of ἤλεκτρον, cf. S. § 186. N. 3. Krüg. makes ἤλεκτρον stand for ἤλεκτρον ὄψεως, the noun being employed for its attribute, which is the real object of comparison. — τὰς δέ τινες, but some. — τραγήματα, for desserts. A substantive frequently expresses the design of the noun with which it is in apposition. Cf. Mt. § 433. Obs. 3. Cf. also And. and Stod. Lat. Gr. § 204. R. 1. — The δευτέρα τραπέζα, second table = dessert, was made up of various sweetmeats, and furnished in times of luxury with great splendor. Cf. Man. Clas. Lit. § 165. p. 536. — ἦν — ἡδὺ, sc. τοῦτο (i. e. ταῦτα τὰ τραγήματα). — παρὰ πότον (= συμτόσιον), in drinking, i. e. during the drinking-bout, which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these sym-

positum, τνα: Alexander is said to have died in a state of beastly intoxication. The wise man doubtless referred to this custom (Prov 23 : 29, 30), when in answer to the question, "Who hath woe," &c he replies: "They that tarry long at the wine." — κεφαλαλγῆς (*κεφαλή*, the head, and ἄλγος, pain), causing headache.

16. ἐγκέφαλον, the brain, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. *caecis medulla earum* (i. e. palmarum) in *cacuinine, quod cerebrum appellant.* — τὴν ιδιότητα τῆς ἡδονῆς the peculiar flavor, or quality of its flavor. The palm tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm tree were enumerated. It is found in great abundance in Babylonia. Cf. Bib. Repos. VII. p. 367. — ὄθεν = ἐξ οὗ.

18. ἀμήχανα, insuperable. — εὐρημα ἐποιησάμην, I regarded it as an unexpected gain. εὐρημα answers to our familiar expressions, windfall, good luck, etc. — εἴ πως, if by some means. He hints by this at the difficult nature of his request. — δοῦναι, give = permit. — ἀποσῶσαι ἡμᾶς εἰς τὴν Ἑλλάδα, to conduct you safely into Greece. ἀποσῶσαι (by constructio prægna) = to save and lead. ἀπό gives to σωζω the idea of complete deliverance; to save from, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαριστος μοι ἔξειν, I think that I should not be unrewarded. ἂν gives to ἔξειν the idea of probability. Cf. Mt. § 59*b*. d. Dind. after Suid. reads ἔχειν. — πρὸς ἑμῶν, by you = on your part.

19. ὅτι δικαίως ἂν μοι χαρίζοιτο, i. e. (says Poppo) ὅτι, εἰ χαρίζοιτο, δικαίως ἂν μοι χαρίζοιτο = that if he should reward me, he would (on account of my merit) justly do it. For ἂν in the apodosis, cf. N. on I. 6. § 2. — Κῦρόν τε ἐπιστρατεύοντα — ἡγγεῖλα. For the construction, cf. S. § 222. 2. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on II. 1. § 2. — τῶν — τεταγμένων = ἐκεῖνων οἱ τεταγμένοι ἦσαν (S. § 140. 3), of which ἐκεῖνων is constructed with μόνος denoting a part. S. § 177. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the plu

perfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, *with those now present with me.*

20. βουλευσασθαι, *to deliberate, take counsel*, sc. with others. See below, § 25 (end). For the tense, cf. N. on παύσασθαι, I. 2. § 2. — ἔρυσθαι — ὑμᾶς. Cf. S. § 165. 1. The accusative of *thing* is the next clause. — τίνος ἔνεκεν, *on account of what = for what reason.* — μετρίως, *moderately*, i. e. in good temper. — ἵνα μοι εὐπρακτότερον ἢ ἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. The order is, ἵνα διαπράξασθαι ἰάν τι (= ὅ τι. See N. on II. 1. § 8) ἀγαθὸν δύνωμ. κ (sc. διαπράξασθαι) ἢ εὐπρακτότερόν μοι. Cf. S. § 159. 2.

21. μεταστάντες, *having withdrawn.* — Κλέαρχος δ' ἔλεγεν, i. e. he was spokesman for the others. — ὡς — πολεμήσοντες. Cf. N. on I. 1. § 3. — οὐτ' πορευόμεθα ἐπὶ βασιλεία, *nor should we have marched against the king.* This is an *apodosis*, ἄν being supplied. The *protasis* is ἀλλὰ πολλὰς κ. τ. λ. It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἰωρῶμεν ἐν δεινῷ ὄντα, *but when we saw him already beset with danger.* ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα, "*periculis pressum.*" Sturz. — ἡσχύνθημεν καὶ θεοῖς καὶ ἀνθρώπους προδοῦναι αὐτόν, *our respect for the gods and men forbade that we should desert him.* "The verb αἰσχύνομαι takes the participle, when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame." Rost § 129. 4. Cf. VII. 6. § 21. θεοῖς and ἀνθρώπους are constructed in the accusative with ἡσχύνθημεν on the principle that verbs of emotion are often followed by an accusative, which is both the object and efficient cause of the emotion. Cf. Mt. § 414. — παρέχοντες ἡμᾶς αὐτοῖς εὐ ποιεῖν, *literally, furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him.* — εὐ ποιεῖν, sc. ὥστε τὸν Κύρον.

23. τέθνηκεν, *is dead.* — οὐτε βασιλεῖ ἀντιποινούμεθα τῆς ἀρχῆς, *we neither aim at the dominion of the king.* For the construction of βασιλεῖ, cf. S. § 197. 1; of ἀρχῆς, S. § 182. — οὐτ' ἔστιν ὅτου ἔνεκα, "*nor is there any reason why.*" Felton. The subject of ἔστιν and antecedent of ὅτου, is some such word as πρᾶγμα or χρῆμα understood. See S. § 150. 5. — κακῶς ποιεῖν = κατὰ ποιεῖν. Cf. S. § 165. N. 2. See also N. on I. 6. § 7. — τις, *some one*, softer than ὑμεῖς for which it stands. — σὺν τοῖς θεοῖς, *with the help of the gods.* — For the construction of εὐ ποιεῖν (= ἀγαθὰ ποιεῖν) ἰπάρχῃ, *begins doing well*, cf. S. § 222. 3. — καὶ τούτου εἰς γε δύναμιν οὐχ ἤττησόμεθα (= ἤττηθησάμεθα Cf. Rost § 114. 1. N. 1) εὐ ποιοῦντες, "*we will not be behind him,*

at least so far as our power goes, in conferring favors." Felton. For the construction of *τούτου*, cf. S. § 184. 1.

24. *μερόντων* imperative for *μενέτωσαν*. Cf. Butt. § 103. II. 5; S. § 88.

25. *ὡςθ' οἱ Ἕλληνες ἐφρόντιζον*. The Greeks designate the *actual* consequence of an act by *ὡστε* with the indicative, the *conjectural* consequence, by *ὥστε* with the infinitive. Rost § 125. 7. N. 7. *δοθῆναι*. Cf. N. on *δοῦναι*, §. 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18, supra. — *ὡς οὐκ ἄξιον εἶη βασιλεῖ*, *that it was not becoming the king*. *ἄξιον* = *πρέπον* is followed by the dative. Cf. S. § 190. N. 3. — *ἀφείναι*, *to send away* (in peace and safety).

26. *Τέλος δ', ἄρα*, *but finally*. Cf. S. § 124. 1. — *ἔξεστιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἦ μὴν* is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; Mt. § 604.

27. *διὰ φιλλας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country, through which they were to pass. — *ὠνούμενους*, *by purchase*.

29. *ἄπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλέα*. Cf. N. on I. 2. § 4. — *ἃ* = *ταῦτα ὧν* (S. § 151. R.), of which *ὧν* is constructed with *δέομαι*. Cf. S. § 181. 1. — *συσκευασάμενος* is an aorist in relation to the future *ἤξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπάξων*. See N. on I. 1. § 3. — *ἀπιῶν*. "A very clear instance of the future." Butt. § 118. p. 236.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ εἴκοσιν*. According to Diod. (XIV. 26), *Tisaphernes* in this interim went with the king to Babylon. His long delay, together with the tampering of *Ariæus*, justly inspired the Greeks with fears respecting the sincerity of the Persians, but having no remedy, they were obliged to await the issue. — *καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες*, *and some of the Persians came to those with him*, i. e. to the followers of *Ariæus*. — *δεξιάς*, *pledges, assurances*. — *ἔτι* is in apposition with *τινός*. Cf. Mt. § 432. 3. — *μνησικακήσειν* — *ἐπιστρατείας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. Mt. § 308. 5, S. § 187. 1. —

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. §§ 192, 209. 1. — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttmann (150. p. 439) remarks, "the Attics avail themselves of L.

indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 583. c. 1. — ἤτοις προσέχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks.* Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. *Tl, why.* Cf. S. § 167. R. — περὶ παντός. Cf. N. on περὶ πλείστου, I. 9. § 7. — στρατεύειν is used as an adnominal genitive after φόβος. Cf. S. § 221. N. 4. — διὰ τὸ διεσπάρθαι αὐτῶ τὸ στράτευμα, *because his army is dispersed.* — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible (See N. I. 5. § 2) that he will not attack us* = *he will by all means attack us.* That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 438; Mt. § 482. *Obs.* 2.

4. Ἴσως δὲ ποῦ, *perhaps somewhere.* δέ is here continuative. — τε, sc. χωρίον. — ἄπορος = ἀπόμεινος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit.* — τοσούτοι ὄντες, *being so many (and no more) = being so few.* Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said, they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent.* ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147, Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιῆν, *to violate the treaty: properly, to act contrary to the treaty.* — Ἐπειτα, *thereupon.* — πρῶτον, αὐθις δέ, and καὶ ἅμα mark the disastrous consequences, resulting from breaking the truce. — Matthiæ (§ 482) says that οὐδ' ὀπόθεν is put for οὐδ' ἔσται οὐδέν, ὅθεν, or οὐδεὶς παρίξει τόπον, ὅθεν. Cf. S. § 150. 5. — ὁ ἠρησόμενος οὐδεὶς ἔσται, *there will be no one to conduct us.* Cf. N. on ὁ τολμήσων, II. 3. § 5. — ἅμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things.* Cf. S. § 222. N. 4. — ἀφιστήξει, *will desert.* ἰστηξέω, *I shall stand*, and its compound ἀφιστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἕστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἕστημι. Cf. Butt. § 107. II. 4; Irreg. Verbs, p. 136. — λελελυται. Cf. S. § 211. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were (our friends) before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether.* — δ' ἢ τὸν δ' οὖν responds to μὲν ἢ in the preceding member. οὖν = *as to that.* See N. on I. 3. § 5. — Εὐφράτην ἵσμεν ὅτι. For the construction, cf. N. on I. 8. ~ 31. The necessity of crossing the Euphrates is indicated by ἄλλος — ἔστι διαβητικός in the preceding clause. δὲ ἢ in οὐ μὲν δὲ serves to introduce

with emphasis another difficulty, viz. the want of cavalry. Cf. Vig p. 188. VI. — *πλείστου ἄξιου*. Cf. N. on I. 3. § 12. — *οἶόν τε*. Cf. N. on I. 3. § 17.

7. Ἐγὼ μὲν οὖν βασιλεία, ψ̄ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἶπευ προθν̄ μείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι, "now for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us." Sophocles (Gram. § 144. N 1). βασιλεία is the subj. accus. of ὁμόσαι, before which αὐτὸν referring to βασιλεία is placed, in consequence of the intermediate clauses between βασιλεία and ὁμόσαι. For the construction of δεῖ, cf. S. § 159. N. 1. — θεοὺς ἐπιορκῆσαι. "With verbs 'to swear,' the deity or person by whom one swears is put in the accusative." Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὀρόντας. Repeat ἦεν ἔχων. — ἦγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king's daughters, for their fidelity and good conduct in the war with Cyrus. — ἐπὶ γάμῳ, for marriage, i. e. for the purpose of marrying her. The nuptials were to be celebrated in his satrapy.

10. ἐφ' ἑαυτῶν, by themselves. Cf. Mt. § 584. θ. — ἐκάστοτε = αἰεὶ, always. — ἀπέχοιτες ἀλλήλων. Cf. N. on I. 10. § 4. — ἀλλήλους depends on ἐφυλάττοντο which apparently is transitive. This accusative, however, may be regarded very properly as synecdochical. Cf. S. § 207. N. 1.

11. ἐκ τοῦ αὐτοῦ, from the same place. — ἔχθραν. Their precautionary measures created ὑποψίαν, suspicion; the petty contentions, which resulted from this jealousy led to ἔχθραν, enmity.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — πρὸς τὸ Μηδίας κ. τ. λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length according to Rennell was about 24 British miles. — αὐτοῦ εἰσω, within it. Cf. S. § 188. 2. — πλινθοῖς ὀπταῖς, burnt bricks, were different from the ὀμῆ πλινθος, dried brick, which was a common material for buildings, in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — ἐν ἀσφάλτῳ This is the cement used by the builders of Babel. "Bitumen had they for cement." Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at H^{ere} has two sources, and is divided by

a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89.

13. *διώρυγας*. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — *ελάττους*, narrower. Cf. S. §§ 59. 3: 58. 2. — *όχετοι*, drains, rivulets. — *ώσπερ εν τῇ Ἑλλάδι*. Repeat *κατατετέμνηται*. So Krüger. — *πρὸς ᾧ*, near which. — *Σιτάκη*. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad.

14. *παρ' αὐτήν*, near it. — For the construction of *παντοίων*, cf. S. § 181. 1. — *οἱ δὲ βάρβαροι, κ. τ. λ.* Krüger places a colon after *Τίγρητα*, and supplies *εἰσκήνωσαν* from the preceding clause. But this is unnecessary, since by rendering *διαβηκότες*, although having just crossed, the way is prepared for *οὐ μέντοι*, without making the sentence consist of two propositions.

15. *ἔτυχον εν περιπάτῳ ὄντες*, happened to be walking. — *πρὸ τῶν ὄπλων* = before the camp. — *καὶ ταῦτα*. Cf. N. on I. 4. § 12. — *παρὰ Ἀριαίου ὄν*, being sent from Ariæus.

16. *ὅτι*. Cf. N. on I. 6. § 7. — *ὁ ἀνθυποπος* = *κεῖνος*. — *μή* — *ἐπιθῶνται*. Cf. N. on I. 3. § 17. — *τῆς νυκτός*, this night. Cf. N. on II. 2. § 12. — *δὲ* = *γὰρ*. — *τῷ πλησίον παραδείσῳ*, the neighboring park. Cf. S. § 141. 1; also N. on I. 2. § 7.

17. *ὡς* = *ὅτι*, since, because. Cf. Mt. § 628. 5. *ὡς* in the next member is put for *εἶνα*, that, so that. See Mt. § 628 1. — *ἀλλ' εν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυγος*, but that you may be shut in between the river and the canal. *εν μέσῳ* = *μεταξύ*.

18. *ἐταράχθη σφόδρα καὶ φοβεῖτο*. The situation of the Greek army in the very heart of the Persian empire, enclosed by rivers and canals, and surrounded by myriads of enemies, was anything but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. *τῶν παρόντων*, of those who were present. For the construction, cf. S. §§ 140. 3. 177. 1. — *οὐκ ἀκόλουθα*, not consistent (with

each other) — The subject of εἶη is τὸ ἐπιθέσθαι ἢ τ. λ. Cf. S. § 159. 2. — ὅτι ἐπιτιθέμενους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered.* For the construction, cf. S. § 159. N. 1. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand.* The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄντων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. No. 91.

22. Τότε δὴ καὶ, *then indeed.* — ὑποπέμψαιεν (= μετὰ δόλου ἐκ πέμψαιεν. So Suidas), *had privily sent.* Cf. Thucyd. IV. 46. § 5. — ὀκνοῦντες μὴ — μένουεν. Cf. N. on I. 3. § 17. ὀκνοῦντες borrows past time from ὑποπέμψαιεν, upon which it depends. — διελόντες is adopted, on the conjecture of Holzmann, by the best critics instead of διεθόντες, which destroys the obvious sense of the passage. — νήσω. So called from its being inclosed by the river and canal. Cf. § 17, supra. — ἐρύματα is in apposition with Τίγρητα and δῶρον χα. — ἔνθεν μὲν — ἔνθεν δέ, *hinc — illinc, on the one hand — on the other.* — ἀγαθῆς, *fertile.* — τῶν ἐργασομένων ἐπόντων, *the laborers being in it.* The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφή (= καταφυγή. So Phav.), *a refuge, a place of refuge.* Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things.* — μέντοι — ὅμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, *but no one from any quarter attacked them.* Notice the accumulation of negatives. Cf. S. § 225. 1. See also I. 6. § 11; 8. § 20.

24. ὡς οἷόν τε μάλιστα πεφυλαγμένως, "*with every possible precaution.*" Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνης Ἑλλήνων, *of those Greeks (who were) with Tissaphernes.* Cf. N. on I. 1. § 5. — ὡς διαβαινόντων μέλλοιεν ἐπιθήσασθαι, *that the Persians were about to attack them* (i. e. the Greeks) *while they were crossing.* For the construction of διαβαινόντων, cf. S. § 222. 1; of μέλλοιεν ἐπιθήσασθαι, cf. S. § 219. N. 1. For the use of the middle, see S. § 207. 1. Poppo follows the common reading ἐπιθέσθαι — διαβαινόντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing.* — εἰ διαβαλοῦεν, *whether they were crossing.* — ἐπεὶ δὲ εἶδεν, sc. αἰτούς διαβαινόντας. — ὄχρετ ἀπελαύνων = ἀπήλας, *he roas*

αωυ. Cf. S. § 222. N. 2. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

25. *Φύσικον*. Rennell thinks that this is the river now called *Di-ala* or *Deallah*. — ἀπῆντησε = ἐνέτυχε, *met.* — νόθος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσων, *Susa*, “a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. Anth. Clas. Dict. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place, where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, “its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art.” — Ἐκβατάνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοήθησων. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two a-breast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, *halting now and then*. — ὅσον δ' [ἂν] χρόνον, *as long time as*, corresponds to τοσοῦτον χρόνον in the next member. Cf. S. § 73. 1. — τὸ ἡγούμενον, *the van*. — ἐπιστήσει, sc. ταυτό. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλέαρχος, make τὸ ἡγούμενον the object of ἐπιστήσει. So also Krüger, who, however, adopts the common reading ἐπιστή, and objects to the employment of the optative, on the ground that ἂν ought in that case to be omitted. But that the optative sometimes takes ἂν in such a construction, see Mt. § 527. *Obs.* 2; Butt. § 139. N. 3. — τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν, *so long a time, a halt of necessity took place through the whole army*, or more briefly, *so long the whole army necessarily halted*. For the construction of γίνεσθαι, cf. S. § 221. N. 4. — τὸν Πέρισον, i. e. the brother of the king.

27. εἰς τὰς Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. — Κύρου, ἐπιγγελῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλην ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, in the other side*, chiefly of rivers and other waters.” Butt. § 117. 1.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. Its course is South.

2. συγγενέσθαι, to have an interview with. — παῦσαι, to cause to cease. — πρὶν — γενέσθαι. Cf. S. § 220. 2. — ἐξ αὐτῶν, i. e. the suspicions. — ἐροῦντα ὅτι — χυρῆζοι, to say (S. § 222. 5) that he wished. — αὐτῷ refers to Tissaphernes.

3. οἶδα — ὄρκους γεγενημένους. Cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. — μὴ ἀδικήσῃν ἀλλήλους, not to injure one another. For the construction of ἀδικήσῃν, cf. S. § 219. 2. — ἡμᾶς depends on φηλαττόμενον. Cf. N. on II. 4. § 10.

4. σκοπῶν, watching closely. — οἶτε is followed by τε in the next member. Cf. N. on μήτε — τέ, II. 2. § 8. — εἰς λόγους σοι ἐλθεῖν, "to come to an understanding with you, literally, to come to words with you." Felton. For σοι, cf. S. § 195. 1. — ὅπως εἰ δυναμέθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), that, if possible, we might remove our mutual distrust.

5. Καὶ γὰρ οἶδα ἤδη, for I have already (i. e. before now) known. — Poppo says that τοῖς μὲν — τοῖς δὲ — οὐ — ἐποίησαν is a kind of anacoluthon for ὧν οἱ μὲν — οἱ δὲ — ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν — οἱ δὲ. Krüger thinks that the writer began the sentence, as if he would have written ἐξ ὑποψίας, φοβηθέντας — βουλομένους — ποιήσαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καὶ, even. — ἀλλήλους. See N. on II. 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, wishing to inflict an injury before they received one = desiring to avert danger by striking the first blow. — ἀνήκεστα κακὰ, irreparable evil. — For the construction of τοῖς — μέλλοντας (sc. ποιῆσαι), cf. S. § 165. 1.

6. ἀγνωμοσύνας, misunderstandings. — ἦκω, I am come.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, for first and greatest, i. e. first in order and importance. — οἱ θεῶν ὄρκιοι, the oaths made to the gods. θεῶν is the objective genitive. Cf. S. § 173 N. 2. — τούτων depends on παρημεληώς, — Cf. S. § 182. — σύνοιδεν αὐτῷ — παρημεληώς. See N. on I. 3. § 10. — οὐτ' ἀπὸ ποίου ἀντάγων, neither by means of what speed. — ἀποφύγι — ἀποδράη. No

tice the distinction in the meanings of these words referred to in N on I. 4. § 8; II. 2. § 13. — *οκóτος*, *darkness* = dark place — “*ὅπως* pertinet ad *ἐχνοῦν*, *quo modo munitum.*” Weiske, cited by Krüger. — *Πάντη γὰρ πάντα*, for all things every where. For the construction of these kindred words, cf. S. § 232. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods, (alas, that it should be *θεῶν* and not *θεοῦ*,) could find a place in a heathen mind. Cf. Ps. 139: 1-12. — *ὑποχίρα* = *ὑποχείρια*. — *κρατούσι*, *are masters*. For its construction with *πάντων*, cf. S. § 184. 1. Matthiæ (§ 359. *Obs.* 1) says that *κρατεῖν* = *κρείσσω εἶναι*, takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (Cf. Mt. § 360. *a*), and sometimes with the accus. (Mt. § 360. *b*), especially in the sense *to conquer*. Cf. V. 6. § 9; VII. 6. § 32. See also S. § 184. N. 2.

8. *παρ' οἷς*. A conjectural reading of Muretus, sanctioned by Schneid., Dind., Born., and Poppo. All the MSS. except one, have *παρ' οὗς*, which Krüger thinks to be the true reading, from the idea of ‘approach’ contained in *κατεθέμεθα*. Render *παρ' οἷς ἡμεῖς τῆν φίλῃαν συνθέμενοι κατεθέμεθα*, with whom we, having formed an alliance, have deposited our friendship. By the solemn oaths and sacrifices, with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — *τῶν δὲ ἀνθρωπίνων* is opposed to *περὶ μὲν τῶν θεῶν* in the preceding member, and limits *μέγιστον*. Cf. S. § 177. 1. — *σὲ ἔγωγε*. The position of these words is beautiful and emphatic. — *ἐν τῷ παρόντι*, at the present time.

9. *γὰρ σοὶ*. Pop. writes *γὰρ σοι* on the ground that *σὶν*, as opposed to *ἄντι* in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — *πᾶσα* (= *ὅλη*. So Hesych.) *μὲν ἡμῖν ὁδός*, the whole of our way homeward. — *διὰ σκοτότος* = *σκοτεινή*, dark, i. e. unknown, unexplored. — *φοβερός*, fearful, i. e. an object of fear. — *φοβηώτατον*. “When the adjective is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur.” Mt. § 437. 4. — *ἐρημία* is opposed to *ὄχλος*.

10. *Εἰ δὲ δὴ καὶ*, but if indeed. — *ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες*, what else (would happen) than having slain our benefactor. For the construction of *ἄλλο τι*, cf. Mt. § 487. 9; Butt. § 150. p. 436. — *ἔφειδον*. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was call-

κα ἱφεδρος (*ἐπί* and *ἔδρα*, a seat), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p 497. — For the construction of *ἐλπίδων ἐμαυτὸν στεγήσομαι*, cf. S. § 181. 2.

11. γὰρ (*illustrantis*). See N. on I. 6 § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε. See N. on II. 2. § 20. — ὄν = ἐκεῖνον ὄν. S. § 150. 5. — Κύρου δυνάμιν, i. e. the army of Cyrus, which Ariæus was now leading. — χώρας, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλείωσ δυνάμιν, ἣ Κῦρος πολεμικῶ ἐχθῆτο, σοὶ ταύτην ἀνίμαχον οὖσαν, and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support). For the construction of *ἔχοντα, οὖζοντα*, and *οὖσαν*, cf. S. § 222. 2; of *ταύτην*, cf. N. on ταύτας, I. 10. § 18.

12. Τοιούτων δὲ τοιούτων ὄντων, these things being so. — ὅστις οὐ βούλεται, as not to wish. ὅστις after οὕτω is put for ὅστε. Cf. Mt. § 479. Obs. 1. — Ἀλλὰ μὴν, furthermore. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ἀφελεῖν δυνησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in μὲν γὰρ serves to explain ταῦτα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11, supra. — οἶδα — Μυσοῖς — ὄντας, I know that the Mysians are. Cf. S. § 222. 2 This construction is of such frequent occurrence as to require no further notice. — Construct ἄν with παρασχῆν. — ταπεινοὺς ὑμῖν, subject to you. — ἀκούω—εἶναι. Mt. says (§ 549. 6. Obs. 2.) ἀκούειν, to hear intelligence of something, to receive information from hearsay, commonly takes the infinitive instead of the participle. Cf. Rost § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἃ οἶμαι ἄν παῦσαι ἐνοχλοῦντα αἶε, which I think I can cause to cease from continually disturbing. For the construction of παῦσαι ἐνοχλοῦντα, cf. Butt. § 141. N. 3; S. § 222. 3; of εὐδαιμονία, cf. S. § 196. 2. — Αἰγυπτίους follows κολάσσεσθε in the next clause.— οὐχ ὄρω ποτὶ δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἄν κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὖσης, I see not what allied force you can better employ to chastise than the one now with me. ποτὶ. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 147. ἄν is to be taken with χρησάμενοι, which it weakens. τῆς οὖσης = ἡ τῆ οὖση. Cf. Mt. § 454. Obs. 2; Butt. § 132. N. 5; S. § 186.

14. Ἀλλὰ μὴν—γε, but still further, yet more. — περίεξ (= περί taken absolutely) round about. — τῶ = τινι. See N. on I. 9. § 7

— — μέγιστος. Repeat φίλος from the preceding clause, and supply ἔχων ἑμᾶς ὑπηρέτας from the clause below. — ὡς δεσπότης ἀναστρέφοιο, as a master you may conduct yourself (towards him). ἀναστρέφομαι in the middle signifies to turn one's self around; hence to move about (among persons) = to live, to pass one's time, to conduct one's self. — ἦν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως, which we should justly owe you as our deliverer. σωθέντες ὑπὸ σοῦ, having been saved by you.

15. οὔτω — θαυμαστόν, so strange. — τὸ δὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 159. N. 1. — τοῦνομα is put for τὸ ὄνομα. Cf. S. 24. — οὔτω δεινὸς λέγειν, so eloquent a speaker. Cf. S. § 219. 1. — ἀπημείφθη, 1 aor. of ἀπαμείβεσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἡδομαι μὲν — ἀκούων, well, I am pleased to hear. See N. on ἀλλά, II. 1. § 20. For the construction of ἀκούων, cf. S. § 222. 3. — Ὡς δ', but in order that.

17. ἐν ᾗ, by means of which. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οἰδεις κίνδυνος, and there would be no danger of suffering in turn. For the construction of ἀντιπάσχειν, cf. S. § 221. N. 4.

18. Ἄλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρῶν — ἀπορεῖν, cf. S. § 181. 1; of ἐπιτηδεῶν — ἐπιτίθεσθαι, S. § 219. 1. — οὐ τοσαῦτα μὲν πεδία — διαπορεύεσθε, are you not passing through so many plains. — πορευεῖα is constructed with ἡμῖν. Cf. S. § 200. 2. — ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ἡμῖν παρέχει, which by preoccupying we can make impassable to you. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on II. 1. § 2. — ταμειέσθαι (from ταμίαις, a steward), to lay by for use, and hence, to use moderately, is applied to soldiers, who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with success. The latter is the sense here. By means of the rivers, the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰσὶ δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασιν, at all.

19. Ἄλλὰ — γέ τοι, yet you well know. — ὃν ἡμεῖς δυναμέθ' ὡ κατακαύσαντες λιμὸν ἡμῖν ἀντιτάξαι, by burning which we could array famine against you — πάνν ἀγαθὸν, ever so brave.

20. *ἄν οὖν* — *τούτων ἄν*. For the repetition of *ἄν*, cf. N. on I 3, § 6. — *πόρους, ways, means*. — *τούτων ἄν τὸν τρόπον, that very mode*. — *πρὸς θεῶν*. Cf. N. on I. 6. § 6.

21. *ἀπόρων ἐστὶ, it is the part of those without resources*. For the construction, cf. S. § 175. — *καὶ τούτων πονηρῶν, and those too (who are) wicked*. Cf. N. on *καὶ ταῦτα*, I. 4. § 12. In this sentence there are two modes of construction combined, *ἀπόρων ἐστὶ — τὸ ἐθέλειν*, which is the natural order, being changed to *ἀπόρων ἐστὶ — οὔτινες ἐθέλουσι*. Cf. Mt. § 632. 6. — *ἀπιστίας, perfidy*. — *ἀλόγιστοι, void of reason, inconsiderate*.

22. *Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι, but why, when it was in our power to destroy you*. For *ἐξὸν*, cf. S. § 168. N. 2. — *ἐπὶ τοῦτο ἤλθομεν, "hoc conati sumus"*. Krüg. — *τούτων* (i. e. *τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν*) depends upon *αἰτίας*, with which *τοῦ . . . γενέσθαι* is in apposition. Dind. and Born., after the Eton MS., read *τὸ — γενέσθαι*. Although this is admissible (Cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. N. 1. — *ᾧ* has *τούτω* in the next clause for its antecedent. S. § 150. 4. — *ξενικῶ* is placed after the relative by attraction. S. § 151. R. 6. — *μισθοδοσίας* is opposed to *ἐνεργεσίας*.

23. *Ὅσα, in how many ways*. Cf. S. § 167. — *τὸ δὲ μέγιστον*. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — *τιάραν — ὀρθήν, an upright tiara, those of the king's subjects, being soft and flexible, and therefore falling on one side*. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — *τὴν δ' ἐπὶ τῇ καρδίᾳ — ἔχει*. Repeat *ὀρθήν* and render *may have (= wear) an upright one upon* (i. e. in) *his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and should therefore need the assistance of the Greeks.

24. *εἶπεν — ἔφη*. Krüger remarks that when *εἶπε* is not accompanied by *τάδε* or *ὥςτε*, *ἔφη* is added pleonastically. — *οὔτινες* represents *ἐκείνοι* (S. § 150. 5), the omitted subject of *εἶσι*. — *εἰς φιλάσθαι* = *to promote friendship*. — *διαβάλλοντες, by slandering*. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. *ἐν τῷ ἔμφανει = φανερώς*. "*palam, i. e. sine insidiis*." Sturz.

27. *Ἐκ τούτων δὴ τῶν λόγων, when the conference was ended, literally, after these words*. The reason that Tissaphernes did no violence

to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνυ φιλικῶς ολόμενος διακείσθαι τῷ Τισσαφέρνηι, *that he thought his relations to Tissaphernes were very friendly*—*that Tissaphernes was very well disposed towards him.* διακείσθαι is here used subjectively. — *ἔλεγεν.* Cf. N. on ἦσαν, I. 1. § 6. — τῶν Ἑλλήνων depends on οἱ. S. § 177. 1. — αὐτούς is put for τουτους (Mt. § 469. 8), and and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator.* Ctesias apud Phot. Biblioth. p. 130. says: Κλέαρχος — καὶ Μένων αἰεὶ διάφοροι ἀλλήλους ἐτύγχανον· διότι τῷ μὲν Κλέαρχε πάντα ὁ Κύρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιαζοντα αὐτῷ, *was creating a party against him* (i. e. Clearchus). — φίλος ἢ Τισσαφέρνηι, i. e. commend himself to the friendly consideration of the Persian, which he could the more easily do, if he had the whole army under his command.

29. πρὸς αὐτὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader, literally, should have their mind to him.* Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντέλεγον — μὴ εἶναι. Cf. S. § 225. 3.

30. The infatuation of Clearchus can only be accounted for, in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἕσπε, *until.* — ὡς εἰς ἀγορὰν, *as though going to market.* They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal.* Diodorus says, that a purple flag was run up from the tent of Tissaphernes. — φέτονι — πάντας. See S. § 150. N. 5.

33. ἰππασίαν, *riding about.* A verbal noun from ἰππάζομαι. S. § 129. 3. — ὅ τι ἐποιοῦν ἠμφιγρόουν, *they were in doubt as to what the Persians were doing.* — πρὶν, *until.*

34. Ἐκ τούτου δὴ, *immediately.* — νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον, *thinking that they* (i. e. the Persians) *would forthwith come to* (i. e. attack) *the camp.* So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. II. 1. §§ 7-23) of demanding the arms of those, whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom see its way clear enough to accomplish its utmost designs."

36. εἰ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 216. 4. — For the construction of στρατηγός; and λοχαγός, see S. § 151. 3. — ἔνα ἀπαγγέλωσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, an *Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — Χειρσοφος δ' κ. τ. λ. The absence of Chiriso-phus is given as a reason why he was not of the number, who went out to meet the Persian deputies.

38. εἰς ἐπήκοον, *within hearing distance*. — καὶ τεθνηκε is epexegetical of τὴν δίκην and may be rendered, *namely death*. — ἀπαιτεῖ. This verb signifies *to demand from* any one what is one's own, or is justly due to him. Cf. V. 8. § 4. For its construction with ἡμᾶς and ὅπλα, cf. S. § 165. 1.

39. οἱ ἄλλοι, sc. ἡμεῖς. — ἡμῖν τοὺς αἰτιοὺς φίλους καὶ ἐχθροὺς νομιεῖν, *to consider the same persons friends and enemies which we did*. For the construction of ἡμῖν, cf. Butt. § 133. N 1; S. § 195. N. 3. νομιεῖν. Cf. N. on καθιεῖν, II. 1. § 4. — ὡς in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for ὅμως, and others, that it should be written ὡς. But the MS. testimony is too unanimous to admit of its erasure; and ὅμως, which Dind. calls "*frigidam Stephani conjecturam*," is equally as troublesome to dispose of; while ὡς is never found except in the formulas, καὶ ὡς, οὐδ' ὡς, etc. (Cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of οὔτινες = ὅτι (Cf. Mt. § 480. c; Butt. § 143. 1), repeated ὡς = ὅτι (Cf. Mt. § 628; 5. Butt. § 149; Passow, No. 4). That the construction is somewhat disturbed appears from προδόντες — προδεδωκότες. οὐκ αἰσχύνεσθε — οὔτινες ὁμόσαυτες — ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed — that when you had sworn — that you (I say) have destroyed*. — καὶ τοὺς ἄλλους — ἐφ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοὺς ἄλλους ἡμᾶς (Cf. Mt. § 595. 3) σὺν τοῖς πολεμοῖς ἔρχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement, is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γὰρ. The ellipsis implied by γὰρ (Cf. N. on I. 1 § 6) may thus be supplied: (we have done no wrong) *for Clearchus*.

41. Κλέαρχος μὲν τοίνυν κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed *he argumentum ad hominem*, i. e. he granted that Clearchus, if guilty,

had suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. *ὡς βασιλέα*. Cf. N. on I. 2. § 4. — *ἀπομηθέντες τὰς κεφαλὰς, having been beheaded*. Cf. S. § 167. Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into *ἔχω* with the participle of the verb used, and the accusative.” — *εἰς μὲν*. For *εἰς* in apposition with *στρατηγοί*, cf. N. on II. 4. § 1. *μὲν* corresponds with *δὲ* in *Ἠρόξενος δὲ*, § 16. — *ὁμολογουμένως ἐν πάντων τῶν ἐμπελῶως αὐτοῦ ἐχόντων*, “by the admission of all who knew him.” Felton. *ἐμπελῶως — ἐχόντων*. Cf. N. on I. 1. § 5. — *ἐσχάτως, to the last degree*.

2. *Καὶ γὰρ δὴ, for now. γὰρ illustrantis*. Cf. N. on I. 6. § 6. — *ἕως, as long as*, refers here to an event which is certain and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — *πόλεμος, i. e. the Peloponnesian war*. — *παρέμεινεν, remained*, sc. in the service of the state. Opposed to this is *οὐκέτι πείθεται*, § 3. infra. — *τοὺς Ἕλληνας, i. e. the Greeks who inhabited the Thracian Chersonesus*. Cf. I. 3. § 4. — *διαπραξάμενος ὡς εἰδύνατο παρὰ τῶν Ἐφόρων, having obtained from the Ephori (as large supplies) as he was able. ὡς εἰδύνατο, sc. διαπραξάσθαι*. The Ἐφοροί, from time to time, had assumed much greater powers, than were originally given them by Lycurgus. They had all the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — *ὡς πολεμήσων*. Cf. N. on I. 1. § 3. — *τοῖς — Θυαξίην, sc. οἰκοῦσιν*.

3. *μεταγρόντες πως, having somehow changed their mind*. — *ἤδη ἔξω ὄντος αὐτοῦ, when he had now departed*. — *Ἴσθμοῦ, i. e. the isthmus of Corinth*. — *ἔχετο πλέων, he sailed away*. Cf. S. § 222. N. 2.

4. *ἐθανατώθη, he was condemned to death*. — *τελῶν, magistrates = Ephori*. — *ὅποιοις . . . γέγραπται*. A difficult clause, since, by referring to I. 1. § 9, we find only *Κῦρος ἡγάσθη αὐτόν*. Krüg. thinks that Xenophon, *memoriæ vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage, which is not mere conjecture.

5. *ἀπὸ τούτου sc. τοῦ χρόνου*. — *ἔφερε καὶ ἤγεν, agebat et fer-*

ebat, he ravaged, plundered. — *πολεμῶν διεγέετο, he continued to wage war.* S. § 222. 4. — *μέχρις οὗ = μέχρι τούτου τοῦ χρόνου ὅτε, until the time when, until that.* Cf. Mt. § 480. b.

6. *ἔξον.* Cf. N. on II. 5. § 22. — *ῥαθυμῆν, (from ῥάδιος, easy, and θυμός, temper,) to be easy-tempered, free from care.* In this place as opposed to *πονεῖν*, it signifies *to be at ease, to be without labor.* — *βούλεται, prefers, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with ἔξον ῥαθυμῆν.* — *ὥστε πολεμῆν, in order that he might carry on war.* Cf. S. § 220. 1. — *μείονα ταῦτα ποιεῖν, to diminish it, i. e. his wealth.* — *παιδικά.* See N. on § 28, infra. — *οὕτω* (S. § 15. 3), *thus = to such a degree.*

7. *τε* corresponds with *καὶ* in *καὶ ἐν τοῖς δεινοῖς.* Cf. S. § 228. N. 4. — *ἐν τοῖς δεινοῖς, in the dangers (of war) = in battles.* — *οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.*

8. *ἀρχικός, qualified to govern.* — *ὡς δυνατὸν, as far as was possible.* — *ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν, from such a disposition as he also had.* *τρόπου* answers here to what we call *turn of mind.* — *ὅπως ἔξει.* Cf. N. on I. 3. § 11. — *ἐμποιῆσαι, to impress upon.* — *πεισιτέον εἰη Κλεάρχῳ = δεῖ πελθεσθαι Κλεάρχῳ.* Cf. S. § 162. N. 1.

9. *ἐκ τοῦ χαλεπὸς εἶναι, by being austere.* *ἐκ* here denotes the *means.* Cf. Mt. § 574. For the construction of *χαλεπὸς*, cf. S. § 161. N.; of *εἶναι*, S. § 221. — *ὀρᾶν στυγνὸς, harsh to look upon.* S. § 219. N. 3. — *αἰτῶ μεταμέλειν.* Cf. N. on I. 6. § 7 (end). — *ἔσθ' ὅτε* for *ἔστιν ὅτε, sometimes, literally, there is when.* — *καὶ, also.* *γνώμη, purposely, designedly,* is opposed to *ὀργῆ.* Both these datives are used adverbially.

10. *μέλλοι, sc. ἐκεῖνος referring to τὸν στρατιώτην.* — For the construction of *φυλακὰς φυλάξειν*, cf. Butt. § 131. 3; S. § 164. — *φίλων ἀφέξασθαι, to abstain from bringing injury upon friends* — *ἀπροφασίστως, promptly.* The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. *ἤθελον αὐτοῦ ἀκούειν (= πεῖθαρχεῖν) σφόδρα, they willingly paid him prompt obedience.* For the construction of *ἤθελον*, cf. Butt. § 150. p. 440. ἄλλον, sc. *στρατηγόν.* — *φαιδρὸν, pleasantness.* — *ἐν τοῖς προσώποις, upon his countenance.* A rare use of this plural *de vultu unius.* — *ἐρόμενον, perf. pass. part. of ῥώννυμι.* S. § 118. P.

12. *ἔξω τοῦ δεινοῦ, out of danger.* Cf. S. § 188. 2. — *πρὸς ἄλλους, sc. στρατηγοῦς.* — *ἀρχομένους, to be commanded* (S. § 222. N.

3), referring to *στρατιώτας* the omitted subject of *ἀπίναος*. — *τὸ γὰρ ἐπιχαρι οὐκ εἶχεν*, for he had no suavity of manners. *ἐπιχαρι* is opposed to *χαλεπὸς* and *ὠμός* in the next member. — *διέκειντο πρὸς αὐτὸν*. were disposed, had the same feelings towards him.

13. *ὑπὸ τοῦ δεῖσθαι* is to be constructed with *κατεχόμενοι*. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. *τὸ τε γὰρ πρὸς τοὺς πολεμίους θαρσάλως ἔχειν παρήν*, literally, for both to feel bold against the enemy was with them = they were not afraid of the enemy. The clause *τὸ . . . ἔχειν* is the subject of *παρήν*. Cf. S. § 159. 2. For the construction of *θαρσάλως ἔχειν*, cf. N. on I. 1. § 5. — *φοβεῖσθαι*, literally, to frighten one's self, i. e. to fear, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4. Sophocles (§ 207. N. 1), regards the accusative after *φοβεῖσθαι* as properly speaking synecdochical.

15. *οὐ μάλα ἐθέλειν* = to have been greatly averse. Cf. N. on *οὐδὲν ἤχθετο*, I. 1. § 8.

16. *εὐθύς μὲν μειράκιον ὢν*, as soon as he was a youth, = while yet in extreme youth. For the construction, cf. S. § 222. N. 4. — *Γοργίας*, Gorgias of Leontini in Sicily. — *ἀργύριον*, i. e. tuition money. Dioid. says that Gorgias received from each pupil 100 *mina*, which, according to the value given the Attic drachm by Hussey (Cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly, that Gorgias taught Proxenus.

17. *ἱκανός*. Cf. S. § 161. 1. — *ἄρχειν* and *ἠττᾶσθαι* depend upon *ἱκανός*. — *μὴ ἠττᾶσθαι εὐεργετῶν*, not to be surpassed in doing good, i. e. to be able to repay all obligations under which he might lie to his friends. *εὐεργετῶν*, a participle from *εὐεργετῆω*.

18. *σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν*, on the other hand, he very plainly showed this. — *τούτων* refers to *ἐπιθυμῶν*. See N. on *ἀμάρξας — ταύτας*, I. 10. § 18. — *μετὰ ἀδικίας* = *ἀδικῶς*. In like manner *σὺν τῇ δικαίῳ καὶ καλῷ* = *δικαίως καὶ καλῶς*. — *τούτων τυγχάνειν*. See S. § 178. 2. — *ἄντι δὲ τούτων*, i. e. contrary to the principles of justice and honor. — *μὴ* is highly emphatic from its position at the close of the sentence.

19. *αἰδῶ*, respect. — *ἑαυτοῦ* limits *αἰδῶ* and *φόβον*, and is used objectively. S. § 173. N. 2. — *ἤσχυνεντο μᾶλλον τοὺς στρατιώτας*, he stood in greater awe of his soldiers.

20. *ᾧκειτο . . . δοκεῖν*, literally, he thought it sufficient for the being or seeming to be qualified to command, i. e. for the real exercise or outward show of command. — *ἐπαινεῖν* is the subject of *ἀρκεῖν*.

— κάραθοι τῶν συνόρων. Cf. S. § 177. 1. — εὐμεταχειρίστω, *easily circumvented*, literally, *easily handled*, *easy to be managed*. Cf. Thucyd. VI. 85. § 3. — ἐτῶν. S. § 175.

21. λαμβάνοι — κερδαίνοι. The verb λαμβάνειν signifies *to take*, as by force, *to receive*, as wages; κερδαίνοι, *to receive*, as presents. — μὴ διδολή δίκην, *he might escape punishment*.

22. Ἐπὶ . . . ᾤετο, *he thought that the shortest way to accomplish what he designed*. For the construction of ᾤν, cf. S. §§ 150. 5: 182. — ἀληθὲς = a desire to speak the truth. — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly*. S. § 195. N. 3.

23. ὄτω — τοίτῳ. Cf. S. § 150. 4. — τῶν . . . πάντων depends upon καταγελῶν (Cf. S. § 182), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one, who knew that it was most easy to take the unguarded possessions of friends*. ῥᾶστον superlative of ῥᾶδιος. S. § 59. For the construction of εἰδένας — ὄν, cf. N. on I. 10. § 16.

25. ὄσους = τούτους ὄσους, of which, τούτους depends upon ἐφοβείτο. — ὡς εἴ ὤπλισμένους, *as if they were well armed*, is opposed to ἀνάνδροις, *unmanly, defenceless*. — χρῆσθαι, *to use = to practise on*.

26. ἀγάλλεται, *prides himself on, exults in*, followed by the dative either with or without the preposition. — τῷ ἔξαπατῆν δύνασθαι, *in his ability to deceive*. Cf. S. § 198. — ἀπαιδεύτων, sc. Ἔρα. S. § 175. N. 3. — Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φίλα, διαβάλλων τοὺς πρώτους, τοῖτους ᾤετο δεῖν κτήσασθαι, *and when he desired to become the first friend of many persons, he thought that (in order to effect this) it was necessary to gain their friendship by calumniating their friends (i. e. his rivals)*. παρ' οἷς, *in whose estimation*. φίλα, *in respect to friendship*. πρώτους, *former* with reference to Menon. τούτους refers to the persons, whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ . . . παρέχεσθαι depends on ἐμχανᾶτο. S. § 132. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, “*by becoming an accomplice in their crimes*.” Spel. — ἤξεν, *he wished*. — ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἄδικοῦν, *that he was very able and willing to be a villain*.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεισι περὶ αὐτοῦ ψεύδεσθαι, *now one may lie concerning him with respect to things unseen*, i. e. there is room for falsehood, in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῆ, cf. S. § 167. — Ἀρμιάς δὲ βαρβάρῳ ὄντι κ. τ. λ. Reference is here had to the foul and unnatural crime of *pæderasty*. — ἀγένειος ἠγενειῶντα This shows the extreme youth of the parties, the one

being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, *because*. Cf. N. on I. 2. § 21. — *αἰκισθεὶς*. Some think that Menon was mutilated by the command of the king (Cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in *αἰκισθεὶς* to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῖτα, *these also*. Cf. N. on I. 16. § 18. — *ἐς φίλους*, i. e. with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. ἐν ταῖς σπονδαῖς, *during the time of the league*, i. e. while the league was unbroken. These words are to be taken with ἐγένετο.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλέως θύραις. Cf. N. on II. 4. § 4. — κίκλω δ' αὐτοῖς πάντη, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείον, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείον non satis aptum videtur cum Græciæ (i. e. Ioniæ) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεῖργον, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν, *that they had been utterly deserted by their allies*. — εἶδηλον, *very evident*. εἶδ is intensive like the Eng. *well*, in words with which it is compounded. — λειφθεῖη, i. e. left alive.

3. ἀθύμως ἔχοντες, Cf. N. on I. 1. § 5. — εἰς τὴν ἑσπέραν, *in the evening of that day*. — For the construction of σίκτον, cf. S. § 179. 1. — ἐπὶ δὲ τὰ ὄπλα, = *to their quarters*. The despondency, into which the army sank after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἐφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ἵποπτεύσας μή τι πρὸς τῆς πόλεως οἱ ἵπαιτιοι εἴη Κῦρος φίλον γενέσθαι, *fearing lest perhaps he should be blamed by his city (i. e. Athens), on account of his being a friend to Cyrus*. τι, *in something or other*. Butt. § 150. p. 435. For the construction of οἱ ἵπαιτιοι εἴη, cf. S. § 200. 2. Dind. reads ἑπαίτιον. — Κῦρος . . . συμπολεμήσαι. The Peloponnesian war is here referred to. — τῷ θεῷ, i. e. Apollo.

6. τίνοι ἄν θεῶν, *to which of the gods*. A different inquiry from the one which Socrates directed him to make. — κάλλιστα καὶ ἄριστα. See N. on II. 1. § 9. — ἔλθοι τὴν ὁδόν, *he might perform the jour-*

ney. Cf. S. § 164. — θεοῖς οἷς, by attraction of the antecedent to the relative, for θεοῖς οἷς. Cf. N. on ἄλλον οὐτινος, I. 4. § 5.

7. μαρτεῖαν, *response of the oracle*. — κελύρας, *having determined* — ἰτίον = πορευτίον. For the construction, cf. N. on I. 3. § 11. — τοῦτο refers to the clause beginning with ὅπως ἄν. — ἤρον. 2 aor. mid. of ἔρομαι.

8. καταλαμβάνει, *finds, meets with*. — μέλλοντας ἤδη ὀρμῶν τῆν ἄνω ὁδόν, *being ready to march into the interior*. For the construction of μέλλοντας — ὀρμῶν, cf. S. § 219. N. 1. Hutch. supplies εἰς or ἐπὶ before ὁδόν, but it is better to refer it to S. § 163. 2. — ἀνερεστάθη, *was introduced*.

9. ἐπειδὴν τάχιστα ἡ στρατεία λήξη, *as soon as the expedition was ended*. — εἰς Πεισιδάς. Cf. I. 1. § 11.

10. οὕτως ἐξαπατηθεῖς, *having been thus deceived in respect to the object of the expedition*. — σαφές = εὐθελον. — οἱ πολλοὶ, *the greater part*. Cf. Mt. § 266. — δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου, *through fear of being objects of shame to one another and to Cyrus*. αἰσχύνην is here used *subjectively*, in the sense of *feeling of shame, dread of disgrace*. When taken *objectively*, it signifies *the cause of shame to*. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (Cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (Cf. II. 3. § 22).

11. Ἐπεὶ δ'. The narrative is here resumed from § 3. — μικρὸν δὲ ὕπνου λαχὼν (= τυχὼν), *having obtained a little sleep*. ὕπνου. Cf. S. § 178. 2. — σκηπτὸς — πᾶσαν. The construction unchanged would have been σκηπτὸς — πᾶσα. — ἐκ in ἐκ τούτου denotes the *cause*. So Krüger. — πᾶσαν, sc. οἰκίαν.

12. Περιφοβός, *exceedingly terrified*. περι in composition is often intensive. — ἀνηγέροθη = ἀνήγγετο. Cf. Butt. § 136. 2; S. § 206. N. 2. — πῆ μὲν — πῆ δὲ, *in one respect — in another*. — ἐκ Διός, *coming from Zeus*. βασιλείως, "regum tutoris et regis gentis apud Persas auctoris." Poppo. — μὴ οὐ δύναιτο, *lest he should not be able*. Cf. N. on I. 7. § 7.

13. Ὅποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, *what kind of thing, however, such a dream signifies*, i. e. whether such a dream forbodes good or evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. Ὅποῖόν τι is the predicate (S. § 160. N. 1), and τὸ τοιοῦτον ὄναρ ἰδεῖν, the subject of ἐστὶ. — ἔννοια αἰσῶ ἐμπιπτει, *the thought occurs to him*. — προβαίνει, *advances* = is passing away. — εἰκός, sc. ἐστὶ, *it is probable*. — τί ἐμποδῶν μὴ οὐχὶ κ. τ. λ., *what will*

hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. ἐμπαδῶν, before the feet, in the way. μὴ οὐχί. S. § 225. 2. ὑβρίζομένους, being insulted = amidst insults.

14. ὥσπερ ἐξόν, sc. ἡμῖν, as though it were in our power. Cf. N. on II. 5. § 22. — Ἐγὼ οὖν τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, from what city, then, am I expecting a general to do these things. “Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chirisophus adesset, ipse Atheniensis exercitui prospicere studeret.” Krüge. Cf. VI. 1. § 26. πόλεως, S. § 147. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 219. 2. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ’ ἔτι πρεσβύτερος ἔσομαι = I shall forthwith be put to death. — τήμερον, to-day. The civil day began with the Greeks at the setting of the sun.

15. ἡμεῖς. Supply καθεΐδειν δύνασθε from the preceding clause. — ἐν οἴοις, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. καλῶς τὰ ἐαντῶν παρεσκευάσθαι, that they had well arranged their affairs.

17. ὃς refers to βασιλεῖ. — καὶ τεθνηκότος ἤδη, even when he was already dead. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king’s revengeful spirit led him to dishonor the lifeless body of his own brother, much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηθεμῶν, protector, intercessor. Allusion is here made to the powerful influence, which Parysatis exerted in behalf of Cyrus. — ὡς — ποιήσοιτες, in order to make. Cf. N. on I. 1. § 3. — δοῦλον. S. § 166. αἰτῶν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined εἰ ἂν ποιῆσαι οἰόμεθα. Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction. S. § 158. N. 1.

18. Ἄρ’ οὐκ ἂν ἐπὶ πᾶν ἔλθοι, would he not resort to every measure, literally, come to every thing. — ὡς ἡμᾶς τὰ ἰσχυρὰ αἰκισάμενος, in order that by having inflicted upon us the severest torture. — φόβον — τοῦ στρατεῖσαι ποιεῖ, fear of ever making war. Cf. S. § 221. — Ἀλλ’ ὅπως τοι, but yet in order that. — ἐκ’ ἐκείνω, in his power.

19. οὐποτε ἐπανόμην — οἰκτεῖρων, I never ceased pitying. — αἰετῶν has usually been construed with χώραν as though written αὐτῶν χώραν ὅσην μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, “the genitive is used particularly with demonstrative pronouns, which are explained, is

order to show in whom a certain quality is found." Before αὐτῶν then, we may supply ταῦτα or τάδε, referring to χώραν, ἐπιτηδεια, θεράποντας, etc., in the following clauses. Cf. Butt. § 132. N. 7; S. § 178.

20. τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τάδε) αὐτῶν in § 19. — ἀγαθῶν here = ἐπιτηδίων. So in the following section. — For the construction of οὐδενός — μετείη, cf. S. § 178. N. 2. — ἔτον — ἔχοντας. The order is, ἦδειν ὀλίγοις ἐτι ἔχοντας (cf. N. on I. 10 § 16) ἔτον ὠνησόμεθα. ἔτον denotes the price (S. § 190. 1), and refers to τὶ the suppressed object of ἔχοντας. ὠνησόμεθα is put in the first person, because ὀλίγους, to which its subject refers, is included in the preceding ἡμῖν. For its construction in the future, cf. S. § 209. N. 10. — ἄλλως δέ πως, in any other way. — ἢ ὠνουμένους, than by purchase. — ὄρκους . . . ἡμᾶς is to be construed with ἦδειν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνθυμομένη, which is separated by intermediate clauses from the proposition, ἐνίοτε . . . πόλεμον, upon which it depends.

21. ἔλυσαν — λελύσθαι. There is a play here on these words, the former being taken in the sense of *to break, to violate*, the latter, *to cease, to come to an end*. — Ἐν μέσῳ, in the midst = open to any, who may wish to contend for the prize. — ἀθλα. This allusion to the games of their country, was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend, while the gods, the avengers of violated oaths, sit as the ἀγνοθέται, to regulate the contest and award the prizes. — ἀθλα is limited by τοιῶτων, the omitted antecedent of ὀπίτεροι. — For the construction of ἡμῶν, cf. S. § 177. 1.

22. Οἵτοι refers to the Persians. — αὐτοῖς, i. e. the gods. Cf. N. on II. 4. § 7. — ἐξείναλ. Cf. N. on I. 5. § 2. — Construe πολὺν with μελλόν. — φρονήματι, confidence.

23. σὺν τοῖς θεοῖς, with the assistance of the gods. — ἄνδρες, referring to the Persians, is here used in its common signification *men, homines*. — τρατοὶ, vulnerable. S. § 132. 1.

24. The order is, Ἀλλὰ πρὸς τῶν θεῶν μὴ ἀναμίνωμεν ἄλλους κ. τ. λ., the clause, ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions. — παρακαλοῦντας. On this form of the fut., cf. S. § 102. N. 2. For the construction, see S. § 222. 5. — ἀρξωμεν τοῦ ἐφορῆσαι. Cf. S. §§ 221: 184. 1. — φάνητε — ἄριστοι, show yourselves the bravest. After φαίνεσθαι, the participle ὢν (Cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse.* — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to repel.* ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Ἰλλήν, *but.* — βιωτιάζων τῇ φωνῇ, "*Bætorum dialecto et vocis sono utens.*" Krüg. — ἡ βασιλέα πείσας, *than by persuading the king*, i. e. obtaining his consent. — εἰ δύναιτο, sc. πείσαι. — καὶ ἅμα, *and at the same time.*

27. μεταξὺ, sc. λόγοντα, *while he was speaking.* Cf. Mt. § 565. Obs. 2; S. § 222. N. 4. Ὁ θαυμασιώτατε ἀνθρώπε, *O most admirable man.* A sarcastic address = *O wonderfully stupid person.* — Ἐν ταύτῳ — τοῦτοις (for ἐν ταυτῷ — χωρὶς τούτων. Cf. S. § 195. N. 3), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *highly elated.* — ἐπὶ τούτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises, and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρεσκευάσαμεν αὐτῷ. Cf. II. 2. § 18. — τί οὐκ ἐποίησε, *what did he not do* = what did he leave undone.

29. εἰς λόγους αὐτοῖς — ἤλθον. Cf. N. on II. 5. § 4. — κερτούμενοι, literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. iii. 16. — οἱ τλήμονες, *miserable men!* is in apposition with ἐκείνοι. — καὶ μάλ', *although greatly.* — τούτου, i. e. death. For the construction, cf. S. § 182. — ἀμύνεσθαι, *to defend ourselves.* — πείθειν, sc. βασιλέα. — ἰόντας, *by going to him*, i. e. the king. Mt. (§ 558) says, "the participle frequently expresses the means by which the principal action is effected."

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied in σκευὴ ἀναθέντας = having made him a σκευόφορον. For the construction, cf. N. on τούτοις, § 27. supra. — ὡς τοιοῦτον = ὡς σκευόφορον. — Οὐτός here denotes contempt, like the Latin *iste*. — τοιοῦτός, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. ταύτῳ . . . οὐδὲν, *nothing of Bæotia pertains to this fellow* = he has no connection with Bæotia. — ἐπεὶ, *since, inasmuch as.* — ὡςπερ Λυδὸν ἀμφοτέρα τὰ ὦτα τετραπημένον, *having both his ears bored through like a Lydian.* It was the custom among the Oriental nations, to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21: 6; Ps. 40: 6. Some think that Agassiz

means to charge him only, with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. *Καὶ εἶχεν* — οὐτως. It was found upon examination, that the charge of Agasias was true. — οἴχοιτο, *was gone* = had been slain. “An established usage,” says Butt. (*Irreg. Verbs*, p. 185), “has existed in the common language from Homer’s time, by which οἴχομαι never means *I am going*, but always *I am gone*.” This usage is continued in the imperfect, which time οἴχοιτο here takes from the context. Cf. S. § 209. 1.

33. εἰς . . . ὄπλων. Cf. N. on II. 4. § 15. “Græcorum duces pro castris sedent et de summa belli deliberant.” Zeune.

34. τὰ παρόντα = *the present posture of our affairs*. — εἴ τι δυναίμεθα ἀγαθόν. Cf. N. on II. 1. § 8. — καὶ πρὸς ἡμᾶς, sc. *ἐλέξας* from the preceding clause.

35. ἡμῶν depends upon τούτους understood, the antecedent of οὗς in the preceding member. — δέ γε οἶμαι. Porson conjectures ὄ γῶμαι (S. § 24. N. 1), of which crasis Krüg. says, “vereor ut sit Xenophontea.”

36. μέγιστον ἔχετε καιρόν. Hutch. renders “*commodissimam habetis occasionem*.” But this interpretation does not accord so well with οἱ γὰρ . . . ἀποβλέπουσι which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., “*in vobis plurimum est situm*” = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by ἐπικαλῆμοι = οἱ ἰκανώτατοι καὶ φρονεῖν καὶ οὐμπράττειν εἴ τι δεοί. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — πρὸς ἡμᾶς ἀποβλέπουσι for an example of cheerfulness and bravery. — κἄν by crasis for καὶ εἰάν.

37. Ἰσως is used here *per modestiam* for, *certainly, truly* Cf. Butt. § 1. N. 1. — διαφέρειν τι τούτων, *to somewhat surpass these*. For the construction of τούτων, cf. S. § 184. 1. — γὰρ in Ὑμεῖς γὰρ ἐστὲ introduces the reason, why the officers should excel the common soldiers. — χρέμασι and τιμαῖς are datives, answering to the question, ‘wherein?’ Cf. Mt. § 400. 7. — τούτων depends upon πλείον in ἐπλεονεκτεῖτε. Cf. S. § 184. N. 1. — νῦν τοίνυν, *now then*. — ἐπεὶ πόλεμός ἐστιν. The opposition of this clause to ὅτε εἰρήνη ἦν, is too obvious to be overlooked. — τοῦ πλήθους, i. e. the common soldiers.

38. ἀντὶ τῶν ἀπολωλότων, *in the place of those who have perished*. Cf. S. §§ 205. N. 2; 140. 3. — ὡς μὲν συνελόντι εἰπεῖν, sc. *λόγῳ*, *to speak briefly*. Cf. S. § 220. N. 1. Note the force of συνελόντι, 2 acc. part.

σι συναρτίαι, to draw together, to contract. — Repeat with παντό-
πασιν the preceding οὐδὲν . . . γένοιτο. The sentiment is, that in
times of peril, it is preëminently true, that nothing can be done to ad-
vantage without leaders. — δοκεῖ does not here mark uncertainty,
but rather what is so apparent as to admit of no doubt. — ἤδη ἀπο-
λώλεκεν, has already destroyed. Cf. S. § 205. N. 2.

39. ὅσους δεῖ, as many as are necessary to supply the places of
those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a
prolasis (ἦν . . . παραθαυρόνητε), and an apodosis (οὔμαι . . . ποιῆ-
σαι). For the moods, cf. S. §§ 220. 3: 217. N. 5. — πάνυ ἐν καιρῷ,
very timely.

40. γὰρ illustrates what is said in the preceding section of the ne-
cessity of encouraging the soldiers. — οὕτω γε χόντων, while they
are thus, i. e. in this state of dejection. — The τι after δέοι is synec-
dochical. S. § 167.

41. γνώμας, thoughts, — τοῦτο refers to τί πείσονται. — ἀλλὰ
καί, but also. The philosopher as well as the general is seen in this
advice.

42. γὰρ δήπου, for surely. — ἡ . . . τὰς νίκας ποιοῦσα, that which
gives the victory. ἡ ποιοῦσα = ἐκελευῖ ἡ ποιεῖ (Cf. S. § 140. 3), of
which, ἐκελευῖ is the predicate nominative of ἔστι. The gender of ἡ,
i. e. ἐκελευῖ ἡ, is drawn from ἐλαχὺς. With this noble sentiment, cf. Pa.
33: 16; 44: 3, 6. — ὁπότεροι refers to τούτους for its antecedent.
S. § 150. 4. — ψυχᾶς. S. § 197. 2. — ἐβρόμενεστεροι. S. § 57. N.
2. — ὡς ἐπὶ τὸ πολὺ, for the most part, as a common thing.

43. Ἐντεθύμημαι δ' ἔγωγε καὶ τοῦτο, but for my part I have observed
this also. — ὁπόσοι refers to οἵτοι in the next clause. So ὁπόσοι
— τούτους below is put for τούτους — ὁπόσοι. This inversion of the
propositions containing the antecedent and relative, occurs so fre-
quently as to require ordinarily no further notice. — ἐκ παντὸς ἐρέ-
που, in every way. "Summo studio." Sturz. — περὶ δὲ τοῦ καλῶς ἀπο-
θνήσκειν, for an honorable death. Cf. S. § 221. — διάγοντας, sc.
τὸν βίον. The sentiment of this passage is, that those persons who
desire to save their lives at the expense of their honor, oftentimes find
a more speedy death, than they who place their honor before life.

44. αὐτοὺς τε ἀνδρας ἀγαθοὺς εἶναι, to be ourselves brave men. —
τοῖς ἄλλοις παρακαλεῖν. Supply ἀνδρας ἀγαθοὺς εἶναι from the pre-
ceding clause.

45. τοσοῦτον μόνον τε ἐγγνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, all I
knew of you was from hearsay, that you was an Athenian, literally, I
knew as much only of you as that I heard you was an Athenian. For
the construction of ἤκουον — εἶναι, cf. N. on I. 3. § 20. It seems from
this, that Xenophon had hitherto strictly maintained the character

befitting one, who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *πλείστοις εἶναι τοιούτους*. Chrisophus wishes that the prudence and activity of Xenophon, might be found in all the leaders.

46. *μὴ μέλλωμεν*, *let us not delay*. Cf. S. § 215. 1. — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δέομενοι* is in apposition with *ἡμεῖς*, the omitted subject of *αἰρείσθε*. Cf. S. § 157. R. 2. — *συγκαλούμεν* “*futurum est, non præsens pro futuro, quod somniat Hutchinsonus.*” Porson. Cf. N. on § 24, supra.

47. *ἄμα ταῦτα εἰπὼν ἀνίστη*, *as soon as he said this, he rose up*. Cf. Butt. § 150. p. 439; S. § 222. N. 4. — *ὡς μὴ μέλλοιτο ἀλλὰ περαιοῖτο τὰ δέοντα*, *that what was necessary to be done might suffer no delay, but be accomplished*; or more briefly, *that the necessary business might be transacted without delay*.

CHAPTER II

1. *εἰς τὸ μέσον*, *sc. τοῦ στρατοπέδου*. Cf. III. 1. § 46. — *ἴδοξεν αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφύλακας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprize. — *καταστήσαντας*. Cf. N. on *λαβόντα*, I. 2. § 1.

2. *τοιούτων*, *i. e. so eminent*. — *στερόμεθα* (from *στέρω*, the simple present of *στερέω*, Mt. § 193. *Obs.* 5), *we are deprived of* = we are in the state of persons deprived of, we are without. This form, which according to Passow is used by prose writers only in the present and imperfect, must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 301, and his more extended history of the word, Irreg. Verbs, p. 230. — *πρὸς δ' ἔτι*, *and besides*. — *οἱ ἀμφὶ Ἀριαίων*. Cf. N. on *οἱ περὶ τὸν Ἀριαίων*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἀνδρας ἀγαθούς τε ἐλθεῖν*, *to come forth as brave men from our present difficulties*. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= esse). But in that case, as Krüg. remarks, *ἔρχεσθαι* would have been employed instead of *ἐλθεῖν*. — *ἀλλὰ — γε*, *at least*. Cf. Vig. p. 176. — *ἀποθνήσκωμεν* and *γενώμεθα* follow ὅπως, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσειαν*, *should undergo such sufferings, as may the gods inflict upon them*. For the construction of *ποιήσειαν*, cf. S. § 217. 1.

4. *Ἐπὶ τούτῳ* = *μετα τοῦτον*, *after him*. Cf. Mt. § 586. γ. — *ἀπιστῶν*, *perfidy*. — *ἐπὶ τοῖτοις*, *moreover, besides*. The repetition

of αὐτός is highly emphatic. — *Ξένιον*. This epithet was given to Jupiter, because he presided over the laws of hospitality. Cf. *Æn.* I. 735, “— hospitibus nam te dare jura loquuntur.” — *Κλεάργω*. S. § 195. 1. — *δομοτράπεζος* = *σύνδειπνος*. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — *αἰτοῖς τούτοις*, i. e. the oaths, pledges, and friendly professions, just before mentioned.

5. *ὄν . . . καθιστάναί*. Cf. II. 1. § 4. — *καὶ οὗτος*, *even this man*. Cf. N. on II. 2. § 20. — *ἰδώκαμεν*. The aor. *ἰδώκα* is used by Attic authors principally in the sing. and 3 plur., the 2 aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs. p. 68; Carmichael Gr. Verbs, p. 78. — *τὸν τεθνηκότα* = *τὸν νεκρόν*. — *ἰκύνου ἐχθίστους*. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. *Obs.* 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those, who would have made him king of Persia, and who were the friends of his former benefactor and prince, is finely and forcibly set forth in this speech of Cleanor.

6. *ἀποτίσαιντο*. Cf. N. on *ποιήσειαν*, § 3, supra. — *μήποτε* — *τε*, *never again*.

7. *ἰσταλμένος*, *being arrayed*; perf. mid. of *στέλλω*, *to place in order, to fit out*, and hence *to array, to deck* one’s person. So Phav. defines *στέλλεσθαι* · *κοσμεῖσθαι*. — *τῷ νικῶν*, *victory*. — *ὀρθῶς ἔχειν*, “*par esse*.” Sturz. For the construction of *τῶν καλλίστων ἑαυτὸν ἀξιώσαντα*, cf. S. § 190. N. 4. — *τῆς τελευτῆς τυγχάνειν* (= *ἀποθνήσκειν*). S. § 178. 2. — *τοῦ λόγου δὲ ἤρχετο*. Cf. N. on I. 6. § 5.

8. *βουλευόμεθα* = *διανοούμεθα* in the next sentence. — *αὐτοῖς διὰ φίλλας ἵναί* = *φίλους εἶναι αὐτοῖς*. For this periphrastic use of *διὰ*, cf. Mt. § 500. c. — *τοὺς στρατηγοὺς — οἷα πεπόνθασιν* (2 perf. of *πάσχω*). Cf. N. on I. 6. § 6. — *διὰ πίστεως*, *confidingly*. — *αἰτοῖς* depends upon *ἐνεχέμισαν* and refers to the Persians. *ὧν* = *ταύτων* ᾧ, of which, *ταύτων* depends upon *δικήν*. See N. on I. 3. § 10. — *τὸ λοιπὸν*. Cf. N. on II. 2. § 5. — *διὰ παντὸς πολέμου*, “*omni genere belli*.” Sturz. “*διὰ παντὸς est perpetuo*.” Krüg.

9. *πτάρονται τις*. Divinations were drawn from *sneezings* (*πταρμός*), especially when occurring at some critical moment. — *τὸν θεόν*, i. e. *τὸν Δία τὸν Σωτήρα*. The omen taking place just as the word *σωτηρίας* was spoken, Xenophon regarded it as coming from *Ζεὺς Σωτήρ*. — *ἡμῶν λεγόντων*, *while we were* (i. e. I was) *speaking*. S. § 192. — *σωτήρια*, sc. *θύματα*, *sacrifices for our preservation*. — *συνεπέψασθαι*, “*simul. voverē*.” Pop. — *κατὰ δύναμιν*, *according to our ability*. — *ὅτε . . . χεῖρα*. “*Cæcorum exercitus multis nomis*

ibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — *ἔπαιώνισον*. The pæan was not only a battle and triumphal song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. *J. Hell. IV. 7. § 4.* — *καλῶς ἔχεν*, were duly performed.

10. *Οὕτω δ' ἐχόντων*, sc. *τῶν πραγμάτων*. Cf. S. § 157. N. 8. (1). — *τοὺς μεγάλους* = *the powerful*. A similar tropical sense must be given to the antithetic *μικροὺς* literally, *small*, i. e. *weak*.

11. For the construction of *ἀναμνήσω γὰρ ὑμᾶς — τοὺς κινδύνους* cf. S. § 182. N. 2 (last clause). — *ἀγαθοῖς — εἶναι*. Cf. S. § 161. 2. — *γὰρ Περσῶν κ. τ. λ.* Instead of continuing the construction from *ἔπειτα δὲ*, the speaker apparently turns aside to explain *τοὺς κινδύνους*, and thus carries on the construction from the parenthesis. Cf. *Mt. §§ 631. 2: 615* (end). See also N. on II. 5. § 12. Reference is had in this place, to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — *παμπληθεῖ στόλῳ*. The most commonly received estimate of the numbers of the Persian army, is the one given by *Corn. Nep. (Vit. Miltiad.)*, viz., 100,000 foot, and 10,000 horse. — *ἀφανισόντων*, fut. for *ἀφανισόντων*. — *αὐθις*. *Sturz* after *Hesych.* defines this word by *εὐθύς*. Unless it is employed in this sense here, or to designate the return of Athens, to the state in which it was before it was built (Cf. *Theoc. I. p. 33*, cited by *Born.*), it had better be rejected as a vicious reading. — *Ἀθηναῖοι*. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians were left therefore to fight the battle alone, being assisted only by the Platæans, who sent 1000 men to their aid.

12. *εὐξάμενοι τῇ Ἀρτέμιδι*. The *Schol. on Aristoph. Eq. 657*, says that *Callimachus* the polemarch, vowed to *Diana* an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that *Miltiades* was the general who made this vow. — *τῇ θεῷ*. A noun of common gender, although *ἡ θεά*, exists as a special feminine form; which, however, the *Attics* less frequently used. Cf. *Butt. § 32. N. 2.* — *οὐκ εἶχον* — *εἴρειν*, they could not find. See N. on II. 2. § 11. — *καὶ*

ἦτοι καὶ νῦν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon, sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὕστερον. Xerxes made his expedition into Greece, A. C. 480, about ten years after the battle of Marathon. — ἀναριθμητον. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,226. The term ἀναριθμητον may well be applied to such an army. — τούτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Platæa. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Platæa. — τὰ τρόπαια, *the trophies*. The word is derived from τρέπω, *to turn about*. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιοῦτων μὲν ἴσπε προγόνων, *from such ancestors you are descended*. Cf. S. § 175. N. 2.

14. Οὐ μὲν δὲ τοῦτό γε ἐγὼ, *I certainly do not say this*, = I would by no means be understood as saying this. — ἀφ' οὗ, sc. χρόνου. — ἐκείνων, i. e. the Persians who invaded Greece. — ἰμῶν αὐτῶν. For the construction, cf. S. § 186. 2.

15. Καὶ τότε μὲν δὴ, *and then indeed*. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies μαχόμενοι. — δῆπου ἡμᾶς προσήκει, *certainly you ought to be*.

16. Ἀλλὰ μὴν. Cf. N. on I. 9. § 18. — ἄπειροι ὄντες αὐτῶν, *being unacquainted with them*, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 185. — πατρῷ φρονήματι i. e. with a spirit becoming your high descent. — πῦραν — ἔχει is opposed to ἄπειροι ὄντες — ὅτι. . . . ἡμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξετε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 215. 5. For the construction of τοῖτα, cf. S. § 167. — μείν — ἔχειν, *are weaker*. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection

from the Greeks of *οἱ Κυρταῖοι*, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 149. p. 423. — *κακλονέες*, more cowardly.

18. *μύριοι*. Krüg. accents *μυριοι* making it the plur. of *μυριος* *innumerable*. Cf. Butt. § 70. p. 114. — *οἱ ποιοῦντες . . . γίννηται*, i. e. who wound and kill in battle.

19. *ἐπ'* — *ὀχήματος* is explained by *ἐπὶ τῆς γῆς*, infra. — *ἐφ' ἑσπων κρέμονται*, hang upon their horses, opposed to *ἐπὶ τῆς γῆς βεβηκότες*, standing firmly upon the ground. Hesych. defines *βεβηκότες* βεβαίως ἐνεστηκότες. — *πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα*, and we shall also reach with far surer aim, whomsoever we may wish to strike. — *Ἐνὶ μόνῳ*, in one respect only. — *προτόχουσιν* — *ἡμᾶς*. Cf. S. § 184. N. 2.

20. *μάχας*. S. § 167. — *τοῦτο ἄχθεσθε*, (yet) feel troubled at this. The position of *τοῦτο* is more emphatic, than though it preceded the clauses, commencing with *ὅτι δ' οὐκέτι*, and *οὐδὲ βασιλεῖς*, to which it refers. — *ἧ . . . κελεύωμεν*, than to have those men as guides, whom being our captives we may command to guide us. For *οὓς ἄνδρας*, cf. N. on I. 2. § 1. — *περὶ τὰς ἑαντῶν ψυχὰς* — *ἀμαρτήρουσι* = shall suffer death. — *τὰ σώματα* refers to punishment by stripes or mutilation.

21. *μηδὲ τοῦτο ἔτι ἔχοντας*, and no longer having this (i. e. money), wherewith to purchase supplies. — *αὐτοὺς = ἡμᾶς αὐτοὺς*. Cf. S. § 144. N. 2. — *μέτρῳ χρωμένους ὅπως ἂν ἕκαστος βούληται*, making use of as large a measure as each one pleases.

22. *ἄπορον*, sc. *χρήμα*. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Ariæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers, which lay between them and their country. — *καὶ μεγάλως ἠγγεῖσθε ἐξαπατηθῆναι διαβάντες*, and think you have been greatly overreached in having crossed them. — *σκέψασθε εἰ ἄρα κ. τ. λ.* The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head waters and there cross over. — *πηγῶν*. Cf. S. § 188. 2. — *προϊούσι* — *διαβατοῖ*. Cf. S. § 200. 2.

23. *Εἰ δὲ μὴ θ' οἱ ποταμοὶ διαίσουσιν*, but if the rivers do not differ in respect to width at their sources and mouths. Some translate, but if the rivers will not permit us to cross over. Pop. and Krüg. read

διήσουσιν, 3 pers. plur. fut. of διέημι. — οὐδ' ὡς, *not even thus*. — φαίημεν = ἐπολαμβάνομεν. — Schneider, following the Eton MS., edits οἱ ἐν βασιλείῳ χώρῃ ἄκοντος, by which the repetition of βασιλείῳ (Cf N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδας. Cf. I. 1. § 11; II. 4. § 13. — ὡσαύτως = ὁμοίως. — αἰτοῖ = ἡμεῖς αὐτοῖ. Cf. S. § 144. 2. N. 2. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὄραω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19.

24. ἂν φαίην, *I would advise*. S. § 217. 2. — μήπω, *in no manner, by no means*. — ὡς αὐτοῦ πονοῦσιν, *as if we were going to settle somewhere here*. — τοῦ ἀδόλως ἐκπέμψειν is an adnominal genitive limiting ὁμήρουσ. — καὶ εἰ, *even if*. — Καὶ ἡμῖν . . . παρασκευαζομένους. Cf. S. § 213. 5. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them every facility for a safe and easy march to their own country.

25. Ἄλλὰ γὰρ. The ellipsis may thus be supplied: *but* (I do not think it best to stay here), *for I am afraid, &c.* — μή -- μή ὡςπερ. Cf. V. 6. § 19. A similar repetition on account of intervening clauses is seen in εἰ — εἰ, § 35, infra. — μάθωμεν — ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2. — μεγάλαις = *stately*. — οἱ λατοφάγοι. Cf. Odys. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. ὅτι ἐκόντες πένονται, *that they are willingly poor*. — εἶδον. Cf. N. on II. 5. § 22. — τοὺς — πολιτείνοντας = ἐκείνους οἱ πολιτείνουσι. — ἀκλήρους, *poor*, literally, *without a lot or portion*. — Ἄλλὰ γὰρ. *But* (why need I say more), *for, &c.*

27. μαχοίμεθα. Repeat ἂν from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αἱ ὄχλον μὲν παρέχουσιν ἄγειν, *are equally troublesome to carry*. αἱ, "*pariter ut τὰ ζεύγη*." Schneid. ὄχλον, *trouble*. ἄγειν has the force of the synecdochical accusative, limiting ὄχλον παρέχουσιν. S. § 221: 167.

28. τὰ περιττὰ, *the things which are superfluous*. Cf. N. on II. 2 § 4. — Κρατουμένων . . . ἀλλότρια, *for you know that if we are conquered, every thing belonging to us becomes another's*. I have translated this clause in the first person, in order to make it

correspond with ἢν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομιζέειν. S. § 166.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοῖς πολεμίοις ὅτι. For the construction, see N. on I. 8. § 21 (end).

30. τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 141. 1: 186. 1. — τοὺς ἀρχομένους, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting περὶθρομένους. S. § 196. 2.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you, for the time being, is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that, “ἀεί like our *ever* has two senses, *always* and *at any time*. In the latter sense it is joined with the article and usually follows it immediately.” Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ’ ἐνὶ ἐπιτρέφοντασ κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἀλλὰ γὰρ, *But* (I will say no more), *for*, &c. — περαινέειν — ὤρα. Cf. S. § 221. N. 4. — “Post ἢ ταύτην repete δοκεῖ καλῶς ἔχειν.” Krüg. — τολμάτω καὶ ὁ ἰδιώτης διδάσκειν, *let him though a private soldier boldly propose it*. A remark like this must have been very grateful to the soldiers.

33. πρὸς τοῦτοις, *in addition to those things*. — οἷς stands for αἷ after εἶπε. S. § 151. 1. — ἀντίκα, is opposed to ὡς τάχιστα and may be rendered, *presently, by and by*.

34. ὣν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttenbach, προσδεῖν is substituted in the best editions for προσδοκῆν. — ὅπον = ἐκείσε ὅπον. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὕτοι, *if these also* = in like manner. For πολέμοι — οὗτοι, cf. N. on I. 10. § 18.

36. πλαισίον. Cf. N. on I. 8. § 9. — πολλὸς ὄχλος, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χρῆ ἡγεῖσθαι τοῦ πλαισίον, *whose duty it shall be to command the square*. — τὰ πρόσθεν, *the front of the square*. — ἐπὶ τῶν πλευρῶν ἐκατέρωθεν εἶναι, *to be upon* (i. e. to take charge of) *both wings*. — Connect οὐκ ἄν with δέοι.

37. ἡγοῦτο and ἐπιμελοσθην are softer and politer forms than the imperatives, ἡγεῖσθω, and ἐπιμελεσθων. Cf. Mt. § 515. d. γ; S. § 217. 4. — ἐπειδὴ καὶ κ. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, *for the present*. Cf. S. § 221. N. 3.

38. Τὸ δὲ λοιπὸν, *afterward*. Cf. S. § 167. — τῆς τάξεωσ, *the order* in which the army were to march. For the construction, cf. S.

§ 179. 1. Rost refers *πειῶσθαι*, to try (i. e. to become experienced) to the rule in his grammar (§ 108. 4. c), that the expressions *experienced, skillful, acquainted, &c.*, take the gen. of that in which one is experienced, &c.

39. *δεδογμένα* = *ψηφίσματα*. — *οὐ* — *ἄλλως*, in no other way. — *τοῦτον*, i. e. the sight again of his family. Construe *τῶν* — *ἐν κώϊτων* with *ἐστί*. Cf. S. § 175. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which, no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. *κατέκαιον*, began to burn. — *μετεδίδοσαν ἀλλήλοις*. Cf. S. § 196. N. 3. — *ἐξήλπτουν*. This verb expresses the alacrity with which they destroyed their superfluities. — *ἠριστοποιοῦντο* = *ἠρίστων*. Cf. IV. 3. § 9. — *εἰς ἐπήκοον*. Cf. N. on II. 5. § 38.

2. *εὔνου* (S. § 49. 3). Supply *εἰμι* from *ἦν* in the foregoing clause. — *πολλῷ φόβῳ*. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril the plans, which they had formed for their preservation. — *καὶ τοῖς θεράποντας πάντας ἔχων*, with (See N. on *ἔχων*, I. 2. § 3) *all my followers*. — *τί ἐν νῷ ἔχετε*, what is your purpose, literally, what you have in your mind.

3. *καὶ ἔλεγε Χειρίσοφος*. Cf. N. on II. 3. § 21.

4. *Ἐκ τούτου*. Cf. N. on I. 2. § 17. — *Ἔνθα δὲ*, then indeed. — *ὅτι . . . εἶη*, that he was sent as a spy. For *ὑπόπτεμπος*, cf. S. § 132. 1. — *καὶ γὰρ*. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by *γὰρ*. — *πίστεως ἔνεκα*, i. e. to see whether Mithridates faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. *ἐκ τούτου*. Krüg. makes it = *μετὰ τοῦτο*, after this. But Sturz, Born., and Pop., render it *hac de causa*, for this reason. — *βέλτιον*. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — *τὸν πόλεμον ἀκήρυκτον*, literally, a war in which no heralds are employed, i. e. in which no terms of peace are given or received. — *καί—γε*, and even. — *Νεκαρχον*. The same officer, who was wounded in the belly, when the generals were seized. It is so strange, that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is

had in this place to some other individual — ἔχρητο ἀπὸν = ἀπὸ-
 εἰ. Cf. S. § 222. N. 2.

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Ren-
 nell, that Xenophon should be silent respecting the mode of passing
 the Zabatus, especially, as it was performed in full day-light, and
 under the very eye of the enemy. — ἑλαφροῦς, *light, agile*. —
 εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*.
 The skill in archery, for which the Cretans were celebrated, has been
 alluded to in N. on I. 2. § 9. “Persas quoque sagittandi arte exceluis-
 se constat.” Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and*
being at the same time light armed. — τῶν ὀπλιῶν = τῶν ὀπλιτῶν. —
 βραχύτερα — ἢ ὡς ἐξικνεῖσθαι, *too short a distance to reach*, literally,
a shorter distance than so as to reach. “When it is an entire propo-
 sition, with which the subject is compared, and the comparative ex-
 presses, that a quality exists in too high a degree to allow something
 mentioned to follow, ἢ has after it the infin. with ὥστε.” Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἰδῶκον, sc. ἐκεῖνοι, the omitted
 antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 177. 1.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks
in a short space (ἐν ὀλίγῳ χωρῶ) could not overtake their enemies,
who had much the start (ἐκ πολλοῦ φεύγοντας. Cf. N. on ἐκ πλέονος,
 I. 10. § 11). The reason why the pursuit could not be continued far,
is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed
 after the participle with which it is constructed. — τοῦπισθεν for
 ἐὶς ὀπισθεν (sc. μέγος. Sturz), *behind them*.

11. δελή. Cf. N. on I. 8. § 8. — εἰς τὰς κόμας. Probably the vil-
 lages spoken of, III. 2. § 34. — τῆς φάλαγγος, i. e. the main body.

12. καὶ . . . μαρτυροῖη, *and the affair itself was a witness for*
them, i. e. it justified their charge against him. — ἐν τῷ μένειν, *while*
standing still in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλίγοις,
 sc. στρατιώταις — ὥστε βλάψαι μὴ μεγάλα, *so as not to do us*
great injury. S. § 220. 1.

15. ὅσον οὔτε οἱ Κυῆτες ἀντιτοξεύειν δύνανται, *further than the Cre-*
tans can shoot their arrows in return. — οἱ ἐκ χειρὸς βάλλοντες (sc.
 ἀκόντια) = ἀκοντισταί. — πολὺν — χωρῶν, *a great distance*. —
 οὐκ οἶόν, i. e. it was not consistent with safety. — ἐκ τόξου ἰμάτος,
having a bow-shot the start. Cf. N. on I. 10. § 11. “*si e jactu sagittæ,*
sive e spatio quo sagitta scopum ferire potest peditem persequi ince-
pit.” Weiske cited by Krüg.

16. Ἡμεῖς is put for ἡμῖν and is to be construed with δεῖ. — ἐπεὶ

ταχίστην = τάχιστα. Cf. Mt. § 282. 2 S. § 124. 2. — Ῥοδῖους, *Rhodians*. — τὸ βέλος, i. e. σφενδόνην.

17. Ἐκείναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of throwing large stones, literally, stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδίαις, *leaden balls*. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίνες. "In connection with some verbs implying search, or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τοῦτων. The thing bought is sometimes put in the genitive, in which case, the verb of the proposition does not signify, to buy or sell." S. § 190. N. 1. — τῷ σφενδοῦν ἐντεταγμένῳ ἐθέλοντι, to him who volunteers to be enrolled as a slinger. ἐθέλοντι, voluntarily, of one's own accord. — ἀτέλειαν. "honestus in militia locus, nam σφενδόνη εἰς δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεάρχῳ καταλελειμμένους. So we say of one who is dead, he left such and such things. — τοῦτους πάντα ἐκλέξαντες, having selected the best from all these. S. § 165. 1. — τι — ἀνάσσειν, will furnish some trouble.

CHAPTER IV.

1. χαράδραν, a ravine, bed of a torrent. — ἐφ' ἧ, at which. — διαβαίνουσιν, while crossing over.

2. Διαβιβηκόσι, just as they had passed over. The perfect here refers to that, which has just taken place. Cf. Thiersch § 85. 3. — τοσοῦτους γὰρ ἤτις Τισσαφέρνην. Cf. S. § 165. 1. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. Following Schneid. and Dind., I have substituted πρόσθεν for the common reading ἔμπροσθεν. For the construction, cf. S. § 141. 1.

3 ὅσον, as many as. — διέβαινε, began to cross. — Παυήγγελοτο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οἷς = ἐκεῖνοις οὖς, of which ἐκεῖνοις limits παυήγγελοτο, and is followed by τῶν πελταστῶν (S. § 177. 1). — ὡς ἐφεσφομένης ἰκανῆς δυνάμεως, inasmuch as a force sufficient to support them should follow. Cf. S. § 192. N. 2.

4. κατελήμμεναι, had overtaken the Greeks. — ἐσήμνηε. Cf. N. on I. 2. § 17. — ὁμοσε. Schol. ad Thucyd. IV. 29. § 4, Ὅμοσε ἵνα αἰεὶ τοῖς εἰς χεῖρας, καὶ πλησίον, ἤτοι συστάδην μάχης. — οἱ δὲ, i. e. the Persians.

5. τοῖς βραχέσι, limits πεζῶν. S. § 197. 2 and N. 4. — αἶτω

κέλευστοι is explained by Suidas, οὐκ ἐκ παραγγέλματος, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain, is given in the next clause.

6. οὐτω πράξαντες, i. e. having suffered this defeat. — τὸ λοιπὸν τῆς ἡμέρας, *the rest of the day*. Cf. S. § 177. 2.

7. τὸ παλαιὸν, *anciently*. — ὕψος, *height*. — τοῦ δὲ κύκλου ἡ περιόδος, "*universus ambitus*." Sturz. — πλίνθοις κεραμίαις, *bricks made of potter's clay*.

8. ἥλιον δὲ νεφέλη προκαλύψασα. This reading is adopted by Brod., Muret., Hutch., Weiske, Dind., Pop., and Krüg. The MSS. reading, ἥλιος δὲ νεφέλην προκαλύψας, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's *Columb.* Vol. II. p. 144. — ἐξέλιπον, sc. τὴν πόλιν. Cf. ἐρήμη, § 7, supra. — καὶ οὕτως ἰάλω, *and thus it was taken*. ἰάλω, 2 aor. act. with a pass. signif. (Cf. S. § 205. N. 4) from ἸΑΛΩΜΙ. Cf. S. § 118.

9. Παρὰ ταύτην τὴν πόλιν, *near this city*. — πυραμῖς, *pyramid*. "Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum." Amm. Marcell. XXII. 15. — Ἐπὶ ταύτης, *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. τεῖχος, *castle*. Cf. N. on I. 4. § 4. — πρὸς τῇ πόλει, *near the city*. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. Schæf., however, edits πρὸς τε πόλει. — λίθου ξεστοῦ κογχυλιάτου, *heurn stone containing chapes of shells*. These shells were petrified.

11. Ἐπὶ δὲ ταύτῃ, *upon this*, i. e. the foundation of variegated stone just spoken of. — ἀπώλεσαν, adopted, on the authority of Steph., by the best critics, for the common reading ἀπώλλουσαν, is here used transitively in the sense of *amittere, to lose*.

12. ὁ Περσῶν βασιλεὺς, i. e. Cyrus the elder. — οὔτε χρόνῳ — οὔτε βίᾳ, *neither by siege nor by storm*, literally, *neither by time nor by force*. — ἐμβρονητόους. The Schol. explains this, καρδιοπλήκτους, μαινομένους, ἔκφρονας. "*missis fulguribus eos sive in stuporem sive in furorem conjicit: ita ut non resisterent*." Sturz.

13. οὓς τε . . . ἔχων. The full construction would be, ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἤλθε. With Muretus, Hutch. reads οὓς τε αὐτὸς, &c. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τούτοις, *in addition to these*.

14. τὰς . . . καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν — καταστήσας = κατέστησε. Cf. S. § 222. N. 2. Repeat εἶχεν with παραγαγὼν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member. — παρήγγειλε. The common reading is παρήγγελε, which Buttmann pronounces to be contrary to the usage of Xenophon.

15. οὐδεὶς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — προθυμοῖτο, sc. ἡμαρτάνει ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks. — ἀπροβολίσκει. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τε in γὰρ οἴτε belongs to τῶν Περσῶν. See Bornemann's note. Long thinks that this particle is hardly admissible here.

17. διετέλλον χρώμενοι, *they continued to use*. Cf. S. § 222. 4. — ἐμελίτων τοξέειν ἄνω ἰέντες μακρὰν, *they shot up vertically for practice, sending their arrows far up*, i. e. as high as they could shoot them. Krüger conjectures without sufficient ground, that ἅμα ἰόντες is the true reading.

18. μῖον ἔχοντες. See N. on I. 10. § 8. — ἀπροβολιζόμενος, *skirmishing*. Cf. N. on § 16, supra.

19. ὅτι . . . ἰσομένων, *that an equilateral square* (Cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — Ἀνάγκη γάρ ἐστιν — ἐκθλίβεσθαι τοὺς ὀπλίτας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 221. N. 4. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευραὶ, § 22. — ἅμα μὲν — ἅμα δὲ καὶ, *both — and also*.

20. διάβαιον (literally, *a passing over*) here signifies the place crossed, as a ravine, morass, defile, &c. — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — ἐπέπλετον, sc. τὸ πλαταῖον. — For τοῖς πολεμίοις after ἐπέπλετον, see S. § 200. 2.

21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπίστησαν . . . ἐνωμοτάχας. For the construction, cf. S. § 166. ἄλλους — ἄλλους, *some — others*, are in apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεύς. 2. πολέμαρχος. 3. λοχαγός. 4. πεντηκοντήρ. 5. ἐνωμοτάχης. Cf. Schel. ad Thucyd. V. 66. § 3. — ὑπέμενον ἴστεροι, *stayed behind*. — ὥστε = ἵνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξιμπλήσαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ δίεχον, *the opening, vacancy*. — κατὰ λόχοις, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24, of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοί, *sc. τῶν ἑξ λόχων*. — εἴ που δέοι τι τῆς φάλαγγος, *supply ἐπιπαρεῖναι from ἐπιπαρήσαν*. φάλαγγος depends upon που. Mt. § 324. 8.

24. οἱ καθῆκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ἰφ' ᾧ, *under which = at the foot of which*. — ὡς εἰκός, *as was natural, with reason*.

25. κατέβαινον, *they began to descend*. — ἀπὸ τοῦ ἰψηλοῦ, *from the eminence*. — εἰς τὸ πρᾶν, *downwards*. Hutch. supplies χωρίον. — ὑπὸ μαστίγων, *under the lash*. Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles, or shoot their arrows, up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed.

28. πρὸς τὸ ὄρος, i. e. the mountain spoken of, § 24.

29. οἱ πολέμιοι, i. e. the Persians. οἱ πολέμιοι in the next clause refers to the Greeks. — δεδοικότες. Cf. S. § 209. N. 4.

30. οἱ μὲν, i. e. the main army. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills* (§ 24). — οἱ δὲ, i. e. the targeteers, who had ascended the mountain. — εἰς τὰς κόμας spoken of, § 24.

32. οὐ πρῶτον, *where first*. — ἔτι, *any longer*. — ἀπόμαχοι, *unable to fight*.

33. πρὸς τὴν κόμην, i. e. the one in which the Greeks were encamped. — πολὺν περιῆσαν, *were far superior*.

34. δελη. Cf. N. on I. 8. § 8.

35. Πονηρὸν, *a useless thing*. Cf. S. § 160. N. 2. — ὡς . . . ἔνεκα, *as a common thing are shackled, to prevent them from running away*. — δεῖ — Πέρσῃ ἀνδρὶ — δεῖ — θωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 196. 2), or with the accus. (S. § 159. N. 1). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπισκῆνον = ἀπιστραποπεδιόντο, *as they*

ent, alter alteri (fortasse duces militibus) *proficiscendū esse acclamaret.*" Weiske, quoted by Krūg. and Born.—*ἐκήρυξε*, sc. ὁ κήρυξ. Cf. S. § 157. N. 8. (2). — *συσκευάζεσθαι*, to put themselves in readiness to march. — *ἀκουόντων τῶν πολεμίων*, in the hearing of the enemy, is to be taken with *ἐκήρυξε*. — *ἐπέσχεον*, sc. *ἐαυτούς*. — *λύειν* (= *λυσιτελεῖν*), is governed by *ἰδόκει*. — *πορεύεσθαι* and *κατάγεσθαι* form the subject of *ἰδόκει*.

37. *ἀναζεύξαντες*, having broke up their encampment. The Greeks were enabled by this stratagem, to proceed three whole days and a part of the fourth, unmolested by the enemy. — *ἀκρωνυχίαν ὄρους*, the summit of a hill. This is in apposition with *χωρίον ὑπερδέξιον*, and the same eminence, which is called *λόφον* in §§ 41, 44. — *ὑφ' ἧν*, under which.

38. *προκατειλημμένην*, taken possession of beforehand, preoccupied.

39. *ἐπιφαινόμενον*, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left, the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division, to assist the van led by Chirisophus. It will soon however appear, with what address and gallantry they were extricated from these difficulties. — *εἰ μὴ τούτους ἀποκόψομεν*, unless we dislodge them.

40. 'Ο δὲ, i. e. Xenophon, who is also the speaker in the sentence commencing with *Ἀλλὰ μὴν ὦρα*. — *τις* = *ἡμεῖς*, like our use of *one* for *we*.

41. *τοῦ ὄρους τὴν κορυφὴν*. This was a higher elevation, than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — *ἔσθαι*. Cf. N. on I. 5. § 8. — *τὸ ἄκρον*, i. e. *τοῦ ὄρους τὴν κορυφὴν*. — *εἰ βούλει*, if you are willing. — *εἰ δὲ χεῖρες* but if you desire to go.

42. *ἔλθεσθαι* is the object of *δίδωμι*. — *μακρὰν . . . λαβεῖν* = *τὸ ἀπὸ τῆς οὐρανῶς λαβεῖν ἢ μακράν*. As it respects the construction of *λαβεῖν* with *μακράν*, it is usual to give the positive in such cases the force of the comparative, and supply *ἢ ὥστε* before the infinitive. But Mt. (§ 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far, so as to prevent bringing*, i. e. too far to bring."

43. τοῖς τριακοσίοις, i. e. half of the $\xi\xi$ λόχοι spoken of, § 21, supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquæ reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλὴ μὲν κραυγὴ — πολλὴ δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου — ἰσμεν, "æquali conditione sumus." Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, I am greatly fatigued with carrying my shield. S. § 222. 3. Krüg. joins χαλεπῶς to φέρων, carrying with difficulty.

48. Καὶ ὅς = καὶ οὗτος. — ὑπάγειν, to go forward, before the one, who παρεκελεύετο, i. e. Xenophon. — παρίεναι, to pass by Xenophon whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

49. ἀναβάς, sc. ἐπὶ τὸν ἵππον — ἕως βάσιμα ἦν, as far as he could proceed on horseback, literally, as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ὄχοντο. For the construction, cf. S. § 164.

2. καθ' ἀρπαγὴν, for plunder. — καὶ . . . κατελήφθησαν, for many herds of cattle were taken, while they were transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 224. 5. — εἰ καλοῖεν, sc. τὰς κόμας.

4. τῆς βοηθείας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2, supra.

5. Ὁρᾶτε . . . εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — ᾧ, for ἐκεῖνα ᾧ, refers to μὴ . . . χῶραν. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦσαι.

which, ποιῶσι governs ἐκεῖνα, the suppressed antecedent of ἄ. — εἰς ποῦ = *whenever*.

6. ὡς . . . ἡμετέρας, sc. χώρας, *as if in defence of our country*. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry.

7. ἐπὶ τὰς σκητὰς. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks, that they adopted the plan of bivouac-ing, after their tents were burned. — οἱ μὲν ἄλλοι, i. e. the common soldiers. — ἐνταῦθα, i. e. in the council of officers. — Ἐνθεν μὲν — ἐνθεν δὲ. See N. on II. 4. § 22. — ὄρη — ὑπερύψηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμὸς, i. e. the Tigris. — τὸ βάθος is an accus. synecdochical. — ὑπερέχειν, sc. τοῦ ὕδατος. S. § 184. 1. — πειρωμένους τοῦ βάθους, *trying the depth*. πειρωμένοι, limits δόρατα. S. § 197. N. 4. For the construction of βάθους, cf. N. on III. 2. § 38.

8. κατὸ τετρακισχιλλῶν, *by 4000 at a time*. Cf. Mt. § 581. p. 1017.

9. Ἀσκῶν, *bottles made of skins*. — ταῦτα = ἐνταῦθα. Cf. Butt. § 127. 1; S. § 149. N. 1. “ὄτος and ὄδε are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — φουσηθέντα. “Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. τοῖτοις . . . ἀλλήλους, *with these* (i. e. οἱ δεσμοί) *having fastened the leather bottles together*. — λίθους ἀρτήσας, sc. ἐκ τῶν ἀσκῶν. — ἀμφοτέρωθεν, “*ex utraque parte*.” Sturz.

11. αὐτίκα μάλᾳ, *forthwith, immediately*. μάλᾳ gives emphasis to αὐτίκα. — πᾶς, *every*. S. § 140. N. 6. — Ἱξεῖ τοῦ μὴ καταδύνασθαι, *will prevent from sinking*. S. § 180. 2. “Ἱχειν, *to prevent*, is followed by the infinitive alone, or with the article in the genitive. Cf. Mt. § 542. γ.

12. οἱ . . . ποιῶν. The order is, οἱ εὐθύς ἂν ἐπέτρεπον τοῖς πρώτοις ποιῶν οὐδὲν τοιῶν, sc. εἰ ἐπεχείρουν. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing, if they should attempt it.

13. εἰς . . . Βαβυλῶνα. The best solution of this passage, is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) *relicta aliam viam ingressi sunt illi contrariam*. Dind. would reject ἤ before πρὸς Βαβυλῶνα. In that case, the sense would be, that the Greeks *turned back again towards Babylon*. But it can hardly be conceived that they would again expose them-

selves by a retrograde movement, to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills.

— κατακαύσαντες, sc. τὰς κώμας. Cf. § 3. — ὅμοιοι ἦσαν θαυμάζειν is the reading adopted by Dind. But Born., Pop., and Krüg., make ὅμοιοι ἦσαν = ἐψέκσαν, and read ὅμοιοι ἦσαν θαυμάζοντες. That this construction is admissible, cf. Mt. § 555. Obs. 2. “Equidem persuasum habeo legendum, καὶ οἳοι ἦσαν θαυμάζειν, et mirari videbantur.” Porson. — ὅποι ποτὲ τρέπονται οἱ Ἕλληνες, *whither the Greeks could possibly be going.* ὅποι ποτὲ corresponds to our familiar expression, *where in the world* — τρέπονται — ἔχουεν. The indicative and optative are here interchanged. Cf. Mt. § 529. 5 (end).

14. ἤλεγχον . . . εἶη = ἤλεγχον (τοὺς αἰχμαλώτους) τίς εἶη ἡχώρα ἐκάστη κ. τ. λ. Cf. N. on II. 3. § 11 (beginning). ἤλεγχον takes two accusatives. S. § 165. 1.

15. τῆς ἐπὶ Βαβυλώνα, sc. ὁδοῦ. S. § 140. N. 5. — ἐνθα . . . βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). “The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*.” Rennell.

16. τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains, a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὰς σφῶν (Mt. § 323. b), τινὰς being the subject of ἐπιμιγνύναι, which takes in this place the middle signification, *to mingle with*. — ἐκεῖνων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. τούτους, i. e. the Carduchians. — διειθόντας refers to αὐτοῖς (i. e. the Greeks), the omitted subject of ἤξειν.

18. Ἐπὶ τούτοις, i. e. in reference to their contemplated route through the Carduchian country. — ὀπηνηκα καὶ δοκοῆη τῆς ὥρας, *when it seemed the proper time.* ὥρας limits ὀπηνηκα. S. § 188. 2. — συνεσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

2. *ἔνθα* = *ἐκεῖσε ἔνθα*. — *παντάπασιν ἄπορος*, *totally impassable*. — *ἀλλὰ . . . ἐκρέματο*, *but the Carduchian mountains hung precipitous over the very river*. *ἐκρέματο*, imperf. mid. of *κρεμάννυμι*, as from a theme *κρέμημι*.

3. *τῶν ἀλίσκομένων*. S. § 172. N. 2. — *διελθοῖεν* — *διαβήσονται*. Cf. S. § 217. N. 4 (second paragraph). — *περιλασι* has a fut. signification. — “*οὕτω στενόν*,” says Dind., “*non emendarunt qui οὐ τὸ στενόν vel οἴτως ἔχον conjecerunt*.”

4. *ἅμα μὲν λαθεῖν . . . τὰ ἄκρα*, *endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains*.

5. *καὶ . . . πεδλον*, *and so much of the night remained, as that they could pass through the plain in the dark*. For *ὅσον* (= *τοσοῦτον ὥστε*) *διελθεῖν*, cf. Mt. § 479. Obs. 2. b; 545; S. § 220. 1. *σκοταλον*. See N. on II. 2. § 17. — *ἀπὸ παραγγέλειως*, *at the word of command*. *παραγγέλαις* is used of a command, issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy.

6. *ἄνω πορευομένων*, sc. *αἰτῶν*, *while they were ascending the mountains*.

7. *τὸ ὑπερβάλλον τοῦ στρατεύματος*, “*ut quæque exercitus pars jugum superabat*.” Zeun. *τὸ ὑπερβάλλον*. Cf. Mt. § 270. 2; S. § 140. 3. *τοῦ στρατεύματος*. Mt. § 442. 2; S. § 177. 2. The sense is, that the divisions of the army, as they successively passed over the summit, followed on after Chrisophus, who commanded the vanguard, and was on his way to the villages. — *ἄγκισ τε καὶ μυχῶς*, *valleys and recesses*.

8. *ὑποφειδόμενοι . . . Καρδοῦχοι*, *sparing them to see whether the Carduchians by some means would be willing*. Of a future event which is yet doubtful, *εἰ* is often used elliptically with the omission of *πειράμενος*, *σκοπῶν*. When the doubtfulness of the result is to be

strongly marked, the optative is used of present actions." Cf Mt. § 526.

9. οὔτε καλούντων ὑπήκουον, *paid no regard to the Greeks when they called to them* (i. e. the Carduchians).

10. σκοταῖοι See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν — ἐγένετο = *consumpta the whole day*. ἡμέραν. S. § 168. 1. — τότε responds to Ἐπει, at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being very few*. — ἐξ ἀπροδοκίῃ = ἀπροδοκίτους, *unexpectedly*. — τὸ Ἑλληνικόν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν, "*periculum erat*." Sturz. — πολλὰ, sc. μέγη. — συνεώρων ἀλλήλους, i. e. the Carduchians communicated with one another, by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage, as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνεώρων.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ἵποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 177. 1. — νεωστὶ αἰχμάλωτα = νεωστὶ ταλωκῶτα. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τούτοις, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — Δόξαν δὲ ταῦτα, *these things having been determined upon*. For the construction, cf. S. § 168. N. 2. The part. sing. is here joined to the neut. plur., on the same principle, that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, *in a narrow pass*. — τῶν εἰρημένων, i. e. τούτων ἃ ἀφείναι εἴρητο. So Krüg. — μὴ ἀφείμενον ἀφροῦντο, *they took away from the one who had not given it up*. For the construction, cf. S. § 165. 1. — εἰ τίς. Cf. N. on I. 4. § 9. — τὰ μὲν τι μαχόμενοι, *sometimes fighting a little*.

15. χειμῶν πολλὸς, *a great storm*.

16. ἀναξάζοντες (-: ἀναχωροῦντες. Suid.) is found in prose, only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, *at other times when*. — τότε δὲ, *but then*, i. e. on the occasion here spoken of. — ὅτε παρεγγυῆτο, i. e. when the word was passed by Xenophon for him (i. e. Chrisophus) to halt. — ὅτι. πρᾶγμα τι εἶη, *that there was some trouble*. We are told what this πρᾶγμα was in § 20, infra. — παρελθόντι to the front of the army. — ὁμοία φυγῆς, *similar to a flight*. S. § 195. N. 1. — ἐπισθοφύλαξι limits πορεία. Cf. S. § 197. N. 4.

18. διαμπερὲς, *through and through*. A Homeric word.

19. ὡςπερ εἶχεν, *just as he was, immediately*. So the Schol. on Thucyd. III. 30 defines ὡςπερ ἔχομεν, ὡςπερ νῦν ἐσμέν. — ἀλλ' . . . , *μάχεσθαι*, but so led them that they were obliged to flee and fight at the same time, literally, to fight while fleeing. — *τέθνατον*. The perf. and pluperf. of *θνήσκω* are syncopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting, when the word was passed to him, that the rear was attacked.

20. *Βλέψον* . . . *ἴδε*, *cast your eyes upon the mountains and see*. *βλέψον* has reference to the mere act of seeing, *ἴδε*, to the actual perception of the object. — *Μία* . . . *ὄρθια*, i. e. *αἴτη* (*herce*) *μία ὁδός ἐστιν, ὄρθια* (*οὐσα*). Krüg. — Krüg. translates *ἐκθασιν*, *exitum* in reference to the valleys and recesses, in which it is said (§7, supra) the Greeks were inclosed. But Hutch., Sturz, Born., and Pop., interpret it, *aditum ad montis jugum*.

21. *Ταῦτα*, i. e. *διὰ ταῦτα*. Cf. Mt. 470. 7. — *εἴ πως δυναίμην*, trying if in some way I might be able. For the ellipsis of some such word as *πειρώμενος* with *εἰ*, see N. on § 8. supra.

22. *ἡμῖν πράγματα παρῆχον*. See N. on I. 1. § 11. — *ὄπερ* . . . *ἐπόλησε*, which also enabled us to take breath. — *τοῦτου* refers to ὄπως . . . *χρησαίμεθα*. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading *χρησαίμεθα*. But that the common reading *χρησώμεθα* is defensible, cf. Butt. § 139. 4; Mt. § 519; Rost § 122. II. N. 4; S. § 214. N. 1.

23. *οὐκ ἔφη*, *denied* that he knew of any other road. Cf. N. on *οὐκ ἔφασαν*, I. 3. § 1. — *καὶ μάλα*. See N. on I. 5. § 8. — *δυνατὴν καὶ ἵποξυγλοῖς πορεύεσθαι ὁδόν*, in a road that was passable for even the beasts of burden. *ἵποξυγλοῖς* limits *δυνατὴν*. S. § 200. *πορεύεσθαι* depends on *δυνατὴν* and has *ἵποξυγλοῖς* for its expressed subject. *ὁδόν* is *ἡν* accus. synecdochical. S. § 167.

25. *δυσπάρειτον*, *difficult to pass*. — *ὃ* depends upon *παρελθεῖν*. S. § 163. 2. — *τις*. Cf. N. on II. 3. § 23.

26. *πελταστὰς* is here used as an adjective in agreement with *λοχαγούς*. — *τῶν ὀπλιτῶν*, *some of the heavy-armed*. Cf. S. § 173. 1. — *τὰ παρόντα*, *the present state of affairs*.

27. *καὶ οὕτως*. Cf. I. 10. § 18; II. 6. § 30. — *Ἐγὼ γὰρ, ἔφη, οἶδα* κ. τ. λ. Notice the change to the *oratio recta*. Cf. I. 3. § 14.

28. *τῶν γυμνήτων* would have been joined in the same construction with *τῶν μὲν ὀπλιτῶν* in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II

1. οἱ δ', i. e. Chærisophus and Xenophon. — συντίθενται, they (i. e. the generals) arranged with them (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives φυλάττειν, σημαίνειν, and λέναι. — τοῖς μὲν, i. e. Aristonymus, Agasias, etc. — ἄνω ὄντας, i. e. having reached the eminence, spoken of, § 25 of the preceding chapter. — τῆς φανερᾶν ἐκβασιν. Cf. IV. 1. § 20. — αὐτοὶ δὲ refers to the generals. S. § 158. N. 2.

2. πλήθος, in number. S. § 167. — ὕδωρ—ἐξ οὐρανοῦ, rain, literally, water from heaven (i. e. the clouds). Cf. the Lat. *cælestis aqua*. — ὅπως . . . νοῦν, in order that the enemy might turn their attention that way.

3. ἐπὶ χαράδρᾳ. Cf. III. 4. § 1. The common reading is χαράδραν, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — ὀλοιστρόχους. Suid. defines ὀλοιστρόχους, στρογγύλους, Hesych., στρογγύλους λίθους. — ἀμαξιαλοῦς, suitable for a waggon, i. e. very large. — πρὸς τὰς πέτρας πταίοντες, dashing against the rocks. — διεσπειδονῶντο, leaped about in every direction. Hutch. renders, "*tanquam e funda contorquebantur.*" The word happily expresses the impetuosity and force, with which the splintered fragments of these rocks were hurled about, in their descent to the valley below.

4. εἰ . . . δύναιτο (sc. πελάσαι) when they were unable to proceed this way. "When εἰ accompanies an action often repeated in past time, it takes an optative, like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5. Cf. N. on I. 5. § 2. — ἐποῦσαν. Cf. S. § 210. N. 2. — φοβούμενοι δῆλον ὅτι. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — ἐπαύσαντο . . . λίθους. Krüg. reads ἀνεπαύσαντο, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended to be conveyed is the ~~unpleasant~~

rupted descent of stones during the whole night. For the construction of *επαύσαντο*—*κυλινδοῦντες*, see S. § 222. 3. *ἀνεπαύσαντο* is never found in construction with the participle.

5. *Οἱ δ'*, i. e. the party under Aristonymus, &c. — *ὡς τὸ ἄκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, IV. 1. § 25. For the use of *ὡς*, *de re sperata*, cf. N. I. 1. § 10.

6. *παρ' ὧν*, near which. — *ἐφ' ἧ*, where. *ἧ* refers to *ὁδὸς* going before. — *ἐκάθητο*, were sitting. Cf. S. § 118. K. — *αὐτόθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προξελθόντες*, so that unperceived they came close to them. — *επιφθέγγατο*, "ad aggrediendum sonavit." Krüg. The vulgar reading is *εφθέγγατο*, which Pop. supports on the ground, that *επιφθέγγατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔτετο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλίγοι ἀπέθνησκον*, a few while fleeing were killed. *ὀλίγοι* is in apposition with *οἱ δ'*. Cf. N. on *ἔτιοι*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason, why the Greeks succeeded in killing but few of the enemy.

8. *κατὰ ἀτριβεῖς ὁδοὺς*, in unfrequented paths; as we say, in by-paths. — *ἀνίμων . . . δόρασι*, they drew one another up with their pikes. *ἀνίμων* (from *ἰμάς*, a thong, or leather strap) signifies to draw up (= *ἀνεῖλκον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects, as a bucket of water is drawn up from a well.

9. *Καὶ οὗτοι*, i. e. those who *κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο*. — *τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις* = *τοὺς ὀπισθοφύλακας τοὺς ἡμίσεις*. Cf. Mt. § 442. 1. — *ἧπερ*, sc. *ὁδῶν*, the same way. — *οἱ . . . ἔχοντες*, i. e. the detachment spoken of, § 1. — *εὐδοωτάτη γὰρ ἦν*, sc. *ὁδός*.

10. *Καὶ . . . ἄλλοι*, but these (i. e. the part of the army led by Xenophon) might have marched the same way which the others had taken. "The use of *ἄν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 213. N. 3 — *ἄλλη ἢ ταύτη*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 186. N. 5.

11. *ὀρθοῖς τοῖς λόχοις*, "rectis ordinibus." Krüg. "*ita ut loci singuli procederent. non latam frontem facerent.*" Weiske. The expression answers to our military term, *in columns*, i. e. a body of troops drawn up, with the divisions so arranged behind one another, as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed or extended, the column is

said to be in close or open order. — οὐ κύκλα i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τέως, as long as.* — ἰδύνατο Ξαστος. Cf. S. § 157. 4. — ἰγγίς δ' οὐ προσέβητο = but they did not wait for the Greeks to approach very near them. — κατεχόμενον by the Carduchians. — αὐθις, *forthwith.*

13. Ἐνοήσας -- μή. Cf. N. on III. 5. § 3. — τὸν ἡλωκότα λόφον *the hill which had been taken.* Cf. S. § 205. N. 2. — ἐπὶ πολὺ . . . πορευόμενα, *for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way.* ἐπὶ πολὺ, “*in longum explicata.*” Sturz. ἄτε (i. e. ἄ, τε) — πορευόμενα. Cf. Mt. § 568; S. § 222. 1.

14. πολὺ ὀρθιώτατος, *by far the steepest.* Steph. conjectures ὀρθιώτερος ἤ, on the ground that the eminence, at the foot of which the Carduchians were surprised (Cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show, that the barbarians were only said to be driven from the *open road*, and not from the eminence.

15. ἐγένοντο οἱ Ἕλληνες. The common reading is ἦγον (sc. τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — ὑπώπτειν, sc. πάντες elicited from the preceding πᾶσι. The order is ὑπώπτειν αὐτοὺς ἀπολιπεῖν δέσαντες μὴ κυκλωθέντες. — ἄρα, *now.* — τὰ ὀπισθεν γιγνόμενα refers to what is detailed in § 17, *infra.*

16. ἐπάγειν. See N. on III. 4. § 48. — ἐν τῷ ὀμαλῷ, sc. χωρίῳ, *in a level place*, where they could be drawn up. — θέσθαι τὰ ὅπλα, *consistere in armis et instructos.* Schneid.

17. τεθνᾶσι. Cf. N. on IV. 1. § 19. — κατὰ τῆς πέτρας, *down from the rocks.*

18. ἐπ' ἀντίπορον λόφον. This seems to have been the second hill spoken of, § 12 (end). — τῷ μαστῷ, i. e. the elevation, which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16). μαστῷ limits ἀντίπορον. S. § 196. 1.

19. ἐφ' ᾧ (= ἐπὶ τούτῳ ὡς. Butt. § 150. p. 435), *on condition that.* — καλεῖν. S. § 220. 1. — Ἐν ᾧ. Cf. N. on I. 10. § 10. — ἄλλο σπράτευμα refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9, *supra.* — οἱ δὲ refers to Xenophon and his company who were parleying with the enemy. — πάντες . . . πολέμοι. The text follows the reading adopted by Dind. and Born. But Pop., Krüg., and Long edit πάντες οἱ, the reading of the MSS., and place a full stop after συνεβήθησαν, which perhaps gives a better solution of the passage. Born. places a comma after both πάντες and συνεβήθησαν.

20. ἐπεὶ ἤρξαντο, i. e. the Greeks with Xenophon — ἄλλως . .

ἔκειντο refers to those who were drawn up *ἐν τῷ ὄμαλῳ*, § 16. The same band is referred to in *τοῖς συντεταγμένους*, § 21, *infra*. — *κατέαξεν*, aor. act. of *κατάγνυμι*. On the augment, see S. § 80. N. 3. — *ἀπέλιπεν*. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. *πρὸ ἀμφοῖν προβεβλημένος*, "*objecto clypeo ambos protegens.*" Sturz. Cf. I. 2. § 17.

22. *πᾶν . . . Ἑλληνικόν*, i. e. Chirisophus, and Xenophon reunited their forces. — *ἐν* constructed with *ἐπιτηδεύεις*, is to be taken in the sense of *furnished with*. — *λάκκοις κοινατοῖς*, *plastered cisterns*. This shows the great abundance of the wine.

23. *πάντα ἐποίησαν τοῖς ἀποθανοῦσιν*, i. e. they buried them with all the military honors. — *ἐκ τῶν δυνατῶν*, *according to their ability*. — *ὡς περ νομίζεται* (sc. *ποιεῖν* from the preceding member), *as is customarily done*.

24. For the construction of *ὅπη εἶη*, cf. Mt. § 527. 2; S. § 216. 2.

25. *ὁπότε — κωλύοιεν*. Cf. N. on *ἐπεὶ τις διώκοι*, I. 5. § 2. — *τοῖς πρώτους*, *the van of the army*. — *ἔλκε τὴν ἀπόφραξιν τῆς παράδου*, *removed the obstruction of the way*, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — *τοῖς πρώτοις*. S. § 196. 4. — *πειρούμενος ἀνωτέρω γίγνεσθαι*, *endeavoring to be above*, i. e. to ascend some eminence, which commanded the pass occupied by the enemy. In the next verse, we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — *τῶν κωλύόντων*. S. § 186. 1.

26. *ισχυρῶς . . . ἐπεμέλοντο*, *were very attentive in rendering assistance to one another*. Cf. S. § 182.

27. *Ἦν — ὁπότε*, *sometimes*. Cf. N. on II. 6. § 9. — *ἰγγύθειν*, i. e. *ἐξ ὀλίγου*, "*cui oppositum est ἐκ πολλοῦ.*" Krüg. Cf. *ἐκ πλείονος*, I. 10. § 11. The idea is, that the Carduchians were so agile, that they could approach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. *ἰγγὺς τριπήχη*, *well nigh three cubits long*. Cf. VII. 8. § 18. Krüg. also cites Agis. VII. 5, *ἰγγὺς μίριοι*. Hell. II. 4. § 32, *ἀπέκτειναν ἰγγὺς τριάκοντα*. — *πρὸς τὸ κάτω κ. τ. λ.* This passage has puzzled critics not a little. Hutch. reads *προβαλοντες* and interprets, "*nettos cum sagittas missuri essent, ad imam arcis partem adducebant, sinistrum pedem promoventes.*" But this position is so usual for archers, when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen, that such was the pos-

ture of the Carduchians. Besides, if *πρὸς . . . τόξου* is connected with any thing in the sentence, it must be with *προσβαίνοντες*, and not, as Hutch. and Belfour suppose, with *εἶλον τὰς νευράς*, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalete* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsus vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow, where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — *ἔχρῳντο αὐτοῖς* — *ἀκοντοῖς*, used them (i. e. the arrows) for darts. *χράσμαι* is here followed by two datives. Cf. Mt. § 396. 1. — *ἐναγκυλῶντες*, fixing the *ἀγκύλη* upon them. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively, that the *ἀγκύλη* must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand when with the aid of the *amentum*, it was about to launch the spear.

CHAPTER III.

1. *ὑπὲρ τοῦ πεδίου*, over the plain. — *Κεντρῆτην*. This river separates the country of the Carduchians from Armenia. It is now called Bitlis-Soo. — *ὀρέων*. Cf. N. on I. 2. § 21. — *τῶν Καρδούχων* is to be taken with *τῶν ὀρέων*, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. *πολλὰ . . . μνημοσείοντες*. Cf. Cic. de Fin. Lib. II. 32. "Jucundi acti labores." — "Sua vis laborum est præteritorum memoria." A similar sentiment is found in Virg. Æn. I. 202-3:

" — revocate animos, moestumque timorem
Mittite; forsan et hæc olim meminisse juvabit."

'Ἐπὶ γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–3. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρνης, *more than all the evils put together, which they had suffered from the king and Tissaphernes, literally, as many evils, as were not all* (i. e. as all did not equal), which they had suffered from the king, &c. — ἡδέως ἐκοιμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις, literally, *banks* of a river. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5.

5. ἀπὸ τοῦ ποταμοῦ ἀπέχον. Cf. S. § 226. N. 9. — χειροποίητος, *artificial, literally, made with the hand.*

6. τραχὺς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones.* — εἰ δὲ μὴ, *otherwise, i. e. if they attempted to hold their shields in the water.* Cf. Mt. § 617. b; Butt. § 148. N. 10.

7. Ἔνθα . . . ἦσαν, *but where they had been the preceding night.* Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὀρῶσι μὲν — ὀρῶσι δὲ — ὀρῶσι δὲ.

8. ἐν πέλαις δεδένθαι, *to have been bound in fetters.* — αὐταὶ δὲ. Supply ἔδοξαν from the preceding clause. — αὐτόματοι περιῤῥήνηται, *to fall from him of their own accord.* The 2 aor. pass. of ῥέω is used by the Attics in an active signification. Cf. Butt. § 114. P; Carmichael Gr. Verbs, p. 252. The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαλεῖν, "*ditarticatis pedibus stare.*" Born. The word happily expresses the long and irregular strides, with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains, which had so long restrained his movements. — καλῶς ἴσασθαι. Adverbs sometimes follow εἰμί and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὡς τάχιστα φως ἰπέφαιεν, "*quam primum lux illucere cepisset.*" Porson. ὡς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρώτου, sc. ἱεροῦ, which is added, VI. 3. § 2.

10. ἐξείη αὐτῷ, *any one might go to him.* — εἰπεῖν . . . πόλεμος

to communicate whatever intelligence he had, respecting matters pertaining to the war.

11. ὅτι . . . πῦρ, that they happened to be gathering brushwood for the fire. — ἐν τῷ πέραν, on the other side. — καθηκούσας . . . ποταμόν, extending down to the very river. Cf. S. § 144. 2.

12. οὐδὲ . . . τοῦτο, for this place could not be approached by the enemy's horse, on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν. — Ἐκδύντες, putting off, sc. their clothes. — ὡς νευσόμενοι, supposing that they would have to swim across. Cf. N. on ὡς, I. 1. § 10. νευσόμενοι is the Dor. fut. mid. of νέω, a form, which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 114. N. 1. — πορευόμενοι to cross over. — βρέξαι. aor. infin. of βρέχω. — πάλιν ἦκειν, had come back. Cf. S. § 209. N. 2.

13. Ἰσπερδε, sc. οἶνον. — For the construction of εὔχεσθαι — θεοῖς, cf. Mt. § 401.

14. τοὺς τε ἔμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὀπισθεν refers to the Carduchians.

15. διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aorist infin. διαβῆναι, (§ 12), is employed, because the mere act of passing the river is conceived, without reference to its continuance or repetition. Cf. Mt. § 501; Butt. § 137. 5; S. § 212. R.

16. Ἐπεὶ . . . εἶχεν, when these things (i. e. the disposition of the troops and the baggage) were well arranged.

17. ἀντιπαυήσαν, marched along on the opposite shore in order to intercept the passage of the Greeks, if they should attempt it higher up. — παυήγγελλε. Supply from the preceding clause ἀποδύντας λαμβάνειν τὰ ὄπλα. — ὀρθίους. Cf. N. on IV. 2. § 11.

18. ἱσφαγίζοντο εἰς τὸν ποταμόν. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 130. See also Herod. VII. 113, with Stocker's note. For the use of εἰς, cf. N. on εἰς ἀσπίδα, II. 2. § 9.

20. ἐπὶ . . . ὄρη, to the ford opposite the way leading to the Armenian mountains. Cf. § 5, supra. — τοῖς . . . ἵππων. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. Δίκιος. Cf. III. 3. § 30. — μὴ ἀπελάσασθαι, that they should

Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as may be seen, § 25.

23. *πυροηκρούσας ὄχθας* corresponds to *πέτραις καθηκούσαις*, § 11 — *τοῖς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὁδόν est *celerrime*." Krüg.

25. *τὰ ἄνω = τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιώξαι*, *continuing the pursuit*.

26. *ἀκμήν διεβαίνει*, *were still crossing*. *ἀκμήν = ἄρτι, ἔτι*, *eliam nunc*. — *κατ' ἐνωμοτίας*. Cf. III. 4 § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, *having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy without any space between the ranks. *παρ' ἀσπίδας*, *to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. *καταστήσασθαι*, *to stand, to station themselves*. This intransitive use of the aor. mid. of *ἵστημι* is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs. p. 135; Carmichael Gr. Verbs, p. 149. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

28. *διαβαλόντας*, i. e. on the point of crossing over. — *αὐτοί*, i. e. Xenophon and the rear guard. — *ἐναντίους . . . διαβησομένους*, *they should descend into the river on each side opposite to them* (i. e. Xenophon and his men), *as if designing to cross over*. *ἐναντίους — σφῶν*. Cf. Mt. § 366. Obs. 2; S. § 186. N. 2. — *διηγκυλισμένους*, perf. mid. Cf. Mt. § 493. d; Butt. § 136. 3. Sturz after Hesych. defines *διηγκυλισθαι*, *amentum hastæ prehendere*. — *ἐπιβεβλημένους* (perf. mid.), *having their arrows on the string*, i. e. being prepared for action.

29. *ἀσπίς ψοφῆ*, *the shield should ring*, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders *ἀσπίς ψοφῆ*, "*cum scuta pulsata* (by the Greeks as a signal for the charge) *sonarert*." So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with *σφενδόνη ἐξικνῆται*, and is rejected by Born., Pop., and Krüg.

30. *τοὺς λοιποὺς*. Schneid. supplies *τοὺς ὀπισθοφυλάκας* from § 27. — *ᾤχοντο . . . ὑποζυγίων*, *had gone away, some to take care of their beasts of burden*. *ᾤχοντο* has here the force of the pluperfect. Cf. N. on I. 4. § 8. — *ἐνταῦθα δὴ* is used, as though *ἐπεὶ ἐώρων*, instead of *ἰρῶντες*, had preceded. So Krüg.

33. *καὶ . . . φεύγοντες*, *even when the Greeks were on the other side of the river, were seen still to flee*.

34. *Οἱ δὲ ὑπαντήσαντες*, i. e. the troops sent by Chirisophus. Cf. § 27, supra. — *πρὸς ὧν τέρμα τοῦ κρητοῦ*, *farther than was proper*.

CHAPTER IV.

1. *λετους*, *gently rising*, i. e. not steep or uneven. Krüg. following *Morus* interprets, *non asperos virgultis aut lapidibus*.

2. *Εἰς δὲ . . . ἦν*, *but the village into which they came was both large*. *κώμην* here stands for *κώμη*, and is attracted ὅ, and put after, its relative. Cf. N. on I. 2. § 1. — *τῷ σατράπῃ* (i. e. *Orontas*) depends on *εἶχε*. S. § 196. N. 4. — *τύρσεις*. Probably the houses were turreted as a defence against the Carduchians.

3. *τοῦ Τίγρητος ποταμοῦ*. Not the Tigris Proper, but the eastern branch called *Arzen*. — *Τηλεβόαν*. Rennell makes this stream the *Arsanias*, an arm of the Euphrates.

4. *τόπος*, *region*. — *Ἀρμενία . . . ἰσπέραν*. This was the western section of *Armenia Major*, separated from *Armenia Minor* by the Euphrates. — *ἀνέβαλλεν* = *ἀνεβίβαζεν*. Cf. *Cyr.* VII. 1. § 38.

6. *ἐφ' ᾧ*. Cf. N. on IV. 2. § 19. — *αὐτός* — *ἀδιειν*. See S. § 158. N. 2. — *μήτε* — *τε*. Cf. N. on II. 2. § 8.

9. *ιερεῖα*. The Greeks called any animal they slaughtered for food *ιερεῖον*, because a part was always burnt on the altar. Cf. *Hutch.* ad *Cyr.* I. 4. § 17. — *Τῶν δὲ ἀποσκεδαννυμένων τινές*, *some of those who had straggled away*.

10. In the common editions, a full stop is put after *στράτευμα*, and thus *πάλην* is made to commence the subsequent sentence. But after *Holz.*, the best editors place the period after *πάλην*. Adverbs *αὐ* often found at the close of a sentence, especially when emphatic. — *διαιθριάζειν*, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

11. *ὄνος* — *ἀνίστασθαι*. Cf. S. § 221. N. 4. — *ἀλεινόν* (sc. *χρῆμα*) . . . *παραβύβηλη*. The idea is, that the snow served as a warm covering to those, upon whom it lay undisturbed as it fell.

12. *κεῖνου ἀφελόμενος*, sc. *τὴν ἀξίην*. Cf. S. § 165. R.

13. *ἔχρλοντο*, "ut artus frigore torpentes redderentur agiles" *Zeun.* — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδαλῶν*. — *Ἐκ δὲ τῶν αὐτῶν*, sc. *τερεβίνθων*.

14. *ὅτε τὸ πρότερον ἀπήεσαν* refers to what is said, § 10 supra. — *ἰπὸ τῆς αἰθρίας*, *in the open air*. The *Paris* and *Eton MSS.* read *ἰπὸ ἀτασθαλίας*, *ob stultam petulantiam*.

15. *Ἐντεῦθεν* = *ἐκ τούτου*, *then, after this*. — *ἄνδρας δόντες*, *having given him men as attendants or followers*. — *τὰ ὄντα κ. τ. λ* literal, *things being as being, and things not being as not being* -

the truth exactly as it was. On the use of μή and οὐκ in this passage see Butt. § 148. p. 418. Cf. Demosth. Olynth. II. 28.

17. ποδαπὸς εἶη, of what country he was. Cf. S. § 73. 1. — ἐπὶ τίνι συνελεγμένον, for what purpose it had been collected.

18. Χαλύβας. If as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people, who are called Χαλδαῖοι, IV. 3. § 4. Cf. IV. 5. § 34, 7. § 15. Rennell says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — Ταόχους. Cf. IV. 7. § 1; V. 5. § 17. — ἤπερ μοναχῇ εἶη πορεία, the only direction in which the road lay. — ὡς is to be constructed with ἐπιθροόμενον. Cf. N. on ὡς ἀποκτενῶν, I. 1. § 3. — ἐνταῦθα is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably, on account of his age. Cf. V. 3. § 1.

21. ἤλωσαν, were taken. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 117. 12. Xenophon writes ἤλων and εἰάλων. The latter is the Attic form. Cf. Butt. § 114. p. 266. — ἡ σκηνή. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80.

CHAPTER V.

1. τὸ στενά. Cf. § 18 of the preceding chapter. τὸ ἄκρον below refers to the same pass.

2. Εὐφράτην. This was the eastern branch called Arsaniæ the modern name of which is Murad Chai. Rennell, however makes the Teleboas (Cf. N. on IV. 4. § 3) answer to the Arsaniæ — βρεχόμενοι πρὸς τὸν ὀμφαλόν, being under water up to their mid-*le*. Butt. (Lexil. p. 208) says that, βρέχεσθαι is used of objects which are not merely wetted but quite in the water.

3. παρασίγγας πεντεκαίδεκα. A distance in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — ἐναντιὸς ἔπρει, was blowing against them, i. e. in their face. — ἀποκαίων. "Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus. ut frigore perditâ dicantur ambusta." Weiske.

4. πᾶσι δὴ . . . πνεύματος, *to all now the fury of the winds seemed evidently to abate.*

5. οὐ . . . ὀψίζοντας, *would not permit those coming late to approach the fire.* Cf. S. § 213. 5. N. 2. — μεταδιδόειν — πυρός. Cf. Mt. § 326. *Obs.* This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 196. N. 3. See also μετεδίδουσαν ἀλλήλοις ὧν (i. e. ἐκείνων ᾧ), § 6 infra.

6. Ἐνθα δὲ, *wherever.* — ἵστε, *as far as.* — οὐ δὴ παρῆν μετρεῖν, *where indeed they could measure.* οὐδ' refers to the place, where the snow had been melted by the fire.

7. ἐβουλιμύασαν, *fainted through excessive hunger.* Fisch. remarks of the βουλιμύα, that, "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. διέπεμπε δίδοντας. Cf. S. § 222. N. 3.

9. ἀμφὶ κνέφας, *about dusk.* — ἐκ τῆς κόμης — γυναῖκας, *women belonging to the village.* — πρὸς τῇ κρήνῃ, *at the fountain.*

10. Περσιστὶ, *like a Persian = in the Persian tongue.* S. § 119. 4 — ὅσον παρασάγγην, *as much as a parasang.*

12. οὐ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκείνοι οἷς (i. e. S. § 197. N. 4) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν. Cf. Mt. § 424. 3. τοῖς ὀφθαλμοῖς is a synecdochial accusative. S. § 167. — τοῖς . . . ἀποσσηπότες, *whose toes were rotted off.* τοῖς δακτύλους. S. § 167. The 2 perf. of ἀποσήπω is used intransitively as a present. Cf. S. § 205. N. 2.

13. ἐπικούρημα τῆς χιόρος, *protection against the snow.* Cf. Mt. § 354. γ. — τῶν δὲ ποδῶν, sc. ἐπικούρημα. Notice the change of construction, in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ἵπολύοιτο, *if he took off (literally unloosed) his shoes at night.* Cf. ἵποδεδεμένοι (infra), *with their shoes on, literally bound on.*

14. οἱ ἱμάντες, *the thongs by which the shoes were fastened to the feet.*

15. ἀράγκας, *difficulties, troubles.* — εἰκάζον τετημέναι, *they conjectured that it had melted away.* The 2 perf. of τήκω has the intransitive sense, *I melt away, I have melted; 2 pluperf. I had melted.* S. § 205. N. 2. — τετήκει. So Dind. and Pop. read for the vulgar ετετήκει. Cf. Mt. § 165. *Obs.* 2; S. § 77. N. 1. — ἦν ἀτμύζουσα, = ἤτμιζεν, *was exhaling vapors.*

16. πάσῃ τέχνῃ καὶ μηχανῇ, *by every art and contrivance = in every way.* — τελευτῶν, *at last.* Cf. Mt. § 557. p. 969. — δύνασθαι, sc. ἔφασαν, suggested by the preceding context.

17. τοῖς κάμνοναι, *those who were tired out.* They are called οἱ ἀσθενοῦντες in § 19, their excessive labor and privations rendering

them as helpless, as though they were sick. — ἀμφὶ δὲν (i. e. ἐκείρων ἄ) διαφερόμενοι, *quarrelling about the booty* (Cf. § 12, supra) *in their possession.*

18. αἱτε ἰγυαλιοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἠδύνατο μέγιστον, *as loud as possible.* — ἤξαν (aor. of θημι) ἑαυτοῖς, *threw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐγκεκαλυμμένοις, *wrapped up* in their garments. Some incorrectly translate, *covered up* with snow. — ἀνίστασαν αὐτούς, *they endeavored to make them rise up.* Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, *towards day.* Mt. § 491. ε.

22. πέμπει — σκεπομένους. S. § 222. 5. For the construction of πέμπει τῶν, cf. S. § 178. 1. — κομίζειν. S. § 219. 2.

23. οἱ δὲ ἄλλοι, sc. στρατηγῶν. — διαλαχόντες, *having divided by lot.* “More pervagato.” Krüg.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, *having been married nine days.* Cf. S. § 168. N. 1. γαμεῖν is said of the man contracting marriage, γαμῆσθαι, of the woman. — ἔχετο Θηράσων. Cf. S. § 222. N. 2.

25. κατάγειοι, *subterranean.* — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. δ. — ἐπὶ κλίμακος, *by a ladder.* Perkins (Residence in Persia, p. 117) says that, “the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door.” A fine testimony to the fidelity of Xenophon’s narrative.

26. ἐνήσαν . . . ἰσοχειεῖς, *and the barley itself was also in the vases even to the brim.* Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. ὁ οἶνος. — συμμαθόντι, *to one accustomed to its use.*

28. ἀντεπλήσαντες, *having in return filled.* For the construction of τῶν ἐπιτηδείων, cf. S. § 181. 2.

29. φιλοφρονοῦμενος. = as an instance of his good will. — οἶνον

“haud dubio *κρίθινον*.” Krüg. Others think with good reason, that *wine of the grape* is meant. — *οἶνον . . . κατορωρυγμένος*. Cf. N. on I. 8. § 21 (end). — *ἐν φυλακῇ*, *under guard*. So in the next clause *ἐν ὀφθαλμοῖς*, *under their eye* = having an eye upon them.

30. *τοὺς* refers to the Greeks, who were quartered in the villages. — *αὐτοῖς*, i. e. Xenophon and his companions.

31. *οὐκ . . . τράπεζαν*, *there was no place, where they did not put upon the same table*. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 225. N.

32. *φιλοφρονοῦμένος*, *in token of friendship*. — *εἵλεκε*, *he drew him*, i. e. he used a kind of friendly compulsion, such as is employed with those, who, when solicited to drink, manifest a reluctance to do so. — *ῥοφοῦντα* — *ὡσπερ βοῦν*, *sucking it in like an ox*. This was done by means of the reed (Cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. *τοῦ ξηροῦ χιλοῦ*. They were unable to procure flowers and green plants, at this season of the year, and therefore used hay as a substitute. — *ἐνεοῖς*, *deaf-mutes*.

34. *περσίζοντος*, *speaking the Persian language*.

35. *ὃν εἰλήφει* refers to what is detailed, III. 3. § 19. — *παλαιτέρων*. For this form of the comparative, cf. Butt. § 65. N. 4. Krüg. and Pop. follow the common reading *παλαιότερον*. — *ἀναθρέψαντι καταθῦσαι*, *to sacrifice* (S. § 219. 2) *after having recruited him*. — *ἱερὸν εἶναι τοῦ Ἥλιου*. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. *τὸν μὲν ηγεμόνα*, *the guide*. — *ἄρτι ἡβασκοντος*, *now approaching the age of puberty*. — *ἡγήσοιτο*, sc. *ὁ κομάρης*.

2. *αὐτῷ ἔχαιεπάνθη* (aor. pass. S. § 206. N. 2), *became angry with him*.

3. *Ἐκ δὲ τοῦτου*, *on account of this*. The common reading is *ἀπὸ δὲ τοῦτου*. — *ἀποδράς ἔχετο*, *he ran away*. Cf. S. § 222. N. 2. — *Τοῦτό* refers to *ἡ τοῦ . . . ἀμύλεια*. See Mt. § 472. 2. c. — *ἠράσθη τε τοῦ παιδός*, *fell in love with the boy*. The verb *ἠράω* takes its tenses solely from the passive form. Cf. Butt. § 114. p. 280. For the construction of *τοῦ παιδός*, cf. S. § 182.

4. *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *at the rate of five parasangs a day*. S. § 172. — *τὸν Φᾶσιν*. Cf. N. on I. 4. § 19. This

river is now called Arras, and from the rapidity of its current, wek deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728.

6. ἐπαύσατο πορευόμενος. Cf. § 222. 3. — κατὰ κέρα; = ἐπὶ κέρα; in a line, longo agmine. — ἐπὶ φάλαγγος. Cf. N. on IV 3. § 26.

10. σώματα ἀνδρῶν, a circumlocution for ἀνδρας, or στρατιώτας.

11. Τὸ μὲν . . . στάδια, this mountain, which is in sight, is more than sixty stadia in length. Hutch. supplies ἐκτεινόμενον. — ἀλλ' ἢ follows a negative in the sense of *unless, except*. Cf. Vig. p. 177. — πολὺ οὖν κρεῖττον — μᾶλλον. This apparently pleonastic use of μᾶλλον is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma*, κρεῖττον κλέψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι. — τοῦ ἐρήμου ὄρους—τι, some unguarded part of the mountain. ἐρήμου, deserted, belongs *ad sensum* to τι. For the construction of ὄρους, cf. S. § 177. — κλέψαι, to secretly get possession of. — ἀρπάσαι φθάσαντες, to anticipate the enemy in seizing it.

12. ὄρθιον, sc. χωρίον. S. § 167. — ἐνθεν καὶ ἐνθεν, on this side and that, on both sides. — τὰ πρὸ ποδῶν, what is before him, literally, the things before the feet. — τραγεία, sc. ὁδός, a rough way. — εὐμενεστέρα is used tropically in the sense of *smoother, more even*.

13. ἀπελθεῖν τοσοῦτον, to go away so far from this place. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands μέρος στρατεύματος with τοσοῦτον, preferring, however, the reading τοσοῦτους. — ἄν in δ' ἄν μοι, belongs to χρῆσθαι, and is repeated after ἐρημοτέρω, in consequence of the interjected clause, ταίτη . . . προςβάλλειν. — ἐρημοτέρω . . . χρῆσθαι, that we should find the other part of the mountain more deserted. — μένοιεν. Repeat ἄν from the preceding clause.

14. Ἀτὰρ . . . συμβάλλομαι, but why do I discourse about theft? — ὀμοίων, equals, peers. The ὅμοιοι constituted the first class of citizens in Sparta, and were opposed to the ὑπομειλones, inferiors, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237.

15. καὶ πειρᾶσθε λανθάνειν, and practise concealment. — τοῦ ὄρους. Cf. S. § 178. 1. — πολλὰς πληγὰς. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences, of being detected by the enemy in seizing upon the mountain.

16. δεινούς — κλέπτειν τὰ δημόσια, skilful in peculating the public money. — καὶ . . . κλέπτοντι, although the peculator incurs great danger. — τοὺς κρατάτους. Chirisophus humorously repays Xeno

phon for the ὄσοι ἐσὶ τῶν ὀμοίων of § 14 — For the construction of ἴμιν, cf. S. § 200. 1.

17. κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12).

18. ἐν τῷ ὀμοίῳ, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἴσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἀλλὰ, rather. — ἐθελοούσιοι, voluntarily. Butt. § 123. N. 3.

22. ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐγρηγόρεσαν, were watching (S. § 209. N. 4). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐγρηγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75.

23. οἱ δὲ, i. e. Aristonymus and his party. — Construct καταλαμβάντες with τὸ ὄρος, and ἐπήεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. ὁμοῦ = ἰγγύς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence, which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλοὺς, i. e. the main bodies of the Greeks and Barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — βάδην ταχὺν, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἄνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοὶ. The MSS. read, with two or three exceptions, οἱ πολλοὶ. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοὶ is justified by the adversative clause, γέγραφα δὲ πάμπολλα ἐλήφθη, which follows.

CHAPTER VII.

1. εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493.

2. πρὸς . . . ἤκωσ', as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — ἀλλὰ ποταμός. The common reading is ἀπόταμος, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀθύροισι περιεστῆναι?

3. Εἰς καλόν, opportunely. — χωρίον αἰρετίον. S. § 162. N. 1.

4. οὕτω διατίθεται, *is thus served*. — Ἄμα δ' ἴδειξε, *and at the same time he showed*.

5. ἄλλο . . . παρῖναι; *is there any thing which can hinder our approach?* ἄλλο τι ἤ, *literally, what else is there than* = *is it not true*. Cf. N. on II. 5. § 10.

6. βαλλομένους, *exposed to danger from the stones*. — ἄθ' ἔν, *behind which*.

7. Αὐτὸ ἄν — τὸ δέον εἶη, *this would be the very thing we want* — Ἄλλα, *now then*. — ἔνθεν. See N. on II. 3. § 6 (end). — μῦκρόν τι, *i. e. τὸ λοιπὸν ἡμίπλεθρον*, § 6.

8. καθ' ἕνα, *one by one*. — ἕναστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανᾶται τι, *made use of a kind of stratagem*. — ὑφ' ἧ, *under which* = *behind which*. — εὐπετῶς, *easily*.

11. τὸν Καλλιμαχὸν ἃ ἵπολεῖ = ταῦτα ἃ ὁ Καλλιμαχος ἵπολεῖ. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτός refers. Cf. S. § 144. N. 1.

12. πάντες γὰρ οὗτοι κ. τ. λ. Callimachus, Agasias, and Aristonymus are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἐρρίζοντες with one another. — Ὡς γὰρ ἅπαξ, *for when once* = *as soon as*.

13. ὡς ῥίψοντα ἑαυτὸν, *in order to cast himself down*, sc. the precipice.

14. Ὁ δ', *i. e. the barbarian*. — πάνν ὀλίγοι, *very few*.

15. Οὗτοι ἦσαν κ. τ. λ. The order and construction is οὗτοι ἦσαν ἀλκιμύτατοι ἄν (*i. e. τούτων οὓς*) διήλθον. — εἰς χεῖρας, *to close quarters*. — θώρακας λινοῦς. The linen cuirass was commonly used by the Asiatics (Cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence, much inferior to the cuirass of metal worn by the Greeks and Romans. — πτερίγων. "*Sunt lorice partes extremae*." Krüg. — ἑστραμμένα, *wisted*.

16. ἄν — ἐπορείοντο, *would march about*. Cf. N. on ἄν, I. 3. § 19. — ὅποτε . . . ἐμελλον, *whenever they thought the enemy would see them*. — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἀρπασον. The northern branch of the Arras, now called *Arpa Chai*.

19. Γυμνάς is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

22. φήθησαν, 1 aor. pass of ὀδομα. — γέββα — δασέων βούτ.

Cf. γέφυρα λευκῶν βοῶν δασεία, V. 4. § 12; and more fully καρβάτινα πεποιημένα ἐκ τῶν τοιδάρτων βοῶν, IV. 5. § 14.

23. οἱ αἰεὶ ἐπιόντες, those for the time being coming up = as fast as they came up. — ἐπὶ τοῖς αἰεὶ βοῶντας, to those who continued shouting. — καὶ πολλῶ . . . ἐγίνοντο, and the shouting was greater as the numbers increased. — μᾶζόν τι, something greater than ordinary occurrence.

24. Καὶ, and so. — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine, on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶτων to those in the rear, that they should hasten on.

25. περιέβαλλον ἀλλήλους, they embraced one another. — ὅτου δὴ παρεγγυήσαντος, some one or other suggesting it. Cf. Butt. § 149. p. 432.

26. κατέτεμνε τὰ γέφυρα, in order to prevent their being afterwards of service to the enemy.

27. ἀπὸ κοινοῦ, from the common stock.

CHAPTER VIII.

2. ὁ ὄρῳων, sc. ποταμός. See the preceding section. — δι' οὐ refers to ἄλλον ποταμόν. — μὲν οὖν — δέ. Mt. (§ 608. p. 1078) says, that μὲν οὖν is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8, infra.

3. τριχίτους, made of hair. — λίθους . . . ἐθήτεον. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. ἀντιτετάχαται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. Cf. Butt. § 103. IV. 3; Mt. § 204. Obs. 1; S. § 91. N. 2.

6. Ὅτι καὶ ἡμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you also wish to be our enemies by coming thus against our country.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὁμοίους. See N. on IV. 2. § 11. — τῇ μὲν — τῇ δε. in one place — in another.

11. ἐπὶ πολλοῖς, with many in file, i. e. with depth of column. So ἐπὶ ὀλίγων signifies, with few in file, i. e. with an extended line having

little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in *ἐπὶ πολλοῦς* and *ἐπὶ ὀλίγων*. Cf. Mt. § 584. *θ* (second paragraph) — *περιτεύσουσι ἡμῶν*, *will surpass us* in extent of line. — *τοῖς περικτιοῖς*, i. e. the parts of the line outreaching the Greeks. — *εἰ δε πη*, *but if in some part*.

12. *ὀρθλοῦς . . . κεράτων*, *that having drawn up our columns in separate companies, we should occupy with these columns so much space, that the extreme companies may be beyond the wings of the enemy*. *διαλιπόντας* belongs to *ὀρθλοῦς τοὺς λόχους*. Construe *τοῖς λόχοις* with *κατασεῖν*. S. § 198. ὅσον — *γενέσθαι*. See N. on IV 1. § 5. — *οἱ ἑσχατοὶ λόχοι* is in apposition with *ἡμεῖς*, the omitted subject of *ἰσόμεθα*. Cf. N. on III. 1. § 46.

13. *τὸ διαλείπον*, *the interval between the companies*.

14. *οὗτοι*, *here*. S. § 149. N. 1. — *τὸ μὴ ἦδη εἶναι*. The common reading is *τοῦ μὴ ἦδη εἶναι*. Both readings are admissible. Cf. Mt. § 543. *Obs.* 3. — *ἔνθα*, i. e. Greece. — *ὡμοῦς δεῖ καταφάγειν* = *we ought wholly to destroy*. Cf. Hom. II. IV. 35, *ὡμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδες*.

18. *κατὰ τὸ Ἀρκαδικόν*, *in the Arcadian division*. It appears by this, that the Arcadians occupied the centre, while Chirisophus and Xenophon with their respective divisions, were upon the right and left wing.

19. *ἤρξαντο θεῖν*, sc. *οἱ πελτασταί*. — *ἄλλος ἄλλη*. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. *οὐδὲν . . . ἐθαύμασαν* = *there was nothing new or strange*. — *τῶν κηρίων . . . στρατιωτῶν*, *as many of the soldiers as ate of the honey-combs* (S. § 178). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*." — *οἱ μὲν ὀλίγον ἐδηδοκότες*, *those who had eaten little*. *ἔσθλω* has from *ἔδω*, the 2 perf. with reduplication *ἐδήδοκα*. "From *ἔδω* came regularly *ἦκα*; the reduplication *ἔδηκα* would not have been a true one; the second *δ* therefore, which otherwise must have been lost before the termination, was separated from the *κ* by the *ο*; and as *κα* is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — *σφόδρα μεθύουσι ἐψέκασαν* (S. § 209. N. 4), *were like men very drunk*. — *οἱ δὲ πολὺ*. Supply *ἐδηδοκότες ἐψέκασαν* from the preceding proposition.

21. *ὥσπερ τροπῆς γεγενημένης*, *as if there had been a defeat*. Cf. S. § 192. N. 2. — *ἀμφὶ . . . ἀνεφρόνου*, *almost the same hour*, in which they had been seized the previous day, *they recovered their senses*. *ἀμφὶ — που*, *somewhere about* = *nearly*.

22. *Τραπεζοῦντα*, Trapezus, now called Trebizond, situated about

600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κώμαις is exegetical of Ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, they negotiated with the Greeks in behalf also of the neighboring Colchians.

25. ἱκανοί, sufficient in number. — παῖς ἔτι ὢν, while a boy. — ἄκων, unintentionally. — ἐπιμεληθῆναι depends upon εἶλοντο.

26. ὅπου . . . εἶη, to the place where he had prepared the course. — ἐν σκληρῷ καὶ δασεῖ οὐτῷ. The wrestlers usually contended on ground, that was soft or covered with sand.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a race-ground, foot-race, &c. — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. ^Antiq. p. 894. — ἕτεροι, sc. ἡγωνίζοντο. — κατέβησαν = entered the sta.

BOOK V.

CHAPTER I.

1. σωτήρια, *thanksgiving sacrifices.*

2. ἀπείρηκα ἤδη, *I have already become tired.* The causes of his fatigue are denoted in the participles which follow. The καί, which accompanies each of these participles, gives emphasis to the enumeration. — πανσάμενος — πόνων. Cf. S. §§ 180. 2 : 207. 1. — ἐκταθείς (1 aor. pass. part. of ἐκτείνω), *stretched out* = lying at ease. — ὡς περ' Ὀδυσσεύς. Cf. *Odyss.* XIII. 116.

4. πέμψητέ με to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. ἐπὶ πλοῖα, *for ships.* Mt. § 586. c. — καιρὸς — ποιῆν. S. § 221. N. 4. — ἐν τῇ μονῇ, *during our stay* = *while we remain here.* — ὅτου ὠνησόμεθα. Cf. N. on III. 1. § 20.

7. προνομαῖς, "*regular foraging parties.*" Belf. — ἄλλως, *heedlessly.* So Hesych. defines ἄλλως · ματαίως, ὡς ἔτυχεν. — ἡμᾶς, i. e. the generals.

8. ἔτι τοίνυν, *now still further.* Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — γὰρ, *doubtless.* — ἡμῖν . . . ἐξίεναι = ἐκείνον ὃς μέλλει ἐξίεναι εἰπεῖν ἡμῖν. — δὲ καὶ ὅποι, *and also whither* he is about to go. — ἐφ' οὓς = τοῦτων ἐφ' οὓς. — The plural form of ἴωσι is referable to the collective idea of τίς.

9. Ἐννοεῖτε δὲ καὶ τὸδε, *consider this also.* — τὰ ἐκείνων, *their effects.* ἐκείνων refers to the Colchians whose forces had been routed on the mountains, and whose well-stocked villages the Greeks had plundered. Cf. IV. 8. § 19, et. seq. — κατὰ μέρος, *by turns.* — θηρᾶν, literally, *to hunt, to capture,* as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take, or overcome by stratagem.*

10. ὧν, i. e. ἐκείνων ᾧ. — ἀντόθεν = from the people in this region. — ἐν ἀφθονωτέροις, sc. πλοίοις, *in a greater number of ships.*

11. μακρὰ πλοῖα, *ships of war,* literally, *long ships.* in distinction

FROM the round merchant ships (*στρογγύλα πλοῖα*), which were better adapted to carrying freight than to quick sailing. — *κατάγοιμεν*, *we should bring into port*. — *τὰ πηδάλια παραλύομενοι*, *taking away the rudders*. The *πηδάλιον* was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. *ναῦλον συμφέσθαι*, *to agree with them for the freight*. In this proposal, we see the same regard for the demands of justice, which characterized the whole conduct of Xenophon.

3. *τὰς ὁδοῖς* — *ὀδοποιεῖν*, *to repair the roads*. — *ἰντελλασθαι* is the subject of *δοκεῖ*. — *διὰ . . . ἀπαλλαγῆναι*, *through a desire to be rid of us*. S. §§ 180. 2: 206. 3.

14. *ἀνέκραγον*, *they cried out*. — *ἐκούσας*, *voluntarily*. — *ὀπαιλάξονται* = future passive. S. § 207. N. 6.

15. *περλοικον*. For a full and satisfactory account of the position in the Spartan state, occupied by the *περλοικοι*, *Periœci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — *Οὕτως . . . ἔρχετο*, *so far from collecting (literally, neglecting to collect) ships, he went away*. — *πολυπραγμονῶν τι* = intermeddling with a certain affair in which he had no concern.

16. *τοῖς δὲ . . . παραγωγῆν*, *they used (i. e. had in readiness for using) the ships for transporting the army homeward*.

CHAPTER II.

1. *ὥστε ἀπανθημερῆζειν*, *so as to return the same day*. — *Δρῖλιαις*. Danville says that this region is now called **Keldir**. — *ὡτε ἐκπεπωκότες*, *inasmuch as they had been driven out of*.

2. *αὐτοῖς* refers to the people occupying the region suggested to the mind of the reader by *ὀπόθεν*.

3. *ὅποια . . . ἐμπιπράντες*, *the Drilians setting fire to such places as they thought pregnable*. *ἐμπιπράντες*, pres. act. part. of *ἐμπιπρημι*. For the omission of *μ* in *ἐμπιπρημι*, when in composition another *μ* stands before the first syllable of the verb, see S. § 118, *sub voce* *ἐμπιπρημι*.

5. *ἀναβιβλημένη*. The verb *ἀναβάλλω* signifies *to throw up*, as earth from a ditch. Hence the phrase *to throw up a ditch* = *to dig a ditch or trench*. Cf. Thucyd. IV. 90. § 2. — *ἀναβολῆς*, *mound*, literally, *a throwing up*, as earth, stones, &c. Upon this bank or mound, formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — *οἱ δὲ*, i. e. the enemy

6. ἐφ' ἑνος. The place of descent to the ravine was so narrow that the soldiers were obliged to pass along *one by one*. — ὅς = ἕνα, *in order that, that*. S. § 154.

8. ὡς χωρῶν, *with the hope of taking the place*. On ὡς, cf. N. I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλὸν, *fortunate, successful*.

11. ὡς . . . ἀγωνιῶσθαι. Opportunity was thus given for the *daring* deeds, which the rivalry of these captains (Cf. IV. 1. § 27: 7 § 9) would prompt them to perform, on such an occasion as this.

12. διηγκυλωμένους. Cf. N. on IV. 3. § 28. — ὡς — ἀχορτζεῖν δεῆσον, *since it will be necessary to throw the javelins*. — τοῦτων ἐπιμεληθῆναι, = to see that these orders were obeyed. — οἱ ἀξιοῦντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μνηοειδής, *curved like the moon, crescent-shaped*. so that the wings faced each other.

14. ἦσαν δὲ οἱ, *there were some who*. S. § 150. 5.

15. ἄλλος ἄλλον εἶλε, *one drew up another*. — ἀναβεβήκει without assistance. — ἠλώκει. S. § 205. N. 2. — ὡς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένου, *not a long time intervening* = in a short time. — οἱ μὲν . . . τετραμένος, *some having the booty which they took, and some* (not many) *being even wounded perhaps* (τάχα). *τις* here = *τινες*.

18. νικῶσι . . . ὠθοῦμενοι, *those within* (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοὶ, § 16), *being pushed* by those rushing in from without, *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσωθοίμενοι. This would make τοὺς ἐκπίπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσαντο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκραν φέρουσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. οἷόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω, (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἀφοδοῦν, *retreat*. — τοὺς μὲν σταυροὺς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αὐτούς), in order to facilitate the egress of the army. — τοὺς ἀχρεῖλους, *the disabled for fighting*. These with the greater part of the ὀπίται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερά. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. ὅτου δῆ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιά. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought*, *previous calculation*.

26. στόμα, *the front*. — ἔξω — τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχοιεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. προανῆς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepéh, i. e. *Azure Hill*. — ψευδενέδραν, *a false ambuscade*.

29. προσποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολεμίους depends on λανθάνειν. S. § 163. 2.

30. ὡς ἐνέδραν οὖσαν, *as though it were a real ambuscade*. Cf. N. on I. 1. § 2. — ἱπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἀλλασκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of ἄν ᾤοντο. But the context shows, that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἠλισκόμεθα (ἄν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπέσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 213. N. 3.

32. ἐπὶ πόδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πεζῇ. The arrangement is slightly confused.

2. Κερασούντα. Kerason, as the ancient Cerasus is now called, lies S. W. of Trebizond. — Σινωπέων ἀποικίον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις, sc. πάντων (fully written, Cyr. II. 4. § 1), *of all in arms*. — εἴ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple τις &c., only with an expression of doubt."

4. διαλαμβάνουσι . . . γενόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φηλόειν depends upon διέλαβον. S. § 219. 2.

5. ἀνάθημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — θησαυρόν,

depository. The *θησαυροί* at the temple Delphi contained the *σεβαστά* or *dedications* of the nation or tribe, expressed by the adnominal genitive. See Herod. *passim*.

6. *εἰ δέ τι πάθοι* = *if he should die.* By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. *ἔφυγεν.* Laërtius says that Xenophon was banished *ἐπὶ Λακωνισμῶν*, i. e. on account of his alleged adherence to the Lacedæmonian interests. — *Σκιλλοῦντι*, *Scillus* in Elis, where Xenophon composed most of his literary productions. — *θεωρήσων*, *in order to see the games.* — *ἀνεῖλεν*, sc. *ὠνεῖσθαι* from the preceding clause. — *ὁ θεός*, i. e. Apollo.

8. *πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία* = *πάντων τῶν θηρίων ὅποσα ἀγρεύονται* (*are usually hunted*).

9. *δεκατείων*, *consecrating a tenth part.* — *ῥαῖα* = *ἐκείνα ἃ αἱ ῥαῖαι φρουροῖν.*

11. *ἧ . . . πορεύονται*, *where they go from Lacedæmon to Olympia* — *on the road that leads from, &c.* — *ἔτι* = *ἔνεστι.* S. § 226. N. 2. — *ἄλση . . . μεστά.* The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers, with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489.

12. *ἡμέρων*, *cultivated, bearing fruit.* — *δένδρων* depends upon *ἐφνευθή.* S. § 181. 2. — *ὅσα ἐστὶ τρωκτὰ ῥαῖα*, *such as when ripe may be eaten raw*, viz. apples, nuts, &c.

13. *ΤΟΝ ΔΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΥΕΙΝ.* S. § 219. N. 7.

CHAPTER IV.

α. *Μοσσυνοίκων*, *of the Mossynæcians*, literally, *dwellers in wooden towers* (*μόσσυν, a wooden tower, οἰκίω, to dwell*). — *εἰς αἰτούς.* See N. on I. 3. § 5. — *πρόξενον.* The *proxenus* was a person, who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *ὅτι οὐ δέησοιεν* (3 pers. plur. fut. opt. of *δέημι*), *that they would not permit the Greeks to pass through.*

3. *αἰτούς* refers to the Mossynæcians who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ' ἐκείνα*, S. § 124. N.), *they who dwell beyond these.* — *ἐκείνους*, i. e. the more remote Mossynæcians. — *εἰ βούλοιντο.* Cf. N. on IV. 1. § 8.

5. διασωθῆναι πρὸς τὸν Ἑλλάδα, *to reach Greece in safety.* — οὔτοι refers to the hostile Mossynæcians.

7. Εἰ δὲ ἡμᾶς ἀφήσετε, *but if you send us away,* i. e. reject our proposal.

9. χρήσασθαι, sc. ἡμῖν elicited from the preceding ἡμῶν. — τι οἶοί τε ἔσεσθε, *in what will you be able.*

10. ὅτι here introduces a direct quotation. S. § 228. — ἐκ τοῦ ἐπὶ θάτερα (i. e. τὰ ἕτερα), *on the other side.*

11. Ἐπὶ τοῖτοις, *upon these conditions.* — μονόξυλα, *canoes.*

12. ὡςπερ οἱ χοροὶ, *as bands of dancers.* — ἀντιστοιχοῦντες ἀλλήλοις, *drawn up in rows facing one another.* — γέφυρα — λευκῶν βοῶν δασέα, *shields made of the hides of white oxen with the hair on.* Cf. N. on I. 8. § 9; IV. 7. § 22.

13. πάχος . . . στρωματοδέσμων, *about the thickness of a linen sack, in which bed-clothes are packed.* These sacks were often made of leather. — κρόβυλον, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top.* — σαγάρεις, *double-edged battle-axes.*

14. ἐν ὄνθμῳ, *in time.* ἐπιμαχώτατον, *very easy to be taken.*

15. τὸ ἀκρότατον, “*castellum in celsissimo loco situm.*” Krüg. — ὁ πόλεμος ἦν among the Mossynæcians. — οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες, *for those who, for the time being, were in possession of this.* Cf. N. on III. 2. § 31. — κοινὸν . . . πλεονεκτεῖν, *by seizing on what belonged to them in common; they* (i. e. the Mossynæcians hostile to the Greeks) *had obtained the ascendancy.*

18. τέως, *as yet,* i. e. up to the time designated by ἐπεὶ in the next clause. — ἐκδραμόντες τρέπονται αὐτοὺς, *sallying forth put them to flight.* The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. νόμῳ τινὶ, *a certain measure.*

18. μάλ' ὄντες συχνολ. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 186. 1. — γεγένηται. S. § 209. N. 4.

20. τῷ ὄντι, *in reality.* — καὶ ἡμᾶς ἀνάγκη, sc. πολεμίου εἶναι from the preceding clause. — ταῦτά, *the same things.* S. § 144. 3 — ἕπερ after ταῦτά may be rendered *as.* — ἥττον . . . ἀπολείπονται, *they will be less disposed to leave our lines.* τάξως here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, *as when.* S. § 228. N. 3.

22. ἐπεὶ ἐκαλλιεργήσαντο, *when they had offered a sacrifice attended with favorable omens.* — κατὰ ταῦτά, *in the same order,* i. e. in columns. — ὑπολειπομένους κ. τ. λ., *but a little behind the front.*

23. ἀνίσταλλον, *attempted to drive back.* Cf. N. on I. 3. § 1.

24. *Τους μὲν οὖν κ. τ. λ.* Buttmann (§ 137. 4) cites this passage to exemplify the use of the imperfect alternately with the aorist, whenever the fact narrated is to be represented as having had some duration.

26. *φιλάττουσιν* is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is *φιλάττορτα*, with which it is usual to supply *τὸ χωρίον*. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — *οἰδὲ οἰ*. Krüg. reads *οἰδὲ ὁ* referring to some inferior ruler, who was in the place first taken.

27. *θησαυροῖς*, store-rooms, cells. — *νενημένων*, perf. pass. part. of *νέω*, to heap up. Cf. Butt. Irreg. Verbs, p. 180. — *σὺν τῇ καλάμῃ*. So we say, 'grain in the sheaf.'

29. *Κάρνα* — *τὰ πλατεία οὐκ ἔχοντα διαφυγὴν οἰδεμλαν*, i. e. *chestnuts*. — *Τοῦτῳ* refers to *κάρνα*, and is put in the singular by a kind of attraction with *στέφ*. — *καὶ πλείστῳ στέφ* = *as the most usual article of food*. — *κερασθεῖς*, being mixed, i. e. diluted with water.

30. *εἰς τὸ πρόσω*. See N. on I. 3. § 1.

31. *ἀναβωόντων . . . πόλεως*. *Credat Judæus Apella*.

32. *τῶν εἰδαιμόνων* = *τῶν πλουσιωτάτων*. — *οὐ πολλοῖ . . . εἶναι*, almost equal in thickness and length = nearly as broad as they were long. — *ἰστιγμένους ἀνθέμιον*, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of *ἀνθέμιον*, see S. §§ 165. 1 : 206. 3.

33. *ἑταίραις αἰς* by attraction for *ἑταίραις ἄς*. What a revolting picture is here furnished of a savage state of society.

34. *ἄπερ ἄν*. Supply from the context *ποιήσειςαν ἄνθρωποι*.

CHAPTER V.

2. *πολὺ ἦν πεδινωτέρα* than the country through which the Greeks had previously passed. — *ὀνηθῆναι τι*, might derive some advantage = might obtain some booty. *ὄνασθαι* is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. *ὅτι . . . πόλεμον*, that the gods by no means permitted the war. — *ἀπολοῦς* refers to *πολίτας* implied in *πόλιν*. Cf. N. on II. 1. § 6

4. *Μέχρις ἐνταῦθα*, thus far. — *ἐπέξενεν*, travelled on foot. — *ἐν Βαβυλῶνι*, i. e. in Babylonia. — *μάχης*. Cf. N. on II. 2. § 6. —

ἄχρι εἰς. So we have ἴστε ἐπι, IV. 5. § 6; μέχρις εἰς, VI 4. § 26. — χρόνου πλήθος, *space or time*.

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked, or covered only with the short χιτῶν.

7. τε before πόλεως corresponds with καὶ in καὶ περὶ τῆς χάρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινός — λέγειν. See N. on II. 5. § 15.

8. τε after ἐπαινέσοντας is in correspondence with. ἔπειτα δὲ in the next member. — συνησθησομένους, *to congratulate you*. — διὰ πολλῶν — σεσωσμένοι, *having been preserved through (=from) many, &c.* For the use of διὰ, cf. Tittmann on the Greek Prep., Bib. Repos. Vol. III. p. 50.

10. διὸ, for δι' οὗ, *wherefore*. Butt. § 115. N. 5.

11. ἡμᾶς — ἐνλους = ἡμῶν ἐνλους. Mt. § 319.

12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν, *now we think that these things are unbecoming*. οὐκ ἀξιῶ = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιῆσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιῆν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπὲρ, *for, in behalf of*. — ἀγαπῶντες, *contented*.

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τις — τούτων. See N. on I. 4. § 8.

15. ὁποίων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἄν before ἐλθόντες with ἔχωμεν. — ἄν τε — ἄν τε, *whether — or*. — οὐχ ὑβρεῖ, *not from wantonness*.

17. φοβεροὺς, *fearful to be encountered*.

18. τῶν ἐκείνων, *of those things which were theirs*. ἐκείνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accusative by *quod at tinet ad*, as it respects the *Cotyrians*. But Matthiæ (§ 427. Obs. 3) regards such accusatives, as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρίτας as put in the accusative by attraction with its relative οὗς.

20. Ὅ δὲ λέγεις, *as to what you say*. Cf. Mt. 478. — ἀνέωγον. S. § 80. N. 3. — τὰ ἑαυτῶν δαπανῶντες, *being at their own charges*.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαίθριοι, *in the open air*.

22. Ἄ δὲ ἠπελήσας refers to what is detailed in § 12, supra. — φίλον ποιήσομεν. The difficulty suggested by the criticism of Zeune

(See N. on § 12, *supra*), may be avoided by constructing ἡμῖν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημένοις, sc. ὑπ' αὐτοῦ. — τοὺς ἐνθάδε, i. e. the Cistyrans.

25. ἐπιτήδεια, *things of mutual interest, of advantage to both parties.* — τὰ τε ἄλλα καὶ, *especially, literally, among other things.* Butt. § 150. p. 436.

CHAPTER VI

1. πεζῆ, *by land*, opposed to κατὰ θάλατταν. — ἔμπειροι, *acquainted with.* — ἱκανοὶ — παρασχεῖν, *able to furnish.*

2. Ἑλληνας ὄντας Ἑλλησι. Cf. S. § 232. Ἑλλησι depends upon εἰσους. — τοῖσι refers to τῶ . . . συμβουλεύειν, *by being friendly to the Greeks and giving them the best advice.*

3. ὅτι οὐχ . . . εἶποι, *that he did not say, that they would make war* (S. § 192. N. 2) *upon the Greeks.* — ἐξόν, *while it was in their power.* S. § 168. N. 2.

4. πολλὰ μοι κάγαθὰ γένοιτο, *may many good things be to me = may I be prospered.* — αὐτῆ γάρ . . . παρῆναι, "i. e. tanti momenti res agitur ut nunc potissimum illud ierὸν ἢ συμβολὴ cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορτζειν, *for we shall be under the necessity of furnishing you with ships.* — ἦν — στέλλησθε, *if you set out.* For citations in proof of this sense of the passive στέλλομαι, see Carmichael Gr. Verbs, p. 264.

6. λεκτεῖα ἃ γινώσκω = δεῖ με λέγειν ἐκεῖνα ἃ γινώσκω.

7. ἦ ἦ, *than where.* — τὰ κέρατα, *the horns*, i. e. the points or projections of the mountain. — κρατεῖν, *to defend.* — οἱ πάντες ἄνθρωποι, *all the men everywhere*, or as we say, *all the men in the world.* On the force of the article before πάντες, cf. Mt. § 266.

8. ἱππεῖαν. The Paphlagonians were distinguished for their skill in horsemanship, and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μεῖζον φρονεῖ, *is too haughty* to obey the summons of the king.

9. Θερμῶδοντα. On the banks of this river now called *Thermeh*, the Amazons were located by the poets. — ἄλλως τε καὶ, *especially.* — Ἰουρ. This river is now called *Yeshil Irmak.* — Ἄλυρ. The *Halys*, now called *Kizzil Irmak*, like the *Thermcdon* and *Iris*, rises in the mountains of Armenia, and after flowing westerly a considerable distance. takes a north-easterly direction and empties into the *Euxine*

— ὡς δ' αὐτως = ὡσαύτως δὲ. — ὁ Παρθένιος. The Greeks derive the name of this river, from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπήν, *not difficult* merely. So Cicero Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οἶν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. on this condition. — εἰ δὲ . . . καταλείψασθαι (= καταλειφθήσασθαι. S. § 207. N 6), *but if some of us are to be left behind*.

13. ἐν ἀνδραποδῶν χώρῃ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανούς, *skilful, well-disciplined*. — οὐκ ἂν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τοσαύτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἰδόκει upon which it depends. — πόλιν κατοικίσαντας, *having founded a city*. From the expression λαβόντας πόλιν, § 30, infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιουκοῦντας, to the Greeks living in Pontus.

17. ἐαυτῷ is annexed to περιποιήσασθαι for the sake of emphasis. S. § 207. N. 3. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed, had the army remained on the shores of the Euxine.

18. θύομενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι — ὅτι. This repetition results from the intervening clause. — κινδυνεύσει μείναι, *would be in danger of remaining* = it was to be feared that τοσαύτη δύναμις would remain. — βουλεύεται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας — ἔχειν, *being at loss how to obtain*. — χώρας to which οἰκονομίας belongs, depends on ἐκλεξάμενοι. S. § 178. 2. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ αὐτὰ, i. e. the things reported by οἱ ἔμποροι. — ὅπως διπλείσει. The future more commonly follows ὅπως. See Mt. § 519 p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῆ, *to think of staying*. — τινὰς θύεσθαι. The plural is used in order to give indirectness to the charge against Xenophon.

23. νεομησίας, *the new moon, literally, new month* (νέος, μήν). The

Greeks began the month with the day on the evening of which the new moon first appeared. Hence *ρομηνία* was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175 — *Κυζικηνόν*. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4. 926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — *ἰπάρξει ὑμῖν*. Cf. N on I. 1. § 4.

24. *διὰ τὸ ἐκεῖθεν εἶναι*, because I am from those parts.

25. *τῷ βουλομένῳ* is in apposition with *αὐτοῖς*.

26. *ᾧςτε ἐκπλεῖν*, on condition that the army sailed away. *ᾧςτε = ἀφ' ᾧςτε*.

27. *ἰδίᾳ*, privately. — *μὴ κοινοῦμενον τῇ στρατιᾷ*. This assertion by the negative of what is affirmed in *ἰδίᾳ*, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment in an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. *ἢ . . . πράγματος*, or in no respect whatever to touch the affair, as we say, to have nothing to do with the thing.

29. *τὸ μὲν μέγιστον*. Cf. N. on I. 3. § 10. — *ἄπειρον ὄντα*, sc. *τῶν ἱερῶν*.

30. *ἀφ' οὗ ἂν γένοιτο*, whence it might be—how it might be brought to pass. — *ὑμᾶς — τὸν μὲν βουλόμενον = ὑμῶν τὸν μὲν βουλόμενον*. Cf. N. on V. 5. § 11.

31. *ἄνδρας*, i. e. Timasion and Thorax. — *ἐνθα*, i. e. Greece.

32. *κατὰ μικρὰ*, in small bands. — *χαίροντες*. "Where *χαίρειν* signifies to escape with impunity, its participle is generally used." Vig. p. 110.

33. *τινα* is bracketed by Dind. in his lesser edition. "Ineptum *τινα* non dubitare ejicere." Krüg.

35. *τὰ δὲ χεῖματα* limits *ἐψευσμένοι ἦσαν*. S. § 167. — *τῆς μισθοφορίας* is put by Hutch. and Weiske, in dependence upon *τὰ χεῖματα* but Krüg. suspects, that it has crept into the text by way of explanation

CHAPTER VII.

1. *ἀνεπίθοοντο*, received intelligence, as we familiarly say, got wind of what was going on (*πραττόμενα*).

2. *σύλλογοι ἐγύγνοντο*, were collected in groups. *σίλλογοι* is used of seditious gatherings in which plans of action are discussed and

matured. Cf. Thucyd. III. 27. § 3. — *κύκλοι συνίστατο, were standing in circles*, the usual way in which persons group together to talk of real or supposed wrongs.—*καὶ . . . ἦσαν, and they excited* in Xenophon *great apprehension*. — *ἀγορανόμους*. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there, (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*,) with the care of all the temples, fountains, &c., in the immediate vicinity of the market place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. *ἀγορᾶν = ἐκκλησίαν*.

4. *ὅτι ἤλθον πρὸς αὐτὸν = that they were the authors of the project* complained of by the soldiers.

5. *μέλλω, have it in mind*. Cf. Cyr. I. 4. § 16. — *οὕτως . . . ἄξιον = punish them as they deserve*.

6. *τοῦτο* limits *ἐξαπατῆσαι* (S. § 167), and refers to *ὡς ἥλιος κ. τ. λ.*

7. *ὡς . . . Ἑλλάδα, how favorable is the navigation* (i. e. the wind for sailing) *into Greece*.

8. *Ἀλλὰ γὰρ . . . ἐμβιβῶ*. The ellipsis may thus be supplied: *But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm — Οὐκοῦν, therefore*. Herm. ad Vig. p. 794 remarks: *οὐκοῦν est ergo sine interrogatione; οὐκοῦν, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?*

9. *Ποῦ ὃ ὑμᾶς — ἦκειν, but I will suppose you to have come* (S. § 209. N. 2). — *καὶ δὴ καὶ, grant that even*. “*καὶ δὴ* is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples, which show that this hypothetical power resides in the indicative. — *ἢ οὕτω—βουλευόμενος, than by thus forming plans*.

10. *Παρίημι, I resign*. — *ἀρχέτω*. He seems to have Thorax in view.

11. *Ἀλλὰ γὰρ*. Cf. N. on III. 2. § 26. — *ταῦτα* refers to the charge against Xenophon spoken of, § 5, supra.

12. “*Ὅταν . . . ἔχητε*, i. e. when you are satisfied in respect to these things. — *οἷον ὑποδείκνυσιν, such as it foreshows itself*. S. § 205. N. 1.

13. *ἀπελθεῖν*. Dindorf reads *ἀπῆλθον*. But the construction, *δοκῶσι δέ μοι — ἀπῆλθον* is so harsh, that it seems best, with Poppo and Krüger, to adopt *ἀπελθεῖν* as the true reading.

14. *νομίζειν, sc. τοὺς ἐνοικοῦντας*.

16. *ἡμίρα γενομένη, the day coming on*. — *ἰσχυρῶν τοπῶν, i. e. the mountains*. See § 13, supra.

17. *ῥ*. Supply *ἐν* from *ἐν τῇ ἡμέρᾳ*. The relative is found without the preposition, when it refers to a noun or pronoun, with which the proposition is joined. Cf. Mt. § 595. 4. — *οἷπῳ ἀνηγμένοι, not yet having got under weigh.*

18. *οἷεις λέγειν, ἔφασαν — ἤδεσθαί τε αὐτούς*. "I know no other example of this, (i. e. the personal pronoun in the nominative before the infinitive,) than the case where two infinitives with different subjects are dependent on the *εἰπαίε* verb, of which one only has the same subject with the first verb." Butt. § 142. 4. N. 3. — *αὐτούς* refers to *τρεις ἀνδρας* (§ 17), and is the subject of *κελεύειν*, which verb is connected by *καὶ* to *ἤδεσθαί τε καὶ μέλλειν*, and depends upon *ἔφασαν*. Poppo however, suspects that *αὐτούς* stands for *ἡμᾶς αὐτοῖς*, i. e. the Greeks. — *τοῖς τούτου δεομένους, those who wish this*, i. e. to bury their slain.

19. *ἔτιχον . . . Κερασσῶντι, happened to be still in Kerasus.*

21. *Συγκαθήμενοι, while we were sitting together* in consultation.

Cf. Thucyd. V. 55. § 1.

22. *ὡς ἄν . . . πρῶγμα, inasmuch as they had seen what took place among them*, i. e. the death of their countrymen spoken of § 19, supra. The idea is that they were frightened, because they had just witnessed a similar scene.

25. *ἐπιγέτο, "was near drowning."* Belfour.

26. *κοιᾶντα* is in the predicate.

27. Xenophon now shows the sad effects, which would result from such insubordination. — *τῶν πρὸς ἡμᾶς ἰόντων* as ambassadors.

28. *ἐν οὐδεμιᾷ χώρᾳ = without authority*. — *ἦν . . . ἐγένετο, if there be those, who will render him the obedience, which just now* (i. e. when the mob collected) *was given*.

29. *ἡμῖν*. S. § 197. Notes 1, 4. — *διαπεπράχασιν*. S. § 205. N. 3 — *αὐθαίρετοι (αἰτός, αἰρέομαι), self-chosen*.

30. *ἀφικνεῖσθαι* is the subject of *εἶναι*. — *τούτους* refers to *κεκροῖς*. Cf. N. on *τοῦτο*, III. 2. § 20. — *κηρυκῶ, the caduceus*, a staff or mace borne by heralds and ambassadors in the time of war. *ὄν κηρυκῶ = a caduceator being sent*. Similar to this is our modern expression, 'to send under a flag of truce.'

31. *Ἀλλὰ ἡμεῖς κ. τ. λ., but we* (thinking that no one would willingly undertake the embassy) *have requested, &c.* — *τὰ . . . σκηροῦν*, and *endeavor to pitch his tent on strongly fortified and advantageous places*, i. e. take every precaution to defend himself against the violence of a mob.

32. *ἡδέως, with gladness* such as results from a hope of acceptance.

33. *τὰ μέγιστα 'things of the greatest moment, i. e. good faith to*

wards heralds, a just regard for the rights of others, &c. — Οἱ δὲ δῆ. Dind., Born., and Pop., translate οὗ, *ubi*, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὗ a pronoun referring to *ἐπαινον*, and after Lion adopts the order: *τίς ἂν ἡμᾶς — ἐπαινέσειε τὸν ἐπαινον οὗ πάντων οἴομεθα τεύξεσθαι*. This is forced and unnatural. Render the passage: *being such* (i. e. so lawless), *who would bestow praise upon us, where* (i. e. in Greece) *we hope to be praised by all?*

CHAPTER VIII.

1. *δίκην ὑποσχεῖν, should be tried*. — χρόνου. S. § 187. 1. — ὄφλε (2 aor. of ὀφλισκάνω) . . . μνᾶς, *was fined for negligently guarding the cargoes of the transport-ships* (V. 1. § 16) *the deficit, 20 minæ*. For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 187. 1. *χρημάτων* depends on *φυλακῆς*. τὸ μείωμα, with which μνᾶς is in apposition, follows ὄφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those, who kept guard over them. — ἄρχων of the ships (V. 3. § 1). — *κατημέλει*. Sturz supplies τῆς αρχῆς, in the sense of *munus, duty*. — *φάσκοντες, asserting*. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. *λέξαντα* has *ποῦ καὶ ἐπλήγη* for its object. — τῷ ὄλεσι. Cf. IV. 4. § 11.

3. *ὀφραίνεσθαι*. This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγύγενεσθαι, *who are said to be insensible to fatigue, on account of their viciousness*. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — *μεθίωνων παρώρησα; did I abuse you when I was intoxicated?* This does not imply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. *εἰ ὀπλιτεῖνοι = εἰ εἶη ὀπλίτης*.

6. Ἦ . . . ἀπάγων; *are you the man, who was carrying a sick person?*

7. *καὶ γὰρ ἄξιον, for now it is worth while*.

8. *κατελείπετο, was on the point of being left behind*. S. § 210.

N. 1. — *τοσοῦτον = τοσοῦτον μόνον*.

9. *Συνίφη, assented to*. — *προῦπεμψα* by crasis for *προέπεμψα*.

10. *Ὅποσα γε βούλεται* is a phrase of indifference = *just as he*

pleases. — Ἐνταῦθα . . . λέγεις = it is true, as you say, that then I struck you. — εἰδοῦναι τοιοῦτον, *to appear like one who knew*.

11. ἥττον τι ἀπέθανεν, literally, *did he any the less die*, i. e. nothing was gained by this trouble, since after all the man died.

12. ὀλίγας, sc. πληγὰς, *few blows*, i. e. less than he deserved.

13. ὅσοις . . . ἤκει, *as many as were content to be saved*. — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ἰμάς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιούμεν. S. § 210. N. 2. — ἀπωλόμεθα. The aorist here confines the result to a single case = (each time that we did thus) *we should have all been destroyed*. See Mt. § 508. b (end).

14. καθεζόμενος σιγὴν χρόνον, *having sat a considerable time*. On this aoristic use of καθεζόμενος, cf. Butt. § 144. p. 277; also Butt. Irreg. Verbs, p. 130. — κατέμαθον ἀναστάς μόλις *I perceived that I could scarcely rise*. When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nominative (Butt. § 144. 4; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ὑγρότητα, *suppleness, flexibility* of the limbs. — τὸ δὲ καθῆσθαι . . . δακτύλους, *but I saw, that sitting down and remaining still, produced congealment of the blood and rotting off of the toes*.

17. Καὶ γὰρ οὕτως. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, *contrary to what is just, unjustly*. — εἰ μέγα . . . λαμβάνειν, *what injury so great could they have suffered, as that they could hope to obtain satisfaction for it?* — ἀπλοῦς, *simple, ingenuous*, when used of an oration is opposed διπλοῦς, *double, artificial, ambiguous*.

19. ἐν εὐδίᾳ (εὐ, Διός), *in fine weather* = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), *a high sea, swelling waves*. — νεύματος μόνου = the last departure from duty. — πρῶτος. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ ταιούτω, *at such a time*. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ἐξίη οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon or ill-timed or excessive severity.

22. ἐξουσίαν *license*. ἰβυλίξειν τῶντες αὐτοῦ, *by permitting them*

to be insolent. — τοῖς αὐτοῖς . . . ἰβριστοτάτους, you will find that the same persons, who were then most remiss, are now the most insolent.

23. διεμάχετο . . . φέρειν, refused to carry his shield under pretence of sickness. For the construction of διεμάχετο — μὴ φέρειν, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυκεν, he has stripped, i. e. plundered.

24. τοῦτον . . . ποιῶσι, you will treat him contrary (τὰναντία. S. § 186. N. 2) to the manner, in which they treat dogs. — διδάσαι, pres. 3 pers. plur. of δίδημι (a poetic form of δέω), as τιθέασι is formed from τίθημι (S. § 117. N. 2). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aorist is here used for the perfect tense. Cf. S. § 212. N. 1. — μέμνησθε. S. § 209. N. 4. — εἰ δέ . . . ἐπεκούρησα, but if I protected any one from the storm. Mt. § 411. 5.

26. περιεγέετο, he was superior to his accusers, i. e. he was honorably acquitted.

BOOK VI.

CHAPTER I.

4. κατακείμενοι after the Oriental manner. — στιβάσιν, couches made of grass, straw, or leaves. — ἐκ κερατίνων ποτηρίων, out of cups of horn.

5. σπονδαί, libations. The Greeks at feasts, before drinking made a libation to the good spirit (ἀγαθοῦ δαίμονος) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the pæan and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to Διὸς Σωτήρος. After the σπονδαί were made, the δείπνον, dinner, closed, and at the introduction of the dessert (δεύτερας ἐράπειζαι) the συμπόσιον commenced. At the συμπροσία, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — πρὸς αὐλόν = to the music of the flute. πεπληγέναι, to have been killed. — τεχνικῶς πως, by some kind of trick.

6. ἀνέκραγον. They thought the man was really slain. — Σιτάλικαν, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — ἐξέφερον ὡς τεθνηκότα, bore him forth for burial, as if he were dead.

7. καρπαίαν, karpaia, a mimetic dance. S. § 164.

8. σπεύρει καὶ ζευγηλατεῖ. This was done in pantomime. — ληστής, i. e. a pretended robber. — ἐν ῥυθμῷ πρὸς τὸν αὐλόν, rhythmically to the flute, i. e. in time with the music of the flute. — τὴν χεῖρα. S. § 137. N. 1.

9. καὶ τότε — τότε δὲ, at one time — at another. — ὡς δύο ἀντατιτομένων, as if two were opposed to him. — ἑξενυβίστα, threw himself head foremost, i. e. he performed a kind of somerset.

10. Περσικόν, ἢ ὄρχημα, a Persian dance, which, from the genu-

flexions with which it was performed, was called *ὄκλασμα*. Cf. Cyr VIII. 4. § 12.

11. *πυρσόδοις*, *solemn thanksgivings*, when pæans were sung to Apollo and the other gods.

12. *Πυρρόλην*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υυ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. *αἰ τρεψάμεναι*. A sportive exaggeration of what is narrated, I. 10. § 3.

15. *Ἀρμήνην*, now called Ak-Liman, i. e. the White Harbor. — *μεδίμνους*. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — *κεράμια*. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. *κυΐωσης*, sc. *γνώμης*, *the prevailing opinion*, i. e. the will of the majority.

20. *πῆ μὲν* corresponds with *ὁπότε δ' αὖ*, § 21, infra. Cf. N. on III. 1. § 12. — *νομίζων*, *when he reflected*. — *τυχόν*, *perchance possibly*. S. § 168. N. 2.

21. *αὐτοκράτορα γενεσθαι ἄρχοντα*, *to be commander-in-chief*. — *τὴν προειργασμένην δόξαν*, *the glory which he had previously obtained*, in conducting the retreat of the army.

22. *δύο τερεῖα*. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. *δεξιόν*. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, *γλαυὲ ἔπταται*, *the owl is out* = *we shall have good luck*." Smith's Dict. Gr. and Rom. Antiq. p. 348. — *ὅτι μάγας μὲν οὐδὲν* is conformed to *ἔλεγεν*, the construction

suited to ὄσπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικός. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπίπνοος, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μάλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προοβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἄνθρωπος εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. πέρα, beyond is here taken absolutely (Butt. Lexil. No. . 1), somewhat in the sense of ἐπὶ τὸ μέτρον. — ἀκυρον, without authority = null and void.

29. εἴ τινα. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs ἀχθόμενον instead of στασιάζοντα.

31. πλείονος ἐνθέου, there was need of a more cogent reason, viz., that drawn from the will of the gods — ὁμνῶ . . . πάσας. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εἶχομαι πᾶσι καὶ πάσαις. — ἡ μὴν confirms the oath. — ἐμοὶ before ὑποστῆναι limits βέλτιον. — ὡςτι . . . γνῶναι = διαφανῶς, § 24. — ἰδιώτην signifies in this place, one who is unskilled in the science of divination.

32. οἷδ' ἂν ἔγωγε ἐστασιάζον. A similar protestation to the one made by Xenophon, § 29. — Ξενοφῶντα . . . ἐλόμενοι, yet, said he, you have done a favor to Xenophon by not choosing him. What is here said shows, that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — καὶ μάλα . . . σιγάζοντος, and that too in spite of my efforts to silence him. — Ὁ δὲ, i. e. Dexippus. — αὐτόν refers to Xenophon.

CHAPTER II.

2. ἐπὶ τὸν Κέρβερον — καταβῆναι. "Male vertit Hutchinsonus ad Cerberum descendisse, quod esset, πρὸς Κέρβερον. Verte ad Cerberum petendum descendisse." Porson.

4. Θανμάζω — τῶν στρατηγῶν. The genitive in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with ὅτι οὐ. I wonder at the generals = I wonder at this (i. e. ὅτι . . . σιτηρέσιον) in the generals. Cf. Mt. § 317. Obs.; S. § 182

5. Ἄλλος .. μυρίους, another said, 'not less than ten thousand

The ellipsis of *ἐκέλευσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, while we are sitting here in consultation.

6. *προὐβάλλοντο*, they began to nominate. — *Οἱ δ' ἰσχυρῶς ἀπεμάχοντο*, but they wholly declined the service.

8. *τὴν ἀγοράν*, the market, i. e. provisions sold in the market.

9. *διαφθεῖρειν τὴν πράξιν* follows *ἡτιῶντο*, as the genitive denoting the crime. S. § 183. 1.

10. *ἔνα Ἄθηναῖον*. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — *τὸ δ' . . . εἶναι*, but that the rest of the army was nothing comparatively. — *καὶ ἦν δὲ κ. τ. λ.* An explanatory clause thrown in by the historian.

14. *αὐτοὶ* refers to Chirisophus and Neon. — *διὰ ταῦτα*, i. e. for the reasons just mentioned. — *τοῖς γεγενημένοις*, i. e. his loss of the chief command, and the desertion of his soldiers.

15. *ἔτι μὲν*, for some time. — *παραμεινάντας* refers to the third division of the army, spoken of in the following section.

17. *κατὰ μέσον πως τῆς Θράκης*, about the middle of Thrace.

CHAPTER III.

1. *Ὅν μὲν οὖν κ. τ. λ.* Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the *Etol. MSS.*, and bracketed by Dind., Born., and Poppe.

2. *Οἱ μὲν Ἀρχάδες*, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — *τὸ αὐτοῦ λόχος*, his own division (literally, lot, portion), consisting of 450 men.

3. *Συμβάλοντο δὲ καὶ λόφον*, they agreed upon a hill.

4. *τὸ συγκείμενον*, sc. *χωρὸν*, the place of rendezvous.

5. *τέως*, i. e. until they came to the ravine. — *τρέπονται*, sc. *οἱ Θράκες*. — *ἀποκτινῆσαι*, 3 pers. plur. pres. of *ἀποκτινῆμι*. S. § 117 N. 2. — *λόχου* limits *στρατιώτας* understood, with which *ὀκτώ μόρους* agrees.

6. *ἀεὶ πλεονες συνέφερον*, the numbers were continually increasing.

7. *οἱ δὲ* refers to the Thracians. — *ἐπλοῖεν*, sc. *οἱ Ἕλληνες*.

8. *τῶν μὲν* refers to the Greeks, *τῶν δὲ*, to the Thracians. — *τελευτῶντες*, at last.

9. *τὰ μὲν ἄλλα*, i. e. the other conditions of the treaty. — *οὐκ ἰθὺδοσαν*, were unwilling to give, "usu in hoc verbo frequentissimo." Krüg. — *ἐν τούτῳ ἵσχετο*, in this thing the treaty hung, i. e. the disagreement respecting the giving of hostages put a stop to the treaty

10. *Ξενοφῶντι* — *πορευομένῳ*, *while Xenophon was marching*. Cf Butt. § 145. 5; Mt. § 562. 2.

12. *εἰ ἐκεῖνοι*. The common reading is *εἰ καὶ ἐκεῖνοι ἀπολοῦνται*, *also if they perish*, a sense not unsuited to the context.

14. *στρατοπεδυνάμεθα*. S. § 215. 1. — *καιρὸς* refers to time, i. e. *time for supper*. Some refer it to a place suitable for pitching a camp, and at a convenient distance from the enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetical. — *εἰς τὰ πλάγια*, i. e. the parus lateral to their march. — *καλεῖν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19, *infra*.

16. *Χρυσόπολιν*, *Chrysopolis*, now Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιόν ἐστι διακινδυνεύειν*, *it is more hazardous to encounter danger*. — *εἰς ταῦτόν ἐλθόντας*, *having come into the same place* = having united our forces. — *κοινῇ . . . ἔχεσθαι*, *to make common cause in effecting our safety*. *ἔχεσθαι* with the genitive signifies, *to cleave to, to keep hold of*. Cf. Mt. § 330. 6; S. § 179. 1. — *παρασκευασαμένους τὴν γνώμην*, *having come to the determination*. — *ὡς νῦν* — *ἔστιν*, *that now is the time*.

18. *τοὺς μεγαληγορήσαντας ὡς πλεον φρονοῦντας*, *those who boasted of having wisdom superior to us*. — *ταπεινώσαι*, *to humble*. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's Chrestom. Arab. "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένου* = beginning every enterprise by asking counsel of the gods

19. *ἐφ' ὅσον καλῶς εἶχεν*, *as far as it was proper*. — *ἐπιπαρόντες*, *going up*. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ = οἱ ὀπλιται*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἐλάνθανον . . . γερόμενοι*, *found themselves unawares upon the kill*. — *ἐπολιορκοῦντο* has the force of the pluperfect.

23. *τῶν καταλειμμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, *in the way leading to Calpe*. — *ἀφίκοντο εἰς τὸ αἶτό*, i. e. *συνέμιξαν ἀλλήλοις*. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

28. *τὴν παρ' ἡμῶν*, *our situation*.

CHAPTER IV.

1. τῆ ἐν τῆ Ἀσίᾳ. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. Καὶ τριῆραι . . . πλοῦς. The idea is, that the distance from Byzantium to Heraclea, could only be rowed by a galley in one of the longest days. ἡμέρας πλοῦς is like our expression, 'a day's sail.' — ἐκπλιπτονας, being shewn wrecked.

3. ἐν τῇ θαλάττῃ προκειμενον, extended into the sea = a promontory. — τὸ μὲν — καθῆκον, ὁ δὲ ἀνχῆρ, and τὸ δ' ἐντὸς — χωρῶν are in apposition with προκειμενον χωρῶν, as parts subjoined to a whole. Mt. § 432. 3. ἐστί, however, may be supplied after these nominatives. — ἀνχῆρ, neck of land. The foundation of this metaphor is obvious. — ἐντὸς τοῦ ἀνχέρος = comprised within the limits of the promontory.

7. εἰς δὲ . . . γενόμενον. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "in loco qui facile futurus fuisset oppidum."

8. ἐπὶ ταύτην τὴν μισθοφορὰν = for the sake of hire merely. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χυήματα. The text is so obscure, and the efforts of distinguished critics have proved so fruitless, in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject ἄνδρας from the text and read, οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χυήματα, some bringing their for tunes with them, and others having already spent theirs. — τοῦτων ἕτεροι, others of these. Krüger regards ἕτεροι as here implying comparison, others than these. Cf. Mt. § 366. d; S. § 186. 2. — πολλὰ καὶ ἀγαθὰ πλάττειν = had amassed great fortunes.

9. συνόδου depends upon ἰστέρα. S. § 186. 1. — τοὶ νεκροί, i. e. those who had been slain by the Thracians. — καὶ οὐκ οἶον κ. τ. λ. Decomposition had so far progressed, that the bodies could not be removed from the place. — ἔθαψαν . . . κάλλιστα, they buried with all the honors their circumstances would permit. ἐκ τῶν ἰπαρχόντων, according to their means. Cf. ἐκ τῶν δυνατῶν, IV. 2 § 23.

11. κατὰ χώραν . . . στρατεῖμα, that the army should resume the same order, which it had before the defection of the Arcadians.

12. Ἦδη, immediately. — Ἡμεῖς, i. e. the generals. — εἴ ποτε ἄλλοτε, if ever at any other time you were prepared to fight.

13. *μισθωσάμενος, having hired.* “*μισθώω, I let out, μισθοῦμαι τι I cause to let out to myself, i. e. I hire.*” Butt. § 135. 8.

16. *εις τρίς, as many as three times.* Cf. Vig. p. 226. XIV. — ἃ ἔχοντες ἦλθον, *which they had when they came.*

18. ὡς . . . ὅτι. Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that “sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis,” ὅτι here depending upon ἔκρουσα. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer preceding with ὅτι, as though he had not commenced with ὡς. Cf. Mt. § 632.

19. μὴ . . . ἱερῶν, *since the sacrifices were not propitious.*

20. σχεδόν . . . στρατιᾶ, *almost all the army.* — διὰ . . . πάντων, *because it concerned all.*

21. ἕως . . . ἡμῖν, *perhaps the victims may be favorable to us.* Cf. Thucyd. V. 54. § 2.

22. προθυμῆσθαι εἶ τι ἐν τούτῳ εἶη. Of the various solutions given to this troublesome passage, that seems most satisfactory, which supplies σκοπεῖν before εἶ (Mt. § 526), and refers τούτῳ to τῷ θύματι understood from ἐθύοντο: *to pay close attention to the circumstances attending this sacrifice.*

24. οὐ μείον πεντακοσίων. Bornemann, following the common reading, inserts ἢ after μείον. For its omission, cf. Mt. § 455. Obs. 4.

25. τριάκοντά. Krüger edits πενήκοντα, on the ground that τριάκοντα would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. ἐπεξόδια, sc. ἱερά. This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs, whether the enterprise would be successful or not.

4. Ἐπεὶ δ' . . . αὐτοῖς, *when the captains and soldiers of Neon had left* (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) *them, i. e. Neon and τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα.*

7. ἔξω τῶν κωμῶν, *outside of the villages* so as not to be molested by the enemy. — ἐντὸς τῆς φάλαγγος, *within the phalanx.* No parties were permitted to leave the lines for the sake of plunder.

9. λόχους φύλακας, *companies of reserve.* — οἱ πολέμιοι . . . ἀκεραλοὺς, *the enemy, when thrown into disorder by the main body of the Greeks, may meet these bodies of reserve being in good order and vigorous*

ἀκερατοῦς, literally, *not having mixed* with the combatants; hence *fresh, vigorous* for action.

10. ὡς μὴ ἐστήκωμεν, *so that we may not be standing still*, which would appear to the enemy the result of fear.

13. ὅ τι . . . πορεύων, *what it was which stopp'd the march*. S. § 140. 3.

14. οὐδένα . . . ἐθειλούσιον, *have never led you into unnecessary* (literally, *voluntary*) *danger*. προξενέω, *to be the πρόξενος of one, to introduce one to another*, as a πρόξενος would, the citizen of a state connected by hospitality; hence tropically, *to lead one into a place or situation*. As parallel to κίνδυνον ἐθειλούσιον, cf. ἐκουσιων κινδύνων, Thucyd. VII. 8. § 3; ἀυθαιρέτους κινδύνους, VIII. 27. § 3. There are some, however, who prefer to join ἐθειλούσιον to the preceding με. — οὐ γὰρ . . . ἀνδρείότητα, *for I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. μεταβαλλομένους, sc. τὰ ὄπλα, *with weapons turned away* (literally *changed*) = with the back to the enemy.

18. Τὸ δὲ . . . ἄξιον; *since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear?* The subject of this sentence is τὸ — ποιήσασθαι. — εὔπορα. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων by attraction for τῶν ἄλλων χωρίων ἃ διαπεπορεύμεθα.

20. θρεψόμεθα, fut. mid. *shall support ourselves*.

21. οἰωνοὶ αἴσιοι refers to the eagle spoken of, § 2, supra. — Ἴωμεν ἐπὶ τοῖς ἀνδράς. The asyndeton gives life and force to the exhortation.

22. ἧ . . . ὧν, *in whatever part of the valley each one happened to be*. — τὴν γέφυραν. This shows that the νάπος was a marshy valley, or that in certain seasons of the year, water flowed through it, as in a χαράδρα. Some think that γέφυραν in this passage means nothing more than a narrow way. — ἐξημερύνοντο, *they defiled*.

25. δρόμῳ διώκειν, *to go running*. The transitive sense of διώκει is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. ἀπίθανον δ' ὀλλοί refers to the enemy.

CHAPTER VI.

2. *ελάμβανον οἱ ἐξιόντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τάς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλη*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of *ἄλλοι* for *ἄλλος*. Born. proposes *τινὲς οἰχόμενοι ἄλλοσε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making *ἄλλοι εἰς τὸ ὄρος* refer to a party, who had gone to the mountain (VI. 4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφεσαν* refers to *ἐπὶ λείαν τινὲς οἰχόμενοι*, who it seems had straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. *περιτυχῶν*, falling in with. — *ἀνακαλοῦντες τὸν προδότην*, crying, the traitor! The article implies that Dexippus was the one, to whom of all others the epithet *προδότης* belonged. Cf. Mt. § 268, p. 470; S. § 139. N. 2.

8. *ταῦτα γενέσθαι* is an adnominal genitive after *αἴτιον*. For the omission of the article, cf. Mt. § 542. b.

9. *ἀχθεσθεὶς* being chagrined.

10. *τὸν ἄρξαντα βάλλειν*, i. e. the ringleader of those, who attempted to strike Dexippus.

11. *διὰ τέλους* = *διὰ παντός*, continually, during the whole time of the expedition. — *ἐξ οἵ*, i. e. on account of his friendship for Xenophon. — *παρ' ὀλίγον*, of little account. — *φαῦλον*, small, trifling.

13. *οἷτος*, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — *ἀνόμους*, lawless, i. e. not subject to law, as bandits, robbers, &c. — *οὔτος ὁ λόγος*, this report concerning our lawlessness.

15. *ἐγὼ μὲν οὖν* is repeated in this sentence, in consequence of the parenthesis commencing with *καὶ γὰρ ἀκούω*. — *ἡμᾶς τῆς αἰτίας*. S. § 180. 2. — *καταδικάζω ἔμμαντοῦ*. S. § 183. R. 2. — *τῆς ἐσχάτης δίκης*, i. e. death.

18. *μὴ ἐκδῶτε* — *πολεμεῖτε*. In prohibitions or entreaties, the aorist subjunctive or present imperative follows *μὴ*, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148 3; Mt. § 511. 3; S. §§ 215. 5: 218. 2.

22. ἰφ' ἧ' τε, *for the purpose of*. — Δέξιππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδράντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολωλαμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἄν." Krüg. — Ἦκουε γὰρ, ὡς περ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had, to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀπειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἕνα . . . μηδεὶς, *that no one might noise it abroad*. — τοῖς λησταῖς refers to the party who had taken the πρόβατα (§ 5, supra), and wished through the aid of Dexippus to keep them as private booty.

30. Ἀρακόντιον. The same who presided over the games, IV. 8.

§ 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom, to no captain were they more indebted for the retreat, which they had so successfully and gloriously made.

34. τὸ Σιῶν, i. e. Castor and Pollux. — ἄρτιοι — ἢ, *other than, different from*.

36. ἀλλὰ, *well then*. — ἐκεῖσε, i. e. at Byzantium.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μὴ, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιάσεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυνύκοις. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work, which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἔνθον, i. e. within their houses. So Weiske.

20. Καλκηδόνος, now Cadiqua (Καδικιοῦ) opposite Constantinople, on the northern shore of the Marmora.

22. Ἄλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses, which in the end would have proved fatal to their best interests.

25. ἢν . . . χαριζόμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τῆν οὐδὲν αἰτῶν, *in no respect to blame*. — ἃ ἔσται ἐντεῖθεν = *what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians), *to endeavor to obtain your rights*. — ἡμᾶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθημένων, "*remaining in quiet expectation*." Belf. — στρατηγιῶν, *desiring the office of a general*. — εἰς ἀφθονίαν = *ἀφθόνως*.

39. *Μάλα μόλις*, "*non sine magna difficultate.*" STURZ.

41. Ἐπεὶ . . . αὐτῷ, literally, *but when there was wanting much to him*, i. e. when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — ἀπειπών, *re-sig-ning*.

CHAPTER II.

3. τὰ ὄπλα ἀποφθόμενοι, *selling their weapons*.

5. ὅσον οὐ παρῆν, literally, *he was only not present* = *he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 434.

7. κατὰ τὰ συγκείμενα, *according to agreement*. Cf. VII. 1. § 2. — Ἀναξίβλου μὲν ἠμέλησε. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. Πέρινθος, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. ὡς διαβησόμενοι, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. αὐτῷ . . . πελάσειν, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — οὐδὲν . . . γενέσθαι, *none of these things, or nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. ἔπραττε περὶ πλοίων, *negotiated for vessels*.

18. πυροῖς ἐρήμοις, i. e. *fires having no guards around them*.

20. ἀναπηδήσαντες ἰδίων, *leaping upon their horses. they galloped away* to inform Seuthes.

23. κέρατα οἴνου προὔπινον, *they drank to one another in a horn of wine*.

26. Ἴθι νῦν, *come now*. — ἀφήγησαι. Xenophon here calls upon Medosades, to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. Νῦν τότε, *now then*.

30. σὺ ἔλθων εἰπὲ, *do you go and say to them*.

33. εἰς . . . ἀποβλέπων, *looking for sustenance to the table of another*. — ἐνδύφριος, as Krüg. remarks, is equivalent to ὁμοτράπεζος. Cf. § 38, *infra*.

CHAPTER III.

2. ὄδῳ ἐάσαι, *not to go*, literally, *to let alone the way*.

3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification, *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.

4. τοῦτο βουλευσασθε, i. e. "utrum Aristarcho parendum an eundem sit ad Seuthen." Weiske.

5. οἱ ἥττους, *those who are weaker than you*. — τις = ἔκαστος (i. e. Seuthes and Aristarchus), S. § 148. N. 1.

7. πλείωτων ἀκουόντων, *in the hearing of as many as possible*. — ἀντῷ, i. e. Xenophon.

8. ὑπὸ . . . ἐξενίσθαι, *we shall think ourselves hospitably entertained by you*.

10. τὰ νομιζόμενα, *that which is customary*. Cf. VII. 2. § 36. — ἔγω, *in addition to*. — ἀξιώσω αὐτός. S. § 144. N. 2. — ἵνα ταῦτα διατιθέμενος, *in order that by the sale of it*.

11. διώκειν καὶ μαστεύειν, *to pursue and search out*.

13. χειμῶν γὰρ εἴη. For the omission of ὄτι before this optative, cf. Mt. § 529. 3; S. § 216. N. 4. — εὔρημα. Cf. N. on II. 3. § 18.

16. ἔητο, sc. ὄτι from the preceding context. Cf. S. § 216. N. 4 (second paragraph).

17. καὶ εἶ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμεινον ὑμῖν διακίλεται, *it will be disposed of more to your advantage*.

18. τάπηδας, *carpets*. — Τοιαῦτα προῖμνάτο, "*talibus verbis hortatus dona captabat*." Weiske.

19. ἄλλοι τῶν ὑμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.

21. καθήμενοις. The Thracians sat at their meals, instead of reclining as did the Greeks.

22. ὅσον μόνον γεύσασθαι, *sufficient only for a taste*.

23. φαγεῖν δεινός, *a very great eater*. — εἰα χαλρεῖν, *paid no regard to*. — τριχολνικόν. A χολνίξ was one day's allowance.

29. ἦδη . . . ἐτύγχανεν, *for he had by chance now drunk rather too freely*

30. τοῖτους = *here*. S. § 149. N. 1.

32. μαγάδι. The *magadis* was a summed instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45 ὅτι . . . δέη, *that you will not need me alone*, i. e. that I alone without the troops can render you no essential aid. — δραμοῦνται fut. middle derived from the supposed theme ΑΡΕΜΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. ἐτροχάζε. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὴ, sc. ἐστίν, *those things have happened*. — ἡγεμοί, i. e. without leaders, and apart from the main army. — συστάντες ἀθρόοι που, *collecting somewhere*.

CHAPTER IV.

4. ἀλωπεκίδας, *caps made of foxes' skins*. — ζειράς. These seem to have been a kind of cassock enveloping the inner garment, as an additional protection against the cold.

5. τῶν αἰχμαλώτων, sc. τινάς. — καὶ (before τούτων), also "sicut illorum vicis de quibus dictum est § 1, supra." Weiske. — τῷ λιμῷ, which would follow the burning of their villages and provisions.

7. Ἐπισθένης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV 6. § 1.)

10. μηδέτερον, *neither*. — περιλαβών, *embracing*.

11. ἐν . . . Θραξί, *among those called the mountain Thracians*.

12. ἐν τοῖς στεινοῖς, *in the covered places = in the houses*.

13. ἡγγυᾶτο, *pledged himself to them, became security*.

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψοντες, *in order to break off*.

16. ἐτῶν ἤδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards.

21. τριπλασίαν δύναμιν, i. e. three times the number of troops he had, when the Greeks first became his allies.

CHAPTER V.

5. ὡς δεῖ κηδεσθαι Σεύθου, *to care for the interests of Seuthes as you ought*. — εἰ μὴ ἄλλως ἐδύναω, *if you could have effected it in no other way*. — καὶ ἀποδόμενος κ. τ. λ. A proverbial phrase, as

Bloomfield (N. on Luke 22 : 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῶ, i. e. Xenophon. — ἐμίμνητο refers to Seuthes.

9. ἔτι ἄνω, further up from the sea-coast into the interior.

13. ἀτήρας . . . ληίζονται, the sense is, *having defined their respective limits with pillars, each plunders the wrecks which fall within his section.* The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine. We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation — *Black, or dark, Sea.* From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there, in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance is decoyed into some treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans, which are so perilous." p. 83.

CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ἐνοίᾳ, sc. τραπέζῃ.

5. Ἄρ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἀρα μή, Soph. Electr. 446, Prof. Woolesey cites Buttmann's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἀρα, "ἀρα μή; sicut μή solum, interrogat in re incredibili, ita tamen ut ἀρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur."

Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκείνων περὶ ὧν, of which equivalent, ἐκείνων limits αἰτίαν. Sturz makes περὶ ὧν = περὶ ἐκείνων περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I having received your pay from Seuthes, am managing to deceive you.* — ὧν = ἐκείνων ᾧ, of which ἐκείνων depends on στεροῖτο. S. § 181. 2.

17. ἐὰν . . . χρήματα, *if you exact from him the money.*

19. μή . . . ἔνιοι, *no, not even as much as some of the captains.*

20. τὴν γνώμην. Xenophon uses a mild expression because Seuthes was present.

21. ἀλαχύνῃ. Cf. N. on II. 3. § 22.

22. εἴ γε . . . φυλακῆ, " *si qua est ab amicis cautio.*" Krüg.

23. τοῦτου ἰναντίον, *in the presence of this man.*

24. προσλοῦτε. The common reading is προσλήτε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — ὄτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

36. κατακεκανόντες. The common reading is κατακανόντες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael Gr. Verbs, *Obs. sub voce κτείνω*; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum præter officii necessitatem.*" Zeune. These words correspond to our phrase, 'in turn and out of turn.'

41. ἐρόμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀπορήτῳ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μή, *otherwise.*

6. ἠιλιζου, *remained*, literally, *encamped in the open air.* Cf. II. 2. § 17.

7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before χάρας. But if ἐχόντων be substituted for ἐόντων, the difficulty, resulting from the present collocation, disappears.

8. οὐχ ὅπως, *not only not.* On this phrase, cf. Butt. § 150. p. 433; Mt. § 623.

14. τὰ δίκαια, *their wages*, literally, *what is just*, or *due.*

15. λέγειν, Supply λέγε δὴ. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 4; Mt. § 617. a.

22. Πρῶτον . . . καταστήσαντας, *for in the first place, I know that next to the gods, these have made you distinguished*, literally, *have set you in a conspicuous place.*

24. πλανομένους, *wandering about.* "Significanter pro ὄντας." Weiske. — τοῦτων . . . βία, *the words of these are not less effectual 'o accomplish what they desire, than the force of others.*

29. ἀνάγκη, *by necessity*, is opposed to φιλία.

33. ἐγκαλοῦσιν, *they demand in payment.* This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. Αἰσχρὸν γὰρ ἦν, *for it would have been disgraceful.* For the omission of δ', cf. Mt. § 508. *Obs.* 2; S. § 213. N. 2.

47. σοὶ προεμίους εἰργεσάν, *having been first to show you kindness*. Schneider says, that προέσθαι τινὶ εἰργεσάν is significantly said, "cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit initurus." Cf. Plato's Gorgias. 520. C., with Woolsey's note.

51. Ταῦτα . . . οἷόν τε, *it is impossible that these things should be so*.

53. ἀλλ' ἢ μικρόν τι, *except a very little*.

54. τίνος . . . ἔχειν, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have *nobody's* talent in my possession; I shall lose it. — τοῖς πέτρους. Cf. VII. 6. § 10.

57. οὐ προσήει, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — εἴκαδε, i. e. ὡς εἴκαδε ἀπιών. Krüg.

CHAPTER VIII.

3. παρεστήσατο, *placed by his side, caused to stand near*.

4. Ἐμπόδιος, *obstacle, hinderance*. — δλοκαυτεῖν, *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. πεπρακέναι, perf. infin. of πιπράσκω. — λυσαμένοι, *ransoming, redeeming*, which is the leading sense of λύω in the middle.

9. αὐτόν, i. e. Xenophon.

20. ἀφυλακτεῖν, sc. τοῖς πολεμίοις.

21. ἐχούσας, *reaching to*.

26 Zeune estimates the whole distance travelled $1039\frac{1}{2}$ *Saxon miles* each = $2\frac{1}{2}$ *British miles*.

TABLE OF MARCHES, DISTANCES, AND HALT DAYS IN THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.	3	22	—
Colossæ, § 6	1	8	—
Celæniæ, §§ 7-9	3	20	30
Peltæ, § 10	2	10	3
Κεραμῶν ἀγορὰν, § 10	2	12	—
Plain of Caystrus, § 11	3	30	5
Thymbrium, § 13	2	10	—
Tyræum, § 14	2	10	3
Iconium, § 19	3	20	3
Through Lycaonia, § 19	5	30	—
Dana or Tyana, § 20	4	25	3
Tarsus, § 23	4	25	20
River Sarus, 4. § 1	2	10	—
River Pyramus, 4. § 1	1	5	—
Issus, 4. §§ 1-3	2	15	3
Pylæ Syriæ, 4. § 4	1	5	—
Myriandrus, 4. § 6	1	5	7
Chalus, 4. § 9	4	20	—
River Daradax, 4. § 10	5	30	—
Thapsacus, 4. § 11	3	15	5
River Araxes, 4. § 19	9	50	3
Corsote, 5. §§ 1-4	5	35	3
Pylæ Babyloniae, 5. § 5	13	90	—
Through Babyonia, 7. §§ 1-14	4	15	—
* Battle Ground, 8. § 1. 10. § 1	1	4	—
Night March to Ariaeus	1	4	—

* This march is not included in the enumeration made in the note on II. 2. § 6.

MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Arisæus, II. 2. § 13; 3. §§ 10, 17; 4. § 1	2		24
Wall of Media, II. 4. § 12	3		—
Sitace on the river Tigris, II. 4. § 13	4	8	—
Opis on the river Phycæus, II. 4. § 25	6	20	—
Through Media, II. 4. § 27	6	30	—
River Zabatus, II. 4. § 28; 5. § 1	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1	1	—	1
Larissa on the Tigris, III. 4. §§ 6, 7	1		—
Mespila, III. 4. § 10	1	6	—
Villages, II. 4. §§ 13-18	1	4	1
Through the Plain, III. 4. § 18	1		—
Villages where the wounded were taken care of, III. 4. §§ 23-31	5		3
Through the Plain, III. 4. § 31	1		—
Night March, III. 4. § 37	1	2	—
Villages in the Plain, III. 4. § 37-5. § 1	4		—
Return March, III. 5. § 13	1		—
Through the Carduchian Mts. IV. 1. §§ 3-8	7		1
Through the Plain of Armenia, IV. 4. § 1	1	5	—
Sources of the Tigris, IV. 4. § 3	2	10	—
River Teleboas, IV. 4. § 3	3	15	—
Through the Plain to Villages, IV. 4. § 7	3	15	—
To the Pass, IV. 5. § 7	1		—
Eastern Branch of the Euphrates, IV. 5. § 2	3	15	—
Through the snow, IV. 5. § 3	3	15	—
Refreshment Villages, IV. 5. § 7-6. § 1	1		7
With the <i>κωμάριος</i> , IV. 6. § 2	3		—
River Phasis (the <i>Arras</i>), IV. 6. § 4	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27	5	30	—
Through the country of the Taochi, IV. 7. § 1	2	10	—
Through the Chalybian country, IV. 7. § 15	7	50	—
Through the Scythian country, IV. 7. § 18	4	20	3
Gymnias, IV. 7. § 19	4	20	—
Mount Theches, IV. 7. §§ 19, 20	5		—
Through the Macronian country, IV. 8. §§ 1-8	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22	—		3
Trapezus, IV. 8. § 22	2	7	30
Cerasus, V. 3. § 2	3		10
To the country of the Mossynœcians, V. 4. § 2	1		—
Through the Mossynœcian country, V. 5. § 1	8		—
Chalybians, V. 5. § 1	1		—
Through the Tibarenian country to Cotyora, V. 5. § 3	2		45
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By sea to Heraclea, VI. 2.	2		—
Port of Calpe, VI. 3. § 24	5		—
Chrysopolis, VI. 6. § 38	6		—

REFERENCES

TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.

The following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions. It is proper to remark, that Kühner's Elementary Grammar has been given to the American public since the publication of this edition of the Anabasis, which will account for the omission of references to it in the body of the Notes. The references extend only through the first book, as it was thought that it would be better for the scholar to have full references in that portion of the work, and then dispense with them afterwards, when he would be comparatively familiar with his grammar. The numerals refer to the sections of the Grammar.

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TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.

The following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions. It is proper to remark, that Kühner's Elementary Grammar has been given to the American public since the publication of this edition of the Anabasis, which will account for the omission of references to it in the body of the Notes. The references extend only through the first book, as it was thought that it would be better for the scholar to have full references in that portion of the work, and then dispense with them afterwards, when he would be comparatively familiar with his grammar. The numerals refer to the sections of the Grammar.

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DARIUS (*Nothus*)—king of Persia and father of Artaxerxes Mnemon and Cyrus the Younger, I. 1. § 1.

DEMOCRATES—a man of truth and fidelity, IV. 4. § 15.

DERCYLLIDAS—a Lacedæmonian commander V. 6. § 24.

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DEXIPPUS—treacherously deserts the army, V. 1. § 15; VI. 6. § 5; calumniates Xenophon to Anaxibius, VI. 1. § 32; accuses the army to Cleander, VI. 6. § 9; is accused by Agasias, VI. 6. § 22; is killed by Nicander, V. 1. § 15.

DRACONTIUS—a Spartan exile, presides over the games at Trebizond, IV. E. § 25; is sent to Cleander to procure the release of Agasias, VI. 6. § 8.

EPISTHENES of Amphipolis—commands the targeteers in the battle of Cunaxa, I. 10. § 7; receives from Xenophon the guardianship of a boy, IV. 6. § 1; whom he takes with him to Greece, IV. 6. § 8.

EPISTHENES of Olynthus—puerorum amator formosorum. VII. 4. § 7.

ΕΡΥΑΧΑ—the Cilician queen, comes to Cyrus, I. 2. § 12; requests him

to show her his army, I. 2. § 14; is sent back to Cilicia, I. 2. § 20; persuades her husband to receive Cyrus, I. 2. § 27.

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GNESIPPUS—an Athenian captain, VII. 3. § 28.

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GONGYLUS—an Eretrian, VII. 8. §§ 8, 17.

GORGAS LEONTINUS—the teacher of Proxenus, II. 6. § 16.

GORGIO—brother of Gongylus, VII. 8. § 8.

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HECATONYMUS—an ambassador from Sinope to the Greeks, V. 5. § 7; threatens war, V. 5. §§ 10-12; advises the Greeks to proceed by sea and not by land, V. 6. §§ 3, 10.

HEGESANDER—an Athenian captain, VI. 3. § 6.

HELLAS—wife of Gongylus, VII. 8. § 8.

HERACLEIDES of Maronea—advises the Greeks to make presents to Scuthes, VII. 3. §§ 16-29; booty is delivered to him to be sold, VII. 4. § 2; calumniates Xenophon to Scuthes, VII. 5. § 6; accuses him to the Lacedæmonians, VII. 6. § 4.

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HIERONYMUS EUODEUS—a captain wounded by the Thynians, VII. 4. § 18.

HIERONYMUS of Elis—the oldest captain of Proxenus, III. 1. § 34; VI. 4. § 10; is sent by Xenophon to Anaxibius, VII. 1. § 32; is wounded by the Thynians, VII. 4. § 18.

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MEDOSADES—is sent by Scuthes to Xenophon, VII. 1. § 5.

MEGABYZUS—guardian of the temple of Diana, at Ephesus, V. 3. § 6; restores the treasure committed to him by Xenophon, V. 3. § 7.

MEGAPHERNES—a Persian officer who conspired against Cyrus and was executed, I. 2. § 20.

MENON a Thessalian—brings troops to Cyrus, I. 2. § 6; is sent by Cyrus into Cilicia, as an escort of Epyaxa, I. 2. § 20; is first to cross the Euphrates, I. 4. § 13; some of his soldiers attack Clearchus, I. 5. § 11; commands the left wing of the Greeks in the battle of Cunaxa, I. 8. § 5; is sent to Ariæus, II. 1. § 5; remains with him, II. 2. § 1; is suspected by Clearchus of treachery, II. 5. § 28; is taken by Tissaphernes, II. 5. § 31; and put to an ignominious and lingering death, II. 6. § 29; his character, II. 6. § 21.

MIDAS—king of the Phrygians, who is said to have caught the Satyr, I. 2. § 13.

MILESIA—a concubine of Cyrus, I. 10. § 3.

MILTOCYTHES a Thracian—deserts with some troops to the king, II. 2. § 7.

MITHRIDATES—a friend of Cyrus, II. 5. § 35; gives treacherous advice to the Greeks, III. 3. §§ 2-4; attacks them on their march, III. 3. § 6; attacks them the second time, III. 4. §§ 2, 3; but is repulsed, III. 4. § 4; is satrap of Lyconia and Cappadocia, VII. 8. § 25.

MYROS a Mysian—executes a stratagem for Xenophon in the retreat from the Drylæ, V. 2. § 29; is wounded, V. 2. § 32; dances at an entertainment, VI. 1. §§ 9-12.

NEON an Asinæan—in the absence of Chirisophus receives his share of the booty, V. 3. § 4; commands in the place of Chirisophus, V. 6. § 36; calumniates Xenophon, V. 7. § 1; persuades him to march by himself, VI. 2. § 13; on the death of Chirisophus is elected in his place, VI. 4. § 11; heads a foraging party, VI. 4. § 23; is left with others to guard the camp, VI. 5. § 4; demands of Cyrtades provision for the army, VII. 1. § 41; desires to be general of the whole army, VII. 2. § 2; separates himself from the rest of the army, VII. 2. § 11.

NICANDER a Lacedæmonian—kills Dexippus, V. 1. § 15.

NICHARCHUS—an Arcadian captain who announces to the Greeks the seizure of the generals, II. 5. § 33; deserts with twenty men to the Persians, III. 3. § 5.

NICOMACHUS an Cætæan—commands the light-armed troops, IV. 6. § 20.

ORONTES—a Persian related to the king, lays snares for Cyrus, I. 6. § 1; is tried, I. 6. §§ 6-9; and condemned to death, I. 6. § 10.

ORONTAS—son-in-law of the king, II. 4. § 8; accompanies Ariæus and Tissaphernes, II. 4. § 9; 5. § 40; satrap of Armenia, III. 5. § 17; IV. 3. § 4.

PARYSATHIS—wife of Darius and mother of Artaxerxes and Cyrus, I. 1. § 4; prefers Cyrus to Artaxerxes, I. 1. § 4; her villages in Syria, I. 4. § 9; and in Media, II. 4. § 27.

PASION a Megarean—brings to Cyrus 700 men, I. 2. § 8; is deserted by some of his soldiers, I. 3. § 7; he leaves Cyrus, I. 4. § 7.

PATAGYAS—a Persian faithful to Cyrus, I. 8. § 1.

PHALINUS—a Greek who was with Artaxerxes, and sent by him to command the Greeks to lay down their arms. II. 1. § 18.

PHARNABAZUS—satrap of Bithynia, VII. 8. § 25; his cavalry attack the Greeks, VI. 4. § 24; his troops are defeated, VI. 5. § 26; requests Anaxibius to remove the Greeks from Asia, VII. 1. § 2; afterwards neglects him, VII. 2. § 7; treats with Aristarchus, VII. 2. § 7.

PHILESIUS an Achæan—elected general in the place of Menon, III. 1. § 47; said to be one of the oldest of the generals, V. 3. § 1; speaks against Xenophon, V. 6. § 27; is fined for embezzlement of effects committed to his charge, V. 8. § 1; is sent as an ambassador to Anaxibius, VII. 1. § 32.

PHILOXENUS a Pellenian—his bravery in storming a fort of the Drylæ, V. 2. § 15.

PHOCAIS of the Phocian concubine of Cyrus, I. 10. § 2.

PHOCIAS—an Athenian captain, VI. 5. § 11.

PHRYNISCUS an Achæan general—remains with the Greeks, VII. 2. § 1; wishes to march to Seuthes, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve Seuthes without Xenophon, VII. 5. § 10.

PIGRES—interpreter to Cyrus, I. 2. § 17; I. 8. § 12; helps to extricate the carriages from the mud, I. 5. § 7.

POLUS—is reported as coming to succeed Anaxibius as commander of the fleet, VII. 2. § 5.

POLYBOTES—an Athenian captain, takes possession of a village, II. 5. § 24.

POLYCRATES—an Athenian captain, occupies a village, IV. 5. § 24; appointed to collect ships at Trebizond, V. 1. § 16; goes with Xenophon to Seuthes, VII. 2. § 17; defends Xenophon, VII. 6. § 41.

POLYNICUS—an ambassador from Thimbron to the Greeks, VII. 6. §§ 1, 89, 43; VII. 7. §§ 13, 56.

PROCLUS son of Demaratus—informs the Greeks of the death of Cyrus, II. 1. § 3; goes to Ariæus and returns, II. 2. § 1; brings aid to Xenophon, VII. 8. § 17.

PROXENUS a Bœotian (II. 1. § 10)—raises troops for Cyrus as if to go against the Pisidians, I. 1. § 11; joins him with his troops, I. 2. § 3; is accompanied by Xenophon, III. 1. § 4; attempts to reconcile Clearchus and Menon, I. 5. § 14; his station at the battle of Cunaxa, I. 8. § 4; responds to the messengers sent by the king to demand the arms of the Greeks, II. 1. § 10; walks with Xenophon before the camp, II. 4. § 15; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. §§ 16-20.

PYRRHIAS—an Arcadian captain, VI. 5. § 11.

PYTHAGORAS a Lacedæmonian—commands the fleet sent by the Lacedæmonians to the aid of Cyrus, I. 4. § 2.

RHATHINES—is sent by Pharnabazus with troops against the Greeks, VI. 5. § 7.

RHOPASAS—governor of Babylon, VII. 8. § 25.

SAMOLAS an Achæan—sent to Sinope for ships, V. 6. § 14; commands a detachment of reserve in the battle with Rhathines, VI. 5. § 11.

SEUTHES king of Thrace—invites the Greeks to enter his service, VII. 1. § 5; is visited by Xenophon, VII. 2. § 17; relates his history and fortunes, VII. 2. § 32; calls the Athenians his relatives, VII. 2. § 31; 3. § 15; gives an entertainment to the Grecian leaders, VII. 3. § 15; marches with his Greek allies against some villages, VII. 3. §§ 40–48; which he burns, VII. 4. § 1; orders the prisoners to be slain, VII. 4. § 6; pays the officers, but gives to the army only twenty days' pay, VII. 5. §§ 2–9; is prejudiced by Heracledes against Xenophon, VII. 5. §§ 7–8; agrees to give up the Greeks to the Lacedæmonians, VII. 6. § 3; is persuaded by Xenophon to pay the Greeks in full, VII. 7. § 55; but does not perform his promise to Xenophon, VII. 5. § 8; VII. 6. § 18; VII. 7. § 39; wishes him to remain with him VII. 6. § 43; VII. 7. § 50.

SILANUS an Ambracian soothsayer—receives ten talents from Cyrus on the accomplishment of his prediction, I. 7. § 18; V. 6. § 16; divulges the secrets of Xenophon, V. 6. §§ 17, 29; is threatened by the soldiers if he should desert them to go home, V. 6. § 34; escapes from Heraclea, VI. 4. § 13.

SILANUS—gives the signal with the trumpet, VII. 4. § 15.

SMICRES—commander of a body of Arcadians, is killed by the Thracians, VI. 3. § 4.

SOCRATES the Achæan—enrols forces for Cyrus, I. 1. § 11; joins Cyrus with his troops, I. 2. § 3; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. § 30.

SOCRATES the Athenian philosopher—is consulted by Xenophon respecting his expedition, III. 1. § 5; his reply, III. 1. § 7.

SOPHÆNETUS a Stymphalian (called I. 2. § 9 an Arcadian)—is on friendly terms with Cyrus, I. 1. § 11; brings troops to him, I. 2. § 3; goes to meet Ariæus, II. 5. § 37; is left to guard the camp, IV. 4. § 19; is said to be one of the oldest generals, V. 3. § 1; is fined for neglect of duty, V. 8. § 1.

SOSIAS (or Socrates) a Syracusan—comes to Cyrus with troops, I. 2. § 9.

SOTERIDAS a Sicyonian—a worthless soldier, who reproaches Xenophon, III. 4. § 47.

SPITHRIDATES—is sent by Pharnabazus against the Greeks, VI. 5. § 7.

STRATOCLES—commands the Cretan archers, VI. 2. § 28.

SYENNESIS—king of Cilicia, I. 2. § 12; VII. 8. § 25; guards the Cilician

pass against Cyrus, I. 4. § 4; leaves the pass, I. 2. § 21; on the approach of Cyrus, abandons the city Tarsus, I. 2. § 24; is persuaded by his wife to give himself up to Cyrus, I. 2. § 26; assists Cyrus with money and receives honorable presents from him, I. 2. § 27.

TAMOS an Egyptian—commands the combined fleet of the Lacedæmonians and Cyrus, I. 2. § 21; having previously commanded the fleet of Cyrus in the siege of Miletus, I. 4. § 2; the father of Glus, II. 1. § 3.

TERES—an ancestor of Seuthes, VII. 2. § 22.

TERIBAZUS—a satrap of Western Armenia, IV. 4. § 4; and governor of the Phasians and the Hesperitans, VII. 8. § 25; makes a treaty with the Greeks, IV. 4. § 6; but plots against them, IV. 4. § 18; his tent is taken, IV. 4. § 21.

THARYPAS—connected with Menon, II. 6. § 23.

THROGENES—a Locrian captain wounded by the Thynians, VII. 4. § 18.

THEOPOMPUS an Athenian—refuses to surrender, II. 1. § 10; called by Phalinus a youth and philosopher, II. 1. § 13.

THIBRON or Thimbron—invites the Greeks with Xenophon to join him against Tissaphernes, VII. 6. § 1; makes war with them against Tissaphernes and Pharnabazus, VII. 8. § 24.

THORAX a Bœotian—opposed to Xenophon, V. 6. § 19.

TIMASION a Dardanian—elected general in place of Clearchus, III. 1. § 47; VI. 1. § 32; an exile from Troy, V. 6. § 21; had formerly served with Clearchus and Dercyllis in Asia, V. 6. § 24; one of the youngest of the generals, III. 2. § 27; tries to prevent Xenophon from founding a city in Pontus, V. 6. § 19; commands the cavalry, VI. 3. § 22; 5. § 28; VII. 3. § 46; remains with the army, VII. 2. § 1; wishes to cross from Byzantium into Asia, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve in the war without Xenophon, VII. 5. § 10.

TISSAPHERNES—goes up with Cyrus to Darius, I. 1. § 2; calumniates Cyrus to his brother, I. 1. § 2; kills some and banishes others of the Milesians, I. 1. § 7; discloses the design of Cyrus to the king, I. 2. § 4; II. 3. § 19; is one of the four generals of the king, I. 7. § 12; informs the king that the Greeks have conquered, I. 10. § 5; professes good will to the Greeks, II. 3. § 18; makes a league with the Greeks, II. 3. § 26; endeavors to remove their suspicions of him, II. 5. § 16; treacherously seizes the leaders of the Greeks, II. 5. § 32; attacks the Greeks, III. 4. § 13; the Lacedæmonians declare war against him, VII. 6. § 1-7; 8. § 24.

TOLMIDES an Elean—the best crier in the army of the Greeks, II. 2. § 20; III. 1. § 46.

ULYSSES—alluded to as returning asleep to Ithaca, V. 1. § 2.

XANTICLES an Achæan—elected a general in the place of Socrates, III.

I. § 47; is fined for embezzlement of effects committed to his charge, V. 8 § 1.

XENIAS a Parrhasian—accompanies Cyrus on his visit to Darius, I. 1. § 2; assists him in his expedition against Artaxerxes with 4000 troops, I. 2. § 3; celebrates the *Δόκαια* at Peltæ, I. 2. § 10; some of his soldiers desert to Clearchus, I. 3. § 7; in consequence of which he secretly leaves the expedition, I. 4. § 7.

XENOPHON an Athenian—on friendly terms with Proxenus, by whom he is invited to share the fortunes of Cyrus, III. 1. § 4; he consults Socrates, III. 1. § 4; is referred by him to the Delphic oracle, III. 1. § 5; goes to Cyrus at Sardis, III. 1. § 8; acquaints Cyrus with the watch-word of the Greeks, I. 8. § 15; answers Ariæus, II. 5. § 41; his dream, III. 1. § 11; awakes and summons the captains of Proxenus, III. 1. § 15; harangues them, III. 1. §§ 15–25; is elected general in the place of Proxenus, III. 1. § 26; degrades Apollonides, III. 1. § 30; advises the generals, III. 1. §§ 35–44; exhorts the soldiers, III. 2. §§ 7–32; proposes a plan for the march, III. 2. § 34–39; pursues the enemy unsuccessfully, III. 3. § 8; and is therefore blamed by the older generals, III. 3. § 11; appoints slingers and cavalry, III. 3. § 20; reaches the summit of a mountain before the enemy, III. 4. §§ 44–49; is reproached by Soterides, III. 4. § 46; advises Chirisophus to spare the country, III. 5. § 4; deceives the Carduchians by a stratagem, IV. 2. § 2; is deserted by his armor-bearer, IV. 2. § 21; sees a vision in sleep, IV. 3. § 8; performs libations, IV. 3. § 13; repulses the Carduchians in passing the river Centrites, IV. 3. §§ 20–34; relieves some famishing soldiers, IV. 5. § 8; encourages those who are overcome with cold, IV. 5. § 16; passes the night in the open air without fire or food, IV. 5. § 21; joins Chirisophus, IV. 5. § 23; treats with kindness an Armenian chief, IV. 5. §§ 28–36; disagrees with Chirisophus, IV. 6. § 3; his advice followed in attacking some heights, IV. 6. §§ 10–21; he advises to change the order of march, IV. 8. §§ 10–13; gives employment to the Greeks during their stay at Trapezus, V. 1. §§ 5–8; leads them against the Drylians, V. 2. §§ 1–32; treats with the Mosynœcians, V. 4. § 5; encourages the soldiers, V. 4. §§ 19–21; answers the Sinopian ambassadors, V. 5. § 13; attempts to found a city in Pontus, V. 6. § 15; but is prevented by some of the other leaders, V. 6. §§ 19–35; repels the accusations made against him, V. 7. §§ 5–12; charges disorder upon some of the soldiers, V. 7. §§ 13–33; purifies the army, V. 7. § 35; is accused of insolence in the exercise of command, from which charge he defends himself, V. 8. §§ 1–26; refuses the office of commander-in-chief, VI. 1. §§ 19–31; consults Hercules on the expediency of continuing with the army, VI. 2. § 15; marches to the assistance of the Arcadians, VI. 3. § 19; exhorts the soldiers, VI. 5. § 14; quells a disturbance among the troops, VI. 6. § 8; urges them to obey Cleander, VI. 6. § 12; appeases their fury against the Byzantians, VII. 1. § 22; takes leave of the army, VII. 1. § 40; is sent back to them by Anaxibius, VII. 2. § 8; Aristarchus plots against

him, VII. 2. §§ 14-16; he goes to Scuthes, VII. 2. § 17; conducts the Greeks to Scuthes, VII. 3. § 7; by whom he is entertained, VII. 3. §§ 15-33; is reproached by some of the army, VII. 6. §§ 7-10; defends himself, VII. 6. §§ 11-38; replies to Medosades, VII. 7. §§ 4-10; persuades Scuthes to pay the Greeks, VII. 7. §§ 21-57; is compelled by want to sell his horse, VII. 8. § 2; is well received at Pergamos, VII. 8. § 8; besieges Asidates, VII. 8. §§ 11-19; makes him prisoner and takes all his effects, VII. 8. § 22; is received with honor by the Lacedæmonians, VII. 8. § 23; makes an offering afterwards at Delphi in his own name and that of Proxenus, V. 3. § 5; is exiled from Athens, V. 3. § 7; VII. 7. § 57; takes up his abode at Scillus, where he builds a temple to Diana, V. 3. §§ 6-12.

XERXES—defeated by land and sea by the Greeks, III. 2. § 13; after his retreat from Greece, builds a citadel and palace at Celæne, I. 2. § 9.

ZELARCHUS—a commissary, V. 7. § 24.







