



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

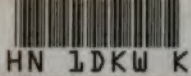
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

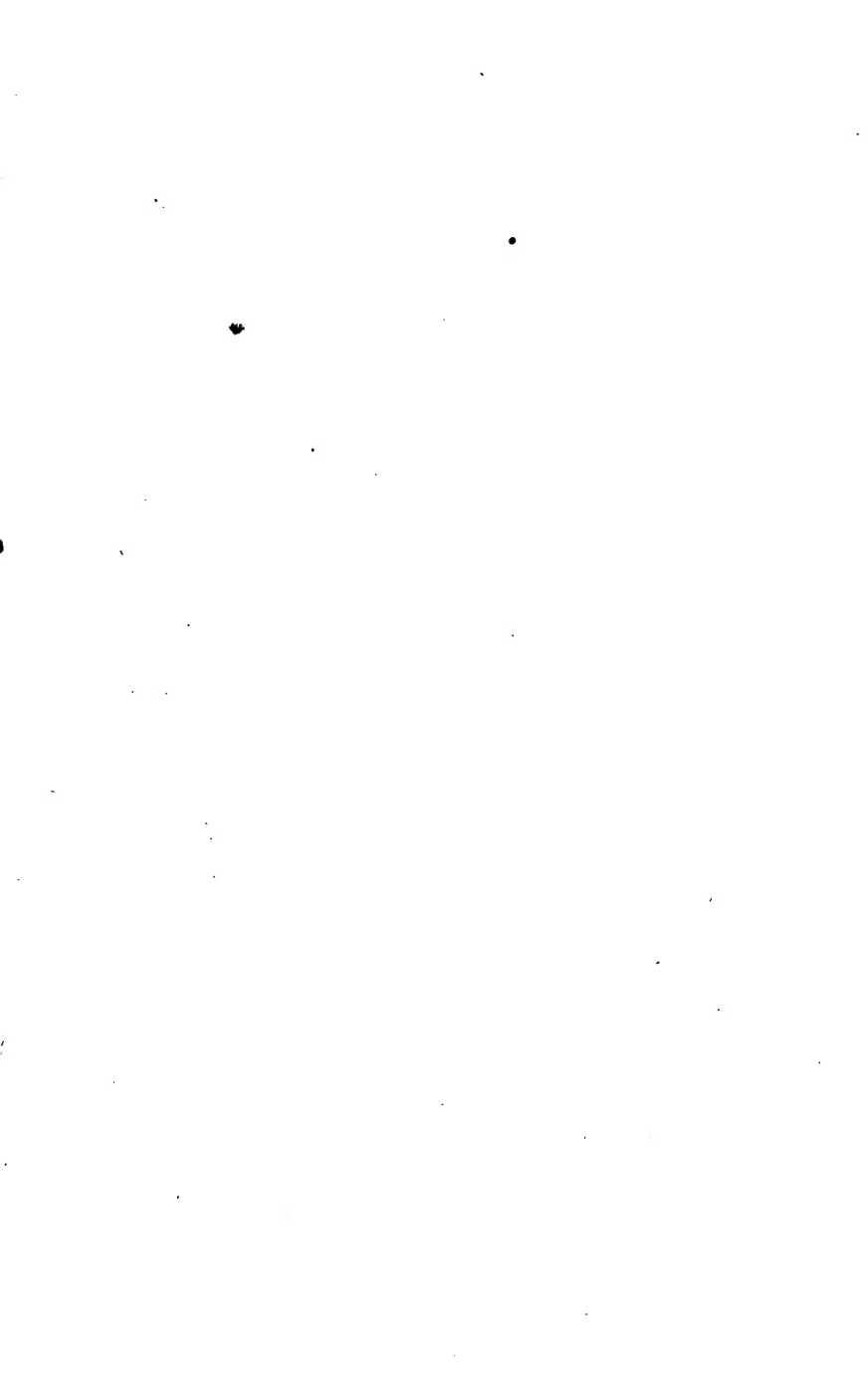
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



HN 1DKW K

KD 32596









G. Chittary Sr.  
Harvard Coll.

Sept. 22d  
1852

Handwritten text in a cursive script, possibly a signature or a list of names, located in the upper left quadrant of the page. The text is dark and somewhat faded, making it difficult to decipher. It appears to be written in a historical or archaic style.

## Greek and Latin.

# ARNOLD'S CLASSICAL SERIES

### I.

**A FIRST AND SECOND LATIN BOOK  
AND PRACTICAL GRAMMAR.** By THOMAS K. ARNOLD, A. M. Revised and carefully  
Corrected, by J. A. Spencer, A. M. One vol. 12mo., 75 cts.

### II.

## LATIN PROSE COMPOSITION:

**A Practical Introduction to Latin Prose Composition.** By THOMAS K. ARNOLD, A. M.  
Revised and Corrected by J. A. Spencer, A. M. 12mo., \$1.

### III.

## FIRST GREEK BOOK;

**With Easy Exercises and Vocabulary.** By THOMAS K. ARNOLD, A. M. Revised and Cor-  
rected by J. A. Spencer, A. M. 12mo., 75 cts.

### IV.

## GREEK PROSE COMPOSITION:

**A Practical Introduction to Greek Prose Composition.** By THOMAS K. ARNOLD, A. M.  
Revised and Corrected by J. A. Spencer, A. M. One vol. 12mo., 75 cts.

### V.

## GREEK READING BOOK,

**For the Use of Schools; containing the substance of the Practical Introduction to Greek Com-  
position, and a Treatise on the Greek Particles, by the Rev. THOMAS K. ARNOLD,  
A. M., and also a Copious Selection from Greek Authors, with English  
Notes, Critical and Explanatory, and a Lexicon, by  
J. A. Spencer, A. M. 12mo., \$1 25**

### VI.

## CORNELIUS NEPOS;

**With Practical Questions and Answers, and an Imitative Exercise on each Chapter. By  
THOMAS K. ARNOLD, A. M. Revised, with Additional Notes, by Prof. Johnson,  
Professor of the Latin Language in the University of the City of  
New-York. 12mo. A new, enlarged edition, with  
Lexicon, Index, &c., \$1.**

"ARNOLD'S GREEK AND LATIN SERIES.—The publication of this valuable collection of  
classical school books may be regarded as the presage of better things in respect to the mode of  
teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of  
going over Latin and Greek Grammar without the remotest conception of the value of what  
they were learning, and every day becoming more and more disgusted with the dry and un-  
meaning task; but now, by Mr. Arnold's admirable method—substantially the same with that of  
Dillendorff—the moment they take up the study of Latin or Greek, they begin to learn sentences,  
to acquire ideas, to see how the Romans and Greeks expressed themselves, how their mode of  
expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly  
astonishing to those who have dragged on month after month in the old-fashioned, dry, and  
tedious way of learning languages.

"Mr. Arnold, in fact, has had the good sense to adopt the system of nature. A child learns  
his own language by *imitating* what he hears, and constantly *repeating* it till it is fastened in  
the memory; in the same way Mr. A. puts the pupil immediately to work at Exercises in Latin  
and Greek, involving the elementary principles of the language—words are supplied—the mode  
of putting them together is told the pupil—he is shown how the ancients expressed their ideas,  
and then, by repeating these things again and again—*iterum iterumque*—the docile pupil has  
them indelibly impressed upon his memory and rooted in his understanding.

"The American Editor is a thorough classical scholar, and has been a practical teacher for  
years in this city. He has devoted the utmost care to a complete revision of Mr. Arnold's works  
has corrected several errors of inadvertence or otherwise, has rearranged and improved various  
matters in the early volumes of the series, and has attended most diligently to the accurate printing  
and mechanical execution of the whole. We anticipate most confidently the speedy success  
of these works in our schools and colleges."

"Arnold's Series of Classical Works has attained a circulation almost unparalleled, being  
introduced into nearly all the Colleges and leading Educational Institutions in the United States

GREEK OLLENDORFF;

BEING A PROGRESSIVE EXHIBITION OF THE PRINCIPLES  
OF THE GREEK GRAMMAR.

Designed for Beginners in Greek, and as a Book of Exercises for  
Academies and Colleges.

BY ASAHEL C. KENDRICK,

*Professor of the Greek Language and Literature in the University of Rochester.*

One volume, 12mo. \$1.

*Extract from the Preface.*

The present work is what its title indicates, strictly an *Ollendorf*, and aims to apply the methods which have proved so successful in the acquisition of the Modern languages to the study of Ancient Greek, with such differences of course as the different genius of the Greek, and the different purposes for which it is studied, would suggest. It differs from the modern *Ollendorffs* in containing Exercises for reciprocal translation, in confining them within a smaller compass, and in a more methodical exposition of the principles of the language.

It differs, on the other hand, from other excellent elementary works in Greek, which have recently appeared, in a more rigid adherence to the *Ollendorf* method, and the greater *simplicity* of its plan; in simplifying as much as possible the character of the Exercises, and in keeping out of sight every thing which would divert the student's attention from the naked construction.

The object of the Author in this work was twofold; first, to furnish a book which should serve as an *introduction* to the study of Greek, and precede the use of any Grammar. It will therefore be found, although not claiming to embrace all the principles of the Grammar, yet complete in itself, and will lead the pupil, by insensible gradations, from the simpler constructions to those which are more complicated and difficult.

The exceptions, and the more idiomatic forms, it studiously leaves one side, and only aims to exhibit the regular and ordinary usages of the language, as the proper starting point for the student's further researches.

In presenting these, the Author has aimed to combine the strictest accuracy with the utmost simplicity of statement. He hopes, therefore, that his work will find its way among a younger class of pupils than have usually engaged in the study of Greek, and will win to the acquisition of that noble tongue many in our Academies and Primary Schools, who have been repelled by the less simple character of our ordinary text-books. On this point he would speak earnestly. This book, while he trusts it will bear the criticism of the scholar, and be found adapted to older pupils, has been yet constructed with a constant reference to the wants of the young; and he knows no reason why boys and girls of twelve, ten, or even eight years of age may not advantageously be put to the study of this book, and, under skilful instruction, rapidly master its contents.

---

GESENIUS'S HEBREW GRAMMAR.

Fourteenth Edition, as revised by Dr. E. RODIGER. Translated by T. J. CONANT  
Professor of Hebrew in Madison University, N. Y.

With the Modifications of the Editions subsequent to the Eleventh, by Dr. DAVIES  
of Stepney College, London.

To which are added, A COURSE OF EXERCISES IN HEBREW GRAMMAR, and a HEBREW CHREMA  
TOMATHY, prepared by the Translator. One handsomely printed vol. 8vo. Price \$2.

*Extract from the Translator's Preface.*

"The fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature, has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England, its republication is now demanded in its latest and most improved form."

*Steph. Salisbury jr*  
**EXERCISES**

IN

**GREEK PROSE COMPOSITION,**

**ADAPTED TO THE**

**FIRST BOOK OF XENOPHON'S ANABASIS.**

BY

**JAMES R. BOISE,**

**PROFESSOR OF GREEK IN BROWN UNIVERSITY.**

**NEW-YORK:**

**D. APPLETON & COMPANY, 200 BROADWAY.**

1851.

KD 32596



---

Entered according to Act of Congress, in the year 1849, by  
D. APPLETON & COMPANY,  
In the Clerk's Office of the District Court for the Southern District of  
New-York.

---

## PREFACE.

---

THE following Exercises were prepared simply as an accompaniment to the First Book of the Anabasis. They consist of easy sentences, similar to those in the Anabasis, involving the same words and constructions, and are designed by frequent repetition to make the learner familiar with the language of Xenophon. Accordingly the chapters and sections in both are made to correspond. Thus, §§ 1st, 2d, etc., of chapter 1st in the Exercises, require a constant reference to §§ 1st, 2d, etc., in chapter 1st of the Anabasis. So with the remaining sections.

In writing these Exercises, it is impossible to study the expressions of Xenophon too carefully, or to imitate them too closely; and the fact that the learner has continually before him a model so faultless, so purely Attic, is conceived to be no small advantage.

It will be observed, that each section contains a vocabulary and two paragraphs of English sentences. The first paragraph is intended for oral recitation, and together with the vocabulary should be made



familiar, so as to be recited promptly and with little effort. The second paragraph consists of longer and more varied sentences, which are to be written, and which may also, in reviews especially, be expressed *viva voce*. As the chief thing in learning any language is to become familiar with its words and idioms, the question may fairly be raised, whether it would not be better for the beginner in Greek, to occupy somewhat less of his time in committing to memory abstruse rules, which he comprehends but imperfectly, and a grammatical nomenclature, which surely will give him a very imperfect idea of the harmony of the Grecian tongue; and instead of this, to occupy a greater proportion of his time in storing the mind with those words and phrases, which in endless combinations are an essential part of the language which he is aiming to acquire. Would not this process be more analogous to that which nature points out to us?

It is supposed that the majority of those who use these Exercises, will also have in their possession Dr. Owen's edition of the *Anabasis*, which contains numerous grammatical references and full explanatory notes. For this reason, many annotations have been omitted in the margin of this work which might otherwise have found a place.

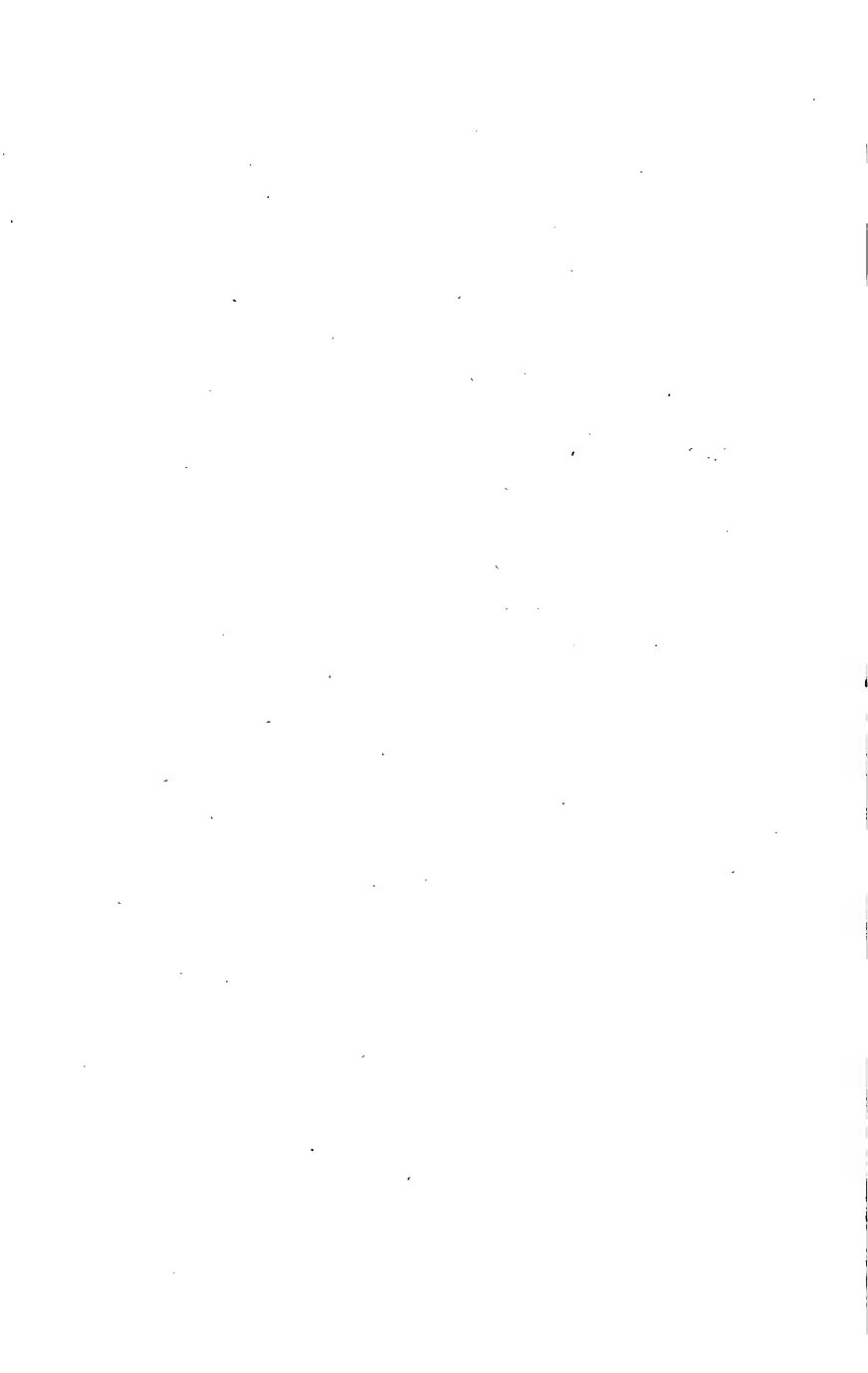
The Greek text which has been selected is that of Krüger. This is added to the Exercises, so that the book may be used even by those who are not reading

the *Anabasis*, and who may chance not to have a copy. Should any discrepancies between this text and the words employed in the vocabularies be discovered, they may be explained by the fact that the Editor himself made use of the text of Dr. Owen's edition in the preparation of the work.

The explanatory notes are desultory and various. The plan of the work forbade any attempt to develop a regular and methodical syntax, provided there were need of such a treatise. But the excellent grammars of Kühner, Sophocles and Crosby rendered such an attempt unnecessary.

For the convenience of the learner, an English-Greek vocabulary, a catalogue of the irregular verbs, and an index to the principal grammatical notes have been appended to the Exercises.

*Brown University, Sept. 1849.*



# EXERCISES

IN

## GREEK PROSE COMPOSITION.

---

### CHAPTER FIRST.

§ 1. Son, παῖς, ὁ. Young, νέος. Elder, πρεσβύτερος. In prose the usual positive is πρεσβύτερος. Termination, τελευτή. Life, the period of life, βίος. Life opposed to death, ζωή. Both, ἀμφότεροι. I have, there is born to me, γίγνεται μου. I am sick, ἀσθενῶ. I apprehend, suspect, ὑποπιτύω. I wish, βούλομαι. I am present, πάρεμι. (The learner is supposed to be familiar with the numerals and pronouns.) When = after, ἐπί; when as a correlative of then, ὅτε.

He is sick. They are sick. We are sick. You (sing.) are sick. You (plur.) are sick. The son of Darius is sick. The sons of Darius are sick. I wish to be present. He wishes to be present. I wish you to be present. He wishes me to be present. They wish us to be present.

Darius has three sons. Cyrus had two sons. He (αὐτοῦ) has five sons. They (αὐτῶν) have one son. Darius is sick. The two sons of Darius are sick. The younger son of Darius was sick and was apprehending a termination of his life. I wish my two sons both to be present. He wishes

his three sons to be present. When he apprehended a termination of his life, he wished his elder son to be present.

§ 2. *Sovereignty, government, ἀρχή. General, στρατηγός. Plain, πεδίων. Friend, φίλος. Heavy-armed man, ὀπλίτης. Commander, ἄρχων. To happen, τυγχάνειν. I send for, μεταπέμπομαι. I make, appoint, ποιῶ. I go up, ἀναβαίνω. I take, λαμβάνω. I have, ἔχω.* (Observe the difference both in meaning and construction between this word and γίγνομαι, sup.) *And, also, καί. And, but, δέ.*

He sent for me. They sent for me. I sent for you. You sent for me. You (plur.) sent for us. We sent for you. The general sent for you. He sent for the general. He sent for the commander. We sent for the commander, and the heavy-armed men.

He happens to be present. They happened to be present.<sup>(1)</sup> He sent for Cyrus. I shall send for my two sons from the sovereignties of which I made them satraps. And I also appointed him general of all who used to assemble<sup>(2)</sup> in the plain of Castolus. The five sons go up taking<sup>(3)</sup> Tisaphernes upon the supposition of his being<sup>(4)</sup> a friend. They went up having four hundred heavy-armed men. I will go up having seven hundred heavy-armed men, and Xenias their commander.

§ 3. *Brother, ἀδελφός. Kingdom, βασιλεία. Mother, μή-*

(1) Observe here that the participle agrees in number, &c., with the subject of the verb.

(2) The learner will recollect that the imperfect tense expresses continued or customary action in past time; and may often be translated *used to, was wont*, etc. The aorist denotes an action *absolutely*; i. e. without regard to its continuance or completion.

(3) See note (1).

(4) ὡς, *as, as if*, denotes supposition, and may be rendered as above.

τηρ. *Before, to, πρὸς* with acc. *Both*, as a correlative of *and, τὶ*. *Again, back, πάλιν*. *To, over, ἐπὶ* with acc. *I calumniate, διαβάλλω*. *I plot against, ἐπιβουλεύω*. *To de cease, τελευτᾶν*. *I apprehend, seize upon, συλλαμβάνω*. *I slay, put to death, ἀποκτείνω*. *I settle, establish, καθίστημι*. (Intrans. in the perf., pluperf., and 2d aor. tenses of the act. voice.) *In, into, εἰς* with acc. used after a verb expressing or implying *motion*. *I persuade, πείθω*. *I send away, ἀποπέμπω*. *I rescue by entreaty, ἔξαιτῶ*.

N. B. It must be borne continually in mind, that the personal pronouns are implied by the endings of the verb; and consequently that they are not to be expressed unless they are emphatic.

He sent me away. He sent for me. They apprehended the son of Darius. They apprehended a termination of life. He slew the general. The general de ceased. The commander persuaded the heavy-armed men. The son of the commander was persuaded. He wished to be present. He happened to be present (particip.)

He was calumniating Cyrus. They are plotting against him. I shall calumniate Cyrus before his brother. They calumniated Cyrus before his brother, on the ground that<sup>(6)</sup> he was plotting against him. And after<sup>(6)</sup> Darius de ceased,<sup>(7)</sup> Artaxerxes apprehended<sup>(8)</sup> Cyrus as if to put him to death. After I was settled in the kingdom, he plotted against

<sup>(6)</sup> *On the ground that, ὡς*. Cf. note (4); and also, ὡς ἀποκτενῶν below.

<sup>(7)</sup> Ἐπει is often rendered *when*, but in the sense of *after, postquam*. Ὅτε means *when, while, quum*.

<sup>(8)</sup> Ἐτελεύτησε, a euphemism for ἀπέθανεν.

<sup>(9)</sup> We are not by any means to infer that συλλαμβάνειν and ὑποκτείνω in § 1, are synonymous, because they may be translated by the same English word. It will be perceived that the English word, *apprehend*, may be used in very different connections.

me. I calumniated the general before Cyrus; and he<sup>(9)</sup> was both persuaded and seized the general. His mother will send him away again to his government. His mother rescued him by her entreaties (lit. begged him off). After I was persuaded, I seized the commander of the heavy-armed men, as if to put him to death.

§ 4. *Afterwards, yet, ἔτι. That, in order that, ὅπως. Never, μήποτε. In the power of, ἐνὶ c. dat. I take counsel, βουλευόμεαι. I am, εἰμί. I am able, δύναμαι. Instead of, ἀντί. I am king, βασιλεύω. I love, φιλῶ. More, rather, μᾶλλον. Than, ἢ.*

We deliberated. They deliberated. He plotted against us. I apprehended him. I am king instead of you. I love him more than you. We love you more than him. He loved us more than the general.

They are taking counsel that they may never afterwards be in the power of the general. He is in the power of his brother. He is taking counsel that, if possible, (if he may be able,) he may be king instead of his brother. They were present with Cyrus because they loved him (lit. loving<sup>(10)</sup> him). They loved the younger more than the elder brother. I am in your power.

§ 5. *All, πάντες. Whoever, ὅστις. From, παρά c. gen. So as, ὡστε. I am friendly, ἐννοικῶς ἔχω. Competent, sufficient, able, ικανός. To, πρὸς c. acc.: also the dative without a preposition. It must be left to observation to decide which construction is to be employed after any particular verb.*

(9) This use of ὁ δὲ (Latin *is autem*) should be carefully noticed. The phrase occurs only at the beginning of a sentence, and in a narration. The article is here demonstrative. Cf. 'Ο δὲ § 4.

(10) The participle in Greek as in Latin denotes "the time, the cause the concomitant of an action, or the condition on which it depends."

*With, by the side of, παρὰ c. dat. That, so that, ὡς. I come, arrive, ἀφικνοῦμαι. I manage, dispose, διατίθημι. I carry on war, πολεμῶ. I pay attention to, ἐπιμελοῦμαι.*

He is able to carry on war. They are able to carry on war. We are able to carry on war. We are friendly to you. We all are friendly to you. They are friendly to you. They all are friendly to you. You all are friendly to us. He is friendly to them. They all are friendly to the king. They are both friendly to the king and are able to carry on war.

Whoever of those from his <sup>(11)</sup> brother comes to him, he sends them all away. I am managing them so as to be friends to me rather than to my brother. He is friendly to me. I am friendly to you. The barbarians with him were both competent to carry on war and were friendly to him. He paid attention to those from the king, whoever came to him. And he also pays attention to those with himself that they may <sup>(12)</sup> be friendly to him. He sent for his younger son. He sends away his elder son. I paid attention to the general that he might be friendly to me. I paid attention to the general upon the supposition that he was (participle) friendly to me.

§ 6. *Forces, power, δύναμις. As much as, the most, ὡς μάλιστα. Unprepared, ἀπαρασκευος: most unprepared, ὅτι ἀπαρασκευότατος. A levy, συλλογή. Thus, as follows, ὡςδε.*

(11) The pronouns, *my, you, his, her, their*, etc., are not to be translated unless they are somewhat emphatic, as in contrasts, etc. The Greek would generally use the article where we should use the pronoun. Thus above, ἡ μήτηρ, *his mother*; πρὸς τὸν ἀδελφόν, *to his brother*; τῶ παιδὶ, *his two sons*; et passim.

(12) Recollect that the subjunctive follows in a dependent clause the leading tenses (i. e. the present, future and perfect) of the indicative; as the optative does the historic tenses.



*Many, πολλοί. Brave, good, ἀγαθός. City, πόλις. Several, each, ἕκαστοι. Anciently, τὸ ἀρχαῖον. By, from, ἐκ c. gen. Collect, assemble, ἀθροίζω. I conceal, ἐπικρύπτω. Wherefore, οὖν, (postpos.) I give orders, παραγγέλλω. To belong, to be of, εἶναι c. gen. I present, give, δίδωμι. I make to revolt, ἀφίστημι. See note on καθίστημι, § 3. Observe also that the perf. and pluperf. of this verb are in meaning, pres. and imperf. At that time, τότε.*

It belongs to me. They belong to me. They belong to him. It belongs to you. The city belongs to you. The cities belong to you. All the cities belong to you. The several cities belong to him. The city belongs to them. The city belonged to me. At that time all the cities belonged to me. Wherefore the city belongs to the king. The city anciently belonged to the king.

After he collected the Grecian forces, <sup>(13)</sup> he concealed them as much as he could. He conceals as much as he can all the forces which assemble on the plain of Castolus. He took his brother as unprepared as possible. He is making a levy as follows. Wherefore the levy was made as follows. He made the levy so as <sup>(14)</sup> to take the king as unprepared as possible. I shall assemble as many and as brave men as possible. I shall give orders to the several <sup>(15)</sup> cities to take as many men as possible, upon the pretence that <sup>(16)</sup> Cyrus is plot-

<sup>(13)</sup> Lit. *force*. To denote the same idea in English, we should more naturally use the plural *forces*.

<sup>(14)</sup> *So as*, see § 5.

<sup>(15)</sup> *Several*; the force of ἕκαστος may be expressed thus: e. g. τοῖς φρουράρχοις ἕκαστοις, to the several captains, or to each of the captains.

<sup>(16)</sup> ὡς ἐπιβουλευόντος and ὡς ἐπιβουλεύοι above § 3. differ in meaning as follows. The clause in § 3. denotes the charge which Tissaphernes actually brought against Cyrus in so many words, *that he was plotting against the king*; the clause in § 6 denotes a pretence, not necessarily an actual declaration, *pretending that Tissaphernes was plotting*, etc.

ting against me. Ten cities belong (<sup>17</sup>) to Tissaphernes. The seven cities belonging to Tissaphernes, anciently presented by the king, have revolted (<sup>18</sup>) to Cyrus. All the cities, which (<sup>19</sup>) at that time revolted to the king, were anciently friendly to Cyrus. I am a friend to you. I am friendly to you.

§ 7. *In, ἐν* c. dat. *This, these, οὗτος, οὗτοι. The same, ὁ αὐτός. Some—others, οἱ μὲν—οἱ δέ. The fugitive, ὁ φεύγων. Land, γῆ, by land, κατὰ γῆν. Sea, θάλασσα, by sea, κατὰ θάλασσαν. The exile, ὁ ἐκπεπρωκός. Pretext, πρόφασις. Another, ἄλλος. Again, αὖ. I perceive, am informed, αἰσθάνομαι. I perceive beforehand, προαἰσθάνομαι. I banish, expel, ἐκβάλλω. To take under (one's protection) ὑπολαμβάνειν. I besiege, πολιορκῶ. I endeavor, try, πειρῶμαι. I restore, κατάργω. I levy, συλλέγω.*

I restored the exiles. He restored the exiles. I endeavored to restore the exiles. He tried to restore the exiles. He was trying to restore the exiles. They were trying to restore the exiles. He was besieging the city. He besieged the city. He was besieging the city by land and by sea. They besieged the city both by land and by sea. He was restoring the fugitives. He restored the fugitives. They restored all of the exiles. Wherefore I restored the exiles.

After I perceived that some (<sup>20</sup>) persons in Miletus were

(<sup>17</sup>) With the meaning of εἶναι in this section, compare that of γίγνεσθαι § 1, supra. What is the difference?

(<sup>18</sup>) The learner will recollect the peculiarities of tense and signification in the perf. and pluperf. of this verb.

(<sup>19</sup>) Which is commonly translated by σοι, σοι, etc., after, all. See § 2, πάντων σοι.

(<sup>20</sup>) As τοῖς is not expressed before βουλευομένους, the subject of this participle is entirely indefinite, and in translating we may say, *some persons*, etc., not implying that they were the greater part. Had τοῖς been expressed we should translate it, *the men in Miletus were plotting* etc., i. e. the majority, the body of the men.

plotting these same things—to revolt to Cyrus—I gave orders to slay some of them and to banish others. Cyrus took the fugitives<sup>(21)</sup> under his protection. Having taken Darius as a friend, and having apprehended those who wished<sup>(22)</sup> to revolt, he took the fugitives under his protection. Having besieged the city by land and by sea, I endeavored to restore the exiles.<sup>(23)</sup> And this again was another pretext to the king for levying and assembling an army. I perceived beforehand that he was plotting<sup>(24)</sup> these things. I perceived that he wished his two sons to be present. I perceived that he was levying an army.

§ 8. *Not, οὐ*; before a vowel with a smooth breathing, *οὐκ*: before a vowel with a rough breathing, *οὐχ*. When it is the last word in its clause, it is oxytone. *To plot, βουλευέσθαι. Wherefore, ὥστε* followed by the indic. This word denotes a consequence, a result: *οὖν, an inference. Against, πρὸς* c. acc. *Impost, δασμός. I demand* (on the ground that it is worthy, proper), *ἀξιῶ. Plot, ἐπιβουλή. I suppose, νομίζω. Army, στρατεύμα. I am displeased, ὄχθομαι. I forward, send away, ἀποπέμπω. To accrue, to become, γίνεσθαι. To expend one's resources upon* (lit. about), *δαπανᾶν ὑμφί* c. acc.

He was plotting these things. You were plotting these things. You all were plotting these things. He plotted these things. They plotted the same things. They all plotted these same things. They were plotting against me.

(21) I. lit. *those who were fleeing.*

(22) The participles of *βούλομαι* and *βουλεύομαι* must not be confounded.

(23) *τοὺς ἐκπεπρωμένους*, lit. *those who had been banished.*

(24) Observe that the participle is here used in Greek; although we translate it by the indicative mood. Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle where *we* should use *the infinitive mood, the participial substantive, or, that, &c.*

He was plotting against you. They plotted against him. They each plotted against you. They did not plot these things. They did not plot against us.

I shall demand, because I am<sup>(25)</sup> his brother, that the king give me these cities. Wherefore<sup>(26)</sup> the king did not perceive that Cyrus was plotting these things. His mother so disposed the king as not (*μή*) to perceive the plot against himself. I supposed that my brother, by carrying on war, was expending his resources on his army: wherefore, I was displeased with his carrying on war.<sup>(27)</sup> I shall forward the imposts accruing to the king from the government which Cyrus happens to have.

§ 9. *Beyond*, *ἐπέω* c. acc. *An exile*, *φυγάς*. *Thracian*, *Θρακῆς*, *-ός*. *Abydus*, *Ἄβυδος*. *Miletus*, *Μίλητος*. *Treasures*, *money*, *χρήματα*. *Voluntary*, *of one's own accord*, *ἐκόν*. *Even*, *καί*. *Thus*, (as above mentioned) *οὕτω*; before a vowel, *οὕτως*. *Secretly*, expressed by *λανθάνω*, e. g., *I nourish secretly*, *λανθάνω τρέφω*. *They nourished secretly*, *ἔλαθον τρέφοντες*. *Opposite*, *καταντιπέρας*. *At*, *ἐν* c. dat. *For*, *εἰς* c. acc. *Support*, *τροφή*. *I confer with*, *συγγιγνομαι*. *I admire*, *ἄγαμαι*. *To make one's head-quarters at*, *ὀρμᾶσθαι ἐκ* c. gen. *I live*, *dwell*, *οἰκῶ*. *With*, lit. *from*, *ἀπό* (denoting the means). *I benefit*, *assist*, *ὠφελῶ*. *I contribute*, *συμβάλλω*. *I support*, *nourish*, *τρέφω*. *Soldier*, *στρατιώτης*.

I admire him. I admired him. They admired you. We all admired you. He is supported secretly. He was supported secretly. They were all supported secretly. The army was supported secretly. They supported the army

(25) See note (1<sup>o</sup>).

(26) *ὥστε* is here followed by the indicative, and denotes a fact, an actual event: in § 5, it is followed by the infinitive and denotes a thing supposed or conceived: *so as to be friends to himself*, etc.

(27) See note (24).

secretly. He supported the army secretly. We supported the soldiers secretly. He made his head-quarters at Chersonesus. They made their head-quarters at Chersonesus.

And another army was collecting for the king, in the following manner. And Cyrus was collecting for himself an army in the Chersonesus which<sup>(28)</sup> is beyond the Hellespont. The commander, having conferred with the Lacedæmonian exile, both admired him and gave him a hundred darics. And he,<sup>(29)</sup> having taken them, carried on war against the king of the Thracians. He makes his head-quarters at Chersonesus. I am carrying on war with the Thracians who live beyond Abydus. I live at Miletus. With these treasures, he carried on war against the cities beyond the Hellespont, in the following manner. He benefited the cities of the Hellespont; wherefore,<sup>(30)</sup> they even contributed money for him of their own accord. And<sup>(31)</sup> thus an army was secretly<sup>(32)</sup> supported for Cyrus. And Cyrus secretly supported an army as follows. He is living at Abydus opposite the Hellespont. The Ionian cities were friendly<sup>(33)</sup> to Cyrus, and secretly contributed money for the support of his soldiers.

§ 10. *Related by the ties of hospitality, a guest, host, foreign friend, ξένος. One of an opposite party or faction, ἀντιστασιώτης. At home, οἶκοι. Foreign soldier, mercenary, ξένος. To the number of, εἰς c. acc. Pay, μισθός. Until, before,*

(28) *Which is;* the student will perceive that it is the article which we translate by this phrase.

(29) See note (9).

(30) Cf. note (26).

(31) Observe that *δι* is not like the English word, *and*, to be placed first in the clause.

(32) Cf. *ἐτόγγαυεν ἔχων*, § 8, and *παρὼν ἐτόγγαυεν*, § 2.

(33) See § 5 for this expression.

πρίν. *I oppress, πιέζω. I go, ἔρχομαι. I demand, αἰτώ. A month, μήν. I am superior to, I conquer, περιγιγνομαι. I entreat, δέομαι. To make peace with, to become reconciled to, καταλύειν πρὸς c. acc. I advise with, συμβουλεύομαι c. dat.*

He plotted these same things. He plotted against us. He advised with us. He conferred with us. He happened to have a thousand mercenaries. He happened to be a mercenary soldier. He supported an army secretly. An army was supported for him secretly. He demands pay. He entreats me to be reconciled with the king. He demands that mercenaries be given to him.

The king happens to be related to me by the ties of hospitality.<sup>(84)</sup> He happened to have Aristippus as a guest. He is oppressed by those at home of an opposite faction. I live at home. Those at home of an opposite faction, being oppressed, went to Cyrus and demanded of him mercenaries to the number of a thousand. They demand pay for ten months, on the plea that (as if) they will thus become superior to those of an opposite faction. I entreat you not to make peace with the king until I advise with you. He demanded of the Lacedæmonians, mercenaries to the number of ten thousand, on the plea that he would thus become superior to his brother. And thus again he was supporting<sup>(85)</sup> an army secretly. And thus again he supported the army in Thesaly secretly. And thus<sup>(86)</sup> another army was secretly collected and supported for him.

(84) ξένος like the Latin *hospes* means either *guest* or *host, related by the ties of hospitality*.

(85) Why does Xenophon use the imperfect ἐλάμβανεν, rather than the aorist?

(86) It will be perceived that ὄρω refers to what precedes; and ὡς, § 6, to what follows. This distinction is general; so also, ταῦτα and τότε are distinguished in like manner.

§ 11. *The very most, as many as possible, ὅτι πλείστοι.* The word meaning *men*, is often omitted in Greek where the English word would be expressed. *Country, χώρα. Ionian, Ἴωνικός. Milesian, Μιλήσιος. To come to one's assistance, παραγγίγνεσθαι. To make an expedition against, στρατεύεσθαι εἰς. I exhort, urge, bid, κελύω. I infest, give trouble to, πράγματα παρίχω, c. dat. With, in company with, σύν.*

They infest the country. We give him trouble. We were giving him trouble. They were giving us trouble. They gave us trouble. They infested the king's country. We were giving them trouble. We are not infesting the country. They are making an expedition against the king's country. They made an expedition against the city. They were making an expedition against the cities. I urged him to make an expedition against the city. They urged him to make an expedition against the country.

And Proxenus having taken as many men as possible, came to his assistance. He demanded of Cyrus four thousand men, on the plea that (as if) he wished to make an expedition against the Greeks who dwell beyond the Hellespont. He exhorted<sup>(87)</sup> Proxenus to make an expedition against the exiles<sup>(88)</sup> of the Milesians, pretending that (as if) they were infesting his own country. The Pisidians were infesting the country of the king. He gave trouble to the king. They gave me trouble. He urged Socrates the Achæan, having taken as many men as possible, to come,<sup>(89)</sup> pretending that

(87) κελύω, like the Latin *jubeo*, is less authoritative than ἐπιτάττω, *impero*, and may often be rendered *I exhort, I urge*.

(88) Οἱ φυγάδες, *the refugees, the exiles*; οἱ φεύγοντες, *those who are fleeing, the fugitives*; especially, from their country; hence, *the exiles*: οἱ ἐκπεπωκότες lit. *those who have fallen out*, sc. from their country; hence, *the exiles*.

(89) ἐλθεῖν, simply *to come*; παραγενέσθαι, *to come, or to be, by the side of*; often implying, *for succor, for help*.

he was going-to-wage-war<sup>(40)</sup> against his eldest brother together with the Thracians who live opposite Abydus. Making his head-quarters at Miletus, he infested the cities of Tissaphernes which had anciently been presented by the king. He demanded of Cyrus two thousand heavy-armed men, on the plea that he would thus conquer the Ionian cities. He demanded a thousand soldiers<sup>(41)</sup> on the plea that he wished to make an expedition against the Greeks. He wished to make an expedition, pretending that the Greeks were infesting his country. He was expending his resources upon his armies while-carrying-on-war against his youngest brother.

---

(40) As we have in English no fut. particip., we translate it by various circumlocutions, *going to*, *about to*, etc., and often simply by *to*, e. g. ὡς ἀποκτενῶν, *as if to put him to death*, § 3. sup.

(41) στρατιῶται is the generic word for *soldiers*: ἐκλιῖται, ξίνοι, etc., are specific.



also. And we called them also. He is besieging the city. He is not besieging the city. They will call (Attic fut.) us. We will call them. He will call me. He promised to call me. They promised to call us. We promised to call you. You did not promise to call us. He obeyed us. He did not obey us; for, he did not place confidence in us. You placed confidence in him and obeyed him.

And I shall also<sup>(7)</sup> call those who are besieging Miletus. They exhorted the exile to make an expedition with them. They promised the exile not to leave off before<sup>(8)</sup> they should restore him to his home. He succeeded well. They promised him, if they should succeed<sup>(9)</sup> well, that they would give to him ten thousand darics. He succeeded well in the object of his expedition.<sup>(10)</sup> I shall readily obey you; for, I put confidence<sup>(11)</sup> in you. And he<sup>(12)</sup> obeyed unhesitatingly. He put confidence in me. He used to put confidence in me. He obeyed readily, and taking the heavy-armed men<sup>(13)</sup> he came<sup>(14)</sup> to Sardis.

(7) *δέ* is the word which we translate *and*; *καί* the word which we translate *also*: the former being a general connective word; the latter more special; connecting words or clauses which are of similar import. Thus, in this sentence, *he also called*, etc. this summons was of the same import with the one he had given to Clearchus and Xenias.

(8) The pleonasm of *πρόσθεν* and *πρὶν* we can hardly imitate in English. The thing promised is asserted more emphatically by the expression of both words.

(9) Recollect that the Æolic form of the optat. is used chiefly in the 2d and 3d pers. sing. and the 3d pers. plural.

(10) Lit. *against what he was making an expedition*.

(11) Observe how clear a distinction Xenophon draws between *πισθόμαι* and *πιστεύω*.

(12) See ch. I, note (8).

(13) Lit. *the heavy armor*. By a similar metonymy, we say, *ten sail of the line*, for *ten ships*, etc.

(14) *παρῆσαν εἰς Σιρδεις*, lit. *they were present into Sardis*. Such a connection of a verb of rest with a clause implying motion, is frequent in

§ 3. *About*, in designations of number, ὡς. *Both—and*, καὶ—καί. *Around*, ἄμφι. *I am engaged in military operations*, στρατεύομαι.

He arrived with fifty soldiers. He arrived with about five hundred soldiers. They arrived with soldiers to the number of five thousand.

They came with heavy-armed men to the number of (15) fifteen hundred and with about five hundred targeteers. Both this man and his elder brother were of those who were engaged in military operations around Miletus. You are succeeding well.

§ 4. *Preparation*, παρασκευή. *Greater*, μείζων. *To, ὡς* (only before the names of persons). *Most quick'y*, τάχιστα; *as fast as he could*, ἢ ἐδύνάτο τάχιστα. *Light-armed man*, γυμνήτης. *I think*, ἡγοῦμαι. *Against*, ἐπὶ c. acc. *I observe*, κατανοῶ.

They went as fast as they could. (\*) We went as fast as we could. You went as fast as you could. He did not go as fast as he could. They observed these things. They were observing these things. Both this man and Socrates observed these things. (Notice the position and number of ἦν in the last section.)

I think that these (movements) are greater than the preparation which is represented to be against the Pisidians. He went to the king in the greatest haste possible. Having observed these things, he went as rapidly as he could with about a thousand light-armed men. I went as fast as I could.

§ 5. *Equipment*, στόλος. *I prepare in turn, in opposition*,

Greek As we do not employ the same idiom, we commonly translate such an expression by a verb of motion.

(15) εἰς, lit *up to*. (a) Recollect that παρεῖσομαι is dep. pass.

*ἀντιπαρασκευάζομαι.* Through, διὰ c. gen. To, as far as to, ἐπὶ c. acc. River, ποταμός. Breadth, εἶρος, τό. A hundred feet, πλείθρον. A bridge, γέφυρα. Boat, πλοῖον. I hear, hear of, ἀκούω. I have mentioned, εἶρηκα. (A defective verb; commonly referred to φημί as a present, fut. ἐρῶ.) I hasten, ὀρμῶμαι. March (spoken of the general), ἐξελαύνειν. To be upon, ἐπιῖναι. I construct, ζεύγνυμι.

I have spoken of this river.<sup>(16)</sup> He has spoken of this bridge. They have spoken of these boats. He will speak of this boat. Both this man and his brother have spoken of these rivers. They will speak of the river and the bridge. He hastened from the city. He hastened from this city. They hastened through the country. We hastened through this country.

Having heard from Socrates of the equipment of Sophænetus, they made preparation in turn. With (the forces) which I have mentioned they hastened from Sardis. He marched through the country of the Thracians, as far as to the Hellespont. When he heard from Sophænetus of the equipment of the Pisidians, he made an expedition against them. The breadth of this river<sup>(16)</sup> was five hundred feet, and there was a bridge upon it. This bridge was constructed of ten boats.

§ 6. Prosperous, εὐδαίμων (εὖ, well, δαίμων, fortune). Large, μέγας. Day, ἡμέρα. To, into, εἰς. I cross, go over, διαβαίνω. I remain, μένω.

We remained in that place ten days. I remained in that place thirty days. Both this man and the king remained in that place twenty-five days. They crossed the river. He

---

<sup>(16)</sup> Recollect that a common noun with a demonstrative pronoun takes the article also. The order is, pron., art., noun; or, art., noun, pronoun. See ch. 1, 8, for the expression *these cities*; and 9, *these treasures*.

crossed this river. We crossed the river Mæander. He will cross the river Mæander. (Observe that *διαβαίνω* takes the fut. mid. The fut. act. and the 1st aor. act. are trans.) They will cross this river.

They crossed this river with a thousand heavy-armed men. This city is prosperous and large. In that place they remained twenty days, plotting against the king. Having crossed the river he will march through Phrygia to a large and prosperous city.

§ 7. *Palace, βασιλεία, τά. Park, παράδεισος. Full, πλήρης. Beast, θηρίον. Wild, ἄγριος. I hunt, θηρεύω. On horseback (lit. from a horse), ἀπὸ ἵππου, ἀφ' ἵππου. Horse, ἵππος. Source, πηγὴ. Flow, ῥέω, fut. ῥυήσομαι, aor. ἐῤῥήην.*

The river flowed through the palace. The river will flow through this palace. This river flowed through the city. Three rivers flow through this country. The river flows through this park. Four large rivers flowed through the country. I used to hunt on horseback. I wished to hunt on horseback.

Cyrus had a palace in that place. He sent away to Cyrus the army which he had.<sup>(17)</sup> This park was large and full of wild beasts. In this park, he had wild beasts. In this place, Cyrus had a park full of wild beasts, which he used to hunt on horseback. Wishing to exercise both himself and his horses, he used to hunt these wild beasts on horseback. Whenever he carried on war against<sup>(\*)</sup> the Thracians, he made his head-quarters in the Chersonesus. This river rises in the palace.<sup>(18)</sup> The river Mæander rises

<sup>(17)</sup> "He had," see ch. 2, § 1. We see that there are two expressions in Greek for "I have," ἔχω and ἐμοὶ ἐστίν. "I had," εἶχον and ἐμοὶ ἦν.

<sup>(\*)</sup> What is the common form of the optat. in contract verbs?

<sup>(18)</sup> Lit. *the sources of this river are out of*, etc.

in the palace of Cyrus. The river Mæander flows through a large park. It rises in this large park.

§ 8. *Into, εἰς. Fortified, ἐχυμένος. Wisdom, skill, σοφία. Concerning, περί. Skin, δῖσμα. Cave, ἄντρον. On this account, δια τοῦτο. Empty (of a river), v. ἐμβύλλω. Overcome, conquer, νικῶ. Contend, ἐρίζω. Flay, ἐκδείρω. Suspend, hang up, κρεμάννυμι. I say, λέγω. I call, name, καλῶ.*

The river rises in <sup>(18)</sup> the palace. The river rises in a park. This river rises in the park. The river Mæander rises in this park. These rivers rise in the park. A river rises in the cave. The river rises in this cave. The river empties into the sea. These rivers empty into the sea. A large river empties into this sea. The river was called Mæander. The king is said to have called the river Mæander.

The river Marsyas flows through the city of Celænæ, and empties into the Mæander. And there is also in that place a fortified palace. Apollo overcame Marsyas while contending with him concerning skill, and having flayed him, he suspended his skin in a cave. The skin of Marsyas was hung up in the cave, in which the river Marsyas rises. This river takes its rise in a cave. I contended with him <sup>(19)</sup> concerning skill. And on this account the river is said to have been called Marsyas. And on this account he attempted to restore the exiles.

§ 9. *Battle, μάχη. At the same time, ἄμα. Review, ἐξέτασις. In all, all together, σὺμπαντες. Build, erect, οἰκοδομῶ. Withdraw, ἀποχωρῶ. Am conquered, ἠτιῶμαι. Bowman, τοξότης. Targeteer, πελταστής.*

He built a palace. He built (see § 5, sup.) a bridge.

---

(18) "With him," αὐτῷ: *el* in the text is reflexive.

He built a bridge of nine boats. The bridge was built of a hundred boats. They built this palace. The king is said to have built this palace. They conquered us. We were conquered in battle (*νικῶ*, pass. *ἡττώμαι*). We conquered them. We were not conquered. They were all conquered. All together were conquered.

Xerxes is said to have built this palace, after<sup>(20)</sup> he withdrew from Greece. In that place Xerxes built a palace, when he was withdrawing from Greece. After Xerxes was conquered in battle, he built a palace in the city of Celænæ. Xerxes built the citadel of Celænæ, while<sup>(21)</sup> withdrawing from Greece. In that place Cyrus remained three days while building a bridge of boats. Clearchus the exile arrived with three hundred Cretan bowmen. And at the same time he made a review of the Greeks. The targeteers in all<sup>(22)</sup> were about a thousand.

§ 10. *A contest, ἀγών. Market-place, ἀγορά. Close to, close upon, close by, πρὸς c. dat. I appoint, τιθῆμι.*<sup>(23)</sup> *I am a spectator, I observe, θεωρῶ.*

They appointed a contest. He appointed the contest. We will appoint a contest. We did not appoint a contest. I appointed this contest. We will not be spectators of this contest. He was witnessing the contest. He witnessed the contest. They appointed a contest close by the city. The park is close by this city.

Xenias having appointed<sup>(23)</sup> a contest, wished that Cyrus should be a spectator of the contest. The market-place of the Ceramians is close upon the Mysian country.

<sup>(20)</sup> See note (6), ch. 1.

<sup>(21)</sup> See note (10), ch. 1.

<sup>(22)</sup> *σὺμπαντες* (from *σὺν* and *πᾶς*) *all together*.

<sup>(23)</sup> Recollect that the 2d aor. of *τιθῆμι* is used chiefly, except in the indicative sing.

§ 11. *More*, πλίον, compar. of πολύ. *Frequently*, πολλάκις. *Door*, θύρα. *Hope*, ἐλπίς. *Continually*, expressed by the verb διάγω, signifying *I continue*. *Manifest*, ρ'αῖν, δηλός. *I am troubled*, ἀνωμαι. *In keeping with, like*, πρὸς c. gen. *Character*, τρόπος. *If*, εἰ (used before the indic. and optat.); εἰάν (used before the subjunctive). *I owe*, ὀφείλω. *I go*, εἶμι, (often fut. in meaning). *I demand of, from*, ἀπαιτῶ. *I express*, λέγω.

I went home. They went home. We went home. I will go home. We will go into the city. They will go into the city. He will not go into the market-place. He went into the market-place. He went frequently into the market-place. He went continually (lit. he continued going). Pay is due to the soldiers. He assists the soldiers.

When pay was due to the soldiers for more than four months, they went frequently to the doors of the general, and demanded it. I went home frequently. The general expressed hopes. His brother continually expresses hopes. They were manifestly troubled.<sup>(25)</sup> It was not in keeping with the character of Cyrus to plot against his friends. It was in keeping with the character of Cyrus to give to the soldiers the pay (which was) due, if he had it.<sup>(26)</sup>

§ 12. *A guard*, φύλαξ. (This word denotes a single person: φυλακή is collective.) *About, around*, περὶ c. acc. *Wife*, γυνή. *Into the presence of* (after verbs of motion), παρὰ c. acc. *At that time*, τότε. *Cilician woman*, Κιλισσα. *Much*, πολὺς. *Many treasures, much money*, χρήματα πολλά.

The guards arrived. The garrison arrived. He arrived

---

<sup>(25)</sup> Lit. *they were manifest being troubled*. This form of expression is frequent in Greek. It is commonly translated, *they were manifestly*, etc., or, *it was manifest that they were*, etc.

<sup>(26)</sup> See note (10), ch. 1.

at that time. In that place, they arrived. They all arrived. They arrived all together. We arrived in the presence of Cyrus. His body-guard arrived. The body-guard arrived.

Epyaxa the wife of Syennesis had Cilicians as guards about herself, when she arrived in the presence of Cyrus. And at that time the wife of Syennesis arrived. In that place the Cilician woman arrived with fifteen hundred horse-men as a body-guard. Sophænetus was in<sup>(27)</sup> the market-place of the Ceramians, (which was) close by the Mysian country, when he gave to the garrison<sup>(28)</sup> four months pay. I have much money at home.

§ 13. *By, along by, παρα* c. acc. *I catch* (by hunting), *θηρῶσα*. *Way, road, route, ὁδός*. *Wine, οἶνος*. *Fountain, κρήνη*. *I mingle, κεράννυμι*. *At, ἐπὶ* c. dat.

He mingled wine with the fountain. (Observe the idiom in Xen.) They mingled wine with the fountain. I will mingle wine with the fountain. They will mingle wine with this fountain. He is mingling wine with the fountain. They are not mingling this wine with the fountain.

He dwelt by the way-side. In that place he is said to have caught the Satyr by<sup>(29)</sup> mingling wine with a fountain called the fountain of Midas. At that fountain<sup>(30)</sup> Midas caught the Satyr.

§ 14. *Greek, Ἕλλην*. *Barbarian, βάρβαρος*. *I ask, entreat, δέομαι*.

I entreat you to exhibit the army to me. I asked him to exhibit the army to me. They asked us to exhibit the army

(27) Rest in ἐν ἀγορῇ, in foro; motion into, εἰς ἀγορῆν, in forum.

(28) φύλακας, from φύλαξ, a guard; φυλακᾶς, ch. 1, 6, from φυλακή, a garrison, a company of men who act as a guard.

(29) See note (10), ch. 1.

(30) See note (16), ch. 2.



to them. We entreat you to exhibit the army to us. I wish to exhibit the army to you. I am not willing to exhibit the army to you. He demands pay of me. The soldiers demand pay of the general. The army demanded pay of us. He demanded (on the ground that it was fit) that the cities be given to him.

Cyrus reviewed his army in the plain. When the Cilician woman asked Cyrus to exhibit to her his army, he reviewed both the Greeks and the barbarians. Having remained in that place ten days, Cyrus wished to exhibit his army to the wife of Syennesis.

§ 15. *I arrange, draw up, τάσσω and συντάσσω. So—as, οὕτω or οὕτως—ώς. Order, νόμος. Wing (of an army, lit. horn), κίρας. Left, ἐνώπιος. I occupy, ἔχω. Three deep, four deep, etc., ἐπὶ τριῶν, ἐπὶ τεττάρων, etc. The rest of, ὁ ἄλλος, οἱ ἄλλοι. Each, ἕκαστος. Right, δεξιός.*

The rest of the army was drawn up eight deep. The rest of the soldiers were drawn up six deep. The rest of the Greeks stood twelve deep. The rest of the generals occupied the right wing. The commander arranged the rest of the soldiers. We occupied the rest of the city.

The Greeks were drawn up and stood as their order was for battle. Clearchus and his men, being drawn up three deep, occupied the left wing. The rest of the generals each drew up their own (forces)

§ 16. *First,—after that, πρῶτον μὲν—εἶτα δέ. A company of horse, ἵλη. In companies of horse, κατ' ἵλας. A company of infantry, τάξις. In companies of infantry, κατὰ τάξεις. I ride along, ride by, παρελαύνω. A war-chariot, ἄρμα. On, upon, ἐπὶ c. gen. Brazen, χαλκοῦς. Purple, φοινικοῦς. Tunic, χιτῶν. Helmet, κράνος. Shield, ἄσπις. I burnish, ἐκκαθαίρω.*

He was riding along on a war-chariot. He rode along on a war-chariot. He was riding along on horseback (ἐφ' ἵππου). They rode along upon a war-chariot. They were riding along on war-chariots. They rode along on horseback (ἐφ' ἵππων). Some were riding along on war-chariots; others, on horseback. He was hunting on horseback. (See § 7, sup.) They were hunting on horseback (plur.).

They viewed first the barbarians and after that the Grecians. He first plotted against the king, and after that he wished to slay him. They were drawn up in companies of horse and infantry. Cyrus rode by <sup>(81)</sup> upon a war-chariot, while viewing the army. He had a brazen helmet, and purple tunic. He had his shield burnished.

§ 17. *In front of, πρό. Phalanx, φάλαγξ. Interpreter, ἐρμηνεύς. Grecian (lit. of the Greeks) gen. plural of Ἕλλην. Arms, armor, ὄπλα, τά. I present (for myself), προβάλλομαι. I move forward (trans.), ἐπιχωρῶ. Whole, ὅλος. I advance, go forward, πρότιμι. Tent, σκηνή. Towards, ἐπὶ c. acc. I begin to run (lit. a running begins to me), δρόμος γίγνεται μοι. Of one's own accord, ἀπὸ τοῦ αὐτομάτου. Upon this, hereupon, ἐκ τούτου. Quickly, ταχέως (θῦπτιον, τάχιστα). An outcry, κραυγή. I sound a trumpet, σαλπίζω. The trumpet sounds, σαλπίζει (impers.).*

They advanced. He advanced. He moved forward the army. He was moving forward the phalanx. He presented his arms. They presented their arms. Present arms. He ordered them to present arms. He begins to run. He began to run. He was beginning to run. I began to run. We began to run. You began to run. They began to run. We did not begin to run. We were not beginning to run.

---

(81) παρελαύνειν means to *drive along*, with an ellipsis of *εαυτόν*, or of *ἵππον*.

They placed the war-chariot in front of the phalanx. He stood<sup>(22)</sup> upon his war-chariot in front of the phalanx. He sent the interpreter to the Grecian generals. The Grecian generals presented their arms, and moved forward the whole phalanx. After they presented their arms, they advanced. The soldiers began to run<sup>(23)</sup> towards the tents of the barbarians. Of their own accord the soldiers began to run towards home. And upon this, the Grecian soldiers went forward more quickly with an outcry. The trumpet sounded.

§ 18. *The market-men*, lit. *those of the market*, οἱ ἐκ τῆς ἀγορᾶς. *Wares*, ὄνια, τά. *Splendor*, λαμπρότης. *Order*, τάξις. *Fear*, φόβος. *I leave behind, abandon*, καταλείπω. *I am much terrified*, lit. *much terror is to me*, φόβος πολὺς ἐστὶ μοι. *I see, observe*, ὄρω, fut. ὄψομαι, aor. εἶδον. *I am pleased*, ἠδομαι, fut. ἠσθήσομαι. *I am astonished*, θαυμάζω, fut. mid. *I flee*, φεύγω, fut. mid.

He is much terrified. He is beginning to run. They are much terrified. They are beginning to run. The market-men are much terrified. The market-men are beginning to run. He is pleased. He will be pleased. They will be pleased. He will be astonished. They will see the army. He will not see the army. They will be spectators of the contest. They will flee. He will not flee.

The market-men left their wares behind. The market-men were much terrified. Hereupon they fled more quickly, with an outcry. Having seen the splendor and order of the army, they were pleased. Having observed the fear with which the Greeks inspired the barbarians (lit. the fear from

(22) Recollect that the perf. pluperf. and 2d aor. of ἵστημι are intrans.

(23) Lit. *a running began to the soldiers*.

the Greeks to the barbarians), they were astonished. Having seen the barbarians fleeing, I shall be pleased.

§ 19. *Frontier, farthest, extreme, border, ἔσχατος. Hostile, πολέμιος. Laughter, γέλως. I plunder, διαπράζω. I permit, ἐπιτρέπω.*

I give you permission to go. He gave me permission to go. I will give him permission to go. I will not give you permission to plunder the country. I will give you permission to plunder the border cities. He gave us permission to plunder the city.

Iconium is a frontier city of Phrygia. They plundered these cities on the ground that they were hostile. When<sup>(\*)</sup> the trumpet sounded, the barbarians began to run. Having permitted the army to plunder a border city of this country, he withdrew as fast as he could. They went to their tents with laughter. They remained in Lycaonia three days.

§ 20. *Quick, ταχύς, θάττων, τάχιστος. A certain, τις enclit. Other, ἕτερος (denoting a more marked difference than ἄλλος). A man, vir, ἀνήρ. A Persian, Πέρσης. Self, αὐτός in apposition with a noun or pronoun. I send with, συμπέμπω. I accuse, αἰτιῶμαι.*

I sent the man away. I sent for the man. I sent with the man a thousand soldiers. I sent them by the shortest (lit. quickest) route. He sent a certain man. They sent a certain other (person). I sent for the man himself. The man himself sent for me. We sent for the men themselves.

Cyrus sent them away home<sup>(\*\*)</sup> by the shortest route. He sent for them (to come) by the shortest route. He sent

(\*) What is the difference between *ὅτε* and *ὅτι*?

(\*\*) Recollect that *οἴκοι*, *domi*, is used with a verb of rest; *οἴκαδε*, *domum*, with a verb of motion.

with them the general himself.<sup>(37)</sup> He sent with her<sup>(38)</sup> a thousand bowmen as a body-guard. He accused a certain other (person)<sup>(39)</sup> of plotting against him. Cyrus apprehended a Persian man with the intention<sup>(40)</sup> of putting him to death.

§ 21. *Wherefore*, δι' ὅ. *On, upon*, ἐπὶ c. gen. (after a verb of rest). *Heights*, ἄκρα, ἰά. *On the next (day)*, τῆ ὑστεραίᾳ (sc. ἡμέρᾳ). *I force a passage, effect an entrance*, εἰςβύλλω. *Pass*, εἰςβολή. *A wagon-road*, ὁδὸς ἁμαξιτός. *Strongly, exceedingly*, ἰσχυρῶς. *Sleep*, ὄφθιος. *Imp practicable, impassable*, ἀμχανός. *I enter, go in*, εἰσέρχομαι. *I oppose*, κωλύω. *I ascertain, am informed*, αἰσθάνομαι. *Within*, εἴσω. *That*, ὅτι, used principally after verbs expressing or implying a declaration (verba declarandi). The learner should be careful to observe the particular verbs after which ὅτι occurs most frequently. *A messenger*, ἄγγελος. *I leave*, λέιπω.

The road is steep. This road is steep. The wagon-road is exceedingly steep. The road is impassable. The pass is a wagon-road. He entered the country. He effected an entrance into the country. On the next day they entered the city. Wherefore on the next day he entered the city.

They remained in the plain ten days. Wherefore he remained seven days upon the heights. On the next day, he attempted to force a passage into a border city of Phrygia. He did not attempt to force a passage into the country, because the pass was a wagon-road, exceedingly steep. It was

---

(37) αὐτὸν τὸν στρατηγόν, *the general himself*; τὸν αὐτὸν στρατηγόν, *the same general*.

(38) σὺν denotes *accompaniment*; μετὰ with the gen., *participation with*.

(39) Accus. The object of αἰτιασάμενος is not expressed again, because it is in the clauses preceding.

(40) See § 3, ch. 1.

impracticable for an army to enter into this country, if any one opposed. When he ascertained that the bowmen were already within the heights, he attempted to effect an entrance into the country. They heard that Cyrus had ten thousand Grecian soldiers who were attempting<sup>(41)</sup> to effect an entrance into the country. They ascertained that Cyrus was already within the heights guarding the pass. Three messengers arrived, saying that the Grecians had left the pass.

§ 22. *On, upon* (after a verb of motion), ἐπὶ c. acc. *Where* (relative adv.), οὗ. *Beautiful*, καλός. *Well-watered*, ἐπιπόρτος. *Abounding in*, ἔμπλεως. *Tree*, δένδρον. *Vine*, ἄμπελος. *Of every variety*, παντοδαπός. *Mountain*, ὄρος. *Rugged*, ὄχρρός. *Lofty*, ὑψηλός. *On every side*, πάντη. *I ascend*, ἀναβαίνω. *I encompass*, περιέχω.

He was pleased. Wherefore they were pleased. Upon this he sent away the messenger. Upon this the messenger arrived. He sent for the interpreter. On the next day, they sent for the interpreter. The mountain is lofty and rugged. The palace is fortified. The city is beautiful. These cities are large and prosperous.

Having ascended upon the mountains, they beheld the country where the Cilicians dwelt. This country is large and beautiful, well-watered, and abounding in vines and trees of every variety. There are vines and trees of every variety in the plain. Rugged and lofty mountains encompass the city on every side. He was pleased when he beheld the plain large and beautiful. A lofty mountain encompasses the city, (extending) from sea to sea. On the following day, they besieged the city by land and sea.

---

(41) Lit. *they heard Cyrus having . . . soldiers attempting*, etc. See note (24), ch. 1.

§ 23. *Midst of*, μέσος (placed before the article or after the noun, and translated like medius; e. g. μέση ἢ ῥύξ). Cf. Lat. medius. When placed immediately after the article it means, *the middle, the central*. Name, ὄνομα. No one, οὐδείς. *I descend*, καταβαίνω.

The river flows through the midst of the city. The river flows through the central city. A river flows through the midst of the country. A certain river flows through the middle country. Many rivers flowed through the country. Another river flowed through the country.

A river of two hundred feet in width flowed through the midst of the city. A river, Cydnus by name, flowed through the midst of Tarsus, a large and flourishing city of Cilicia. On the next day, no one opposing, he descended to the city through a plain, large and beautiful, well-watered, and abounding in vines and trees of every variety. This river flows through the midst of the city, and empties into the sea. He attempted to force an entrance into the midst of the city. A messenger arrived, saying that he had ascended upon the heights.

§ 24. *I dwell in*, ἐνοικῶ. *The inhabitants*, οἱ ἐνοικοῦντες (lit. *those dwelling in*) c. acc. Also, οἱ οἰκοῦντες ἐν c. dat. *Abandon, evacuate*, ἐκλείπω. *Place*, χωρίον. *The innkeepers*, οἱ τὰ καπηλεῖα ἔχοντες.

The army is ascending upon the mountains. The army is upon the mountains (see § 21). The commander is within the heights. They dwell in a strong-hold (lit. place).

On the next day, they left the mountains and descended into the plain. The inhabitants of this city abandoned it, together with<sup>(42)</sup> the king of the country, for a strong-hold upon the mountains. The innkeepers said that the Cilicians

---

(42) See note (38), ch. 2.

had left the heights. Those who dwelt along by the sea did not abandon their cities. The innkeeper gave much money to his son. He gave much money to the sons of the innkeeper.<sup>(43)</sup> Those who dwelt by the sea were evidently troubled.<sup>(44)</sup>

§ 25. *Sooner, earlier, πρότιμος.* *By,* denoting the agent or doer, with a verb of pass. meaning, ὑπό c. gen. *I cut in pieces, κατακόπτω.* *Am engaged in some predatory excursion, ἀρπάζω τι.* *I perish, ἀπόλλυμαι.* *I wander, πλανῶμαι.* *I find, εἰρίσκω.* *I leave behind, leave remaining, ὑπολείπω.*

He perished in wandering. They perished in wandering. The interpreter perished in wandering. He perished in some predatory excursion. He found the road. They did not find the road. They were not able to find the road. They cut in pieces the army of Cyrus. The army of Cyrus was cut in pieces by them. He plundered the city. The city was plundered by him. We plundered all of the cities. All of the cities were plundered by us. The whole city was plundered by him.

The king reached Tarsus sooner<sup>(45)</sup> than I. They arrived at the sea sooner than the targeteers. They arrived at the tents where the Cilicians kept guard sooner than those who dwelt by the sea. Some were cut in pieces by the Greeks<sup>(46)</sup> while engaged in a predatory excursion; others,

---

<sup>(43)</sup> The Greeks often used a participle, where we should more naturally use a substantive. Thus, οἱ τὰ κατ. ἔχ. for οἱ κάπηλοι; so, οἱ ἐνοικοῦντες, *the inhabitants*, οἱ φερόγοντες, *the exiles*.

<sup>(44)</sup> See note <sup>(25)</sup>, ch. 2.

<sup>(45)</sup> Observe that the Greek word for "sooner" is an adjective, agreeing with the subject of the verb. Often, when the idea of time or motion was expressed, the Greeks and Romans gave the qualifying word the form of an adjective rather than of an adverb.

<sup>(46)</sup> The Eng. word "by" standing before the name of an agent or doer, is ordinarily expressed in Greek by ὑπό with the gen.; after verbals in τῷ, by the dat. alone.



not being able to find the roads, after that perished in wandering. They left the other army <sup>(47)</sup> behind. They abandoned the rest of the army. A rugged and lofty mountain encompasses the other city. A messenger arrived, saying, that they had already left the rest of the city.

§ 26. *I go into the power of any one, ἔρχομαι τινὶ εἰς χεῖρας. Am in the power of, see ch. 1, § 4. An assurance, πίστις. Destruction, ὀλεθρος. A fellow-soldier, σαστρατιώτης. Before, previously, πρότερον. Yet, up to this time, πῶ. I am enraged, angry, ὀργίζομαι.*

He plundered the city—this city—the same city<sup>(48)</sup>—the city itself—the other city—the rest of the city—the whole city. They evacuated the place—the place itself—the same place. He left us behind. He himself left us behind. He left us ourselves. We ourselves left him. We left him himself. He was left behind by us ourselves. The same soldiers were left behind. The soldiers themselves left us behind. The messenger spoke these things. The messenger himself spoke the same things. I myself am enraged. The interpreter himself is enraged. The city itself was plundered. The same city was plundered. The same cities were plundered.

They plundered the palace<sup>(49)</sup> in Tarsus and the city itself.<sup>(49)</sup> Having plundered the city Tarsus, he marched two days' journey, ten parasangs. Cyrus did not come into the power of his brother. His wife having taken assurances persuaded him.<sup>(49)</sup> His wife persuaded Syennesis himself.

(47) *The other army, τὸ ἕτερον στρατόν; the rest of, etc., τὸ ἄλλο στρατόν.*

(48) A word or phrase added to a noun for the purpose of description or definition often takes the article. Crosby, § 687. Küh., § 245, 3, (a).

(49) Ἀὐτὸς preceded by the article always means, *the same*, cf. note <sup>(37)</sup> ch. 2; not preceded by the article and in apposition with a noun or

With <sup>(50)</sup> the same <sup>(49)</sup> army, they plundered the city itself. He sent for me, pretending to be <sup>(51)</sup> enraged on account of the destruction of his soldiers. He abandoned his fellow-soldiers. He denied <sup>(52)</sup> that he sent away the soldiers. He did not at any time before come into the power of the king.

§ 27. *After, μετά c. acc. One another, not used in the nom. ; gen. ἀλλήλων. Necklace, στρεπτός, ὄ. Bracelet, ψάλλιον. Having a gold-studded bridle, χρυσοχάλινος. Gift, δῶρον. Honorable, τίμιος. Golden, adorned with gold, χρυσοῦς. Robe, στολή. I think, suppose, esteem, νομίζω. I receive, take, λαμβάνω. I am willing, consent, εἶθίλω. Scimeter, ἀκινάκης. A slave, ἀνδράποδον. I take back, ἀπολαμβάνω. Any where, πού (enclit.). I fall in with, meet, ἐντυγχάνω.*

The wife of Syennesis has necklaces and bracelets. He gave much money to the wife of Syennesis. They gave many gifts to the wife of Syennesis herself. The wife of Syennesis has a robe adorned with gold. She herself presented a robe adorned with gold to the same slave. I am not willing to give this robe to the slave. I gave the robe to him. I gave the robe to him himself. We met with him the next day. I met with the man himself the same day.

After these things they were with one another ten days. They came into the presence <sup>(53)</sup> of the king with <sup>(54)</sup> golden

pronoun expressed or implied, also in the oblique cases when it stands first in its clause, it is intensive and is translated, *himself, herself*, etc. ; in all other cases, it is a simple personal pronoun and is translated *him, her*, etc. In the nom. it is always intensive ; for, if no noun or pronoun is expressed with which it is in apposition, one is always implied.

<sup>(50)</sup> See note (4), ch. 2.

<sup>(51)</sup> ὤς, etc.

<sup>(52)</sup> οὐ φημι, *I deny or refuse.*

<sup>(53)</sup> παρὰ and acc. See § 12, ch. 2.

<sup>(54)</sup> See note (4), ch. 2.

necklaces and bracelets. He presented to me a horse with a gold-studded bridle, a gift which is esteemed honorable with a king. Having received assurances and a robe adorned with gold, they consented<sup>(55)</sup> to go into the power of Cyrus. They did not at that time consent to be in the power of<sup>(56)</sup> the army. He presented to the general golden scimeters for the army. They took back the slaves which had been seized, if they any where met with them.

(55) ἤθελον.

(56) ἐπὶ with the dat. because it is used after a verb of rest. See § 4, ch. 1, ἐπὶ τῷ ἀδελφῷ.

## CHAPTER THIRD.

§ 1. *Army, στρατιά. To go against, ἵνα, ἐπὶ c. acc. To go forward, προΐναι. To go farther, ἵνα τοῦ πρόσω. I try to force, compel, βιάζομαι (used here de conatu). I begin, ἄρχομαι. I am hired, μισθοῦμαι. For (an end in view) ἐπὶ c. dat. I cast (stones or any missiles) at, βάλλω. Beast of burden, ὑποζύγιον.*

They are going forward. He is going farther. We are going against the king. We are hired for this (purpose). He was hired for this (purpose). He began to go forward. He himself began to go farther. They themselves began to go forward. He refused to go. He refuses to go. He denied that he was hired for this (purpose).

The army refuses to go farther. The soldiers refused to go against the king. They tried to force his<sup>(1)</sup> soldiers to go farther: but they<sup>(2)</sup> denied that they were going against the king. They already began to go forward. I was not hired for this (purpose). They were hired to cast (stones) at his beasts of burden.

---

(<sup>1</sup>) The word "his" is not reflexive here: therefore, αὐτοῦ or ἐκείνου, not αὐτοῦ must be used; unless the Greek word for "his" be omitted. See note (<sup>11</sup>), ch. 1. The soldiers of Clearchus, and below, his beasts of burden, are contrasted with those of the other generals; hence the pronouns are expressed by Xenophon in this sentence.

(<sup>2</sup>) See note (<sup>9</sup>), ch. 1.

§ 2. *I stone to death, κατοπετρῶ. Time, χρόνος; a long time, πολὺς χρόνος. An assembly, ἐκκλησία. I call together, συνάγω. I stand, ἕστηκα. (For the other intrans. tenses in the act. voice, see vocabulary § 3, ch. 1.) I weep, δακρύω. Narrowly, a little, μικρόν. I escape, ἐκφεύγω. Passage over, ὑπερβολή. Afterwards, ὕστερον.*

They perished in the passage over the mountains. They all perished in the passage over the mountains. They severally (each) perished. No one perished. He narrowly escaped from perishing. We narrowly escaped from perishing. And afterwards he went forward. And afterwards he wept. And afterwards they were stoned to death. At first he stood a long time, and after that he spoke as follows. He (was the) first (who) spoke.<sup>(3)</sup> At first he wept. He (was the) first (who) wept.

They stoned him to death, when they knew that they should not be able to compel him to advance farther. The Greeks at first<sup>(3)</sup> cast stones at him: but afterwards they yielded to him. They remained at home a long time. At first they called<sup>(4)</sup> an assembly of their soldiers; and after that they stood and wept<sup>(5)</sup> a long time. They narrowly escaped from being stoned to death. The army of Menon narrowly escaped from perishing in the passage over the mountains. The soldiers of Clearchus narrowly escaped from being cut in pieces by the Cilicians.

§ 3. *For one's private use, εἰς τὸ ἴδιον—τινί. I lay up, κατατίθεμαι, (reflex.) I waste in pleasure, squander, καθήδυνα-*

<sup>(3)</sup> Πρῶτος is an adj. qualifying the subj. of the verb. Clearchus *first*, i. e. before any one else, did something. Πρῶτον is an adv. qualifying the verb. Clearchus *at first*, etc.

<sup>(4)</sup> Lit. *led together*.

<sup>(5)</sup> This clause illustrates a common idiom in Greek:—the use of a participle and verb, where we use two verbs and a conjunction.

Θῶ. *I am greatly troubled, I take (a thing) hard, χαλεπῶς φέρω. Things that are present, τὰ παρόντα. Difficulties, πράγματα. I am silent, σιωπῶ.*

Be not surprised. (7) You are not surprised. Be not silent (continued) (see note 8). Be not silent (momentary) (see note 8). Be not in the habit of weeping. Do not weep. Be not displeased. Continue not your displeasure. Be not enraged. Continue not your rage. Do not place confidence in him. Be not in the habit of placing confidence in him.

He was expending his resources upon his armies. (6) They did not lay up their money for their private use. (7) Do not (8) lay up your money for your private use; nor (9) waste it in pleasure. He did not squander his money, but he expended it upon the city. Be not greatly troubled at the present difficulties. At first they were silent, but after that, they spoke as follows. He did not lay up his money, (10) but he expended it for his own private advantage.

§ 4. *I take vengeance upon, τιμωροῦμαι. In behalf of, ὑπὲρ c. gen. I drive out, ἐξελάνω. I deprive, ἀφαιροῦμαι.*

(6) In ch. 1, § 8, δαπανῶ is used with ἀμφι and the acc.; here with εἰς and the acc. The former expression denotes a less direct expenditure.

(7) The negative μὴ is used instead of οὐ; (8) in all prohibitions, wishes, deliberative questions; (9) with all conditional particles; (10) with all particles denoting intention or purpose; and generally, where any thing is represented as simply conceived, but not as an actual fact. The negative οὐ is direct and unconditional.

(8) In prohibitions, μὴ is used with the imperative of the present, to denote a continued or customary action or state; but with the subjunctive of the aorist, to denote a momentary action or state.

(9) The same distinction prevails between the compounds of οὐ and μὴ as between the simple words. Consequently, μηδὲ not οὐδὲ must be used here.

(10) χρήματα and πράγματα are ordinarily distinguished as in this section.

*In return for, ἀντι. I receive favors, εὖ πάσχω. (It will be perceived that πάσχω is more generic in its signification than the Eng. I suffer.) Native country, πατρίς. I want, need, δέομαι.*

Do not assist Cyrus. Do not continue to assist Cyrus. I received favors from (lit. by) him. I shall assist him. He will receive favors from me (ὑπ' ἐμοῦ, not ὑπό μου). They were receiving favors from us. We used to receive favors from them. Do not expel us from the country.

Making their head-quarters at Chersonesus, they carried on war<sup>(11)</sup> with the Thracians. With you I took vengeance upon the Thracians who dwell beyond the Hellespont. They took vengeance upon the Thracians in behalf of Greece, by driving them from the country.<sup>(12)</sup> They expelled them from their native country, when they wished (lit. wishing) to deprive the Greeks of their land. And this was another pretext to them for besieging Miletus by land and by sea. When he was an exile from his country, he assisted Cyrus in return for all the favors which he had received from him. If you should want any thing of me, I would assist you.

§ 5. *Since, because, ἐπει. (Compare this in its temporal and causal senses with quum.) I prove false, am false to, ψεύδομαι. It is necessary, it is unavoidable, ἀνάγκη (ἔστι); ἀνάγκη μοι, I must. I abandon, am traitor to, προδίδωμι. Either—or, ἢ—ἢ. Never, οὐποτε, chiefly with the fut.: οὐδέποτε, chiefly with the present or fut.; οὐδεπώποτε, with the past only. I say, φημί, fut. ἐρῶ. Friendship, φιλία. I chose, εἰλόμην, pres. αἰροῦμαι. Whether, εἰ. I know, οἶδα, fut. εἶσομαι. I suffer, πάσχω. It is needed, is necessary, δεῖ. Fellow-soldiers, ἄνδρες στρατιῶται.*

(11) In § 9, ch. 1, the dative without a prep. is used with this verb

(12) χώρα, country, πατρίς, native country, fatherland, γῆ, earth, land, ἡπειρος, mainland, continent.

I will suffer whatever is necessary. I will yield to you. I must go. I must stay. I must abandon you. I must be false to you. I must benefit you. I must take vengeance upon the Greeks. I must drive you out of the country. I must cast the Pisidians from the country. We must besiege the city. We must assist the king. You must go home. You must engage in war. We must conquer.

Since you prove false to the king, it is necessary for me to abandon you. I am not willing to go in company with you. I must either be false to the king, or go with<sup>(13)</sup> (participating with) you. Never shall any one say that I have proved traitor to my friends. At first they were false to me, but after that they abandoned my brother and<sup>(14)</sup> chose my friendship. Whether I shall escape being stoned to death, I know not; but, with my soldiers, I will suffer whatever is necessary. To you, fellow-soldiers, I will yield; for, I place confidence in you. It is necessary for me to benefit you, in return for the favors which I have received from you. Never will I be a traitor to you.

§ 6. *Bereft, ἔρημος. I defend myself against, ἀλέξομαι* c. acc. *Wherever*, with a verb of motion ὄπη; with a verb of rest, ὄπον. *Be assured, τὴν γνώμην ἔχετε*, followed by ὡς c. gen. abs. *I follow, ἔπομαι. I think, οἶμαι*. For the peculiar force of this word, see Lid. and Sc. sub οἶομαι.

Be assured that I will go. Be assured that we will go. Be assured that I will obey you. Be assured that I will take vengeance upon them. Be assured that I will defend myself against him. Be assured that I will assist you.

Being bereft of you, I do not know whether I shall be able to defend myself against my enemies. With you, we

(13) For the difference between σὺν with the dat. and μετὰ with the gen., see note (89), ch. 2.

(14) Cf. note (5), ch. 3.



shall be honorable wherever we are. Be assured that I will follow you wherever<sup>(15)</sup> you go. But since he does not wish to follow me, I do not think I should be able to benefit my country.

§ 7. *Justly, what is just, δίκαια, neut. plur. of δίκαιος. I praise, ἐπαινῶ, fut. mid. I encamp, στρατοπεδεύω.*

The soldiers praise us. We praise the soldiers. The soldiers of Clearchus will praise us. Both the soldiers of Clearchus and the others will praise us. The soldiers, both those of Clearchus and the others, will praise us. We will praise him. He will be praised by us.

Whether I shall do justly I know not, but I will praise you because you refuse<sup>(16)</sup> to go to Clearchus, and are willing to encamp with Cyrus. Wherever they went with their arms and baggage, we followed with them. It is necessary for us to encamp by the king with our arms and baggage. They cast (stones) at his beasts of burden. Wherever we are, in your company we are honorable. The soldiers refused to proceed. A thousand men from<sup>(17)</sup> the barbarians, taking their arms and baggage, encamped by the Greeks. He went up to<sup>(17)</sup> the king.

§ 8. *Without the knowledge of, λάθρα c. gen. Seasonably, opportunely, εἰς τὸ δῖον. I am at a loss, am perplexed, ἀπορῶ. I am sad, λυποῦμαι. I am of good courage, θαρρῶ. I suspect, ὑποτικίω.*

(15) Observe the difference between *δπη* and *δπον*; the former being used with a verb of motion, the latter with a verb of rest.

(16) See *Lex. φημι*, III.

(17) *παρὰ* with the gen., *from*, i. e. *from the side of*; with the dat., *by*, i. e. *by the side of*; with the accus., *to*, i. e. *to the side of*. Usually, in these significations, with the names of persons.

He settled these things seasonably. These things became settled seasonably. (What is the difference between the 1st and 2d aor. of ἵστημι?) He settled these things for his own private advantage. He is perplexed. He is sad. They are perplexed and sad. He is of good courage. They are of good courage. Some are perplexed and sad; others are of good courage. At first he was perplexed and sad; afterwards, he was of good courage.

I am at a loss, where I shall go. I am sad, for I already suspect that we are going against the king. I know not whether I shall do what is just, but I will send a messenger without the knowledge of the allies. Fellow<sup>(18)</sup> soldiers, be of good courage, be assured that these (matters) will be settled seasonably. He was of good courage, supposing that these things would be settled seasonably. These (affairs) became settled. He arrived opportunely. I deny that I will go myself. They are not willing to go themselves.

§ 9. *Longer, ἔτι. No longer, οὐκέτι. Paymaster, μισθοδότης.*

He is no longer in the power of his brother. He is not yet in the power of his brother. He is not yet of good courage. He is no longer of good courage. The paymaster is perplexed. The interpreter is no longer sad.

He assembled both his own soldiers and, of the others, any one who desired. He collected<sup>(19)</sup> an army. After these things, any one who desired went to Cyrus. Upon this, they went to the doors of the palace, and<sup>(20)</sup> demanded the pay which was due. Cyrus is no longer our paymaster;

<sup>(18)</sup> For this use of ἄνδρες, see Lex. VI. 1. This expression is quite different from σὺσπαριώται, although we translate it by the same English phrase.

<sup>(19)</sup> See 1:1:7.

<sup>(20)</sup> See note (5), ch. 3.

for we are no longer his soldiers. Fellow-soldiers, be not<sup>(21)</sup> surprised that Cyrus is afflicted at the present affairs. You are not surprised that Cyrus refuses to give the pay which is due for four months.

§ 10. *I am ashamed, αἰσχύνομαι. I am conscious, σίνοιδα ἐμαντιῶ. I injure, am guilty, ἀδικῶ* (either trans. or intrans. in the pres.). *Chiefly, τὸ μέγιστον. I fear, δίδοικα or δίδια, fut. δέισομαι. That, after verbs of fearing, μή, like the Lat. ne. Punishment, justice, δίκη. I impose, inflict, ἐπιτίθημι. For, on account of, often denoted by the gen. without a preposition.*

I am conscious. He is conscious. We are conscious. They are conscious. You are conscious. He is ashamed. He is ashamed because he is conscious. He is ashamed because he fears.

I am ashamed, because I am conscious of having been false<sup>(22)</sup> to you, in all things. He is conscious of having been a traitor to me. They are conscious of being injured by us. I know that you are conscious of being false to us in all things. They think that they have been injured. I am not willing to go, chiefly because<sup>(23)</sup> I fear that the enemy will seize me and inflict punishment for what they suppose that they have been injured by me. I fear that<sup>(24)</sup> he will narrowly escape being stoned to death.

§ 11. *Without, ἄνευ c. gen. Advantage, profit, ὄφελος. Private soldier, ιδιώτης. I consider, σκέπτομαι.* (For the choice between this word and σκοπῶ, see Lid. and Sc. sub σκέπτομαι.) *Indeed, δή. I sleep, καθιέδω. Time, high-time, season, ὥρα*

<sup>(21)</sup> See note (7), ch. 3.

<sup>(22)</sup> For another construction with this word, cf. § 5, sup.

<sup>(23)</sup> See note (10), ch. 1.

<sup>(24)</sup> Observe that μή like the Lat. ne is used after verbs of fearing when in Eng. a negative is not admissible.

*In the present circumstances, ἐκ τούτων. I neglect, ἀμελῶ. Here, αὐτοῦ. It seems expedient, δοκεῖ. How, ὅπως. (In direct questions, πῶς.) Safely, ἀσφαλῶς, comp. ἀσφαλίστερον, sup. ἀσφαλέστατα.*

Do not stay here. They will not stay here. We will not stay here without the general. He will stay here without the knowledge of the private soldiers. They remained a long time. It is not a time to stay here.

Without order, there is no advantage either<sup>(25)</sup> in commander or private soldier. We<sup>(26)</sup> must consider whether we shall indeed do justly. It is no time for us to sleep. We must not neglect<sup>(27)</sup> ourselves, but must take counsel what we are to do in the present circumstances. As long as we remain here, we will deliberate what it is necessary to do. We will remain in the plain, as long as the enemy sleep. It seems expedient to depart at once. Do not<sup>(28)</sup> neglect yourselves. We will go away at once without the knowledge of the soldiers. We will consider how we shall go away most safely.

§ 12. *I know, decide, judge, γινώσκω. Who, what, τίς, τι; in an indirect question, ὅστις, ἥτις, ὅ, τι. Best, ἄριστος. Alike, in like manner, ὁμοίως. I know, know well, am acquainted with, ἐπίσταμαι. Since also, καὶ γάρ. I sit, am sitting, κάθηναι. Not even, οὐδέ. Far off, at a distance from, πόρρω. Hard, harsh, implacable, χαλεπός. Valuable (lit. worthy of much), πολλοῦ ἄξιος. Foot, equestrian, naval forces, δύναμις πεζή, ἵππική, ναυτική.*

(<sup>25</sup>) Negative *connectives* are employed in negative sentences. The negatives are of the same character when they belong to the same predication; i. e. either *οὐ* throughout the sentence or else *μη* throughout.

(<sup>26</sup>) For the construction of the agent with the verbal in *-τέος*, see (<sup>46</sup>), ch. 2.

(<sup>27</sup>) The verbals of *ἀμελῶ* and *βουλώομαι* are formed regularly.

(<sup>28</sup>) See note (<sup>7</sup>), ch. 3.

He is a friend to me. He is a valuable friend to us. He is a most valuable friend to you. They are valuable friends to this man. He is an implacable (private) enemy. He is a most implacable enemy to me. You are a most implacable enemy to us. He is a valuable friend (observe the use of *μὲν* in the first member of an antithesis); but an implacable enemy. I am a friend to you; but an enemy to your brother. They are most valuable friends to us; but most implacable enemies to the king.

It is high time to speak what any one judges to be best. I judge it best to consider how we shall depart most safely. We all alike see and know well the forces of the enemy; since also they seem to me to be sitting not even at a distance from us. These men are valuable friends to whomsoever they are friends; but, the harshest enemies<sup>(29)</sup> to him with whom they are at war. Without valuable friends, there is no advantage either<sup>(30)</sup> in foot forces or equestrian or naval forces. It is high time to depart. I am ashamed because I have been false to a valuable friend. We must consider how these things will be settled seasonably; since also, we are conscious of having been traitors to him. He spoke as follows. He spoke thus<sup>(31)</sup> (as above).

§ 13. *Consent, advice, γνώμη. Embarrassment, difficulty, ἀπορία. What, of what sort, qualis, οἷος. I point out, ἐπιδείκνυμι.*

We did not remain. They did not remain here. I did not remain in the city. He did not remain without the advice of Cyrus. He remained of his own accord. I will go (εἴμι

<sup>(29)</sup> Ἐχθρὸς = inimicus; πολεμῖος = hostis.

<sup>(30)</sup> See note <sup>(25)</sup> sup.

<sup>(31)</sup> Observe the difference between *ταῦτα* § 12, and *τοιάδε* § 8. So, in general, *ταῦτα*, *τοιαῦτα* and *οὕτως* refer to what precedes; *τάδε*, *τοιάδε* and *ὕδε*, to what follows.

the ordinary Att. fut. of *ἔρχομαι*). I will not go. I will not go without the advice of Cyrus. He will go of his own accord. They will go of their own accord.

Some remained ; others went away. We shall remain of our own accord. On the following day he went away without the consent of his sons. He sent a messenger to the enemy without the knowledge of the garrison. It was not<sup>(32)</sup> in keeping with the character of the paymaster, not<sup>(32)</sup> to give to the army the pay which was due. We all alike know what will be the embarrassment in remaining far from this valuable friend. They pointed out to us what would be the difficulty in going against the king. They suspected already that the garrison was sleeping. He used to live in a cave close by the Mysian country.

§ 14. *I pretend, make pretence, προσποιῶμαι. I am in haste, σπεύδω. I lead away, ἀπάγω. I take, seize beforehand, προκαταλαμβάνω. I sail away, ἀποπλέω. In order that, ὅπως. I anticipate, φθάνω, fut. φθήσομαι. Provisions, τὰ ἐπιτίθια. I purchase, ἀγοράζω. I rob, ἀναρπάζω.*

I purchased provisions. I will purchase provisions. I will anticipate you in purchasing provisions. I anticipated him in purchasing provisions. They anticipated us in going away. They anticipated us in sailing away. I am in haste. Do not be in haste. He pretends to be in haste. He pretends to be collecting an army. I will anticipate him in collecting an army.

He made the pretence that he wished to collect an army. He pretended that he was in haste to collect an army. If you do<sup>(34)</sup> not wish<sup>(33)</sup> to lead us away, we will choose other

<sup>(32)</sup> Cf. note (7), ch. 3.

<sup>(33)</sup> What is the Att. 2d pers. sing. of *οἶομαι*, *βόλομαι* and *ἔψομαι*? *οἶσι*, *βόλοισι*, *ἔψοι*. Küh. § 116, 11.

<sup>(34)</sup> See ch. 3, (7).

generals. Be not<sup>(34)</sup> surprised, if I do not<sup>(34)</sup> demand boats of the king so that I may sail away. He did not give them the boats. If<sup>(35)</sup> you do not give them the boats, they will not sail away. We will seize upon the heights beforehand. in order that the enemy may not<sup>(34)</sup> anticipate us in having seized them. Do not be in haste to seize upon the pass. I fear that we may not be able to purchase provisions. I have oftentimes robbed them of their money. I robbed as many as I met in the pass.

§ 15. *I act as general, take the command, take the lead, στρατηγῶ. I see, discover, ἐνορῶ. Nothing, οὐδέν, neut. of οὐδείς. As perfectly, fully as any other man, ὡς τις καὶ ἄλλος, μάλιστα ἀνθρώπων. Most implicitly, as much as possible, ἢ δυνατὸν μάλιστα. I shall have, etc. The fut. perf. in the act. voice is denoted by the adv. ἄν with the subjunct. of the aor. in a dependent clause ; by ἔσομαι, ἔσῃ, etc., with the perf. or aor. act. particip. in an independent clause.*

I must do this. I must not do this. We must do this. You must do this. He must do this. They must do this. We must not do this. I know how to do this. I know how to do this well. I know how to do this as perfectly as any other man. He knows how to do this as perfectly as any other man. They know how to do this as perfectly as any other men. They will have done this. They will have done this as perfectly as any other men. He will have done this as perfectly as any other man. He obeys most implicitly. He knows how to obey most implicitly.

Be assured that I will take the command. No one shall speak of me as if intending to take the lead in the passage

---

(36) *ἔαν* is used only with the subjunctive and denotes a conditional future : *εἰ* is used with the indic. or optat. With the several tenses of the indic. *εἰ* denotes a condition belonging to the definite time of those tenses respectively, e. g. *εἰ μὴ βούλεται*, if he does not wish (now) ; but *ἔαν μὴ δίδῃ*, if he will not give.

over the mountains. Let no one speak of me as if intending to abandon you : for I see many (reasons) why I must<sup>(36)</sup> not do this. I see no reason (nothing) why he must not do this. You will know that I understand as perfectly as any other man how to be governed also. I know that you will obey most implicitly the man whom I shall have chosen. I shall yield most implicitly to the man who knows how both to govern and to be governed. Let no one refuse to go farther.

§ 16. *I am destroying, ruining, λυμάλνομαι. Enterprise, προῦξις. Leader, guide, ἡγεμών. Folly, εὐήθεια. Foolish, εὐήθης. Just as, ὡςπερ.*

He will ask for a guide. He will have asked for a guide. They will take the command. They will have taken the command. They will choose a commander. They will have chosen a commander. They will give the pay. They will have given the pay. He will give the pay when due. He will have given the pay when due. I will obey the man whom you shall choose. I will obey the man whom you shall have chosen. I will obey most implicitly the man whom you shall choose. I will obey most implicitly the man whom you shall have chosen.

Do not ask<sup>(37)</sup> a leader of him whose enterprise you are ruining. He pointed out the folly of those who exhorted (them) to ask for boats. After this person, others stood up, showing how foolish it would be to go to the doors of the general and demand pay, just as though he would not give it when due. I am ashamed of my folly in urging you to preoccupy the pass without the knowledge of the Greeks. I saw many reasons why they would not neglect themselves.

<sup>(36)</sup> For the syntax of the verbal in *τέλος*, see Crosby, § 873, 4. Küh. § 284, 3, (12.)

<sup>(37)</sup> See ch. 3, note <sup>(8)</sup>.



§ 17. *I am loth, reluctant, slow, ὀκνῶ. Whence, from whence, ὅθεν. Possible, of such a nature as, οἷόν τι. Lest, μὴ. Unobserved by; denoted by λανθάνω, e. g., I do any thing unobserved by any one, λανθάνω τινὰ ποιῶν τι. Cf. τυγχάνω, φθάνω, διαίγω, sup. Unwilling, ἄκων. A galley, war-ship, τριήρης. I sink, (trans.) καταδύω. I prevent, hinder, κωλύω.*

I am reluctant to do this. I should be reluctant to do this. It is not possible for me to do this. I must not do this. We are reluctant to remain here. They would be reluctant to remain here a long time. He would be reluctant to stay without the consent of Cyrus. What prevents your staying here? Nothing prevents our staying here a long time. What hinders your going away? Nothing hinders our going away at once.

I should be slow to place confidence in the leader whom Cyrus should give. We will not follow the guide whom he shall give, lest he conduct us (to a place) from whence it will not be possible to go forth. He went away unobserved by Cyrus. He embarked on board the galleys against the wishes of Cyrus. I will sink you with all<sup>(39)</sup> your boats.<sup>(39)</sup> What prevents our going away without the consent<sup>(40)</sup> of Cyrus? It is not possible for us in going away to escape the observation of the Greeks. He pretends to be in haste. I am in haste. Hasten.

§ 18. *I employ, use, χρᾶσμαι. For what? in what? τί, acc. synec. I ask (to find out something), ἐρωτῶ, aor. ἤρω-μην. Nonsense, mere talk, φλυαρία (often in the plur.). Simi-*

(39) For this use of αὐτοί, see Lid. and Sc. sub voce, I. 4.

(39) ναῦς, the generic word for *ship*; πλοῖον, a *transport*; ὀγκάς, a *ship of burden, a merchantman*; τριήρης, a *galley with three banks of oars, a war ship* (ναῦς μακρά).

(40) See § 13.

*lar, like, παραπλήσιος. As, such as, οἷόςπερ (the antecedent τοιοῦτος is not comm. expressed). I at least, I for my part, ἕγωγε. Formerly, πρόσθεν.*

He wishes to employ us. For what does he wish to employ us? I will ask him for what<sup>(41)</sup> he wishes to employ us. For what did he wish to employ us? I asked him for what he wished (optat.) to employ us. He wishes to employ us in besieging the city. He does not wish to employ us a long time.

For what do you wish to employ me? Do not ask<sup>(41)</sup> me for what I wish to employ you. Do not ask a leader from this man, to whom you have been false. We will go to his doors and demand the pay which is due. This is foolish. This is mere talk. This enterprise resembles such an one as I once (ποτέ) employed you for. I for my part affirm that it is foolish to follow Cyrus. I was formerly reluctant to obey you. The mercenary soldiers pretend to be in haste to go home.

§ 19. *In a friendly manner, πρὸς φίλλαν. I dismiss, let go, ἀφήμι. Dangerous, επικίνδυνος. Laborious, ἐπίπονος. I announce, ἀπαγγέλλω. Here, hither, δεῦρο. Zealous, πρόθυμος.*

I will let him go. I will go away. The enterprise appears laborious. This enterprise appears more laborious than the former. If the enterprise appear more laborious than the former, I will not let you go. What does he say? What does he say to these things? Announce here what he says to these things.

After we have heard (part.) for what they wish to employ us, we will deliberate in respect to these things. I shall

---

(41) αἰτῶ, *I ask*, sc. to get something; ἐρωτῶ, *I ask*, sc. to learn something.

demand<sup>(42)</sup> that you yield and let me go in a friendly manner. Do not go away. It is no time to sleep; for this enterprise is both laborious and dangerous. Announce here what<sup>(43)</sup> they say to these things. What did he say to these things? It seems to me expedient that they announce here what he said to these things. He pretends to follow me zealously.<sup>(44)</sup> These things will be settled seasonably. I know not whether we shall go away safely. The paymaster pointed out the folly of going away without the consent of Cyrus.

§ 20. *Those things determined, resolved on, τὰ δόξαντα. I reply, answer, ἀποκρίνομαι.*

I asked him for a thousand mercenaries. He promised to give me fifteen hundred. I demanded that he should let us go in a friendly manner. I inquired of him respecting those things which were resolved on. He will inflict punishment on his enemy. He desires to inflict punishment on his enemy. He says that he desires to inflict punishment on his enemy.

I should be reluctant to punish these men. He lives on the river Mæander, which rises in the palace of Cyrus. If the enemy flee<sup>(45)</sup> we will plunder their country. I consider that you are to me, both native-country and friends. You are an enemy. If the enemy are there, we will punish them. Having inquired of this man respecting those things which were resolved on, they departed. They demanded that he

(42) *δέξω, βω* (from *ἄξιος*) *I demand*, sc. on the ground that it is *worthy, proper*. Cf. *ἰπυρῶ* and *αἰτῶ*, § 18, note.

(43) What is the difference between interrogatives for the *direct*, and those for the *indirect* question? See Küh. § 93, Rem. 1.

(44) Observe that *πρόθυμοι* is an adj. See Crosby, § 665, 666. Küh. § 264, 3.

(45) The future ind. is the regular *apodosis*, when the *protasis* is *ἰάν* with the subj.; and *vice versa*, *ἴαν* with the subj. is the ordinary *protasis*, when the *apodosis* is the future indic.

would yield and dismiss them in a friendly manner : and he promised to do this and to give them a guide.

§ 21. *Suspicion, ἰποψία. A half more, ἡμιόλιον. Openly at least, ἔν γὰρ τῷ φανερωῖ. I demand in addition, προσαιτῶ. I receive (pay), φέρω. Apiece, lit. to the soldier.*

He demanded pay. He demanded the pay which was due. He demanded more pay. He gave them the pay which was due. He promised to give them the pay which was due. They received the pay which was due. They formerly received the pay which was due. He promised that they should receive the pay which was due. He promised to give them one half more than they formerly received.

The suspicion that he is leading us against the king is foolish. I already suspect that we are going against the king. I will give you one half more than you formerly received. Those who went up with him before received two darics a month. He promised the soldiers that if he should succeed well in the object of his expedition, he would give them ten darics apiece. Not even in that place was any one<sup>(46)</sup> at a loss in respect to these things. I shall not refuse, openly at least, to go farther. If<sup>(47)</sup> they demand additional pay, I will give it.

---

(46) Cf. *ὄππότε*—*ὄππότες*, § 5, *sup.*

(47) See note (46).

## CHAPTER FOURTH.

§§ 1—3. *Admiral, ναύαρχος. Ship, ναῦς. Sent for, μετάπεμπτος. Mercenary, μισθοφόρος. I join in war against, συμπολεμῶ. Well-peopled, οἰκοῦμενος. I join in an expedition, συστρατεύομαι.*

The mercenary Greeks arrived. The admiral arrived. We arrived on the ships. The admiral arrived, having been sent for by Cyrus. He sent for the admiral. The admiral was sent for. The admiral must be sent for (verb. in -τέος). We must send for the admiral. We must send for the ships. I must not do this. I must not send for Cyrus. We must make an expedition against the king. You must not make an expedition against the king. We must make war against the barbarians. I must give pay to the soldiers.

I was present, having been sent for by him. The admiral arrived with the fifty ships from Peloponnesus and with twenty-four others belonging to Cyrus. With these ships they besieged the city sixty days. The mercenary<sup>(1)</sup> Greeks with Pasion revolted and came to Clearchus. More than fifteen hundred men from Pasion encamped by Clearchus. The mercenary troops joined in the war against the king. The paymaster remained in that place four days. This city is well-peopled, large and prosperous. This city is upon the borders of the country. He was commander of

---

(<sup>1</sup>) *ξένος* (cf. 3; 18) is often used as a euphemism for *μισθοφόρος*.

ten ships. The general arrived on the ships. He hastened from Sardis. He made his head-quarters at Sardis. The ship was lying at anchor. This river is about a mile wide. They joined in the war with the Greeks against the barbarians. He joined in the expedition against his native country. Without a guide, there is no advantage in general or admiral. I joined in the expedition against the barbarians as a private-soldier.

§§ 4—5. *Narrow*, στενός. *It is possible*, ἔστι. *By force*, βία. *I go along*, παρέρχομαι. *Between*, διὰ μέσου c. gen. *To extend down*, καθίκειν. *A wall, fortress*, τεῖχος. *I land*, (trans.) ἀποβιβάζω. *Without*, ἔξω c. gen. *I overpower*, βιάζομαι. *The outer*, ὁ ἔξω. *On the side of*, πρὸ c. gen. *Within*, εἰσω c. gen. *The inner*, ὁ ἔσωθεν. *Above*, ὑπερθεν.

He was guarding the outer fortress. He guarded the inner fortress. He landed men both without and within the gates. He descended into the plain. The fortresses extend down into the sea. Above, the mountain was rugged and lofty. They heard that Cyrus was in Syria. They heard that Cyrus had arrived. He heard that Cyrus was in the city. I heard that he had arrived in the city. We heard that he had overpowered the enemy. I heard that you had sent for me. I heard that the enemy were within the gates.

The way was a wagon-road exceedingly steep and narrow: wherefore, it was not possible to go along by force. It is not possible to go along by force; for, the passage is exceedingly narrow. To effect an entrance into the country, I shall send for the mercenary forces. The mercenary forces were present, having been sent for by Clearchus. This river flows between two walls which extend down into the sea. I shall be present wherever you land the men. I shall land the light-armed-men within and without the fortresses. Wherever I am, I think that I shall overpower

my (personal) enemies. He sent for ships that he might overpower the enemy, on the outer side of the fortress. The outer fortress on the side of Syria was guarded by a garrison of the king. The guards stood upon the walls of the city. I heard that the guards were standing upon the walls of the city. I hear that the enemy are upon the outer wall.

§§ 6—7. *Merchant-ship, ὀκλῆς. To lie at anchor, ὀρμεῖν. I embark, go on board (a ship), ἐμβαίνω. The (things) most valuable, τὰ πλεῖστον ἄξια. In that place, there, αὐτόθι. I allow, permit, suffer, ἐάω. I am jealous, φιλοτιμοῦμαι. I pray, desire earnestly, εὐχομαι. Missing, ἄφανής. Treacherous, δόλιος. I retain, ἠνε, ἔχω.*

The ship is lying at anchor. The ships are lying at anchor. The ships were lying at anchor in that place. He hastened from Sardis. He made his head-quarters at Chersonesus. He embarked on board the ship. They embarked on board the merchant-ship. They placed their wares on board the transports. He placed his most valuable effects on board the transport. He landed the men without the gates. This river empties into the sea. Clearchus retains the soldiers. Cyrus allows Clearchus to retain the soldiers. I allowed him to retain the soldiers. He is jealous. He was jealous. He was jealous because I allowed Clearchus to retain the soldiers.

The merchant-ships arrived seasonably. The ships are lying at anchor not far off. The general landed his men without the knowledge of the garrison; but they went on board the boat again as if with the intention of sailing away. I shall sail away with my most valuable effects. They are valuable friends to whomsoever they are friends. He heard that the ships-of-war were lying at anchor in that place. It would be foolish to be jealous because he allows, the ad-

miral to retain the transports. He earnestly desired that the men who were missing, as being treacherous, might be taken. He does not yet allow me, having proved traitor to him, to sail away. I see many reasons why Cyrus must not pursue the men who are missing. Of their own accord they pursued the enemy. I shall inflict punishment upon them if<sup>(2)</sup> they are taken. I shall pity you if you do<sup>(3)</sup> not take the men who are treacherous and false to you.

§§ 8-9. *Cheerful*, ἡδύς. *I am gone, have gone*, οἴχομαι. *I elude, run away from (by stealth)*, ἀποδιδράσκω. *I escape from*, ἀποφεύγω. *I pursue*, διώκω. *I treat ill*, κακῶς ποιῶ. *Truly, by the gods*, μὰ τοὺς θεοὺς (a common form of asseveration, usually in negative clauses). *Base*, κακός. *Towards*, περὶ c. acc. *I deprive*, στερῶ (εἶω) or στερίσκω. *I recover, take back*, ἀπολαμβάνω. *I rob*, ἀποσπιλῶ. *A fish*, ἰχθύς. *Tame*, πρᾶος. *A village*, κώμη. *A pigeon*, περιστέρα. *Goodness*, ἀρετή.

He has run away. He ran away. He has escaped. He escaped. Let him go. Do not go. He has gone. I know that he has gone (part.). I know where he has gone. We do not know where he has gone. He has eluded us; for we do not know where he has gone. He is base towards me. Let him know that he is base towards me. He is baser towards me than I towards him. Let him go, knowing that he is baser towards me than I towards him. I know. I see. I shall know. I shall see. I knew. I saw. Knowing. Having seen.

I shall proceed in company with you cheerfully and zealously, wherever you go. We know where<sup>(4)</sup> he has

<sup>(2)</sup> See ch. 3, (46).

<sup>(3)</sup> In what connections is μή used instead of οὐ?

<sup>(4)</sup> See ch. 3, (43).



gone, and we have war-ships for taking his boat; wherefore, he has neither eluded us nor escaped from us. He will escape from us, if we do not pursue him. If I make use of a man as long as he is present with me, I will not apprehend him and treat him ill when he wishes to depart. But truly let the enemy well know that it will not be possible to pass along by force. Let him go, knowing that he is baser towards you, than you towards him. They robbed him of his most valuable possessions. He was deprived of his money. They are not able to rob him of his virtue. He took the men on the ground that they were treacherous. He apprehended the man on the ground that he was a traitor to the king. The man was taken <sup>(5)</sup> on the ground that he was false to the admiral. He shall recover his money. These fishes are large and tame. The villages, abounding in trees of every variety, and full of treasures, belong to the children of the king. He has gone. Where has he gone? I know where he has gone. They do not allow any persons to harm the pigeons in that place.

§§ 10-12. *I cut off, εκκόπτω. Governor, ἄρχων; he who has governed, ὁ ἄρχας. I burn up, κατακαίω. Seasons, ὥραι. I produce, φύω. I am indignant, feel hard, χυλεπαίνω. I conceal, κρύπτω. Long ago, πάλαι. And that too, καὶ ταῦτα.*

I am indignant at you. I was long ago indignant at him. He was formerly indignant at me. The former soldiers were indignant at you. This enterprise is greater than the former. I am sad at the present difficulties. Be not surprised that I am sad at the present difficulties. He is indignant at me, and that too, knowing my goodness to him. They are angry, and that too, having seen our former goodness to them. -

---

(5) Observe that ἀλίσκομαι is pass. in meaning throughout, although it has forms both mid. and act.

They cut<sup>(6)</sup> off the beautiful trees in the park. The governor of Syria commanded them to burn up every thing which<sup>(7)</sup> the seasons produce in that country. Many vines and trees grew<sup>(8)</sup> in the park. They said that they were not going up against the king to Babylon. He said that he would persuade them to go farther, if it should be necessary. A large and flourishing city in that place was burnt down by<sup>(9)</sup> the Greeks. It was not possible to persuade the soldiers to advance, because they were indignant at the generals. I shall not go with you, unless you pay me just as (much as) the former soldiers who went up with you. They knew these things long ago and concealed them; and on this account the soldiers were angry at them. This expedition is greater and more dangerous than the former. This enterprise is similar to the former. He gave much money to those who formerly went up with him, and that too, though they were not going to battle. Let them go, knowing that they are false to their country. The seasons produce all things (which are) beautiful. It is time to go to battle.

§§ 13–15. *Full, complete, ἐντελής. Ought, denoted by χροή. The greater part, lit. the much, τὸ πολύ. Whether—or, πότερον—ἢ. I am grateful, I thank, χάριν οἶδα. Apart from, χωρὶς c. gen. I get, obtain, τυγχάνω. Silver, ἀργύριον. I decide, vote, ψηφίζω. Back again, εἰς τοῦμπαλιν.*

I am grateful to you. I know how to be grateful. If any one knows how to be grateful, it is Cyrus. If any one knows how to be grateful, it is I. We ought to be grateful to him. I affirm that we ought to be grateful. I affirm that

(6) *τύπτω*, the generic word, *I strike*; *κόπτω*, *I strike, knock, chop παράσσω* (pass. *πλήσσομαι*), *I strike, smite*; *κρούω*, *I strike, dash against*.

(7) Cf. ch. 1, (19).

(8) The perf. and 2d aor. of *φύω* are intransitive.

(9) How is the agent expressed with pass. verbs?

we ought to be grateful. I for my part affirm that we ought to be grateful. The other soldiers will go back again. The other party (οἱ ἄλλοι) of soldiers will go back again. The rest of the army went back again. The other army went back again. They encamped apart from the others. They encamped at a distance from the other party.

When we have arrived at the city, we shall recover our most valuable possessions. He refused to give full pay to the army. He gave the army four months' pay. Fellow-soldiers, it is plain what we must do. I see many reasons why you must do these things. I know not what reply the rest of the generals will make to Cyrus. I affirm that we ought to depart before it is plain whether the greater part of the army will follow Cyrus or not. It is not plain whether or not he will give us full pay. Fellow-soldiers! I am grateful to you. He spoke these things (as follows). Having spoken these things (the foregoing), he ceased. I shall not cease to be grateful to you. If you will yield to me and decide to follow me, I will give you full pay until I have placed you back again in Greece. We will all go apart from the rest of the army. Without a general, there is no profit in heavy armor. I do not know whether I shall do justly. I do not know whether he will be grateful or not. I know that you will obtain from Cyrus much silver. The greater part of the army decided to follow Cyrus, and that too knowing that they were going against the king. If any one knows how to be grateful, it is Cyrus.<sup>(10)</sup> If any one is able to restore the exiles, it is Cyrus. He was long ago angry at me, and that too, though I was most faithful to him. Be not angry at me. You are not angry at me. We will not go back again. The interpreter arrived seasonably. I know not what reply the others will make, but I for my part shall decide to follow Cyrus.

---

(10) Lit. *Cyrus knows, etc., if any one even another.*

§§ 16-19. *It concerns*, μέλει c. dat. *I am successful*, εὐτυχῶ. *Magnificently*, μεγαλοπρεπῶς. *I furnish myself with provisions, take in provisions*, ἐπισιτίζομαι. *Able to be crossed*, διαβατός. *Except, εἰ μὴ*. *Filled*, μεσιός. *Corn*, σῖτος. *Manifestly, clearly*, σαφῶς. *To give way, give place to*, ὑποχωρεῖν. *On foot*, πεζῇ. *Fordable*, διαβατός πεζῇ.

It concerns me. I do not care. He does not care. They do not care. He manifestly does not care. He says that he does not care. He said that he did not care (optat., see note (12), ch. 1). He says that the men are present. He said that the men were present. He says that Cyrus will be grateful to us. He said that Cyrus would be grateful to us. He says that the river is fordable. He said that the river was fordable. He says that he shall be pleased. He said that he should be pleased. He is burning up the boats, in order that Cyrus may not cross over the river. He was burning up the boats in order that Cyrus might not cross over the river. He will burn up the boats in order that Cyrus may not cross over the river. He burned up the boats in order that Cyrus might not cross over the river.

Let us<sup>(11)</sup> decide and reply at once. They did not decide before the enemy arrived. When they ascertained that the enemy had arrived, they decided at once. The enemy have gone. I know not where the enemy have gone. I know how to be grateful. No longer consider me an enemy. He no longer considers me a friend. It shall concern me that you may no longer consider me an enemy. It will not concern me that you may be pleased. The interpreter will not be pleased. I wish you success. He sent me magnificent presents. They furnished themselves with provisions, before crossing the river. It was not possible to cross the river at that time except with boats. They burned down the

---

(11) Subjunct. 1 pers. See Crosby, § 825, 1.

villages (which were) filled with corn, and wine, and all things which the seasons produce. He ascertained that the river flowed through the midst of the city. The river is full of tame fishes. The park abounds in wild beasts. The river Euphrates never was fordable. He said that the river Euphrates was<sup>(12)</sup> fordable at that time. They said that the river manifestly gave way to the future king. Never before did any one cross over this river on foot. Never shall any one say that I fear to follow the guide whom you may give. He is a most faithful and most valuable friend. They encamped apart from the rest of the army. We do not seem to be encamped far from the enemy. Apart from faithful soldiers, there is no advantage in the virtue of the commander.

---

(12) Observe that Xen. employs the oratio obliqua.

## CHAPTER FIFTH.

§§ 1—3. *I grow weary, give out, ἀπαγορεύω. Quickly, ταχύ. Place, region, τόπος. Level, ὀμαλός. Brush-wood, ὕλη. Reed, κάλαμος. Sweet-scented, εὐώδης. Spices, ἀρώματα. Ostrich, στρουθός ἢ μεγάλη. Bustard, ὀπίς. Partridge, πέφδιξ. On the right (hand), ἐν δεξιῇ. Meat, flesh, κρέα (nom. sing. κρέας). Venison, ἐλάφεια (sc. κρέα). Tender, ἀπαλός. Delicious, sweet, ἡδύς. A sail, ἰστιον. Wing, πτέρυξ. Not only—but also, μὲν—δέ. Foot, ποίς. Running, with a running pace, δρόμῳ. I lift up, αἶρω. I fly, πέτομαι. A short distance, βραχύ. To succeed another, take turns, c. dat. διαδέχσθαι. Sometimes, ἐνίοτε. A gazelle, δορκάς. I run, τρέχω. I run forward, προτρέχω. I draw away from, distance, ἀποσπύομαι.*

This meat is delicious. This venison is most delicious. In this region were many wild animals. In this country were many and prosperous cities. In this place (town) were many horses. He besieged the city by land. They restored the exile to his native country.

Whenever the horsemen pursued these animals, they quickly grew weary. The land in this region was a plain. This plain is all level as a sea and it abounds in wild animals of every sort. There are no trees in this region, but it is full of brush-wood and reeds, all of which are sweet-scented as spices. This place was filled with corn and wine and much

silver. In this country were ostriches and buzzards, and partridges and pigeons. He went, with the river upon the right, as far as Tarsus. This meat resembles venison, but is more tender. This wine is most delicious. The ostrich flees not only running, but also raising (itself) with the wings, just as though it were using a sail. The bustards flew a short distance, when any one pursued, and quickly gave out. In hunting<sup>(1)</sup> these wild animals the horsemen took turns with their horses. The horsemen caught these wild animals by taking turns with their horses. He sometimes hunted the gazelles on horseback. He runs faster than I. We run much faster than you. This venison is tender. Sometimes the wild asses ran forward and stood still. The ostriches distanced the horsemen and never gave out. They descended from a rugged and lofty mountain to a plain level as a sea.

§§ 4—6. *I live*, ζάω. *A mill-stone*, ὄνος ἀλέτης. *I obtain in return for*, ἀνταγοράζω. *I dig*, ὀρύττω. *I fail*, ἐπιλείπω. *I subsist upon, I live by eating*, διαγιγνομαι ἐσθίων. *I sell*, πωλῶ (έω). *A day's allowance*, χοῖνιξ. *It is worth*, δύναται. *Hunger*, λιμός. *To flow round*, περιφύειν. *Round about*, κύκλω. *Hay*, χόρτος. *Bare*, ψιλός. *I buy, purchase*, ἀνοῦμαι, αορ, ἐπιβάμην.

The river flows round about the city. The city is encompassed round about by the river. They purchased corn and wine. He purchased wine in the market. It is not possible to purchase wine in this market. He was not able to purchase either corn or wine. He purchased delicious meat in that place. The country is bare. The whole country is bare. He is not able to purchase meat in this place, for the whole country is bare. We must purchase corn. He perished with

(1) διώκω, *I pursue*, the generic word; θηρῶ (άω), *I pursue in the chase*.

hunger. He was perishing with hunger. The army is perishing with hunger. The greater part of the army is perishing with hunger. He says that the army is perishing with hunger. He said that the army was perishing with hunger. We must purchase corn and meat; for the army is perishing with hunger. The army is perishing with hunger; wherefore, we must purchase provisions.

He lives by making mill-stones. Those who live in this country obtain corn in return for mill-stones which they dig along by the river. When corn failed the army, they subsisted upon fish and meat. What do you do for a living? (\*) I dig mill-stones. I carry mill-stones to market and sell them, and get corn in return. How much (†) is a day's allowance of corn worth? For (‡) how much do you sell a partridge? He marches a day's journey through a desert country, to a deserted city, the name of which is Corsote. While proceeding through this country many of the army perished with hunger. The market-place was encompassed round about by the river Mascus. A river of a hundred feet in width encompassed the whole country. A rugged mountain encompasses the city. It was not possible to purchase corn or hay in this place, for the whole country was bare. The inhabitants live upon venison. If the corn fails the army, we will purchase meat.

§§ 7—9. *Quickly, διὰ ταχείων. I make (for myself), ποιοῦμαι. Slowly, σχολαίως. I throw, throw away, φέπω. Anger, ὀργή. Difficult to pass, δυσπόρευτος. Mud, πηλός. A narrow place, στενοχωρία. I appear, φαίνομαι (causative in*

(\*) Lit. *Doing what, do you live?*

(†) *πόσον.*

(‡) *The price is expressed in the gen. See Crosby, § 553. Kühn. § 275, 3.*



the act.). *Journey*, ὁδός. *I delay*, διατρέβω. *I halt, sit down, καθέζομαι*. *The act of taking in provisions, ἐπισιτισμός*. *To, for, for the sake of, ἔνεκα*. *Discipline, εὐταξία*. *A part, specimen, μέρος*. *There, ἔνθα*. *To be separated, drawn asunder, διασπᾶσθαι*. *Weak, ἀσθενής*. *Strong, ἰσχυρός*. *Water, ὕδωρ*. *Forage, grass, χιλός, ὄ*. *Costly, πολυτελής*. *I fight, μάχομαι*. *A wagon, ἄμαξα*.

He contended with Apollo concerning skill. He fought with the king. He waged war against his brother. He made war quickly. I conquered him in battle. He was conquered in battle by the slave. He happened to be standing upon his war-chariot. He happened to be riding in a wagon. He happened to be riding on horseback. They happened to be riding on horseback. He happened to be hunting on horseback. He went away unobserved by Cyrus. They seized upon the heights before us. He continually expresses hopes.

They will be conquered, if any one makes war quickly. He was carrying on war slowly. They immediately cast away their necklaces and bracelets, wherever they happened to be standing. They ran more quickly than any one would suppose. The general, as if in anger, ordered the soldiers to advance, but they refused, on the ground that there was a narrow place and that mud appeared, difficult for the heavy-armed-men to pass. They manifestly<sup>(5)</sup> hastened the whole journey. Make haste. Do not be in haste. He did not delay except where he halted to take provisions. The more quickly you shall have gone, the less prepared will the king be to make war. Then indeed we beheld a specimen of the Persian discipline. If you give your attention, you will behold a specimen of the discipline of the army. Be assured that I will go wherever you do. The forces of the king are

---

(5) Cf. ch. 2, (25).

separated, and on this account his government is weak. The more slowly any one advances against the country of the king, by so much the stronger is his government. This region abounds in water and forage. If the road is steep and impracticable, we will go back again. In this place he built a costly palace.

§§ 10—12. *On the other side, πέραν, c. gen. Once, on a certain occasion, ποτέ. Palm-tree, φοῖνιξ. Fruit of the palm-tree, βάλανος ἢ ἀπὸ τοῦ φοίνικος. I take, lead, ἄγω. Millet-flour, σίτος μελίτης. I fill up, ἐπιπλήρωμι. Tanned skin, διφθέρα. I sew together, συσπίαω. I touch, ἄπτομαι. Tent-cover, σκέπασμα. A raft, σχεδία. I wet, moisten, βρέχω. Blow, πληγή. I inflict (blows), ἐμβάλλω. I dispute, ἀμφιλέγω. Steep (down hill, opposed to ὄρθιος up hill), πρηνής. Hill, γήλοφος. I throw, cast, ἵημι. A stone, λίθος. Wood, ξύλον. A ferry, διάβασις τοῦ ποταμοῦ. I inspect, κατασκοπεῶ,—σκέφομαι,—εσκέψάμην. I split, σχίζω. Very, μάλα.*

I will inflict blows upon you (dat.). I will inflict punishment upon you. He went up a steep hill. He went down a steep hill. He crossed the river on a raft. They crossed the river in a boat. The skin of Marsyas was suspended in a cave. They sewed together dried skins. We crossed the river on a raft made of dried skins.

It is not possible to purchase provisions from the city on the other side of the river. And indeed on a certain occasion when the corn failed the army, they purchased provisions in a city not far from the river. The fruit of the palm-tree is most abundant in this country; of this they make wine which they take to Babylon and sell, purchasing in return millet-flour. Having filled tanned skins with light hay, they sewed them together so that (\*) the water should not touch the hay.

(\*) ὄρε is more common than ὄρ; in this construction. Followed by

They filled their tent-covers with dry hay ; then they stitched them together so that the water did not touch the hay. They crossed over on rafts, so that they were not wet by the river. He will inflict blows upon you for those things in which he supposes he has been injured by you. The river empties into the sea. Do not dispute<sup>(7)</sup> about these things. He is indignant and violently angry at you for those things in which he has been injured by you. Be assured that Cyrus is afflicted at the present difficulties. The way is excessively steep. They hastened down a very steep hill, and that too with their heavy armor. If you inflict blows upon this soldier, I shall be violently enraged at you. I wonder that they have not yet arrived. Be not surprised that I am no longer willing to give you wages. Some cast stones, others threw their axes. At first he threw wood ; but after that, he threw stones. They rode through the army to the ferry ; and, having in that place inspected the market, they rode away towards their tents. He is splitting wood. The whole country was bare ; for there was in it neither brush-wood, nor tree, nor reed, nor grass.

§§ 13—17. *I want little, lack little, ὀλίγον θέω. I stone to death, καταλείω. Tamely, πράως. I am terrified, εκπλήττομαι. I flee for refuge, καταφεύγω. To be in a bad condition, κακῶς ἔχειν. I come to my senses, ἐν ἑμαυτῷ γίγνομαι. I put (a thing) in its place, τίθεμαι (τί) κατὰ χώραν. Between, εἰς μέσον c. gen. (with a verb of motion). I stand armed, τίθεμαι τὰ ὄπλα. A knee, γόνυ. Upon the knees (after a verb of motion), πρὸς τὰ*

---

the infin. they take μή, if a negative is required, and denote something *supposed, subjective* ; when followed by the indicative they take οὐ and denote a *fact, something objective*.

(7) See ch. 3, note (7). What is the difference in meaning between the pres. and aor. in the dependent moods ? See Crosby § 796, etc. Küh. § 257.

*γόναρα.* Behind, later, ὕστερος. I assemble, collect, συναγείρω.  
I desist, παύομαι.

Our affairs are in a bad condition. Your (plur.) affairs are in a bad condition. His affairs, etc. My affairs, etc. I know that my affairs are in a bad condition. I knew that my affairs were in a bad condition. I saw that his affairs were in a bad condition. He came to his senses. He was coming to his senses. He is coming to his senses. They came to their senses. We came to our senses. You are coming to your senses. He wanted little of being stoned to death. I wanted little of perishing. They wanted little of being cut in pieces. He came riding on horseback. He came on foot. He came by the shortest route.

They wanted little of being stoned to death. They narrowly escaped being stoned to death. Do<sup>(8)</sup> you speak tamely of it, when I have wanted little of being stoned to death? I entreat you not to do it. The enemy rode towards us, so that<sup>(9)</sup> our army was terrified and ran to arms. He fled for refuge to his own tent. He fled to the mountains. He escaped to the mountains. Our affairs are in a bad condition. If our affairs are in a bad condition, we shall be cut in pieces on this day by the enemy. They were cut in pieces by the barbarians on the same day. On that day, his army happened to be violently enraged at him. When they ascertained<sup>(10)</sup> these things, they came to their senses and put up their arms in their place. The soldiers immediately ran be-

<sup>(8)</sup> ἄρα etc.

<sup>(9)</sup> In this section (13) ὥστε stands with the infin. We cannot in this place translate it literally, or even in such a way as to show the force of this construction; but we almost necessarily translate it as we should the indic in the same place. Still, our inability to translate the expression does not invalidate the distinction above given, note <sup>(8)</sup>.

<sup>(10)</sup> πυνθάνομαι, I ascertain by inquiry; αἰσθάνομαι, I ascertain by perception.

tween both armies and stood armed. Having placed their shields upon their knees, they remained behind apart from the rest of the army. They were immediately struck with terror when they beheld the horsemen of the enemy riding towards them. They happened to be marching behind, far from the rest of the army. The slower you go against the king, so much the greater army will be collected for him. The later you sell your corn, the more will there be in the market. The earlier you arrive in the country of the king, the less prepared will he be. The faster they fly, the sooner they grow weary. Consider that the faster you go, so much the less prepared (to fight) will you engage with the king. The paymaster thought that the sooner he arrived, the more would he have<sup>(11)</sup> to pay the soldiers. I am unprepared. Are you unprepared?

---

(11) Lit. *the more would it be necessary for him to pay, etc.*

## CHAPTER SIXTH.

§§ 1-5. *I announce, διαγγίλλω. I lie in ambush, ἐνεδρεύω. I slay, κατακαίνω = κατακτείνω. I take any one captive, ζῶντά τινα αἶρῶ. A track, footprint, ἕχθιον. A track, beaten track, στίβος. Useful, χρήσιμος. Profitable, ἀφίλιμος. I conjecture, εἰκάζω. A letter, ἐπιστολή. I write, γράφω. I read, ἀναγιγνώσκω. A remembrance, mention, notice, ὑπόμνημα. I honor before, prefer in honor, προτιμῶ. Especially, chiefly, μάλιστα. Trial, κρῖσις. To be kept secret, ἀπόρρητος. Ready, ἔτοιμος. Related by birth, γίνεαι προσήκων. Around, περὶ c acc. An adviser, σύμβουλος. I summon, παρακαλῶ. Trustworthy, πιστός. I burn, καίω. I reconcile, καταλλάσσω.*

He is related to me. They are related to him. Is he [see ch. 5, note (\*),] related to you? He is related to the king. Are you related to me? I am related to you. I am writing a letter. Did he write you a letter? He did not write me a letter. Will you write me a letter? I will write you a letter. I am reading a letter. Have you read the letter? I have read (it). What is there in the letter? There are many notices of former friendship in (it). When you have read (particip.) the letter, give it to me. I must not give it to any one. I cannot give it to you. I am not willing to give it to any one. I will not give it to my most trustworthy friend.

Having been reconciled (<sup>1</sup>) with Cyrus they said that they

---

(<sup>1</sup>) For one construction with this word, see ch. 2, § 1.

would prevent the enemy from announcing to the king that they had seen the army. He promised Cyrus to prevent the enemy from burning the grass and whatever<sup>(2)</sup> was useful to the beasts of burden. Lying in ambush, we will either slay the guide or take him captive.<sup>(3)</sup> If you would give me all of the horsemen whom<sup>(4)</sup> you have, I would make the enemy unable ever to restore the exiles. The interpreter seemed to say what was profitable. Having ascended upon the mountains, they beheld the tracks both of men and of horses. The track was conjectured to be that of about fifty horsemen. I wrote a letter to him (saying) that I would come on the next day with all of the pay which the general should give me. I read his letter the same day, and there were in it many notices of former friendship. They seemed to be jealous because Clearchus was honored chiefly among the Greeks. The trial is not to be kept secret. He came to his senses when he read the letter. They are ready for you. The men are not prepared. The country appeared<sup>(5)</sup> to be filled with corn and wine. He seemed to be able to take many of the enemy captive. He is related<sup>(6)</sup> to the king by birth. Are you related to the king? I am related to Xenophon. Bid the generals lead the heavy-armed men, and let them stand in arms around my tent. If he seems to be trustworthy, I will summon him within as an adviser.

---

<sup>(2)</sup> εἰ τις does not express any doubt as to whether there *was any*, but is used to supply with greater emphasis the place of *δovis, whatsoever, whatsoever (=all that)*. Arnold.

<sup>(3)</sup> *alive*.

<sup>(4)</sup> See ch. I, note <sup>(19)</sup>.

<sup>(5)</sup> φαίνεται, *it appears*, is spoken primarily of that which appears to the eye; δοκεῖ, *it seems*, is spoken of that which appears to the mind.

<sup>(6)</sup> πρὸς ἑκείων is also used without γένει in this sense. Thucyd. 1: 128, uses the phrase, βασιλέως πρὸς ἑκείων τινος καὶ ξυγγενεῖς. This may be compared with propinqui cognatique, Cæs. 1: 11.

§§ 6-8. *Right hand*, δεξιὰ. *This* (of a person or thing present), οὔτωσι. *An attendant, a subject*, ὑπήκοος. *In the sight of*, πρὸς c. gen. (A solemn form of asseveration.) *Unjust*, ἄδικος. *Towards*, πρὸς c. acc. *Just*, δίκαιος. *Openly*, φανερός (adj.). *Altar*, βωμός. *Assurances*, πιστά. *At least*, γέ. *More, yet*, ἔτι. *I repent*, μεταμέλει μοι. *I acknowledge, confess*, ὁμολογῶ. *I am guilty*, ἄδικῶ.

I repent. I do not repent. Do you repent? Does he repent? He does not repent. Do they repent? They do not repent. Did he repent? Did they repent? He did not repent. They repented. Did you repent? He did not repent. He affirmed that he did not repent. They affirmed that they did not repent. Did you affirm that you repented? We affirmed that we repented. We affirmed that we did not repent. We denied that we repented. They affirm that they repent. He denies that he repents. Cyrus asked him, Do you confess that you have been unjust to me? He said, Yes, for it is inevitable. Cyrus asked him, Do you confess that you have plotted against me? And he replied, If I should confess it, you would never more place confidence in me.

I will never give or receive (the) right hand, since you are a traitor both to me and to my king. If you should engage in war, either with me or with my brother,<sup>(7)</sup> I would quickly make you cease from it. I will never cease from the war, as long as the enemy remain in our land. Are you a relative of this Orontes who is here? My father used to live upon the river Mæander. My father having given me this Orontes to be an attendant and an adviser, I shall not be reluctant to engage in war with the barbarians. I acknowledge both in the sight of gods and of men, that I have become unjust towards you. Whatever is just in the sight of

---

(7) ὁ ἐμὸς ἀδελφός, my brother; ἐμὸς ἀδελφός, a brother of mine.



gods and of men, that I will do to this Orontes after having advised with you. You have done harm both to me and to my country, in whatever respect you could. I am ashamed because I have both revolted from you, and have been a traitor to you. He pretends to be a friend to my father. In what respect have you been treated unjustly by my brother, that you now again revolt and become openly an enemy to him? He went again to the altars of the gods and affirmed that he repented. He went back to the city by the shortest route. Having known your own power, did you again engage in war with me? Having read the letter of my brother, did you again give assurances to the king and receive them from him? I should never more seem to you at least, to be friendly and faithful to you and your brother, not even if I should become (so): for, now the fourth time have I been openly plotting against you, and wishing both to slay you and to plunder your country. Is there any thing whatever in which I have injured either you or your subjects? He replied that (there was) not. He has done wrong<sup>(\*)</sup> in having revolted from me, and in having carried on war against my subjects. You did harm to my country and injured my brother, in whatever respect you could. Having gone to the altar, he said, in the sight of gods and men, I revolted from you having never been injured by you. The more you injure my brother, the more violently shall I be enraged.

§§ 9—11. *So far as this person is concerned, τὸ κατὰ τοῦτον εἶναι. Leisure, σχολή. Out of the way, ἐκποδῶν. To put out of the way, ἐκποδῶν ποιῆσθαι. That, so that, ὡς. Girdle, ζώνη. Execution, death, θάνατος. Grave, τάφος, ὄ. Voluntarily (as a volunteer), ἐθελοντής. Kinsman, συγγενής. I speak*

---

(\*) As ἠδίκηκα is commonly transitive, ἀδικῶ is often used in the sense of the intransitive perf. See Lidd. and So. sub voce.

*freely, exhibit, ἀποφαίνομαι. I do well by, εὖ ποιῶ. I advise, συμβουλεύω. I do homage to, προσκυνῶ (ἰώ) (πρός, κυνῶ (ἰώ), I kiss.) I lead out, lead forth, ἐξάγω.*

Some conjectured one thing, some another (lit. *others conjectured in another manner.*) Some said one thing; some, another. Some advised one thing; some, another. Some perished in one way; some, in another. I am putting the man out of the way. We will put this man out of the way. Has he put the man out of the way? Cyrus asked him, Have you put the man out of the way? Put this man out of the way at once. I am doing you a favor. I wish to do you a favor. I have leisure to do you a favor. Have you leisure to do me a favor? We have leisure. He has leisure to put this man out of the way. So far as this man is concerned, I have leisure to do you a favor. So far as this man is concerned, we have leisure to burn the villages. We will put this man out of the way that we may have leisure to do well by our friends. We put this man out of the way that we might have leisure to ward off our enemies.

Do you, my friends, speak freely your minds whatever seems good to you. He was formerly a friend to us, but subsequently having revolted to our enemies, he in many respects did mischief to our country. At first he said, I am not guilty, but afterwards he confessed every thing. So far as this person is concerned we shall have leisure both to do well by our friends and to harm our enemies. I advise that we put him out of the way as quickly as possible. We will put this man who has been false to us out of the way, that it may no<sup>(9)</sup> longer be necessary to guard against him. It is no longer necessary to guard against this man, for we have already put him out of the way. Those who formerly did homage<sup>(10)</sup> to

(9) Why is the negative μή employed here?

(10) Observe the distinction which Xen. makes here (§ 10) between the imperf. and aorist.

this man, at that time by the command of Cyrus seized him by his girdle for execution. His former subjects were leading forth the king himself for execution. The same men, before it was plain whether Cyrus would bid them or not, having taken the exile, led him away for execution. Some conjecture one thing ; some, another. No one ever<sup>(11)</sup> saw the grave of Orontes. No one ever will see the grave of Orontes. The sooner we put this man out of the way, the more leisure shall we have to benefit those who are voluntarily our friends. Upon this, all, even the kinsmen of Orontes, rose up of their own accord and seized him by the girdle. Have you leisure to go with me ? They have leisure so far as I am concerned, to inflict punishment upon their enemies for what they suppose they have been injured, and to assist their friends in return for the favors which they have received.

---

(11) *πῶποτε*, at any time yet, hitherto ; *ποτέ*, at any time.

## CHAPTER SEVENTH.

§§ 1—4. *About midnight*, περὶ μέσας νύκτας. *Later*, ὕστερον. *A little later*, οὐ πολὺ ὕστερον. *Morning*, ἕως. *The following morning*, ἡ ἐπιοῦσα ἕως. *At break of day*, ἅμα τῇ ἡμέρᾳ. *A deserter*, ἀυτόμολος. *See that* (how that) ὅπως c. fut. indic. (The ellipsis of ὄρα or ὄρατε before ὅπως is frequent.) *Liberty, freedom*, ἐλευθερία. *Instead of, in preference to*, ἀντὶ. *Multitude, numbers*, πλῆθος. *Great, much*, πολὺς. *Shouting*, κραυγή. *Superior to*, κρείττων, c. gen. *Manifold more*, πολλαπλάσιος. *Enviied*, ζηλωτός. *Bold, brave*, εὐτολμος. *I possess*, κέκτημαι. *I think, pronounce happy, congratulate*, εὐδαιμονίζω. *I endure*, ἀνέχομαι.

At what time (πηνίκα) did he arrive? He arrived about midnight,—at break of day. When (πότε) did they arrive? They arrived on the next day—at the dawn of the following day—on the same day—shortly after the deserters—upon the following morning—a little earlier than the heavy-armed men. They will come on slowly. They will come on as quickly as possible. They will come on with much shouting. I will endure these things. I shall not endure these things. If you endure these things, I will praise you. If you do not endure these things, I shall not praise you. If you shall have endured these things, I will praise you. Do not endure these things. Be not in the habit of enduring these things.

They were cut in pieces by the barbarians on the same day in the passage over the mountains. Having arrived a

little later than we, they went in between both armies and stood in arms. Having arrived much earlier than I, he had leisure to review his army. He viewed both the Greeks and the barbarians, while riding along upon a chariot. The king will fight on the following morning. Messengers arrived, saying, that the admiral would come at the dawn of the following day. Deserters arrived at break of day. The king will come to fight<sup>(1)</sup> on the following day. He called together those who were friendly to him and trustworthy, to deliberate how<sup>(2)</sup> he should order the battle. No one ever knew how he died. See that ye be men worthy of your fathers. They are not worthy of the liberty they possess. You know well that they think us happy for the liberty which we possess. Be assured that I would choose liberty in preference to all that I possess.<sup>(3)</sup> See that ye endure the great numbers and shouting of the enemy. I took you as being superior to many barbarians. He paid them all which he had, and promised other things manifold more. He who wishes to go home, shall go away envied by those at home. If you endure the multitude and the shouting of the enemy, you will become bold, and I will make you to be envied by those at home.

§§ 5—9. *Some*, ἔνιοι. *I satisfy*, ἐμπίπλημι. *Cold*, χειμών. *Heat*, καῦμα. *Master of*, ἐγκρατής. *A crown*, στέφανος. *Enough*, sufficient, ἰκανός. *Paternal*, πατρῶος. *Somehow*, πῶς (enclit.). *Behind*, ὀπισθεν. *The foremost*, οἱ πρόσθεν. *Up to*, μέχρι or μέχρις. *To (the region) where*, μέχρις οὔ. *I remember*, μέμνημαι. *North*, ἄρκτος. *South*, μεσημβρία. *Where*, ποῦ. *In what direction*, πῆ. *Without battle*, ἀμαχεῖ.

(<sup>1</sup>) Observe the difference between the English and the Greek idiom.

(<sup>2</sup>) We have here πῶς in an indirect question: instead of which ὅπως would be more common. Cf. τις and ὅστις.

(<sup>3</sup>) Ἔχω, I have; κτήματα, I have acquired = I possess.

Where has your brother gone? He has gone home. Where has your father gone? He has gone to the north. He has gone to the south. When did he go? He set out to-day (See 5 : 16, or more familiarly, *τιμῆρον*). At what time did he go? He went at the break of day—about midnight. I remember. He remembers. He would remember. I give pay. He gives pay. If he should remember, he would give pay. Some persons say that if he should remember, he would give pay. If he should remember, he would be able to give pay. Some persons say that if he should remember, he would be able to give pay. He gives what he promises. He will give what he promises. If he remember, he will give what he promises. Some persons say that if he remember, he will give what he promises.

An exile who was friendly and faithful to us happened to be present on that day. If you are a brother of mine,<sup>(4)</sup> you will not flee. If you are my brother, you will not run away. If you fight<sup>(5)</sup> with me, you will be defeated.<sup>(6)</sup> If you should fight with my brother, I would make you to be envied.<sup>(7)</sup> If you should fight with my brother, some persons say that you would not be able to conquer him. If you should fight with a brother of mine, you would not be able to conquer him. He is not able to satisfy the mind of all. Men are not able to dwell in that region on account of the cold. I fear that I shall not be able to dwell in that region on account of the heat. We will make our friend master of the city. A friend of ours gave to each of us a golden crown. I am afraid that I have not friends enough to whom I may give the pater-

---

(4) See ch. 6, (7).

(5) This condition is evidently different from the preceding. See ch. 3, (3<sup>ss</sup>).

(6) What word is commonly used as the pass. of *νικῶ* (ἀω)?

(7) This form of hypothetical proposition is expressed by *εἰ* with the optat. in the condition and *ἀν* with the optat. in the conclusion.

nal government. He spoke somehow as follows. How<sup>(8)</sup> did he speak? If he is a child of mine, he will not fight<sup>(9)</sup> behind the others. He is my child, wherefore he will not fight behind the foremost (those in front). My paternal government extends both towards the north and towards the south to that region where men are not able to dwell; so that<sup>(10)</sup> I do not fear to promise many things. They sewed together skins, having filled them with dried hay, so as not to be wet in crossing the river. I fear that<sup>(11)</sup> he will be conquered. I fear that he will not conquer. I remember those things which I promised long ago. Let us not fight with the masters of the country. They will not become masters of the country without battle.

§§ 10—20. *I am too late for*, ἵστερῶ c. gen. *Before, previous to*, πρὸ c. gen. *I desert*, αὐτομολῶ. *Dug*, ὄρυκτός. *Ditch*, τάφρος. *Deep*, βαθύς. *In the midst of, at the midst of*, κατὰ μέρος. *I speak the truth, speak truly*, ἀληθεύω. *Prophet, soothsayer*, μάντις. *I abandon the idea* (of doing any thing), ἀπογιγνώσκω. *I am free from care, without care*, ἀμελῶ. *Talent*, τάλαντον. *Then, accordingly*, ἄρα (denoting an inference which follows naturally, in accordance with what might be expected). *In the midst between*, μεταξὺ c. gen. (with a verb of rest).

Did he arrive before the battle? He arrived after the battle. He was too late for the battle. Many of the enemy were taken. They took many of the enemy captive. The passage is narrow. The passage between the river and the

(8) See Küh. § 94, (b).

(9) Of the futures, μαχίσσομαι, μαχίσσομαι, μαχούμαι, which was the ordinary Attic word?

(10) See ch. 5: §§ 10—12, (6).

(11) After verbs of fearing, μή = *ne*; μη σέ = *ut*.

ditch is narrow. There is a narrow passage between the river and the ditch. There is a narrow passage between the mountains and the sea. The river flows between the mountains and the sea. (See 4 : 4.) Does he speak the truth? Can he speak the truth? Does he wish to speak the truth? Does he know how to speak the truth? I gave him a talent because he spoke the truth. I will give you a talent, if you speak the truth.

This general being on the march from his own country, was too late for the battle by three days. He arrived after the battle on the following day. He arrived before the battle. He arrived later than I. He arrived earlier than I, with ten thousand heavy-armed men. He was present in the battle with two thousand horse. Those of the soldiers who deserted from me announced these things to the great king. At the dawn of the following day, deserters from the enemy announced the same things. In that place, a deep ditch was dug from sea to sea; and it was impracticable for an army to cross it. In the midst of this march they crossed a deep river. In the midst between these places, is my paternal government. Five canals very deep, about twenty-five stadia apart, flow from the Tigris and empty into the Euphrates. The pass was a wagon-road, very steep. There was a narrow passage between the mountain and the sea. He dwelt in the midst between these places. We beheld many tracks, both of men and of horses. At break of day we saw the track of about ten thousand horses. I promise him a talent, if he shall have spoken truly. If we shall have become masters of this country, we will make this city great and populous. The soothsayer said, the enemy will not fight (these) ten days. The king will fight on the tenth day.<sup>(12)</sup> His brother withdrew and gave up the idea of fighting on that

---

(12) Observe that the expression with the ordinal number is in the dat. ; with the cardinal, in the gen.



day. The king did not fight ; wherefore they marched more free from care. He gave up the idea of crossing the river. He read the letter. He sat upon his chariot reading the letter. He gave the man a talent because he spoke the truth. If you speak the truth I will give you twenty talents. If you shall have spoken truly, I will make you to be envied by the men at home. If you should speak the truth, I would promise you much money. If the king does<sup>(13)</sup> not<sup>(14)</sup> fight (these) ten days, then he will not fight at all (more lit. *after that*). At that time the king fought on horseback. The king always rode upon a war-chariot. He never abandoned the idea of fighting. He will fight no longer. He will never fight. He fought long ago. He once fought on horseback. On the same day he was riding along upon a chariot. On that day, he rode along upon his chariot. On the former day, he abandoned the idea of advancing so as to fight with the Greeks. On the next day he abandoned the idea of withdrawing, so that he fought with the barbarians. He withdrew, so that he did not fight for ten days. At the dawn of the following day, he withdrew so as not to fight. He will fight on the tenth day. They announced these things. They announced the same things.

---

<sup>(13)</sup> Observe that a conditional clause denoting future time is translated by the Eng. present.

<sup>(14)</sup> The use of *οὐ* in this conditional clause is apparently an exception to the rules above given for the use of the negative. Many editions (that of Krüger among them) have *μη* in this place. If *οὐ* be the true reading it was probably used as a repetition of the language, *οὐ μαχησεται*, just above: and the negative rests on the particular notion contained in the verb. Cf. Jelf, § 764.

## CHAPTER EIGHTH.

§§ 1—7. *In the Greek language, like a Greek, Ἑλληνικῶς. Immediately, ἀντίκα. Breastplate, θώραξ. A dart, πικτήν. Hand, χεῖρ. Next, ἐχόμενος. Lieutenant, ὑπαρχος. At full speed, ἀνὰ κράτος. Uncovered, bare, ψιλός. When, ἤνικα. Confusion, τάραχος. Haste, σπουδή. I halt (unloose), καταλύω. To be full, πλήθειν. I leap down, καταπηδῶ. I mount, ἀναβαίνω. I cry out, βοῶ. I fall upon, make an attack upon, ἐπιπίπτω. I put on, ἐνδύω. Head, κεφαλή. I appear, appear before, προφαινομαι. I meet, ἐντυγχάνω. Without order, ἄτακτος.*

He is putting on his breastplate. Is he putting on his breastplate? He put it on at break of day—about the hour of full market. I mount a horse. Has he (aor.) mounted his horse? He has not mounted his horse. The lieutenant has mounted his horse. I ride at full speed. I ride on horseback. Is he riding on horseback? He is riding at full speed. He rode at full speed. He mounted his horse and rode at full speed through the plain. I meet any one. Did you meet the man. I did not meet him. He met the lieutenant. He happened to be riding on horseback. He happened to be putting on his breastplate. They happened to be without order. He leaped from his horse, and took darts into his hands. He rode with his head uncovered.

He halted in the plain, not far from (the place) where the Cilicians kept guard. Wherever we are, we intend to halt

about full-market time. Leaping down from his chariot, he mounted his horse, and cried out in the Greek language that the enemy were coming, apparently prepared for battle. See that ye be worthy of your liberty, for the enemy are near, and will immediately make an attack upon us. Having put on his breastplate, he took darts in his hands. He did not come into the power of his brother, while he remained there. The general occupied the left wing, and the lieutenant was next. He is riding at full speed, with his head uncovered. They were about to halt, when (<sup>1</sup>) the enemy appeared at a distance from them. I suspect that he will make an attack upon them (<sup>2</sup>) immediately. I already fear that the enemy will make an attack upon them. When the Greeks thought that the horsemen would fall upon them while without order, much confusion arose among them. He met a messenger riding at full speed. He put on his breastplate with much haste. The enemy are coming with an outcry, apparently prepared for battle. They went to their tents with laughter.

§§ 8—13. *A nation, ἔθνος. Nation by nation, κατὰ ἔθνη. Considerably, συχρόν. To leave an interval (of place or time), διαλείπειν. A cloud of dust, κοινορός. Blackness, thick darkness, μελανία. A cloud, νεφέλη. Slowly, βραδύως. Practicable, possible, ἀνυστόν. Silently, σιγῇ. In plain sight, καταφανής. Afternoon, δειλη. Quietly, noiselessly, ἡσυχῇ. A scythe, δρεπανον. Armed with scythes, δρεπανηφόρος. Axle, ἄξων. Obliquely, sideways, εἰς πλάγιον. Extend from, ἀποτείνω. Plan, γνώμη. Centre, μέσον. On both sides, ἐκατέρωθεν. I break through, διακόπτω. I drive, ἐλαύνω. I am*

(<sup>1</sup>) *ἠνίκα* denotes the *precise time* in distinction from *ὄτε* which is more general. Cf. *τηνίκα* as distinguished from *τότε*; *πηνίκα*, from *πότε*; *ὀπηνίκα*, from *ὄποτε*.

(<sup>2</sup>) Observe that *σφίσει* in the text is indirectly reflexive.

*deceived*, ψεύδομαι. *To be well, to go well* (abs. or c. dat.), κυλῶς ἔχειν. *I take care*, μέλει μοι. *I surround*, κυκλῶ. *To surpass, to be over and above*, περιεῖναι. *How?* πῶς. *I come on*, πρόστιμι.

I proceed. How did they proceed? They proceeded slowly. He proceeded as slowly as possible. We proceeded as fast as possible. He came on silently and quietly. A considerable time afterwards they proceeded. A short time afterwards they were in plain sight. Has he arrived? He has not yet arrived. He arrived about mid-day—about midnight—at break of day—in the afternoon (gen.)—after the battle—before the battle—during the battle. You will not take the city without battle. He was too late for the battle. They came on, nation by nation. They proceeded at a considerable distance from one another.

They proceeded, nation by nation, at a considerable distance apart from one another. The cloud of dust, as it were thick darkness, appeared on the plain. A cloud appeared on the right. When they were nearer, they beheld the great multitude and heard the shouting of the enemy. They quickly beheld in the plain many horsemen and chariots armed with scythes. They advanced slowly and not with an outcry as Cyrus said, but as silently as possible. I went as fast as I could. About the middle of the day, the enemy were in plain sight. He came in the afternoon. They made an attack upon the city about midnight, as quietly as possible. They had many scythes extending obliquely from the axles of their chariots, with which they broke through whatever they met. They ran as fast as they could, that they might break through whatever they met. The plan was apparently to drive through the midst of the plain, and to break through whatever they met. They advanced slowly and at a considerable distance from one another. They proceeded, nation by nation, as silently as possible. He was deceived in re-

spect to the outcry and the confusion of the barbarians. They drove against the enemy's centre, because the king was there. It was their plan apparently to drive against the right wing, because they ascertained that the king was there. If he conquers the centre of the enemy's line, he has done all. (\*) He took care that it might go well with Cyrus. He said that if he should succeed well, he would take care to make each man envied by those at home. He feared that the army would be surrounded on both sides; seeing that the king surpassed the Greeks very much in numbers. I am not willing to draw my army away from the river, for I fear that we shall be surrounded by the enemy. The more he surpassed them in numbers, the more did they fear that they should be surrounded. I fear that we shall not surround the enemy on all sides.

§§ 14-20. *In an even line, ὁμαλῶς. In the same place, ἐν τῷ αὐτῷ. In either direction, ἐκατέρωσε. A noise, θόρυβος. Rank, τάξις. Watchword, σύνθημα. Preserver, σωτήρ. Victory, νίκη. Against, opposite, ἀντίος. Sacrifice, ἱερόν. Vic-tim, σφάγιον. To run hastily, δρόμῳ θεῖν. Spear, δόρυ. Without, destitute of, κενός c. gen. There is or was one who, ἔστιν ὅστις. I advance, πρόειμι (πρόειμι, I go forward; πρόσειμι, I go to, towards). I look away, ἀποβλέπω. I pass along, παρέρ-χομαι. To be apart, διέχειν. I meet, συναντῶ. I raise the battle-cry, ἐλελλίζω. I make a loud noise, δουπῶ. I give way, ἐκκλίνω. I shout, φθέγγομαι. I reach, ἐξικνοῦμαι. I take my place in the line of battle, καθίσταμαι εἰς τὴν ἑμαντοῦ τάξιν. I see before, προορῶ. Am struck with terror, ἐκπλήττομαι. To stand asunder, διύστασθαι. Am hit with an arrow, τοξεύομαι. I ride up, ὑπελαίνω.*

---

(\*) The pres. or perf. sometimes stands in place of the future, to denote the certainty of the fut. event.

*Obs.* The negative οὐ in a question, anticipates an *affirmative* answer; the neg. μή, a *negative* answer; e. g. ἀρ' οὐ παρῆν; may be rendered, *was he not present?* or, *he was present, was he not?* ἀρα μή παρῆν; *he was not present, was he?*

The enemy are giving way. Are the enemy giving way? Are not the enemy giving way? The enemy are not giving way, are they? They cried aloud. They made a loud noise. They shouted. They raised the war-cry. What is the watchword? He inquired what the watchword was. He inquires what the watchword is. He was inquiring what the watchword was. Was he not inquiring what the watchword was? Did he not inquire what the watchword was? He did not inquire what the watchword was, did he? He began to go against the enemy. He rode up so as to meet Cyrus. He broke through whatever he met.

The enemy were advancing in an even line; but<sup>(4)</sup> we were yet remaining in the same place. He looked away in either direction, but he did not see the enemy. Much confusion was created, and a noise passed along through the ranks. While the watchword was passing along the first time, they inquired what it was: and he<sup>(5)</sup> replied, <sup>(6)</sup> Jupiter the Preserver, and Victory. He rode along not very near to the army as silently as possible. He rode up so as to meet the general. He exhorted (him) to tell all whom he chanced to meet, what the watchword was. He rode away upon his chariot to his own place. They were distant from one another about five stadia, when the general began to go against the enemy. I will go against the enemy at daybreak. I

<sup>(4)</sup> It is desirable that the learner should accustom himself to the use of the correlative particles μὲν and δέ.

<sup>(5)</sup> Καὶ ὅς, or ὅ δέ. The former phrase refers only to persons. Cf. ch. 1, <sup>(9)</sup>.

<sup>(6)</sup> ὅτι is often used to introduce a direct quotation. In such a case, we either do not translate it, or else express the clause as *orat. obliqua*.

met them in the afternoon. We chanced to meet him about full market-time. The victims are favorable and all will be well. The city is about ten stadia distant. They all raised the battle-cry to Enyalios, and began to run hastily. They all advanced in an even line, for the ground was level as a sea. He spread fear among the horses of the enemy by making a loud noise with his shield (clashing) against his spear. If we conquer the enemy's centre, they will give way and flee. When they saw the enemy giving way, they all shouted, and at the same time began to run. The bowmen are not yet able to reach the barbarian army. When he heard what the watchword was, he said, <sup>(7)</sup> Well, I receive it, and let this be (the watchword). Do not run hastily, but follow in military order. I entreat you not to run hastily. He did not run hastily, for the place was rugged and he saw the enemy advancing slowly. They took their places in the line of battle with much haste, and having conquered the enemy, they pursued in military order. While he was viewing the army, he beheld a man riding up at full speed, and crying out to all whom he met <sup>(8)</sup> the barbarians are coming. He observed <sup>(9)</sup> them (after they had been) drawn up in companies of horse and of infantry. The scythe-bearing chariots, without drivers, were borne through the midst of the army. Without military order, there is no advantage in the multitude of our soldiers. Some of the chariots were borne through the plain; others, to the mountains. Some, when they beheld the chariots before (them), fled; others, were cut in pieces. No one suffered any thing (lit. nothing). Some, being struck with terror, were taken; others, stand-

---

(7) Ἄλλὰ is often used in connections like this, and may be expressed by the Eng. word *well*.

(8) See (8) sup.

(9) καθιζῶμαι (ἴσμαι), *I view by looking down upon*; θεωρῶ (ἴω), *I am a spectator, I observe*.

ing apart, suffered nothing. The more they were terrified, the more they suffered. Some upon the right wing, others upon the left, were hit with arrows. The bowmen were not able to reach any one (lit. no one). There was one who was left behind.

§§ 21—24. *Strength, ισχύς. Safe, ἀσφαλής. I am induced, ξάγομαι. Opposed to, along by, κατά c. acc. Then, ἔνθα. The (part) left, τὸ ἐπιλειπούμενον. Yet, nevertheless, ὅμως. To extend beyond, ἔξω γλιγρισθαι. Half, ἡμίσιος.*

His strength is upon both sides. His forces are upon both sides. Where are his forces? They are around him. They are on both sides of him—behind him—in front of him. He slew the commander. Did he slay the commander? He slew the commander, did he not? He did not slay the commander, did he? He slew the commander with his own hand.

No one of those drawn up in front of us suffered any thing. If he needs to announce any thing to the army, they will quickly and easily perceive (it). If he should desire to announce any thing to the army, they would thus in half the time perceive (it). He supposed that if he should desire to announce any thing to the army, they would<sup>(10)</sup> perceive (it) immediately. If his strength is on both sides, he will be in the safest (condition). He viewed the army in both directions, while riding along not very near to it. He was not induced to pursue the enemy, as long as they remained in the plain. While he was observing what that part of the phalanx opposed to him would do, a messenger arrived, saying that the left wing was giving way. Then indeed, with the centre of his army he began to move forward. When that part of the army which was left began to run hastily,

---

(10) Do not omit *δὲ* in the apodosis of this sentence and the preceding.



the Greeks all shouted. Though he occupied the centre of his phalanx, yet it extended beyond the enemy's wing. Though he stood in the centre of his own<sup>(11)</sup> phalanx, yet he was struck with terror. He stood between his own phalanx and that of the enemy. I should be reluctant to stand in front of the army. Those who stood in the rear of the army feared that they might be surrounded. I will go against the enemy. Will you go against the enemy? So far as this person is concerned, we will not fear that our own army will be cut in pieces. It is time to go against the enemy. The left wing gave way and fled. They conquered and pursued that (part of the army) against themselves. Having put to flight those who were drawn up before the king, they pursued them with an outcry. So far as this person is concerned, we shall have leisure to pursue their army. With his own hand he slew their commander. Having in the first place put this person out of the way, we shall then have leisure to view both the companies of horse and of infantry.

§§ 25—29. *Eye*, ὀφθαλμός. *I hit, strike* (with a dart or javelin), ἀκοντίζω. *Breast*, στήθρον. *I wound, pierce*, τιτρώσκω. *I smile, strike*, παίω. *A servant*, θεράπων. *I fall*, πίπτω. *I fall upon* (not in a hostile sense), περιπίπτω (lit. *I fall around*). *I lie*, κείμεν. *I wear*, φορῶ. *Like, just as*, ὡςπερ. *A table-companion*, ὀμοτράπεζος. *A rout*, τροπή. *I scatter*, διασπείρω. *Except, except that*, πλὴν. *Mostly*, σχεδόν. *I honor*, τιμῶ. *For, on account of*, δια c. acc. *Fidelity*, πιστότης. *I slay, slaughter*, σφάτιω. *I draw*, σπῶ (ἀώ). *I restrain myself*, ἀνέχομαι.

---

(11) Observe the difference in the position of *ἑαυτοῦ* = *αὐτοῦ*, and of *αὐτοῦ* or *αὐτῶν*; e. g. ἡ ἰσχὺς αὐτῶν, but ἡ αὐτῶν ἰσχὺς. The reflexives of the 1st and 2d persons have the same position as those of the 3d person. So also the possessive adj. pronouns.

I fall upon (in a hostile sense). We will fall upon the enemy. The enemy will fall upon us. The enemy will fall upon us immediately (*αὐτίκα* is predicated of fut. time). Let us fall upon the enemy immediately. (The subjunctive denotes a fut. event conceived in the mind.) Let us not fall upon the enemy. They thought that the enemy would fall upon them immediately. I fall upon (in a friendly sense). They fell upon him. Did they fall upon him? They immediately fell upon him. Did they not all fall upon him? They did not all fall upon him, did they? They all immediately fell upon him. They leaped from their horses and fell upon him. I pierce. They pierced him. They all pierced him through the breast—through the breastplate—through the hand—through the foot—through the head—under the eye—under the right eye—through the neck—through the right foot.

The bravest of those around him, while fighting for him, were slain.<sup>(12)</sup> A certain person hit him with a dart under the right eye, while fighting for himself. He was pierced by a certain person through the breast. With his own hand he smote the king upon the breast. His most faithful servants, when they saw that the bravest of their own army were slain, and that the king himself had fallen, leaped from their horses and fell upon him. The commander himself was slain, and many of the bravest men lay upon him. He used to wear a golden necklace, and the other (ornaments) like those who were called the table-companions of the king. At that time indeed the rout commenced; for they saw that the commander had fallen, and that the bravest men were slain. Having routed those who were in front of themselves, they rushed in the pursuit and were scattered, except a very few (who) yet stood around the general, mostly

---

(12) *ἀποθνήσκω* is often in idea a pass. of *ἀποκτείνω*.

the bravest men and his most faithful servants. Those who had been most honored for their friendship and fidelity still fought for their king. He drew his scimeter and slew himself. He descries the king and a few about him, mostly the bravest and most faithful of his servants. Seeing that his bravest men had fallen, he stood and wept. He descried his most valuable friends far from himself, in the power<sup>(13)</sup> of the enemy. Having seen his most violent enemy near at hand, he no longer restrained himself, but immediately hastened against him.

---

(13) See (46) ch. 2.

## CHAPTER NINTH.

§§ 1—6. *Disgraceful*, αἰσχρός. *From childhood*, ἐκθῦς παῖς ὢν (statim parvulus). *To be brought up*, παιδεύεσθαι. *Sobriety*, σωφροσύνη. *To become intimately acquainted with*, ἐν πείρᾳ γενέσθαι. *I learn*, καταμανθάνω. *I rule*, ἄρχω. *Fond of learning*, φιλομαθής. *Diligent*, μελετηρός. *An equal in age*, ἡλικιώτης. *I grapple with*, συμπίπτω. *Finally*, τέλος. *I draw down, drag down*, κατασπῶ (άω). *A bear*, ἄρκτος. *A scar*, ὠτειλή.

Where was he brought up? He was brought at the doors of the king. Where (whither) is he going? He is going to the south. He is not going to the south on account of the heat. They are going towards the north. He grappled with a bear. He was dragged down from his horse. Was he dragged down from his horse? He was dragged from his horse, was he not? (See Obs. ch. 8, § 14.) He was not dragged from his horse, was he? And finally, he was dragged down from his horse. He is diligent. He is most diligent. He is the most diligent of his equals in age. He is diligent and fond of learning. They are both diligent and fond of learning. From childhood, he was most fond of learning. From childhood, they learned much sobriety. From childhood, he seemed to be fond of learning, and diligent.

From childhood he neither saw nor heard any thing disgraceful. He was brought up at the doors of the king: so that, when yet a child, he was intimately acquainted with the

bravest of the Persians. From childhood, we both see and hear many things disgraceful. When yet a child he learned much sobriety, for he was brought up at the doors of the king. He perished fighting for his country, with his bravest men about him. He learned both to rule and to be ruled, so that they established him in the kingdom. He learned both to rule and to be ruled, so as to be established in the kingdom. If he does not learn both to rule and to be ruled, they will not establish him in the kingdom. If he is not learning both to rule and to be ruled, they will not establish him in the kingdom. The boy is most fond of learning and most diligent, so that, in all respects, he is the best of those of his own age. It is said by many persons who seem to be on intimate terms with him, that he is always the most diligent of all men. He is most happy in all respects, as is confessed by all men. If one should remain a long time at the doors of the king, he would learn much modesty. He grappled with a certain wild beast; and finally slew him. On a certain occasion, having been dragged from his horse by a bear, he suffered many things. He had many scars in front.

§§ 7—12. *Ill, badly, κακῶς; worse, κάκιον. Once, once for all, ἅπαξ. Very many, πλείστοι. Those who are contemporary with any one, οἱ ἐπὶ τινος. One's life (lit. the body), τὸ σῶμα. Until, τοσοῦτον χρόνον—ἕστε. A prayer, εὐχή. I make of the highest importance, περὶ πλείστου ποιοῦμαι. Accordingly, τοιγαροῦν. I make a treaty, σπένδομαι. I make an agreement, συντίθεμαι. I fare, πράττω. I abandon, give up, προῖεμαι. I surpass, νικῶ. I requite, ἀλίζομαι. I desire, ἐπιθυμῶ. It is permitted, ἔστι. I report, relate, ἐκφέρω.*

He is false in nothing. Is he false in any thing? He is false in every thing. He is false to us in nothing. He makes it of the highest importance. He makes it of much importance. He makes it of more importance. He makes it of

the utmost importance to be false in nothing. Does he make it of great (much, *περὶ πολλοῦ*) importance to be false in nothing? They make it of great importance to be false in nothing. Do you make it of the highest importance? I make it of more importance than life (to live). I do well (trans.). I fare well (intrans.).

He makes it of the highest importance, to be false in nothing. He was false in nothing; accordingly, if he made a treaty with any one, and if he made an agreement with any one, they placed confidence in him. He was the best of all men in all things; wherefore his enemies feared him and his friends placed confidence in him. Know well that I would choose you in preference to all that I possess. If you should fare even worse yet, I would never abandon you; for I have once<sup>(1)</sup> become a friend to you. Having once made a treaty with the exiles, I will never consent to abandon them. If he should fare<sup>(2)</sup> even worse yet, I would neither abandon him, nor do him any harm. If any man has done me any good, I shall endeavor to surpass him. He manifestly tries to surpass those who have done him any good or ill. He manifestly surpasses both those who do well and those who do ill by him. He once prayed that he might live until he requited those who had done him any good. Very many of those who are contemporary with us desire to requite both those who do well and those who do ill (to them). Those who are contemporary with us both see and hear many things disgraceful. It is permitted to our contemporaries to see many things (which are) honorable. He seemed to be the most worthy to rule of (those who were) his equals in years. He was the most worthy to rule of those (who were) contempo-

---

(<sup>1</sup>) ἀπαξ, *once* = *once for all*; ποτε, *once* = *on a certain occasion*.

(<sup>2</sup>) πράττω, with εἶ or κακῶς is ordinarily *intransitive*; ποιῶ, *transitive*.

rary with him. He was contemporary with Cyrus. He was in the power of Cyrus. He did not go into the power of Cyrus. Those who were contemporary with Cyrus desired to give up to him more than to any other one man<sup>(2)</sup> both their money and their lives. More persons desired to give their money to him than to any other one man. He, more than any other one man, learned<sup>(4)</sup> how, both to rule, and to be ruled. He, more than any other one man, is able to confer benefits on his friends. In him, more than any other one man, the cities which were intrusted to him placed confidence. Some persons reported a prayer of his, that he prayed, he might be able, more than any other one man, to requite those who had done him any good.

§§ 13—15. *A public, trodden road, στείβομένη ὁδός. An evil-doer, an offender, κακοῦργος. Especially, conspicuously, διαφερόντως. Without fear, fearlessly, ἀδειῶς. Most unsparingly, ἀφειδίστατα. Abundance, supply, ἀφθονία. I mock, deride, καταγελῶ. I avenge myself, τιμωροῦμαι. I overthrow, subjugate, καταστρέφω. I incur danger, κινδυνεύω.*

I subjugate. I subjugated the country. I subjugated the country for myself.<sup>(3)</sup> Did you subjugate the country? Did you subjugate the country for yourself? Did you not subjugate the country? You did not subjugate the country for yourself, did you? I avenged myself. Did you avenge yourself? I avenged myself most unsparingly. Did they not avenge themselves? They avenged themselves fearlessly.

I saw along by the side of the public roads, many men deprived of their hands and feet and eyes. He said that he desired to inflict punishment upon all offenders. Wherever

---

(2) Lit. to him one man at least, they desired to give up the most, etc. With the phrase, εἰς γὰρ ἀνὴρ, cf. εἰ τις καὶ ἄλλος.

(4) Lit.: one man at least, he learned how especially (μάλιστα), etc.

we are, we will not allow the unjust to mock. Wherever we go, we will inflict punishment upon offenders and honor the good especially. They went without fear, wherever they desired. He, the most unsparingly of all men, avenged himself.<sup>(5)</sup> He subjugated the whole country (for himself). He made the bravest and most faithful men rulers of any country which he subjugated (for himself). He requited (for himself), more than any other one man, those who had done him harm. I attempted<sup>(6)</sup> to requite (for myself) those who had done me any good. I attempted to avenge myself and not to allow the unjust to mock (at me). They all of their own accord chose (for themselves) Cyrus as commander instead of Tisaphernes. He chose (for himself) those whom he saw willing to incur danger. And upon this, they all of their own accord stood up (for themselves). He made it (for himself) of the highest importance to honor especially those who were good for war: accordingly he had a great supply of those who were most faithful and brave. He had a greater abundance than any other one man, of those who were willing both to fight for him and to give up to him<sup>(7)</sup> their money and their lives.

§§ 16—21. *Unjustly, by unjust means, ἐκ τοῦ ἀδίκου. True, ἀληθινός. Justice, δικαιοσύνη. In respect to, εἰς. For the sake of, on account of, for, ἐνεκα. Profitable, κερδαλός. Gain, κέρδος. Monthly, month by month, κατὰ μῆνα. Zeal, προθυμία. Unrequited, ἀχάριστος. Most efficient, κράτιστος. Boldly,*

---

<sup>(5)</sup> The mid. voice is more or less directly reflexive. It denotes <sup>(a)</sup> that the agent performs the action *on* himself; <sup>(b)</sup> that he performs it *for* himself; <sup>(c)</sup> that he *gets it done* for himself.

<sup>(6)</sup> We must carefully distinguish between the mid. voice in its appropriate sense and deponent verbs.

<sup>(7)</sup> For themselves, i. e. because they wished so to do, and thought it for their own interest.



θαύβαλλος. *Income, revenue, πρόσδοσις. Skilful, δεινός. Manager, steward, οἰκονόμος. Justly, on the principles of justice, ἐκ τοῦ δικαίου. A coadjutor, helper, συνεργός. Rich, wealthy, πλούσιος. A servant, ὑπηρέτης. Work, ἔργον. To be greedy of gain, φιλοκερδεῖν. To exhibit one's self, ἐπιδεικνυσθαι. I render obedience, πειθαρχῶ. I enjoin upon, προστάττω: To serve, to be a ὑπηρέτης, ὑπηρετεῖν. To serve, to do service to, θεραπεύειν. I toil, πορῶ. I acquire, κτώμαι. I take away, deprive, ἀφαιρούμαι. I conceal, ἀποκρύπτω. To be rich, πλουτεῖν. I envy, φθονῶ. To consider all-important, περὶ παντός ποιῆσθαι. Contrary to, παρὰ c. acc.*

I suffer contrary to the treaty. He suffered contrary to the treaty. He suffered nothing contrary to the treaty. The servant suffered nothing contrary to the treaty. He considered it of the highest importance that the servant should suffer nothing contrary to the treaty. He made it all-important that the servant should suffer nothing contrary to the treaty.

Those who are greedy of gain unjustly will never employ a true<sup>(\*)</sup> army. In respect to justice he manifestly desired to exhibit himself: for he made it (for himself) of the highest importance to inflict punishment upon those who were greedy of dishonest gain. He went on an expedition against the country of the Pisidians, not for the sake of money, but to avenge himself.<sup>(\*)</sup> To render honorable obedience to Cyrus is more profitable than the monthly gain. They demanded their wages monthly. He did not suffer the zeal of any one who had served him well to be unrequited. You will not repent, if you serve me well when I have enjoined any thing upon you. He never suffered the zeal of those who yielded honorable obedience to him, to be unrequited. He used to pray that he might live until

---

(\*) ἀληθινός, true, i. e. genuine, not spurious; ἀληθής, true, truth-speaking, not false.

(\*) Use the participle.

he requited<sup>(10)</sup> those who had done him any good. He was most efficient to serve whatever friends he made. He did not squander in pleasure the money which he had acquired. He toiled gladly and made acquisitions boldly, when he knew that Cyrus would not take his revenues away from him, but that he would give him more. He is a skilful manager on the principles of justice; and he deprives those who are greedy of dishonest gain of what they already possess. He manifestly tried to use the treasures of those who<sup>(11)</sup> conceal (them for themselves). They were most efficient coadjutors in that which (whatever it might be) their friends desired. This is the very thing for which I myself am in need of friends, that I may have helpers. Whomsoever the king judged to be competent coadjutors, his subjects gladly served. Is he rich? He happens to be rich. I will serve you in that for whatsoever you need a friend. He does not envy those who are rich. I gave him his wages monthly. He has the best coadjutors and servants in every work.

§§ 22—27. *Ornament, κόσμος. I adorn, κοσμῶ. Worthy of admiration, ἀγαστός. To be wondered at, θαυμαστός. Sweet, fine flavored, ἡδύς. To-day, τήμερον. Half full, ἡμιδεής. A vessel, an earthen wine-vessel, βίκος. Half eaten, ἡμιβρωτός. A goose, χήν. Scarce, σπάνιος. A loaf of bread, ἄρτος. Half (adj.) ἡμισυς. A half, ἡμισυ. I distribute, διαδίδωμι. I taste, γένομαι. I like, am pleased with, ἡδομαι. I beg, δέομαι. I find, light upon, ἐπιτυγχάνω. I am hungry, πεινῶ. I drink up, ἐκπίνω.*

I taste. I wish to taste. I wish to be tasting (or, to continue tasting, pres. infin.). I wish to taste of this wine. I wish to continue tasting this meat. Do you wish to taste of

---

(10) It is important to be in the habit of noticing in all instances the reflexive meaning of the mid. voice; although we do not and perhaps cannot easily express it in our translation.

(11) ἀπό adds to κρύπτω the idea of *putting away*.

this meat? Do you wish to keep tasting of this wine? Do not keep tasting of this wine. Do not taste of this wine. I wish to speak the truth. I wish to-be-in-the-habit-of-speaking-the-truth. I beg you to taste of this wine to-day. I will taste of it in the afternoon. He drank up the wine. He was drinking up the wine. I will drink up the wine. I will not taste of the meat, for I am not hungry. Are you not hungry? You are not hungry, are you?

On many accounts he received very many presents. On this account, he received more presents than any one man, because he honored the good especially, and did not allow the wicked to deride (him). He distributed, I think,<sup>(12)</sup> more gifts to his friends than any other one man, always considering<sup>(13)</sup> what each one most needed. He considers that no ornament is greater to a man than friends well adorned. He considered the characters of his friends before he distributed gifts to them. It was in accordance with the character of Cyrus to avenge himself most unsparingly upon evil-doers. He had very many ornaments for his person. It seems to me at least, worthy of admiration, that the king surpasses his subjects in his zeal to confer favors. It is not to be wondered at, that he had a great abundance of those who were zealous to incur danger for him. I wish you to taste of these things, for I liked them. Do you like this wine? I have not tasted a finer-flavored wine for a long time. He sent me to-day a vessel half full of wine, and a goose half eaten. This wine is very delicious. I beg you to drink this wine to-day with those whom you love best, for I have not found any finer-flavored wine for a long time. I am not fond of wine. I do not like your wine. Corn and wine are very scarce in this place. Is your horse hungry?

---

(12) For the peculiar force of *οἶμαι* as distinguished from *οἶσθαι*, see L. & S. sub voce.

(13) Why is *δρον* used here instead of *ρον*?

Cyrus sent me half loaves of bread, that I might not be hungry. Give this fodder to your horse that he may not be hungry. He will drink half<sup>(14)</sup> of this wine fearlessly. He drank up the greater part (lit. the much) of the wine, the same day. I will go home to-day.

§§ 28—31. *Proof, τεκμήριον. To be loved, treated as a friend, ἀγαπᾶσθαι. I am about to, μέλλω. The cavalry, τὸ ἵππικόν. I station, τάτιω.*

No one has been loved by greater numbers. I judge that no one has been loved by greater numbers. I judged that no one had been loved by greater numbers. I judged that no one was loved by greater numbers. I judged that no one was loved (habitually) by greater numbers. The king has fallen. I perceive that the king has fallen. Has the king fallen? I know that the king has fallen. The king happened to have fallen. He happened to be falling. He will fall to-day. He is about to fall. He wishes to exhibit himself (habitually). He wishes to exhibit himself (a single action). He manifestly wishes to exhibit himself. He desires to incur danger (habitually). He desires to incur danger (a single action). He is about to incur danger.

No one either of the Greeks or of the barbarians has ever been loved by a greater number of persons. Cyrus has been loved by a greater number of persons than any other one man. The following is a proof that he was loved especially. That which happened to him at the close of his life, is a proof that he judged rightly both those who were friendly and those who were hostile. No one ever attempted to go from Cyrus to the king. Many persons attempted to go away from the king to his brother, and that too, those who were treated most especially as friends by the king. He was commander of

---

(14) Recollect that ἡμισυς, πολὺς, πλείων, and superlatives, when used partitively, take the gender of the word denoting the whole.

the cavalry. He was stationed upon the right wing as commander of the infantry. He commanded all of the cavalry. He happened to be a table-companion of the king. Having ascertained that the king had fallen, he fled with about a thousand men as a body guard. They perished fighting for their native country. Thus died a man most worthy to govern. They thought that by being faithful and friendly<sup>(15)</sup> to Cyrus they should obtain the most worthy honor. See that you be worthy of the honor which you obtain. When he ascertained that the friends and table-companions of Cyrus had perished, he fled. When he ascertained that they were faithful and friendly, he especially honored them. They were not able to find the road, and perished in wandering. We quickly found him to be false to us. I never found (lit. happened upon) more delicious wine than that which I drank to-day with Cyrus.

---

(15) When is the adjunct of the subject of the infinitive in the nominative ?

## CHAPTER TENTH.

§§ 1—5. *The distance was ; lit. there was (or were) of the way. Forward, εἰς τὸ πρόσθεν. On the other hand, αὖ. I draw up in order of battle, συνιάτω. I render assistance, ἀσπύω. Intelligent, σοφός.*

I will go to render assistance. He went to render assistance. He went with the intention of rendering assistance. They went to render assistance. Will you go to render assistance? Will they not go to render assistance? He will not go to render assistance, will he? I will go immediately. He went at once. He went once for all. He went once (on a certain occasion).

The distance was said to be three parasangs. The distance was said to be ten stadia to the station whence they had hastened. The distance through their own encampment to the city, was about five parasangs. Between the river and the ditch, the distance was five stadia. All the space between the fortresses was seven parasangs. The enemy pursuing, rushed into their encampment. They fled as fast as possible through their own<sup>(1)</sup> encampment. They were distant from the river about twenty stadia. The river is distant from the mountain, sixty stadia. The encampment was not far from the city. Call Menon, for he is nearest. They have gone forward in the pursuit. He has gone forward in

---

(1) What is the difference in the position of ἀσπύω and ἀσπύω?

the pursuit of the enemy. And on the other hand, when they heard that the king had conquered that part of the army opposed to himself, and had gone forward in the pursuit, they collect their own forces and draw them up in order of battle. They refused to advance farther. They advanced farther, before it was plain what the rest of the army would do. We will go to the camp to render assistance. Let us go to the camp to render assistance. Let us deliberate whether we will send some persons, or will go ourselves to the camp. Let us all go as quickly as possible to the camp. Let us call those of the soldiers who are nearest, and pursue the enemy who are fleeing. Let us not flee. They were plundering the camp, supposing that they were already victorious. She was intelligent and beautiful. She was said to be the most beautiful of her contemporaries. They heard that the wife of Syennesis was the most beautiful and intelligent of her contemporaries. And on the other hand, the Greeks heard that the enemy had left the mountains.

§§ 6—12. *I inclose, fo'd around, περιπτύσσω. In this direction, ταύτη. I advance, go towards, πρόσκειμι. I lead towards, προσάγω. To close one's ranks, συστρέφασθαι. Onset, σίνόδος. Together, ὁμοῦ. To be worsted, μείον ἔχειν. I advance, go against, ἔπειμι. With ardor, προθύμως. Before, the former time, τὸ πρόσθεν. Standard, σημεῖον. Royal, βασιλῆϊος. An eagle, ἀετός. With outspread wings, ἀνατεταμένως. Form, σχῆμα. Behind, beyond, above, ὑπέρ. I halt, stand, ἵσταμαι. One's party, those about one, οἱ ἄμφι τινα. I turn about, face about, ἀναστρέφω. While (in what time), ἐν ᾧ. I fall in with, συντυγχάνω.*

Have you fallen in with the king to-day? I have not fallen in with him for a long time. He said that he fell in with the king. He said that he used to fall in with the king at break of day. He saw the royal standard. He affirmed

that he saw the royal standard. He affirmed that he himself (why in the nom. ?) saw the royal standard. They affirmed that they themselves saw the royal standard. They denied that they themselves saw the royal standard.

They did not slay any one, but they wounded many. They feared the king would inclose the wing on both sides, and cut it in pieces. They fear that the Greeks will strike and cast darts at them. Let us not fear that the king will lead his army in this direction. If the king leads his army in this direction, we will cut them in pieces. If the army of the king come up in the rear, we will close up our ranks and receive him. And at this time they closed up their ranks, supposing that the enemy would come up in this direction. It was plain that the king<sup>(\*)</sup> was coming up in the rear. It was plain that the bowmen were coming up in front. It was plain that they would receive those who had deserted to the enemy in the first onset. He was a traitor to his friends. Those who had deserted, went with the king. Those who had deserted, and the king, went together. He was worsted in the first onset. Being worsted in the battle, they fled as fast as possible. And while they advanced with far greater ardor than before, having the royal standard—a golden eagle with its wings outspread—the Greeks made preparation to receive them. He arrived sooner than I with the royal standard. They halted<sup>(\*)</sup> in a certain village. They placed the phalanx in just the same form as at first. The hill was filled with horsemen, but the footmen were behind the hill in a certain village. They went to a certain hill above the village. Beyond the village was a hill abounding in vines and trees of every variety. They went as far as they could to a certain village (which was) filled with corn and wine. In this place they halted, for it was not

---

(\*) Lit. *the king was plain*, etc.

(\*) What three tenses of ἵστημι are intransitive in the act. voice ?



possible to know what was doing beyond the mountain. While they beheld the royal standard, they advanced with the greater ardor. The king and his party faced about upon a certain hill, and this was filled with men, so as not to know what was doing. The king filled the hill with horsemen, so that we did not know what was doing.

§§ 13—19. *I make to ascend, ἀναβιβάζω.*—*Ἄλλοι ἄλλοθεν, some in one direction, some in another.*—*Almost, σχεδόν.* *The sun, ὁ ἥλιος.* *To go down, to set, δύσθαι.* *Nowhere, οὐδαμοῦ.* *I rest, ἀναπαύομαι.* *Supper-time, δροσησίος.* *Food, σίτιον.* *Drink, ποτόν.* *I find, καταλαμβάνω.* *Without supper, ἄδειπνος.* *Without breakfast, ἀνάριστος.* *Breakfast, ἄριστον.* *Pass, spend (of time), διάγομαι.* *Fine flour, ἄλευρον.* *Want, ἔνδεια.* *Excessively, σφοδρά.* *To come upon, to seize, λαμβάνειν.* *To perspire, to sweat, ἰδρῶν (όειν).*

The army ascended upon the hill. He made the army ascend upon the hill. Some hastened in one direction, some in another. Some said one thing, some another. Thus he spent the night. Where did you spend the night? I spent the night at home. I found the camp plundered. Did you find the camp plundered? When did he arrive? He arrived about supper-time. He arrived when the sun was setting. And finally, after the sun set, he arrived.

Cyrus was riding on horseback, with his head uncovered. He rode through the midst of the city at full speed with his head uncovered, shouting that the king was coming with a large army. And when the hill was made bare, he ascended (upon it) with about fifty horsemen to observe those things which were) beyond it. He made his men ascend upon the hill. And finally, they all fled at full speed, some in one direction and some in another. And the sun went down, almost at the time when they beheld the royal standard. They wondered that the enemy nowhere appeared. I won-

der that the interpreter does not appear. He wondered that his brother nowhere appeared, until it was plain what was doing. I wonder that no one is present from the king. About the time when the sun went down, a messenger arrived with his horse sweating, crying out in the Greek language, that the enemy were coming, apparently prepared for battle. When we knew that he was dead, we all wept a long time. When we saw that the commander of the enemy had fallen, we advanced against (them) with far more courage. They rested about midnight. And about supper-time they ascertained that the general had been slain. They were not able to find the road, so that many perished in wandering. They found that whatever food or drink they had, and the greater part of their other treasures had been plundered by the enemy, so that they went without supper and breakfast. The army halted for breakfast about daybreak. They passed this night without food or drink. He filled ten wagons with fine flour and wine, that he might distribute food and drink to the army. He did not yet distribute food and drink to the army, so that extreme want came upon them. The king nowhere appeared, until the army provided for themselves fifty wagons full of fine flour and wine. He never rode in front of the army. We conjectured that he had deserted to the enemy. We suspected that he had become a traitor to us. It is high time to rest.



## VOCABULARY.

---

### A.

- Abandon, *καταλείπω*. 2: 18.—  
 Evacuate, *εκλείπω*. 2: 24.—  
 Yield up, *προΐεμαι*. 9: 12.—  
 Abandon the idea of, *ἀπογι-  
 γνώσκω*. 7: 19.—Am traitor,  
*προδίδωμι*. 3: 5.
- Able, *ικανός*. 1: 5.—Am able,  
*δύναμαι*.—Able to be crossed,  
*διαβατός*. 4: 18.
- Abounding in, *ἐμπλεως*. 2: 22.
- About, *περὶ* c. acc. 2: 12.—In  
 designations of number, *ὡς*.  
 2: 3.
- Above, *ὑπέρ*. 10: 12.—*ὑπερ-  
 θεν*. 4: 4.
- Abundance, supply, *ἀφθονία*.  
 9: 15.
- Accord,—of one's own a. *ἐκόν*.  
 —*ἄπο τοῦ αὐτομότου*. 2: 17.  
 —*ἐκ τοῦ αὐτομάτου*. 3: 13.
- Accordingly, *τοιγαροῦν*. 9: 9.
- Accrue, *γίγνομαι*. 1: 8.
- Accuse, *αἰτιῶμαι*. 2: 20.
- Acknowledge, *ὁμολογῶ*. 6: 8.
- Acquainted, become intimate-  
 ly a. with, *ἐν πείρᾳ γίγνομαι*.  
 9: 1.
- Admiral, *ναύαρχος*. 4: 2.
- Admire, *ἄγαμαι*. 1: 9.—Worthy  
 of admiration, *ἀγαστός*. 9:  
 24.
- Adorn, *κοσμῶ*. 9: 23.
- Adorned with gold, *χρυσούς*.  
 2: 27.
- Advance, *πρόεμι*. 8: 14.—Go  
 towards, *πρόςεμι*. 10: 6.—  
 Go against, *ἔπειμι*. 10: 10.
- Advantage, profit, *ὄφελος*. 3: 11.
- Advice, *γνώμη*. 3: 13.
- Advise, *συμβουλεύω*, c. infin.  
 6: 9.—advise with, *συμβου-  
 λεύομαι*, c. dat. 1: 10.
- Adviser, *σύμβουλος*. 6: 5.
- Affirm, *φημί*. Often used with  
 the infin. having a subject ;  
 and also, in the imperf., often  
 used like the Latin *inquam*  
 to denote a direct quotation.
- After, *ἐπί*. 1: 1.—*ἐπειδή*. 1: 3.  
 —As a preposition, *μετὰ* c.  
 acc. 2: 27.
- Afternoon, *δελή*. 8: 8.
- Afterwards, *ὑστερον*. 3: 2.—  
 Yet, longer, *ἔτι*. 1: 4.
- Again, *αὖ*. 6: 7.—Back, back  
 again, *πάλιν*. 1: 3.

- Against, ἐπὶ c. acc. 3: 1.—πρὸς c. acc. 1: 8.—εἰς, 1: 11.—Opposite, ἀντίος, 8: 17.
- Ago, long a. πάλαι, 4: 12.
- Agreement,—make an a. συντίθεμαι, 9: 7.
- Alike, in like manner, ὁμοίως, 3: 12.
- All, πάντες.—All together, σύμπαντες, 2: 9.
- Allow, ἐώ, 4: 7.
- Allowance,—a day's a. χοῖνιξ.
- Almost, σχεδόν, 10: 15.
- Already, ἤδη, 2: 1.
- Also, καί.
- Altar, βωμός, 6: 7.
- Am, εἰμί.
- Am ashamed, αἰσχύνομαι, 3: 10.
- Am astonished, θαυμάζω, 2: 18.
- Am at a loss, ἀπορῶ, 3: 8.
- Am come, ἦκω.
- Am conquered, ἡττώμαι, 2: 9.
- Am conscious, σίνοιδα ἐμαντιῶ, 3: 10.
- Am deceived, ψεύδομαι, 8: 11.
- Am destroying, ruining, λυμáινομαι, 3: 16.
- Am displeased, ἄχθομαι.
- Am engaged in military operations, στρατεύομαι, 2: 3.
- Am enraged, ὀργίζομαι, 2: 26.
- Am free from care, ἀμελῶ.
- Am friendly, εὐνοϊκῶς ἔχω, 1: 5.
- Am of good courage, θαρσύνω, 3: 8.
- Am gone, οἶχομαι, 4: 8.
- Am grateful, χάριν οἶδα, 4: 15.
- Am guilty, ἀδικῶ (often in the sense of the intrans. perf. as ἡδίκηκα is trans.).
- Am in haste, σπεύδω, 3: 14.
- Am hired, μισθοῦμαι, 3: 1.
- Am hit with an arrow, τοξεύομαι, 8: 20.
- Am hungry, πεινῶ, 3: 27.
- Am indignant, χαλεπαίνω, 4: 12.
- Am induced, ἐξάγομαι, 8: 21.
- Am informed, αἰσθάνομαι, 2: 21.
- Am informed beforehand, προαἰσθάνομαι.
- Am jealous, φιλοτιμοῦμαι, 4: 7.
- Am king, βασιλεύω, 1: 4.
- Am perplexed, ἀπορῶ, 3: 8.
- Am pleased, ἤδομαι, 2: 18.
- Am reconciled with, συναλλάττομαι πρὸς c. acc. 2: 1.
- Am sad, λυποῦμαι, 3: 8.
- Am silent, σιωπῶ, 3: 2.
- Am a spectator, θεωρῶ, 2: 10.
- Am surprised, θαυμάζω.
- Am terrified, ἐκπλήττομαι, 5: 13.
- Am troubled, ἀνιώμαι, 2: 11.
- Am victorious, νικῶ, 10: 4.
- Am willing, ἐθέλω, 2: 26.
- Ambush,—lie in a. ἐνεδρεύω, 6: 2.
- Anchor,—to lie at a. ὀρμῶ, 4: 6.
- Anciently, τὸ ἀρχαῖον, 1: 6.
- Anger, ὀργή.
- Announce, ἀγγέλλω, 7: 13.—ἀπαγγέλλω, 3: 19.—παραγγέλλω, 8: 22.—διαγγέλλω, 6: 2.
- Another, ἄλλος.—One another, (wanting in the nom.; in the gen.) ἀλλήλων, 2: 27.
- Answer, ἀποκρίνομαι, 3: 20.

- Anticipate, *φθάνω*. 3: 14.  
 Anywhere, *πού*, (enclit.) 2: 27.  
 Apart from, *χωρίς* c. gen. 4: 13.—Without, *ἄνευ*. 3: 11.  
 --Away from, *ἀπό*. 8: 10.  
 —To be apart, *διέχειν*. 8: 17.  
 Apiece, lit. *to the man, to the soldier*. 3: 21.  
 Appear, *φαίνομαι* (causative in the act.), 5: 7.—Ap. before, *προφαίνομαι*. 8: 1.  
 Appoint, *τίθημι*. 2: 10.—Make, *ποιῶ*. 1: 2.  
 Apprehend, suspect, *ὑποπιτεύω*. 1: 1.—Seize upon, *συλλαμβάνω*. 1: 3.  
 Ardor,—with a *προθύμως*.  
 Arise, spring up, *γίγνομαι*.  
 Armed with scythes, *δρεπανηφόρος*. 8: 10.  
 Army, *στρατιά*. 3: 1.—στράτευμα. 1: 7.—The mercenary army, *τὸ ξενικόν*. 2: 1.  
 Arms, armor, *ὄπλα, τά*. 2: 17.  
 Around, *περὶ* c. acc. 6: 4.—*ἄμφι* c. acc. 2: 3.  
 Arrange, *τάττω*, and *συντάττω*. 2: 15.  
 Arrive, *ἀφικνοῦμαι, ἦκω, πάρεμι, παραγίγνομαι*.  
 As, *ὡς*.—Just as, *ὡςπερ* (strengthened form of *ὡς*). 3: 16.—As if, *ὡς* c. particip.—Such as (relat. pron.), *οἷόςπερ*.—As long as, *ἕως*. 3: 11.—As much as possible, *ὡς μάλιστα* with the proper form of *δύναμαι*.  
 Ascend, *ἀναβαίνω*. 1: 2.—  
 Make to ascend, *ἀναβιβάζω*. 10: 14.  
 Ascertain, *αἰσθάνομαι*. 2: 21.  
 Ask (to find out something), *ἔρωτῶ*, aor. *ἤρώμην*. 3: 18.—(to obtain something) *αἰτῶ*. 3: 14.—Entreat, *δέομαι*. 2: 14.  
 Assemble, *ἀθροίζω*. 1: 6.—Collect, *συναγείρω*. 5: 9.  
 Assembly, *ἐκκλησία*. 3: 2.—To call an assembly, *συνάγειν ἐκκλησίαν*. 3: 2.  
 Assist, *ὠφελῶ*. 1: 9.—Render assistance, *ἀρήγω*. 10: 5.  
 Assurance, *πίστις*. 2: 26.  
 Assurances, *πιστά*. 6: 7.  
 Assure.—be assured, *τήν γνώμην ἔχετε*. 3: 6.  
 At, *ἐν*. 1: 9.—*ἐπὶ* c. dat. 2: 13.—At once, *ἤδη*.—At least, *γέ* (enclit.). 6: 8.—At that time, *τότε*. 2: 12.—At the same time, *ἅμα*. 2: 9.  
 Attendant, *ὑπήκοος*. 6: 6.  
 Attention,—pay attention to, *ἐπιμελοῦμαι*. 1: 5.  
 Avenge myself, *τιμωροῦμαι*. 9: 13.  
 Axle, *ἄξων*. 8: 10.

## B.

- Back again, *εἰς τοῦμπάλιν*.  
 Banish, *ἐκβύλλω*. 1: 7.  
 Barbarian, *βάρβαρος*. 2: 14.  
 Bare, *ψιλός*. 5: 5.—Make bare, *ψιλῶ*. 10: 13.  
 Base, *κακός*. 4: 8.  
 Battle, *μάχη*.—Without battle, *ἀμαχί*. 7: 9.

- Be assured, *τὴν γνώμην ἔχετε*. 3: 6.—To be upon, *ἐπείναι*. 2: 5.
- Bear, *ἄρκτος*. 9: 6.
- Beast, *θηρίον*. 2: 7.—Beast of burden, *ὑποζύγιον*. 3: 1.
- Beautiful, *καλός*. 2: 22.
- Because, *ὅτι*. 7: 18.—Often denoted by the participle.
- Before, *πρὶν*. 4: 13.—Previously, *πρότερον*. 2: 26.—The former time, *τὸ πρόσθεν*. 10: 10.—Previous to, *πρὸ* c. gen. 7: 13.—To, *πρὸς* c. acc. 1: 3.
- Beg, entreat, *δέομαι*. 9: 25.
- Begin, *ἄρχομαι*. 3: 1.—Begin to run, *δρόμος γίγνεται μοι*. 2: 17.
- Behalf,—in behalf of, *ὑπὲρ* c. gen. 3: 4.
- Behind, in the rear of, *ὀπισθεν*. 7: 9.—Beyond, *ὑπὲρ*. —Later, *ἕστερος*. 5: 14. —Leave behind, *καταλείπω*. 2: 18.
- Belong to, *εἶναι* c. gen. 1: 6.
- Benefit, *ὠφελῶ*. 1: 9.
- Bereft, *ἔρημος*. 3: 6.
- Besiege, *πολιορκῶ*. 1: 7.
- Best, *ἄριστος*. 3: 12.
- Between, through the midst (with a verb of motion), *διὰ μέσον* c. gen. 4: 4.—In the midst between (with a verb of rest), *μεταξὺ* c. gen. 7: 16.—Into the midst of (after a verb of motion), *εἰς μέσον* c. gen. 5: 14.
- Beyond, *ὑπὲρ*. 1: 9.—On the other side, *πέραν*. 5: 10.
- Bid, order, *κελεύω*. 1: 11.
- Blackness, thick darkness, *μελανία*. 8: 8.
- Blow, *πληγὴ*. 5: 11.
- Boat, *πλοῖον*, 2: 5.
- Boldly, *θαράλλως*. 9: 19.
- Border, adj., *ἔσχατος*. 2: 19.
- Both, *ἀμφότεροι*. 1: 1.—Both—and *τέ* (enclit.)—*καί*. 1: 9. *τέ καί*. 1: 3.—*καί—καί*. 2: 3.
- Bowman, *τοξότης*.
- Bracelet, *φέλλιον*. 2: 27.
- Brave, bold, *εὐτολμος*. 7: 4.
- Bravest, *βέλτιστος*. 1: 6.
- Brazen, *χαλκοῦς*. 2: 16.
- Bread, a loaf of bread, *ἄρτος*. 9: 26.
- Breadth, *εὖρος*, *τό*. 2: 5.
- Break through, *διακόπτω*. 8: 10.
- Breakfast, *ἄριστον*. 10: 19.—Without breakfast, *ἀνάριστος*. 10: 19.
- Breast, *στέρνον*. 8: 26.
- Breastplate, *θώραξ*. 8: 6.
- Bridge, *γάφυρα*. 2: 5.
- Bridle, having a gold-studded bridle, *χρυσοχάλινος*. 2: 27.
- Brother, *ἀδελφός*.
- Brush-wood, *ῦλη*. 5: 1.
- Build, erect, *οἰκοδομῶ*. 2: 9.—Construct, *ζεύγνυμι*. 2: 5.
- Burn, *καίω*. 6: 1.—Burn down, *κατακαίω*. 4: 10.
- Burnish, *ἐκκαθαίρω*. 2: 16.
- Bustard, *ὠτὶς*. 5: 2.
- Buy, *ὠνοῦμαι*. aor. *ἐπριάμην*. 5: 6.
- By (denoting the agent or doer), *ὑπὸ* c. gen.—By, from,

- ἐκ* c. gen. 1: 6.—By, communication from, *παρά* c. gen.—To denote the immediate and powerful influence of the agent; also, in solemn asseverations, *πρὸς* c. gen.—By, along by, *παρὰ* c. acc. 2: 13.—By land, *κατὰ γῆν*; by sea, *κατὰ θάλατταν*.
- C.
- Call, *καλῶ*. 2: 2.—Call, name, *καλῶ*. 2: 8.—Call together, *συνάγω*. 3: 2.
- Calumniate, *διαβάλλω*. 1: 3.
- Care,—free from care, adv. *ἡμελημένως*.
- Carry on war, *πολεμῶ*. 1: 9.
- Cast (missiles) at, *βάλλω*. 3: 1.
- Catch, *θηρεύω*. 2: 13.
- The cavalry, *τὸ ἵππικόν*. 9: 31.
- Cave, *ἄντρον*. 2: 8.
- Cease, *παύομαι*. 2: 2.
- Centre, *μίσον*. 8: 13.
- A certain, *τις* (enclit.).
- Character, *τρόπος*. 2: 11.
- Chariot, war-chariot, *ἄρμα*. 2: 16.
- Cheerful, *ἡδύς*. 4: 9.
- Chiefly, *μάλιστα*. 6: 5.—*τὸ μέγιστον*. 3: 10.
- Childhood,—from childhood, *ἐνθὺς παιῶν*. 9: 4.
- Choose, *αἰροῦμαι*, aor. *εἰλόμην*. 3: 5.
- Cilician woman, *Κίλισσα*. 2: 12.
- Citadel, *ἀκρόπολις*. 2: 1.
- City, *πόλις*.
- Close, termination, *τελευτή*. 9: 30.—1: 1.—To close one's ranks, *συστρέφεσθαι*. 10: 6.
- Close to, close by, close upon, *πρὸς* c. dat.
- Cloud, *νεφέλη*. 8: 8.—Cloud of dust, *κονιορτός*. 8: 8.
- Coadjutor, *συνεργός*. 9: 21.
- Cold, *χειμών*. 7: 6.
- Collect, *ἀθροίζω*. 1: 6.—*συλλέγω*. 1: 9.
- Come or go, *ἔρχομαι*, *εἶμι*.—Arrive, *ἀφικνοῦμαι*.—Am come, *ἦκω*.—Come on, *πρόσ-εμι*. 8: 11.—Come upon, seize, *λαμβάνω*. 10: 18.—Come to one's assistance, *παραγίγνομαι*. 1: 11.—To come to one's senses, *ἐν ἑαυτῷ γίγνεσθαι*. 5: 17.
- Command, *προέσθηκα*. 2: 1.—Command (to do something), *κελεύω*.—Command an army, *στρατηγῶ*. 3: 15.
- Commander, *ἄρχων*. 1: 2.
- Companion, table companion, *ἑμοτραπέζος*. 8: 25.
- Company of horse, *ἵλη*: c. of infantry, *τάξις*:—In companies of horse and of infantry, *κατ' ἵλας καὶ κατὰ τάξεις*. 2: 16.
- Compel, try to compel, *βιάζομαι*. 3: 1.
- Competent, *ἱκανός*. 9: 20.
- Conceal, *κρύπτω*. 4: 12.—*ἀποκρύπτω*. 9: 19.—*ἐπικρύπτω*. 1: 6.
- Concern,—it concerns, *μέλει*. 4: 16.
- Concerning, *περὶ* c. gen. 2: 8
- Conduct, *ἄγω*.



- Confer with, *συγγίγνομαι*. 1: 9.  
 Confess, acknowledge, *ὁμολογῶ*. 6: 8.—It is confessed, *ὁμολογεῖται*. 9: 1.  
 Confidence,—place confidence in, *πιστεύω*. 2: 2.  
 Confusion; *τάραχος*. 8: 2.  
 Congratulate, *εὐδαιμονίζω*. 7: 3.  
 Conjecture, *εἰκάζω*. 6: 1.  
 Conquer, *νικῶ*. 2: 8.—Get the advantage of, *περιγιγνομαι*. 1: 10.—Am conquered, *ἡττώμαι*. 2: 9.  
 Consent, v. *ἰθέλω*. 2: 26.  
 Consent, n. *γνώμη*. 3: 13.  
 Consider, *σκέπτομαι*. 3: 11.—(For the choice between this and *σκοπῶ*, see Lid. and Sc. sub *σκέπτομαι*.)  
 Considerable, *συχνός*. 8: 8.  
 Considerably, *συχνόν*. 8: 10.  
 Conspicuously, *διαφερόντως*. 9: 14.  
 Construct, *ζεύγνυμι*. 2: 5.  
 Contemporary with any one, denoted by *ἐπὶ* c. gen. e. g. *οἱ ἐπὶ Κύρου*, *those who were contemporary with Cyrus*.  
 Contend, *ἐρίζω*. 2: 8.  
 Contest, *ἀγών*. 2: 10.  
 Continually, denoted by the verb *διάγω*. See 2: 11.  
 Continue, *διάγω*. 2: 11.  
 Contrary to, *παρὰ* c. acc. 9: 8.  
 Contribute, *συμβάλλω*. 1: 9.  
 Corn, *σῖτος*. 4: 19.  
 Costly, *πολυτελής*. 5: 8.  
 Country, *χώρα*. 1: 11.—Native country, *πατρίς*. 3: 6.  
 Courage,—with courage, with ardor, adv. *προθύμως*, adj. *πρόθυμος*.—Am of good courage, *θαράῶ*. 3: 8.  
 Cross, *διαβαίνω*. 2: 6.  
 Crown, *στέφανος*. 7: 7.  
 Cry out, *βοῶ*. 8: 1.  
 Cut off, *ἐκκόπτω*. 4: 10.—Cut in pieces, *κατακόπτω*. 2: 25.
- D.
- Danger, *κίνδυνος*:—Incur danger, *κινδυνεύω*. 9: 14.  
 Dangerous, *ἐπικίνδυνος*. 3: 19.  
 Darkness, thick darkness, blackness, *μελανία*. 8: 8.  
 Dart, *παλιόν*. 8: 3.  
 Day, *ἡμέρα*:—To-day, *τήμερον*. 9: 25.—At break of day, *ἅμα τῇ ἡμέρᾳ*. 7: 2.—On the next day, *τῇ ὑστεραίᾳ*. 7: 19.—On the ensuing, the following day, *τῇ ἐπιούσᾳ ἡμέρᾳ*. 7: 2.  
 Decease, *τελευτῶ*. 1: 3.  
 Deceived, am deceived, *ψεύδομαι*. 8: 11.  
 Decide, *γιγνώσκω*. 3: 12.—Decide, vote, *ψηφίζω*. 4: 15.  
 Deep, *βαθύς*. 7: 14.—Three deep, four deep, etc.—*ἐπὶ τριῶν, ἐπὶ τετάρων*, etc. 2: 15.  
 Defend myself against, *ἀλέξομαι*. 3: 6.  
 Delay, *διατρέβω*. 5: 9.  
 Deliberate, *βουλευομαι*. 1: 4.  
 Delicious, *ἡδύς*. 5: 3.  
 Demand, *αἰτῶ*. 1: 10.—Demand of, from, *ἄπαιτῶ*. 2: 11.—Demand in addition, *προς-*

- αιτῶ. 3: 21.—Demand (on the ground that it is *worthy*); ἀξιῶ. 1: 8.
- Deny, οὐ φημι. 3: 1.
- Deprive, ἀφαιρουῖμαι. 3: 4.—9: 19.—στερῶ or στερίσκω. 4: 8.
- Deride, καταγελάω. 9: 13.
- Descend, καταβαίνω. 2: 23.
- Descry, καθορῶ. 8: 26.
- Desert, ἀυτομολῶ. 7: 13.
- Deserted, ἔρημος. 5: 4.
- Deserter, ἀυτόμολος. 7: 2.
- Desire, ἐπιθυμῶ. 9: 12.—χρηζῶ. 3: 20.—Desire earnestly, pray, εὐχομαι. 4: 7.
- Desist, παύομαι. 5: 17.
- Destroy, am destroying, λυμάνομαι. 3: 16.
- Destruction, ὄλεθρος. 2: 26.
- Difficult,—difficult to pass, δυσπόρευτος. 5: 7.
- Difficulties, πράγματα. 3: 3.
- Difficulty, embarrassment, ἀπορία. 3: 13. For the plural see the foregoing word.
- Dig, ὀρύττω. 5: 5.
- Diligent, μελετηρός. 9: 5.
- Direction,—in this direction, ταύτη. 10: 6.
- Discipline, εὐταξία.
- Discover, see, ἐνορῶ. 3: 15.
- Disgraceful, αἰσχρός. 9: 3.
- Dismiss, ἀφίημι. 3: 19.
- Displeased,—I am displeased, ἄχθομαι. 1: 8.
- Dispute, ἀμφιλέγω. 5: 11.
- Distribute, διαδίδωμι. 9: 22.
- Ditch, τάφρος. 7: 14.
- Do, πράττω (either trans. or intrans.), ποιῶ (trans.):—Do well by, do good, εὖ ποιῶ. 6: 9. ἀγαθὸν ποιῶ. 9: 11.—Do harm, κακῶς ποιῶ, and κακὸν ποιῶ. 9: 11.—Do homage to, προσκυνῶ (from πρὸς and κυνῶ I kiss). 6: 10.
- Door, θύρα. 2: 11.
- Draw, σπάω. 8: 29.—Draw down, drag down, κατασπάω. 9: 6.—Draw away from, ἀποσπάω. 8: 13. ἀποσπῶμαι. 5: 3.—Draw up, arrange, τάττω. 2: 15.—Draw up (together, in order of battle), συντάττω. 10: 5.
- Drink, s. ποτάν. 10: 18.
- Drink, v. πίνω; drink up, ἐκπίνω. 9: 25.
- Drive, ἐλαύνω. 8: 10.—Drive out, ἐξελαύνω. 3: 4.
- Dug, ὀρυκτός. 7: 14.
- Dwell, οἰκῶ. 1: 9.—Dwell in, ἐνοικῶ. 2: 24.

E.

- Each, ἕκαστος.
- Eagle, ἀετός. 10: 12.
- Earlier, πρότερον.
- Effect,—effect an entrance, εἰσβάλλω. 2: 21.
- Efficient,—most efficient, κράτιστος. 9: 20.
- Either—or, ἢ—ἢ. 3: 5.—In either direction, ἐκατέρωσε. 8: 14.
- Elder, adj. πρεσβύτερος. 1: 1.
- Elude, ἀποδιδράσκω. 4: 8.

- Embark, *ἐμβαίνω*. 4: 7.  
 Embarrassment, *ἀπορία*. 3: 13.  
 Employ, *χρῶμαι*. 3: 18.  
 Empty (of a river), *ἐμβάλλω*. 2: 8.  
 Encamp, *στρατοπεδεύω*. 3: 7.  
 Enclose, fold around, *περιπτύσσω*. 10: 9.  
 Encompass, *περιέχω*. 2: 22.  
 Endeavor, *πειρῶμαι*. 1: 7.  
 Endure, *ἀνέχομαι*. 7: 4.  
 Enemy, *πολέμιος*. 3: 12.—Private enemy, *ἐχθρός*. 3: 12.  
 Engaged in military operations, *στρατεύομαι*. 2: 3.  
 Enjoin upon, *προστάττω*. 9: 18.  
 Enraged,—am enraged, *ὀργίζομαι*. 2: 26.  
 Enter, *εἰσέρχομαι*. 2: 21.  
 Enterprise, *πρᾶξις*. 3: 16.  
 Entreat, *δέομαι*. 1: 10.  
 Envied, *ζηλωτός*. 7: 4.  
 Envy, v. *φθονῶ*. 9: 19.  
 Equal, an equal in age, *ἡλικιώτης*. 9: 5.  
 Equipment, *στόλος*. 2: 5.  
 Escape, *ἐκφεύγω*. 3: 2.—*ἀποφεύγω*. 4: 8.  
 Especially, *μάλιστα*. 6: 5.—*διαφερόντως*. 9: 14.  
 Establish, *καθίστημι*. 1: 3.  
 Esteem, think, *νομίζω*. 2: 27.  
 Evacuate, *ἐκλείπω*. 2: 24.  
 Even, *καί*.—Not even, *οὐδέ*. 3: 12.—In an even line, *ὀμαλῶς*. 8: 14.  
 Evil-doer, *κακοῦργος*. 9: 13.  
 Every, *πᾶς*.—Of every variety, *παντοδαπός*. 2: 22.—On every side, *πάντη*. 2: 22.  
 Exceedingly, *ἰσχυρῶς*. 2: 21.  
 Except, *εἰ μὴ*. 4: 18.—*πλήν*. 8: 25.  
 Excessively, *σφοδρά*. 10: 18.  
 Execution, death, *θάνατος*. 6: 10.  
 Exhibit, *ἐπιδείκνυμαι*. 9: 16.  
 Exhort, *κελεύω*.  
 Exile, *φυγάς*. 1: 9.—*ὁ φεύγων*. 1: 7.—*ὁ ἐκπεπτωκώς*. 1: 7.  
 Expedient,—it seems expedient, *δοκεῖ*.  
 Expedition,—I make an expedition against, *στρατεύομαι εἰς*. 1: 11.—Join in an expedition against, *συστρατεύομαι ἐπὶ* c. acc. 4: 3.  
 Expel, *ἐκβάλλω*. 1: 7.  
 Express, *λέγω*. 2: 11.  
 Extend from, *ἀποτείνω*. 8: 10.  
 Extend beyond, *ἔξω γίγνεσθαι*. 8: 23.—Extend down, *καθῆκειν*. 4: 4.  
 Eye, *ὀφθαλμός*. 8: 27.

## F.

- Face about, *ἀναστρέφω*. 10: 8.  
 Fail, *ἐπιλείπω*. 5: 6.  
 Faithful, *πιστός*.  
 Fall, *πίπτω*.—Fall in with, *ἐντυγχάνω*. 2: 27.—*συντυγχάνω*. 10: 8.—Fall upon, *ἐπιπίπτω*. 8: 2.—Fall upon (lit. fall around, not in a hostile sense), *περιπίπτω*. 8: 28.  
 False,—prove false, am false to, *ψεύδομαι*. 3: 5.  
 Far off, *πόρρω*. 3: 12.—Far,

- much (an intensive word), πολύ. 10: 10.
- Fare, *v.* πράττω. 9: 10.
- Father, πατήρ.
- Favor,—receive favors, εὖ πάσχω. 3: 4.
- Fear, *v.* δέδοικα or δέδια.—φοβούμαι. 9: 9.
- Fear, *n.* φόβος. 2: 18.
- Fearlessly, ἀδιδώς. 9: 13.
- Feet,—hundred feet, πλείθρον.
- Fellow-soldier, συστρατιωτής. 2: 26.—Fellow-soldiers! ἄνδρες στρατιῶται. 3: 3.
- Few, ὀλίγοι.
- Fidelity, πιστότης. 8: 29.
- Fight, μάχομαι. 5: 9.
- Fill up, πίμπλημι. 5: 10.
- Filled, μυστός. 4: 19.
- Finally, τέλος. 9: 6.
- Find, εὕρισκω. 2: 25.—Find, catch, καταλαμβάνω. 10: 18.
- Light upon, ἐπιτυγχάνω. 9: 25
- Fine-flavored, sweet, ἡδύς. 9: 25.—Fine flour, ἄλευρον. 10: 18.
- First—after that, πρῶτον μὲν—εἶτα δέ. 2: 16.
- Fish, ἰχθύς. 4: 9.
- Flay, ἐκδεῖρω. 2: 8.
- Flee, φεύγω (*fut. mid.*).—Flee for refuge, καταφεύγω. 5: 13.
- Flourishing, εὐδαιμών. 5: 10.
- Flow, ῥέω. 2: 7.—Flow round, περιῤῥέω. 5: 4.
- Fly, πέτομαι. 5: 3.
- Follow, ἕπομαι. 3: 6.
- Following. ἐπίων. The following day, ἡ ἐπιούσα ἡμέρα. 7: 2.
- Folly, εὐήθεια. 3: 16.
- Fond of learning, φιλομαθής. 9: 5.
- Food, σιτίον. 10: 18.
- Foolish, εὐήθης. 3: 16.
- Foot, πούς. 5: 3.—Foot forces, πεζοί. 10: 12.—δύναμις πεζῆ. 3: 12.—On foot, πεζῆ. 4: 18.
- For, on account of; often denoted by the *gen.* without a prep.—διά *c.* acc. 8: 29.—ἕνεκα *c.* *gen.* 9: 21.—For the sake of, ἕνεκα *c.* *gen.* 5: 9.—For, to; oftener denoted by the *dat.* case.—εἰς. 1: 9.—For (an end in view), ἐπὶ *c.* *dat.* 3: 1.—For, conj. γὰρ (*postpos.*).—For what? τί; acc. *synec.* 3: 18.
- Forage, χιλός. 5: 7.
- Force,—by force, βία. 4: 4.—Try to force, βιάζομαι. 3: 1.
- Force a passage, εἰσβάλλω. 2: 21.
- Forces, δύναμις. 1: 6.—Foot, equestrian, naval forces, δύναμις πεζῆ, ἵππική, ναυτική. 3: 12.
- Fordable, διαβατός πεζῆ. 4: 18.
- Foreign friend, ἕνος.
- Foreign soldier, ἕνος.
- Foremost, the foremost, οἱ πρόσθεν.
- Form, σχῆμα. 10: 10.
- Former, πρότερος. 4: 12.—πρόσθεν.
- Formerly, πρόσθεν. 3: 18.
- Fortified, ἐρμνός. 2: 8.
- Fortress, wall, τεῖχος. 4: 4.
- Forward, εἰς τὸ πρόσθεν. 10: 5.—Go forward, πρόεμι. 2: 17.

- Move forward (trans.), *ἐπιχωρῶ*. 2: 17.
- Forward, v. *ἀποπέμπω*. 1: 8.
- Fountain, *κρήνη*. 2: 13.
- Free, *ἐλεύθερος*.—Free from care, adv. *ἡμελημένως*.
- Freedom, *ἐλευθερία*. 7: 3.
- Freely,—speak freely, exhibit, *ἀποφαινομαι*. 6: 9.
- Frequently, *πολλάκις*. 2: 11.
- Friend, *φίλος*. 1: 2.—To be treated as a friend, *ἀγαπᾶσθαι*. 9: 29.
- Friendly,—am friendly, *εἰνοῦκῶς ἔχω*. 1: 5.—In a friendly manner, *πρὸς φιλιαν*. 3: 19.
- Friendship, *φιλία*. 3: 5.
- From, away from, *ἀπό*.—Out of, *ἐκ*.—Communication from (before the name of a person, denoting agency), *παρὰ c. gen.*
- Front,—in front of, *πρό*. 2: 17.
- Frontier, adj. *ἔσχατος*. 2: 19.
- Fugitive, the fugitive, *ὁ φεύγων*.
- Full, *πλήρης*. 2: 7.—Half full, *ἡμιδεής*. 9: 25.—Full, complete, *ἐντελής*. 4: 13.—To be full, *πλήθειν*. 8: 1.
- G.
- Gain, *κέρδος*. 9: 17.—To be greedy of gain, *φιλοκερδεῖν*. 9: 16.
- Garrison, *φυλακή*. 1: 6.
- Gates, *πύλαι*.
- Gazelle, *δορκάς*. 5: 2.
- General, *στρατηγός*.—Act as general, *στρατηγῶ*. 3: 15.
- Get, *τυγχάνω*. 4: 15.
- Gift, *δῶρον*. 2: 27.
- Girdle, *ζώνη*. 6: 10.
- Give, *δίδωμι*.—*ἀποδίδωμι*. 2: 11.—Give orders, *παραγγέλλω*. 1: 6.—Give out, grow weary, *ἀπαγορεύω*. 5: 3.—Give permission, *ἐπιτρέπω*. 2: 19.—Give trouble, *πράγματα παρέχω*. 1: 11.—Give way, *ἐκκλίνω*. 8: 19.—Give way, give place to, *ὑποχωρῶ*. 4: 18.
- Gladly, *ἠδέως*. 2: 2.
- Go, *ἔρχομαι*, *εἶμι*. 2: 11.—*βαίνω*, *πορεύομαι*. 2: 1.—Go up, *ἀναβαίνω*. 1: 2.—Go down, *καταβαίνω*. 2: 22.—Go down, set (of the sun), *δύεσθαι*. 10: 15.—Go along, *παρίερχομαι*. 4: 4.—Go forward, *πρόεμι*. 2: 17.—Go in, *εἰσερχομαι*. 2: 21.—Go from, *ἀπέρχομαι*. 9: 29.—Go further, *ἵναί τοῦ πρόσω*. 3: 1.—Go against, *ἵναί ἐπὶ c. acc.* 3: 1.—Go over, *διαβαίνω*. 2: 6.—Go on board (a ship), *ἐμβαίνω*. 4: 7.—Go into the power of, *ἔρχομαι τινι εἰς χεῖρας*. 2: 26.—Let go, *ἀφήμι*. 3: 19.
- Golden, adorned with gold, *χρυσούς*. 2: 27.—Having a gold-studded bridle, *χρυσοχάλινος*. 2: 27.
- Gone,—am gone, *οἶχομαι*. 4: 8.
- Good, *ἀγαθός*.—It seems good, *δοκεῖ*. 2: 1.

- Goodness, ἀρετή. 4: 8.  
 Goose, χήν. 9: 26.  
 Govern, προέστηκα. 2: 1.—ἄρχω. 4: 10.  
 Governor, ὁ ἄρχων.—One who has been governor, ὁ ἄρχας. 4: 10.  
 Government, ἀρχή. 1: 3.  
 Grapple with, συμπίπτω. 9: 6.  
 Grateful,—am grateful, χάριν οἶδα. 4: 15.  
 Grave, τάφος. 6: 11.  
 Greater, μείζων, comp. of μέγας. The greater part, τὰ πολὺ. 4: 13.  
 Grecian (lit. of the Greeks), gen. plur. of Ἕλλην.  
 Greek, Ἕλλην. 2: 14.—In the Greek language, Ἑλληνικῶς. 8: 1.  
 Ground,—on the ground that, ὡς c. particip.  
 Guard, s. φύλαξ (denoting a single person); φυλακή (collective); — Body-guard = guards about one's self, φύλακες περὶ ἑαυτὸν or -τήν. 2: 12.  
 Guard, v. φυλάττω. 2: 1.  
 Guest, ξένος.  
 Guilty,—am guilty, ἀδικῶ.
- H.
- Half, ἡμισυς. 8: 22.—ἡμισυ, τό. 9: 26.—Half eaten, ἡμίβρωτος. 9: 26.—Half full, ἡμιδεής. 9: 25.—Half more, ἡμιόλιον. 3: 21.  
 Halt, καθέζομαι. 5: 9.—Halt, stand, ἵσταμαι. 10: 12.—Halt, unloose, καταλύω. 8: 1.  
 Hand, χεῖρ. 8: 3.—On the other hand, αὐ. 10: 5.  
 Hang up, κρεμάννυμι. 2: 8.  
 Happen, τυγχάνω. 1: 2.  
 Happy, εὐδαιμόνων.—Think, pronounce happy, εὐδαιμονίζω. 7: 3.  
 Hard, harsh, χαλεπός. 3: 12.  
 Harm, injure, ἀδικῶ. 4: 9.  
 Haste, σπουδή.—With much haste, πολλῇ σπουδῇ. 8: 4.—Am in haste, σπεύδω. 3: 14.  
 Hasten, ὀρμῶμαι. 2: 5.  
 Have, ἔχω. 2: 1.—ἔστι μοι. 2: 1.—I have, there is born to me, γίγνεται μου. 1: 1.  
 Hay, χόρτος. 5: 5.  
 Head, κεφαλή. 8: 6.  
 Hear, hear of, ἀκούω. 2: 5.  
 Heat, καῦμα. 7: 6.  
 Heavy-armed-man, ὀπλίτης.  
 Heights, ἄκρα, τά. 2: 21.  
 Helmet, κράνος. 2: 16.  
 Helper, συνεργός. 9: 21.  
 Here, αὐτοῦ. 3: 11.—Hither (after a verb of motion), δεῦρο. 3: 19.  
 Hereupon, ἐκ τούτου. 2: 17.  
 Hill, γήλοφος. 5: 8.  
 Hinder, κωλύω. 3: 16.  
 Hired,—am hired, μισθοῦμαι. 3: 1.  
 Hit, (with a dart or javelin,) ἀκοντίζω. 8: 27.—Am hit with an arrow, τοξεύομαι. 8: 20.  
 Homage,—do homage to, προσκυνῶ. 6: 10.

- Home, homeward, *οἰκᾶδε* (after verbs of motion). 2: 2.—At home, *οἶκοι*. 1: 10.
- Honor, s. *τιμῆ*. 9: 29.—v. *τιμῶ*. 9: 28.—Honor before, prefer in honor, *προτιμῶ*. 6: 5.
- Honorable, *τίμιος*. 2: 27.
- Hope, *ἐλπίς*. 2: 11.
- Horse, *ἵππος*.—On horseback (with verbs signifying to ride, to proceed, *ὀχεῖσθαι*, *εἰλαύνειν*, etc.) *ἐφ' ἵππου*: (with verbs meaning to fight (*μάχεσθαι*), to hunt (*θηρῆναι*), *ἀφ' ἵππου*, *ἀπὸ ἵππου*. 2: 7.
- Horseman, *ἵππεύς*. 5: 3.
- Hostile, *πολέμιος*. 2: 19.
- How, in a direct question, *πῶς*; in an indirect, *ὅπως*. 3: 11.
- Hunger, *λιμός*. 5: 5.
- Hunt, *θηρῆνω*. 2: 7.
- I.
- I, denoted by the termination of the verb. If any emphasis rests upon it, *ἐγὼ* is expressed. 3: 5.—I for my part, I at least, *ἔγωγε*. 3: 18.
- If, *εἰ* (before the indic. and optat.); *ἐάν* (before the subjunct.).
- Ill, badly, *κακῶς*.—I fare ill, *κακῶς πράττω*.—I treat ill, *κακῶς ποιῶ*.
- Immediately, *εὐθύς*. 5: 8.—*αὐτίκα* (only of future time). 8: 2.
- Implacable, *χαλεπός*. 3: 12.
- Implicitly,—most implicitly, as much as possible, *ἢ δυνατόν μάλιστα*. 3: 15.
- Impose, inflict, *ἐπιτίθημι*. 3: 10.
- Impost, *δασμός*. 1: 8.
- Impracticable, impassable, *ἀμήχανος*. 2: 21.
- In, into, *εἰς* c. acc. (after a verb of motion).—In, *ἐν* c. dat. (after a verb of rest).—In front of, *πρὸ* c. gen. 2: 17.
- Income, revenue, *πρόσοδος*. 9: 19.
- Indeed, *δή*. 3: 5.
- Indignant,—am indignant, *χαλεπαίνω*. 4: 12.
- Induced,—am induced, *ἐξάγομαι*. 8: 21.
- Inevitable,—it is inevitable, *ἀνάγκη*. 6: 8.
- Infest, *πράματα παρήγω*. 1: 11.
- Inflict,—inflict punishment, *δικήν ἐπιτίθημι*. 3: 10.—Inflict blows, *πληγὰς ἐμβάλλω*. 5: 11.
- Inhabitants, *οἱ ἐνοικοῦντες* c. acc. or *οἰκοῦντες ἐν* c. dat. 2: 24.
- Injure, *ἀδικῶ* (trans. or intrans. in the pres.). 3: 10.
- Inner, *ἔσωθεν*. 4: 4.
- Innkeepers, *οἱ τὰ καπηλεῖα ἔχοντες*. 2: 24.
- Inspect, *κατασκοπῶ* (fut. and aor. common. supplied from *κατασκέπτομαι*). 5: 12.
- Instead of, in preference to, *ἀντὶ* c. gen. 7: 3.
- Intelligent, *σοφός*. 10: 2.
- Interpreter, *ἐρμηνεύς*. 2: 17.
- Ionian, *Ἴωνικός*. 1: 6.

## J.

- Jealous,—am jealous, φιλοτιμῶμαι. 4: 7.  
 Join in an expedition against, συστρατεύομαι ἐπὶ c. acc. 4: 3.  
 —Join in a war against, συμπολεμῶ πρὸς c. acc. 4: 2.  
 Journey, ὁδός, ἡ.  
 Judge, s. κριτής.  
 Judge, v. κρίνω. 9: 20.—γιγνώσκω. 3: 12.  
 Just, δίκαιος. 3: 5.—Just as, ὡσπερ. 3: 16.  
 Justice, δικαιοσύνη. 9: 16.  
 Justly, what is just, δίκαια (neut. plur. of δίκαιος). 3: 5.

## K.

- Keeping,—in keeping with, πρὸς c. gen. 2: 11.  
 King, βασιλεύς.—Am king, βασιλεύω. 1: 4.  
 Kingdom, βασιλεία, ἡ. 1: 3.  
 Kinsman, συγγενής. 6: 10.  
 Knee, γόνυ, τό. 5: 13.—Upon the knees (after a verb of motion), πρὸς τὰ γόνατα. 5: 13.  
 Know, οἶδα. 3: 5.—Know well, εὖ οἶδα.—Know well, know how, am acquainted with, ἐπίσταμαι. 3: 12. 7: 3: 25.  
 —Know, decide, judge, γινώσκω. 3: 12.  
 Knowledge,—without the knowledge of, λάθρα c. gen. 3: 8.

## L.

- Laborious, ἐπίπονος. 3: 19.

- Land, γῆ.—By land, κατὰ γῆν.  
 Land, v. ἀποβιβάζω (trans.). 4: 5.  
 Language,—in the Greek language, Ἑλληνικῶς. 8: 1.  
 Large, μέγας.  
 Late,—am too late for, ὕστερῶ c. gen. 7: 12.  
 Later, adj. ὕστερος.—Adv. ὕστερον.—A little later, οὐ πολὺ ὕστερον. 5: 16.  
 Laughter, γέλως. 2: 18.  
 Lay up, κατατίθεμαι (reflex.). 3: 3.  
 Lead, ἄγω.—Lead away, ἀπάγω. 3: 14.—Lead out, lead forth, ἐξάγω. 6: 10.—Lead towards, προσάγω. 10: 9.  
 Leader, guide, ἡγεμών. 3: 16.  
 Leap down, καταπεδῶ. 8: 3.  
 Learn, μαθάνω. 9: 4.—καταμαθάνω. 9: 3.  
 Learning,—fond of learning, φιλομαθής. 9: 5.  
 Leave, λείπω. 2: 21.—Leave an interval (of space or time), διαλείπω. 8: 10.—Leave behind, καταλείπω. 2: 18.—Leave behind, leave remaining, ὑπολείπω. 2: 25.—Leave off, cease, παύομαι. 2: 2.  
 Left, ἐώνυμος. 2: 15.—The (part) left, τὸ ἐπιλειπόμενον. 8: 18.  
 Leisure, σχολή. 6: 9.  
 Lest, μή.  
 Letter, ἐπιστολή. 6: 3.  
 Level, ὀμαλός. 5: 1.  
 Levy, s. συλλογή. 1: 6.  
 Levy, v. συλλέγω. 1: 7.



- Liberty, *ἐλευθερία*. 7 : 3.  
 Lie, *κείμαι*. 8, 27.—Lie in ambush, *ἐνεδρεύω*. 6 : 2.  
 Lieutenant, *ὑπαρχος*. 8 : 5.  
 Life, *βίος*. 1 : 1.—One's life, *τὸ σῶμα*. 9 : 12.  
 Lift up, *αἶρω*. 5 : 3.  
 Light-armed-man, *γυμνήτης*. 2 : 3.  
 Like, similar to, *παραπλήσιος*. 3 : 18.—In accordance with, *πρὸς c. gen.* 2 : 11.—Just as, *ὡσπερ*. 8 : 29.  
 Like, am pleased with, *ἡδομαι*. 9 : 26.  
 Live, gain a subsistence, *ζᾶω*. 5 : 5.—Live upon, *διακίγνομαι ἐσθίων*. 5 : 6.—Dwell, *οἰκῶ*. 1 : 9.  
 Lofty, *ὑψηλός*. 2 : 22.  
 Long, *μακρός*.—A long time, *πολύς χρόνος*. 9 : 25.—Long ago, *πάλαι*. 4 : 12.—As long as, *ἕως*. 3 : 11.  
 Longer, yet, *ἔτι*. 3 : 9.—No longer, *οὐκέτι, μηκέτι*.  
 Look, *βλέπω*.—Look away, *ἀποβλέπω*. 8 : 14.  
 Loth,—am loth, *ὀκνῶ*. 3 : 17.  
 Love, *φιλῶ*. 9 : 28.
- M.
- Magnificently, *μεγαλοπρεπῶς*. 4 : 17.  
 Make (for myself), *ποιῶμαι*.  
 Make an expedition against, *στρατεύομαι εἰς*. 1 : 11.—To make one's head-quarters at, *ὀρμᾶσθαι ἐκ*, etc. 1 : 9.—  
 Make of the highest importance, *περὶ πλείστου ποιῶμαι*. 9 : 7.—Make war, *πολεμῶ*. 1 : 5, 8, 9, 11.—*τὸν πόλεμον ποιῶμαι*. 5 : 9.—Make an agreement with, *συντίθεμαι*. 9 : 7.—Make a treaty, *σπένδομαι*. 9 : 7.  
 Man, homo, *ἄνθρωπος*, vir, *ἀνήρ*. 2 : 20.  
 Manage, *πράττω*.—Dispose, *διατίθημι*.  
 Manager, *οἰκονόμος*. 9 : 19.  
 Manifest, *δῆλος*.  
 Manifestly, clearly, *σαφῶς*. 4 : 18.  
 Manifold more, *πολλαπλάσιος*. 7 : 3.  
 Many, *πολλοί*.—As many as possible, *ὅτι πλείστοι*. 1 : 11.  
 March, *πορεύομαι*.—March, (spoken of the general), *ἐξελαύνω*.—March against, *στρατεύομαι εἰς*. 1 : 11.  
 Market, market-place, *ἀγορά*. 2 : 10.  
 The market-men, *οἱ ἐκ τῆς ἀγορᾶς*. 2 : 18.  
 Master of, *ἐγκρατής*. 7 : 7.  
 Meat, flesh, *κρέα* (nom. sing. *κρέας*). 5 : 3.  
 Meet, *συναντῶ*. 8 : 15.—*ἐντυχάνω*. 8 : 1.  
 Mentioned,—have mentioned, *εἶρηκα*. 2 : 5. (A defective verb, pres. supplied by *φημι* fut. *εἶρω*.)  
 Mercenary, *ξένος*. 1 : 10.—*μισθοφόρος*. 4 : 3.—The mercenary army, *τὸ ξενικόν*. 2 : 1.

- Merchant-ship, ὀλιβάς.** 4: 6.  
**Messenger, ἄγγελος.** 2: 21.  
**Midnight, — about midnight, περὶ μέσας νύκτας.** 7: 1.  
**Midst, μέσος, cf. in construction**  
 Lat. *medius*. When the article stands before it, we translate it, *the middle, the central*; in the midst of, at the midst of, *κατὰ μέσον.* 7: 14.—In the midst between, (with a verb of rest), *μεταξὺ* c. gen. 7: 16.—(After a verb of motion), *διὰ μέσου* c. gen. 4: 4.  
**Milesian, Μιλήσιος.**  
**Military, —am engaged in military operations, στρατεύομαι.** 2: 3.  
**Mill-stone, ὄνος ἀλέτης.** 5: 5.  
**Millet, μελίμη. — Millet-flour, σῖτος μελίνης.** 5: 10.  
**Mind, advice, γνώμη.** 6: 9.  
**Mingle, κεράννυμι.** 2: 13.  
**Mischief, —do mischief to, κακῶς ποιεῖν.**  
**Missing, ἀφανής.** 4: 7.  
**Mock, καταγελαῶ.** 9: 13.  
**Money, χρήματα.** 1: 9.  
**Month, μῆν.** 1: 10.  
**Monthly, month by month, κατὰ μῆνα.** 9: 17.  
**More, μᾶλλον comp. of μάλα. — πλέον comp. of πολύ.** 2: 11.—More, yet, ἔτι. 6: 8.  
**Morning, ἕως. —The following morning, ἢ ἐπιοῦσα ἕως.** 7: 1.  
**Most, the very most, ὅτι πλεῖστοι.** 1: 11.  
**Mostly, σχεδόν.** 8: 25.  
**Mother, μήτηρ.** 1: 3.  
**Mount (a horse), ἀναβαίνω ἐπὶ**  
 c. acc. 8: 3.  
**Mountain, ὄρος.**  
**Move forward (trans.), ἐπιχωρῶ.** 2: 17.  
**Much, πολὺς. —Much money, χρήματα πολλά.** 2: 12.  
**Mud, πηλός.** 5: 7.  
**Multitude, πλῆθος.** 7: 4.  

N.

**Name, s. ὄνομα.** 2: 23.—Name, call, v. *καλεῖν*. 2: 8.  
**Narrow, στενός.** 4: 4.—Narrow place, *στενοχωρία.* 5: 7.  
**Narrowly, a little, μικρόν.** 3: 2.  
**Nation, ἔθνος. —Nation by nation, κατὰ ἔθνη.** 8: 9.  
**Near, ἐγγύς.**  
**Necessary, —it is necessary, unavoidable, ἀνάγκη. —It is necessary, needed, δεῖ. —It is necessary, expedient, χρή.** 3: 11.  
**Neck, τράχηλος.** 5: 8.  
**Necklace, στρεπτός.** 2: 27.  
**Need, —am in need, δέομαι.** 9: 21.  
**Neglect, ἀμελεῶ.** 3: 11.  
**Never, οὐποτε (com. with the future), οὐδέποτε (com. with the pres. or fut.) οὐδεπώποτε (only with the past); μήποτε, μηδέποτε and μηδεπώποτε are used when the sense requires this form of the negative.** 1: 4.—6: 2.  
**Next, ἐχόμενος.** 8: 4.—On the

- next day, τῆ ὑστεραία (sc. ἡμέρα). 2: 21.
- No longer, οὐκέτι, μηκέτι.
- No one, οὐδεὶς, μηδεὶς.
- Noise, θόρυβος. 8: 16.
- Nonsense, φλυαρία. 3: 18.
- North, ἄρκτος. 7: 6.
- Not, οὐ; οὐκ (before the smooth breathing); οὐχ (before a rough breathing); οὐ (when it is the last word in the clause); μή (when the sense requires this form of the negative). Not yet, οὐπω, μήπω.
- Nothing, οὐδέν, μηδέν.
- Notice, remembrance, ὑπόμνημα. 6: 3.
- Now, νῦν: now, already, ἤδη.
- Nowhere, οὐδαμοῦ. 10: 16.
- Numbers, πλῆθος. 7: 4.
- O.
- Obey, πείθομαι. 2: 2.—Render obedience, πειθαρχῶ. 9: 17.
- Obliquely, εἰς πλάγιον. 8: 10.
- Observe, θεωρῶ. 2: 10.—Observe, see, ὁρῶ aor. εἶδον. 2: 18.—Descry, καθορῶ. 10: 14.—Fix the attention on, κατανοῶ. 2: 4.
- Obtain, τυγχάνω. 4: 15.—Obtain in return, ἀνταγοράζω. 5: 5.
- Occupy, ἔχω. 2: 15.
- Of, commonly denoted by the gen.—Of one's own accord, ἀπὸ τοῦ αὐτομάτου. 2: 17.—ἐκ τοῦ αὐτομάτου. 3: 13.
- Offender, evil-doer, κακοῦργος. 9: 13.
- Often, πολλάκις.
- On, ἐπὶ c. gen. ἐφ' ἄρματος. 2: 16.—ἐπὶ c. acc. (after a verb of motion). 2: 22.—On horseback, ἀφ' ἵππου, ἀπὸ ἵππου. 2: 7. This phrase is used with θηρεύω, μάχομαι and wherever from may be predicated. Otherwise, as with ἐλαύνειν and ὀχεῖσθαι, ἐφ' ἵππου is used.—On the next day, τῆ ὑστεραία. 2: 21.—On foot, πεζῆ. 4: 18.—On account of, often denoted by the gen. without a preposition.—Ἔνεκα c. gen. 9: 21.—διὰ c. accusative—On this account, διὰ τοῦτο. 2: 8.
- Once, on a certain occasion, ποτί (enclit.). 5: 7.—Once for all, ἅπαξ. 9: 10.—At once, ἤδη.
- One, εἷς; a certain one, τις (enclit.).—One of opposite party, ἀντιστασιώτης. 1: 10.
- Onset, σίνωδος. 10: 7.
- Openly, φανερός. 6: 8.—Openly, at least, ἐν γει τῷ φανερῷ. 3: 21.
- Opportunely, εἰς τὸ δεῖον. 3: 8.
- Oppose, κωλύω. 2: 21.
- Opposed to, along by, κατὰ c. acc. 8: 21.
- Opposite, καταντιπέρας c. gen. 1: 9.—ἀντίος. 8: 17.—One of opposite party, ἀντιστασιώτης. 1: 10.
- Oppress, πιέζω. 1: 10.

- Order, v. *κελεύω*.—Give orders, *παραγγέλλω*. 1: 6.
- Order, law, *νόμος*. 2: 15.—Arrangement, military order, *τάξις*. 2: 18.—In order that, *ἵνα, ὡς, ὅπως*.
- Ornament, *κόσμος*. 9: 23.
- Ostrich, *στρουθός ἡ μεγάλη*. 5: 2.
- Other, *ἄλλος*:—*ἕτερος*. 2: 20.  
This word denotes a more marked difference than *ἄλλος*.
- Ought, denoted by *χρή*. 4: 14; also, by *δεῖ* and the verbal in *-τίος*.
- Out of, *ἐκ, ἐξ* (before a vowel).—Out of the way, *ἐκποδών*.  
To put out of the way, *ἐκποδῶν ποιῆσαι*. 6: 9.
- Outcry, *κραυγή*. 2: 17.
- Outer, the outer, *ὁ ἔξω*. 4: 4.
- Overcome, *νικῶ*. 2: 8.—Surpass, *περιγίγνομαι*. 1: 10.
- Overpower, *βιάζομαι*. 4: 5.
- Overthrow, *καταστρέφω*. 9: 14.
- Owe, *ὀφείλω*. 2: 11.
- P.
- Palace, *βασιλεία, τά*. 2: 7.
- Palm-tree, *φοίνιξ*. 5: 10.—  
Fruit of the palm-tree, *βάλανος ἡ ἀπὸ τοῦ φοίνικος*. 5: 10.
- Park, *παράδεισος*. 2: 7.
- Part, specimen, *μῆρος*. 5: 8.—  
The greater part, *τὸ πολὺ*. 4: 13.
- Partridge, *πέρδιξ*. 5: 3.
- Pass, s. *εἰσβολή*. 2: 21.
- Pass, spend, (of time) *διαγίγνομαι*. 10: 19.—Pass along, *παερίρχομαι*. 8: 16.
- Passage, *πάροδος*. 4: 4.—Passage over, *ὑπερβολή*. 2: 25.—  
Force a passage, *εἰσβάλλω*. 2: 21.
- Paternal, *πατρῷος*. 7: 6.
- Pay, *μισθός*.
- Pay, v. *μισθὸν δίδωμι*. 1: 10.—  
*μισθὸν ἀποδίδωμι*. 2: 12.—  
Pay attention to, *ἐπιμελοῦμαι*. 1: 5.
- Paymaster, *μισθοδοτής*. 3: 9.
- Peace,—make peace with, *καταλύω πρὸς c. acc.* 1: 10.
- Perceive, *αἰσθάνομαι*.—Perceive beforehand, *προαισθάνομαι*. 1: 7.
- Perish, *ἀπόλλυμαι* (trans. in the act.);—*ἀποθνήσκω*. 9: 31.
- Permit, *εἶω*. 4: 7.—*ἐπιτρέπω*. 2: 19.—It is permitted, *ἔστι, ἔξεστι*.
- Perplexed,—am perplexed, *ἀποροῶ*. 3: 8.
- Persian, *Πέρσης*.
- Persuade, *πείθω*.
- Phalanx, *φάλαγξ*. 2: 17.
- Pigeon, *περιστέρα*. 4: 9.
- Place, *χωρίον*. 2: 24.—Region, *τόπος*. 5: 1.—Narrow place, *στενοχωρία*. 5: 7.—In that place, *ἐνταῦθα*. 2: 1.—In place (after a verb of motion and denoting distribution), *κατὰ χώραν*. 5: 17.
- Place confidence in, *πιστεύω*. 2: 2.
- Plain, *δῆλος*. 2: 11.—In plain sight, *καταφανής*. 8: 8.

- Plain, *πεδῖον*. 2: 22.  
 Plan, *γνώμη*. 8: 10.  
 Plea,—on the plea that, *ὡς c. particip.* 1: 10.  
 Pleased,—am pleased, *ἡδομαι*. 2: 18.  
 Pleasure,—waste in pleasure, *καθηδύπαθῶ*. 3: 3.  
 Plot, *s. ἐπιβουλή*. 1: 8.  
 Plot, *βουλεύομαι*. 1: 7.—Plot against, *ἐπιβουλεύω*. 1: 3.  
 Plunder, *ἀρπάζω*. 2: 25.—*διαρπάζω*. 2: 19.—*ὑφαρπάζω*. 2: 27.  
 Point out, *ἐπιδείκνυμαι*. 3: 13.  
 Possess, *κέκτημαι*. 7: 3.  
 Possible, of such a nature as, *οἴος τε*. 3: 17.—Practicable, *ἀνυστός*. 8: 11.—As many as possible, *ὅτι or ὡς πλείστοι* (often strengthened still farther by *δύναμαι*):—It is possible, *ἔστι*. 4: 4.  
 Power, *δύναμις*.—Am in the power of any one, *εἰμὶ ἐπὶ τινι*. 1: 4.—Go into the power of, *ἔρχομαι τινι εἰς χεῖρας*. 2: 26.  
 Praise, *ἐπαινῶ*. 3: 7.  
 Pray, *εὐχομαι*. 4: 7.  
 Prayer, *εὐχή*. 9: 11.  
 Preparation, *παρασκευή*. 2: 4.  
 Prepare, provide, *παρασκευάζω*. 10: 18.—Prepare in turn, in opposition, *ἀντιπαρασκευάζομαι*. 2: 5.  
 Present,—to be present, *παρεῖναι*. 1: 1.—Things present, *τὰ παρόντα*. 3: 3.—In the present circumstances, *ἐκ τούτων*. 3: 11.  
 Present, gift, *δῶρον*. 9: 22.  
 Present, *v. δίδωμι*.—Present, hold forth, *προβύλλομαι*. 2: 17.  
 Preserver, *σωτήρ*. 8: 16.  
 Pretence, *πρόφασις*. 2: 1.—On the pretence that, *ὡς c. particip.*  
 Pretend, make pretence, *προσποιούμαι*. 3: 14.  
 Pretext, *πρόφασις*. 1: 7.  
 Prevent, *κωλύω*. 3: 16.  
 Previously, *πρότερον*. 2: 26.  
 Private,—private person, *ιδιωτης*. 3: 11.—For one's own private use, *εἰς τὸ ἴδιον—τινί*. 3: 3.  
 Produce, *v. φύω*. 4: 10. Intrans. in the perf. and 2d aor. act.  
 Profit, advantage, *ὄφελος*. 3: 11.  
 Profitable, *κερδαλέος*. 9: 17.—Profitable, useful, *ὠφέλιμος*. 6: 2.  
 Promise, *ὑπισχνούμαι*. 2: 2.  
 Proof, *τεκμήριον*. 9: 29.  
 Prophet, soothsayer, *μάντις*. 7: 18.  
 Prosperous, *εὐδαιμων*. 2: 6.  
 Provide, *παρασκευάζω*. 10: 18.  
 Provisions, *ἐπιτήδεια, τά*. 3: 14.—The act of taking in provisions, *ἐπιτισιμός*. 5: 9.—I furnish myself with, take in provisions, *ἐπιτιρίζομαι*. 4: 19.  
 Punishment, *δίκη*.—To inflict punishment, *δίκην ἐπιτιθέναι*. 3: 10.  
 Purchase, *ἄνωμαι, aor. ἐπριάμην*. 5: 6.—*ἀγοράζω*. 3: 14.

—Purchase in return, ἀνταγοράζω. 5: 5.  
 Purple, φοινικοῦς. 2: 16.  
 Pursue, διώκω. 4: 8.  
 Put, place, τίθημι.—Put anything in its place, κατὰ χώραν τι τίθεμαι. 5: 17.—Put on, ἐνδύω. 8: 3.—Put to death, ἀποκτείνω. 1: 3.

## Q.

Quarters,—to make one's head quarters at, ὀρμησθαι ἐκ. 1: 9.  
 Quick, ταχύς, θάπτων, τάχιστος. 2: 20.  
 Quickly, ταχέως, ταχύ. 5: 3.—τόχα. 8: 8.—διὰ ταχέων. 5: 9. Comp. θάπτον. sup. τάχιστα.—As quickly as he could, ἢ ἐδύνατο τάχιστα. 2: 4.

## R.

Raft, σχεδία. 5: 10.  
 Rank, τάξις. 8: 19.  
 Rather, μᾶλλον. 1: 8.  
 Reach, ἐξικνούμαι. 8: 19.—Reach, arrive at, ἀφικνούμαι εἰς. 2: 25.  
 Read, ἀναγιγνώσκω. 6: 4.  
 Readily, ἡδέως. 2: 2.  
 Ready, ἔτοιμος. 6: 3.  
 Rear,—in the rear, ὀπισθεν. 10: 6.  
 Receive, take, λαμβάνω. 2: 26.—Receive (pay) φέρω. 3: 21.  
 Receive (a thing offered) δέχομαι. 8: 17.—Receive favors, εὐπάσχω. 3: 4.

Reconciled,—become reconciled with, καταλύω πρὸς c. acc. 1: 10.—Am reconciled with, συναλλάττομαι πρὸς c. acc. 2: 1.—καταλλάττομαι c. dat. 6: 2.

Recover, take back, ἀπολαμβάνω. 4: 8.

Reed, κάλαμος. 5: 1.

Region, τόπος. 5: 1.

Refuse, οὐ φημι. 3: 1.

Related, (by birth), γένει προσήκων. 6: 1.—(By the ties of hospitality), ξένος. 1: 10.

Reluctant,—am reluctant, ὀκνῶ. 3: 17.

Remain, μένω. 2: 6.

Remember, μέμνημαι. 7: 5.

Repent, μεταμέλει μοι. 6: 7.

Reply, ἀποκρίνομαι. 3: 20.

Report, ἐκφέρω. 9: 11.

Requite, ἀλέξομαι. 9: 11.

Rescue, (by entreaty), ἐξαιτῶ. 1: 3.

Rest,—the rest of, ὁ ἄλλος, οἱ ἄλλοι. 2: 15.

Rest, v. ἀναπαύομαι. 10: 16.

Restore, κατὰγω. 1: 7.

Restrain myself, ἀνέχομαι. 8: 26.

Retain, hold, ἔχω. 4: 7.

Return,—in return for, ἀντί. 3: 4.

Revenue, πρόσοδος. 9: 19.—δασμός. 1: 8.

Review, ἐξέτασις. 2: 9.—To review, ἐξέτασιν ποιεῖν.

Revolt, ἀπίστημι in the mid. and in the perf. pluperf. and 2d aor. act. 1: 6.

- Rich, wealthy, *πλούσιος*. 9: 16.  
 —To be rich, *πλουτεῖν*. 9: 19.
- Ride, *ἐλαίνω*.—Ride along, ride by, *παραλαίνω*. 2: 16.—Ride up, *ὑπελαίνω*. 8: 15.
- Right, *δεξιός*. 2: 15.
- Right-hand, *δεξιὰ*. 6: 6.—On the right, *ἐν δεξιᾷ*. 5: 1.
- Rightly, *ὀρθῶς*. 9: 30.
- River, *ποταμός*. 2: 5.
- Road, *ὁδός*. 2: 13.—Wagon-road, *ὁδός ἀμαξιτός*. 2: 21.—A public, trodden road, *στειβομένη ὁδός*. 9: 13.
- Rob, *ἀναρπάζω*. 3: 14.—ἀποσυνῶ. 4: 8.
- Robe, *στολή*. 2: 27.
- Round about, *κύκλω*. 5: 4.
- Rout, *τροπή*. 8: 25.
- Route, *ὁδός*.—By the shortest, the quickest route, *τὴν ταχίστην ὁδόν*. 2: 20.
- Royal, *βασιλείος*. 10: 12.
- Rugged, *ὄχυνός*. 2: 22.
- Ruining,—am ruining, *λυμαίνομαι*. 3: 16.
- Rule, *ἄρχω*. 9: 4.
- Run, *τρέχω*. 5: 2.—Run away from (by stealth), *ἀποδιδράσκω*. 4: 8.—Run forward, *προτρέχω*. 5: 2.—Begin to run (lit. a running begins to me), *δρόμος γίγνεται μοι*. 2: 17.
- Running, with a running pace, *δρόμῳ*. 5: 3.
- S.
- Sacrifice, *ἱερόν*. 8: 15.
- Sad,—am sad, *λυποῦμαι*. 3: 8.
- Safe, *ἀσφαλής*.—In the safest (place, condition), *ἐν ἀσφαλειστάτῳ*. 8: 22.
- Safely, *ἀσφαλῶς*,—ἑσπερον,—ἑσπυατα.
- Sail, *πλέω*.—Sail away, *ἀποπλέω*. 3: 14.
- Sail, *ἱστιον*. 5: 3.
- Same, *αὐτός* with the article before it.
- Satisfy, *ἐμπλήρωμι*. 7: 8.
- Say, *λέγω*.—Say, affirm, *φημί*. fut. *ἐρῶ*.—It is said, *λέγεται*. 2: 8.
- Scar, *ὠτειλή*. 9: 6.
- Scarce, *σπάνιος*. 9: 27.
- Scatter, *διασπείρω*. 8: 25.
- Scimeter, *ἀκινάκης*. 2: 27.
- Scythe, *δρέπανον*. 8: 10.—Scythe-bearing, *δρεπανηφόρος*. 8: 10.
- Sea, *θάλαττα*.—By sea, *κατὰ θάλατταν*.
- Seasonably, *εἰς τὸ δεῖον*. 3: 8.
- Seasons, *ἄραι*. 4: 10.
- Secret, — to be kept secret, *ἀπόρρητος*. 6: 5.
- Secretly, expressed by the verb *λανθάνω*. For the construction, see 1: 9.
- See, *ὄρω*. 2: 18.—See, discover, *ἐνορῶ*. 3: 15.—See before, *προορῶ*. 8: 20.—See that, *ὅπως* c. fut. indic. 7: 3.
- Seems, it seems, *δοκεῖ*.—It seems good, expedient, *δοκεῖ*. 3: 11.—2: 1.
- Self, *αὐτός* in apposition with a noun or pronoun.

- Sell, πωλώ. 5: 5.
- Send, πέμπω.—Send away, ἀποπέμπω. 1: 3.—Send for, μεταπέμπομαι. 1: 2.—Send with, συμπέμπω. 2: 20.—Send orders, παραγγέλλω. 2: 1.
- Sent for, μετάπεμπτος. 4: 3.
- Separated,—to be separated, drawn asunder, διασπᾶσθαι. 5: 9.
- Servant, θεράπων. 8: 28.—ὑπηρέτης. 9: 18.
- Serve, do service to, θεραπεύω, 9: 20.—Serve, to be a ὑπηρέτης, ὑπηρετεῖν. 9: 18.
- Set (of the sun), δύομαι. 10: 15.
- Set out, πορεύομαι.
- Settle, καθίστημι.
- Several, ἕκαστοι. 1: 6.
- Sew together, συσπᾶω. 5: 10.
- Shall have, etc., denoted by the adverb ἄν with the aor. subjunct. in dependent clauses: by the perf. act. particip. with the fut. of εἶμι in independent clauses.
- Shield, ἀσπίς.
- Ship, ναῦς.—War-ship, τριήρης.—Merchant ship, ὀλίκας.
- Short,—a short distance, βραχύ. 5: 3.
- Shout, φθέγγομαι. 8: 18.
- Shouting, κραυγή. 7: 4.
- Sick,—am sick, ἀσθενῶ. 1: 1.
- Side,—on every side, παντι. 2: 22.—On both sides, ἐκατέρωθεν. 8: 13.—On the side of, πρό. 4: 4.—On the other side, πέραν. 5: 10.
- Sideways, εἰς πλάγιον. 8: 10.
- Seize, λαμβάνω.—Seize beforehand, προκαταλαμβάνω. 3: 14.
- Sight,—in plain sight, καταφανής. 8: 8.—In the sight of, πρὸς c. gen. (A solemn form of asseveration). 6: 6.
- Silent,—am silent, σιωπᾶ. 3: 2.
- Silently, σιγῇ. 8: 11.
- Silver, ἀργύριον.
- Similar, παραπλήσιος. 3: 18.
- Since, because, ἐπεὶ. 3: 5. This idea is often denoted by the particip. alone.
- Sink, καταδύω. 3: 17.
- Sit, κάθημαι.
- Skill, σοφία. 2: 8.
- Skilful, δεινός. 9: 19.
- Skin, δέρμα. 2: 8.—Tanned skin, διφθέρα. 5: 10.
- Slave (by capture) ἀνδράποδον. 2: 27.
- Slay, ἀποκτείνω.—Slaughter, σφάζω.—Kill, κατακαίνω = κατακτείνω. 6: 2.—9: 6.
- Sleep, καθεύδω. 3: 11.
- Slow,—am slow to, ὀκνῶ. 3: 17.
- Slowly, βραδέως. 8: 11.—Slowly, leisurely, σχολαίως. 5: 9.
- Smite, strike, παύω. 8: 26.
- So—as, οὕτω or οὕτως—ώς. 2: 15.—So as, ὥστε. 1: 5.—So far as this person is concerned, τὸ κατὰ τοῦτον εἶναι. 6: 9.
- Sobriety, σωφροσύνη. 9: 3.
- Soldier, στρατιώτης.—ὀπλίτης,



- heavy-armed soldier.—πελ-  
ταστής, targeteer.—γυμνήτης  
or φιλός, light-armed soldier.
- Some, *ἔτιοι*. — Some, certain  
persons, *τινές*. 7: 5.—Some  
—others, *οἱ μὲν—οἱ δέ*.
- Somehow, *πῶς* (enclit.).
- Sometimes, *ἐπίοιτε*. 5: 2.
- Son, *παῖς*. 1: 1.
- Sooner, earlier, *πρότερος*. 2: 25.  
—Adv. *θᾶπτον*. 5: 8.
- Sound a trumpet, *σουλπίζω*.
- Source, *πηγή*. 2: 7.
- South, *μυσημβρία*. 7: 6.
- Sovereignty, *ἀρχή*. 1: 2.
- Speak, *λέγω*.—Speak the truth,  
speak truly, *ἀληθεύω*. 7: 18.
- Spear, *δόρυ*. 8: 18.
- Specimen, part, *μέρος*. 5: 8.
- Speed,—at full speed, *ἀνὰ κρά-  
τος*. 8: 1.
- Spend (of time), *διαγίγνομαι*.  
10: 19.—Expend (of money),  
*δαπανᾶ*. 1: 8.—3: 3.
- Spices, *ἀρώματα*. 5: 1.
- Splendor, *λαμπρότης*. 2: 18.
- Split, *σχίζω*. 5: 12.
- Squander, *καθηδυναθῶ*. 3: 3.
- Stand, *ἑστηκα* (in this sense in  
the perf. pluperf. and 2d aor.  
act. and throughout the mid.)  
3: 2.—Stand armed, *τίθεμαι  
τὰ ὄπλα*. 5: 14.—Stand asun-  
der, *διίσταμαι*. 8: 20.
- Standard, *σημεῖον*. 10: 12.
- Station, arrange, *τάττω*. 9: 31.
- Stay, remain, *μένω*. 2: 21.
- Steep. *ὄρθιος*. 2: 21.—*πρανής*.  
5: 8. (Down hill opposed to  
*ὄρθιος*, up hill.)
- Stone, *λίθος*. 5: 12.—Stone to  
death, *καταπειρῶ*. 3: 2.—*κα-  
ταλεύω*. 5: 14.
- Strength, *ἰσχύς*. 8: 22.
- Strong, *ἰσχυρός*. 5: 9.
- Strongly, *ἰσχυρῶς*. 2: 21.
- Struck,—am struck with terror,  
*ἐκπλήττομαι*. 8: 20.
- Subject, *ὑπήκοος*. 6: 6.
- Subjugate, *καταστρέφω*. 9: 14.
- Subsequently, *ὑστερον*.
- Subsist upon, *διαγίγνομαι ἐσ-  
θίω*. 5: 6.
- Succeed, *καταπράττω*. 2: 2.—  
Succeed another, *διαδέχο-  
μαι*. 5: 2.
- Successful,—am successful, for-  
tunate, *εὐτυχῶ*. 4: 17.
- Suffer, *πάσχω*. 9: 6.—*εἰ πάσχω*,  
I receive favors. 3: 4.—Suf-  
fer, permit, *εἰώ*. 4: 7.
- Sufficient, *ἱκανός*. 7: 7.
- Summon, *παρακαλῶ*. 6: 5.
- Sun, *ἥλιος*. 10: 15.
- Superior,—become superior to,  
*περιγίγνομαι*. 1: 10.
- Superior to, *χρεῖτερον*. 7: 3.
- Supper, *δειπνον*. — Without  
supper, *ἄδειπνος*. 10: 19.—  
Supper-time, *δὀρηστος*. 10:  
17.
- Supply, *ἀφθονία*. 9: 15.
- Support, *τροφή*. 1: 9.
- Support, v. *τρέφω*. 1: 9.
- Suppose, *νομίζω*. 2: 27.
- Supposition,—on the supposi-  
tion that, *ὡς c. particip.*
- Surpass, am over and above,  
*περίεμι*. 8: 13.—Surpass,  
conquer, *νικῶ*. 9: 11. Sur-

pass, become over and above, περιγίγνομαι. 1: 10.  
 Surprised, — am surprised, θανμάζω. 3: 3.  
 Surround, κυκλώ. 8: 13.  
 Suspect, υποπιτεύω. 3: 1.  
 Suspend, κρεμάννυμι. 2: 8.  
 Suspicion, υποψία. 3: 21.  
 Sweet, fine-flavored, ἡδύς. 9: 25.—Sweet-scented, εὐώδης. 5: 1.

## T.

Table-companion, ὁμοτράπεζος. 8: 25.

Take, λαμβάνω. 1: 2.—Take away, ἀφαιροῦμαι. 9: 19.—Take back, ἀπολαμβάνω. 4: 8.—Take beforehand, προκαταλαμβάνω. 3: 14.—Take any one captive, ζώντ' ἅτινα αἰρῶ. 6: 2.—Take command, lead, στρατηγῶ. 3: 15.—Take counsel, βουλευόμαι. 1: 4.—Take, lead, ἄγω. — Take under (one's protection), ὑπολαμβάνω.—Take vengeance upon, τιμωροῦμαι. 3: 4.

Talent, τάλαντον. 7: 18.

Talk, mere talk, φλυαρία. 3: 18.

Tame, πρᾶος. 4: 9.

Tamely, πρᾶως. 5: 14.

Tanned skin, διφθέρα. 5: 10.

Targeteer, πελταστής. 2: 9.

Taste, γεύομαι. 9: 26.

Tender, ἀπαλός. 5: 2.

Tent, σκηνή. 2: 18.

Tent-cover, σκέπασμα. 5: 10.

Termination, τελευτή. 1: 1.

Terrified, — am terrified, ἐκπλήττομαι. 5: 13.—Am much terrified (lit. much terror is to me), φόβος πολὺς ἐστὶ μοι. 2: 18.

Than, ἤ. 1: 5.

That, denoting a subordinate declaration after the *verba sentiendi*, is generally expressed by the accus. and infinitive or participle: after verbs expressing or implying a declaration, (*verba declarandi*), ὅτι or ὡς with a finite mood is commonly used: that, so that, ὡς. 1: 5.—That, in order that, ὅπως, 1: 4.—ἵνα. 4: 18.—(After verbs of fearing) μή, like the Lat. ne.—At that time, τότε. 2: 12.—After that, εἶτα, ἔπειτα.

Then, τότε.—Then, after that, εἶτα, ἔπειτα. 3: 2.—Then indeed, ἔνθα δὴ. 8: 24.—Then, accordingly, (denoting an inference which follows naturally, in accordance with what might be expected), ἄρα. 7: 18.

There, ἐνταῦθα. 2: 1.—αὐτόθι.

4: 6.—ἐκεῖ. 8: 12.—ἐνθα. 5: 8.

Think, ἡγοῦμαι. 2: 4.—νομίζω.

—οἶομαι, οἶμαι. (For the peculiar force of οἶμαι, see Lid. and Sc. sub. οἶομαι.)

This, οὗτος.—Of a person or thing present, οὗτοςί. 6: 6.

Thracian, Θραξ. 1: 9.

Through, διὰ c. gen. 2: 5.

Throw, ῥίπτω. 5: 12.—ῥίπτω. 5: 8.

- Thus, (as above-mentioned) οὕτω, before a vowel, οὕτως. 1: 9. (As follows), ὡς. 6: 5. —τοιάδε. 3: 2.
- Till, πρὶν. 1: 10.
- Time, χρόνος.—Long time, πολὺς χρόνος. 3: 2.—Proper time, high time, ὥρα. 3: 11. —At that time, τότε. 2: 12. —At the same time, ἅμα. 2: 9.
- To; often expressed by the dat. without a preposition when motion is not denoted.—πρὸς c. acc. 1: 5.—ὡς (only before names of persons). 2: 4.—To, into, εἰς. 2: 8.—To, as far as to, ἐπὶ c. acc. 2: 5.—To the number of, εἰς. 2: 3.—To, up to, μέχρι or μέχρις.—To the region where, μέχρις οὗ. 7: 6.
- Together, ὁμοῦ. 10: 8.
- Toil, πονῶ. 9: 19.
- Touch, ἅπτομαι. 5: 10.
- Towards, ἐπὶ c. acc. 2: 17.—πρὸς c. acc. 4: 8.
- Track, foot-print, ἔχθιον. 6: 1. —Beaten track, στίβος.
- Transport, transport-vessel, πλοῖον.
- Treacherous, δόλιος. 4: 7.
- Treasures, χρύματα.
- Treat ill, κακῶς ποιῶ. 4: 8.
- Treated,—to be treated as a friend, ἀγαπᾶσθαι. 9: 29.
- Treaty, σπονδαί. 9: 8.—Make a treaty, σπένδομαι. 9: 7.
- Tree, δένδρον. 2: 22.
- Trial, κρίσις. 6: 5.
- Trouble, give trouble, πράγματα παρέχω. 1: 11.
- Troubled,—am greatly troubled. χαλεπῶς φέρω. 3: 3.—troubled, ἀνιώμαι. 2: 11.
- True, ἀληθινός. 9: 17.
- Truly, by the gods, μὰ τοὺς θεοῦς. 4: 8.
- Trumpet sounds, σαλπίζει (impers.). 2: 17.
- Trustworthy, πιστός.
- Try, πειρῶμαι. 1: 7.—Try to force, compel, βιάζομαι. 3: 1.
- Tunic, χιτῶν. 2: 16.
- Turn about, face about, ἀναστρέφω. 10: 8.

## U.

- Uncovered, bare, ψιλός. 8: 6.
- Under, ὑπὸ c. acc. (after a verb of motion). 8: 27.
- Unjust, ἄδικος. 6: 8.—Unjust towards, ἄδικος πρὸς c. acc. 6: 8.
- Unjustly, by unjust means, ἐκ τοῦ ἀδίκου. 9: 16.
- Unobserved by, denoted by λανθάνω. 3: 17.—I do any thing unobserved by any one, λανθάνω τινὰ ποιῶν τι; or with less emphasis on the first word, λανθάνων τινὰ ποιῶν τι. Cf. τυγχάνω, φθάνω, διάγω.
- Unprepared, ἀπαρασκευος. 1: 6. Less prepared, ἀπαρασκευαστότερος. 5: 9.
- Unrequited, ἀχάριστος. 9: 18.
- Unsparingly,—most unsparingly, ἀφειδίστετα. 9: 13.

Until, *πρίν*. 1: 10.—*τοσοῦτον χρόνον—ἔστα*. 9: 11.

Unwillingly, *ἄκων*. 3: 17.

Up, *ἀνά*; I go up, *ἀναβαίνω*.—I go up upon, I ascend, *ἀναβαίνω ἐπὶ* c. acc. 2: 22.—Up to, *μέχρι* or *μέχρις*. 7: 6.

Upon, *ἐπὶ* c. gen. (after a verb of rest). 2: 21.—*ἐπὶ* c. acc. (after a verb of motion). 2: 22.—Upon this, *ἐκ τούτου*. 2: 17.

Upward, *ἄνω*. 2: 1.

Urge, *κελεύω*.

Use, v. *χράσμαι*. 3: 18.—Used to, denoted by the imperf. tense. Note, ch. 1; (2).

Use,—for one's own private use, *εἰς τὸ ἴδιον—τινί*. 3: 3.

Useful, *χρήσιμος*. 6: 1.

## V.

Valuable, (worthy of much), *πολλοῦ ἀξίος*. 3: 12.—The (things) most valuable, *τὰ πλείστου ἀξία*. 4: 7.

Variety,—of every variety, *παντοδαπός*. 2: 22.

Vengeance,—take vengeance upon, *τιμωροῦμαι*. 3: 4.

Venison, *ἐλάφεια* (*κρέα*). 5: 2.

Very, *μάλα*.

Vessel, ship, *ναῦς*;—vessel for wine, *βίκος* or *βίκος*. 9: 25.

Victorious,—to be victorious, *νικᾶν*. 10: 4.

Victory, *νίκη*. 8: 16.

Village, *κώμη*. 4: 9.

Vine, *ἄμπειλος*. 2: 22.

Violently, *ἰσχυρῶς*. 5: 11.

Virtue, *ἀρετή*.

Voluntarily, (as a volunteer), *ἐθελοντῆς*. 6: 9.

Voluntary, *ἐκῶν*. 1: 9.

## W.

Wage war, *πολεμῶ*. 1: 5, 8, 9, 11.

Wages, *μισθός*.

Wagon, *ἄμαξα*. 5: 7.—Wagon-road, *ὁδὸς ἀμαξιτός*. 2: 21.

Wall, fortress, *τείχος*. 4: 4.

Wander, *πλανῶμαι*. 2: 25.

Want, v. *δέομαι*.—Want little, *ὀλίγου δέω*. 5: 14.

Want, s. *ἔνδεια*. 10: 18.

War, *πόλεμος*. 5: 9.—Wage, carry on war, *πολεμῶ*.—Join in a war against, *συμπολεμᾶ πρὸς* c. acc.

War-chariot, *ἄρμα*. 2: 16.

Ward off, *ἀλέξομαι*. 3: 6.

Wares, *ἄνια*, tā. 2: 18.

Waste in pleasure, *καθηδυναθῶ*. 3: 3.

Watch-word, *σύνθημα*. 8: 16.

Water, *ὔδωρ*. 5: 7.

Way, road, *ὁδός*. 2: 13.

Weak, *ἀσθενής*. 5: 9.

Wealthy, *πλούσιος*. 9: 16.

Wear, *φορῶ*. 8: 29.

Wearry,—grow weary, *ἀπαγορεύω*. 5: 3.

Weep, *δακρύω*. 3: 2.

Well, *εὖ*. 4: 8.—*καλῶς*. 2: 2.

—To do well by, *εὖ ποιεῖν*. 6: 9.—To be well, to go well with, *καλῶς ἔχειν*. 8: 13.—

- Well-peopled, οἰκοῦμενος. 4: 1.—Well-watered, ἐπιρρύτιος. 2: 22.
- Wet, βρέχω. 4: 17.
- What, τί;—ὅ τι (in an indirect question);—of what sort, qualis, οἴος. 3: 13.—For what, in what, τί. 3: 18. acc. syn.
- When,—at the time when, ὅτε. 2: 9.—When = after, ἐπει. 2: 1.—ἐπειδή. 3: 4.—When is often denoted by the particip. in Greek. When, (the definite time when), πηνίκα (interrog.); ἡνίκα (relat.). 8: 1.
- Whence, ὅθεν (relat.). 3: 17.
- Where (relat. adv.), οὗ. 2: 22.—ποῦ (interrog.); ποῖ (interrog. with a verb of motion).
- Wherefore, οὖν (postpos.). 1: 6. It denotes an inference; ὡςτε followed by the indicative denotes a consequence, a result, and may be rendered, *wherefore*, 1: 8.—δ' ὅ, *on account of which fact, for which reason*. 2: 21.—διὰ τοῦτο, *for this reason*. 2: 8.
- Wherever, ὅπη (with a verb of motion);—ὅπου (with a verb of rest). 3: 6.
- Whether, εἰ. 3: 5.—Whether—or, πότιρον—ἢ. 4: 13.
- While, (in what time), ἐν ᾧ. 10: 10.—*While* is often denoted by the participle. e. g. πολεμούντων. 1: 8.
- Who, what, τίς, τί.—ὅστις, ἧτις, ὅ τι (in indirect questions).
- Whoever, ὅστις. 1: 5.
- Whole, ὅλος. 2: 17.—πᾶς with the article prefixed.
- Wholly, παντάπασιν. 2: 1.
- Why, τί, διὰ τί (in a direct question). δι' ὅ, δι' ἃ (relative). 3: 15.
- Width, εὖρος. 2: 23.
- Wife, γυνή. 2: 12.
- Wild, ἄγριος. 2: 7.
- Wine, οἶνος. 2: 13.
- Wing, πτέρυξ. 5: 3.—κίρας (of an army, lit. horn). 10: 9.
- Wisdom, σοφία. 2: 8.
- Wish, βούλομαι. 1: 1.—ἐθέλω. 2: 26.
- With, σὺν (in company with):—μετὰ (participating with):—παρὰ c. dat. (by the side of). 1: 5.—The participles ἔχων, λαβών, φέρων, χρώμενος, may often be translated, *with*. 2: 3, 5, 6.—3: 4, 7:—ἀπό (lit. *from*, denoting the means). 1: 9.
- Withdraw, ἀποχωρῶ. 2: 9.
- Within, εἴσω c. gen. 2: 21.
- Without, ἔξω. 4: 5. (without = on the outside).—ἄνευ (without = destitute of) c. gen. 3: 11.—Without the knowledge of, λάθρα c. gen. 3: 8.—κενός (without = empty) c. gen. 8: 20.—Without order, ἄτακτος. 8: 2.
- Wonder, θαυμάζω. 10: 16.—

- To be wondered at, *θαυμαστός*. 9: 24.
- Wood, *ξύλον*. 5: 12.
- Work, *ἔργον*. 9: 18.
- Worse, *κάκιον*. 9: 10.
- Worsted,—to be worsted, *μῆτον ἔχειν*. 10: 8.
- Worth,—it is worth, *δύναται*. 5: 6.—Worth much, valuable, *πολλοῦ ἄξιος*. 3: 12.
- Worthy, *ἄξιος*.—Worthy of admiration, *ἀγαστός*. 9: 24.
- Wound, *τιτρώσκω*. 8: 26.
- Write, *γράφω*. 6: 3.
- Y.
- Yet, *ὅμως*. 8: 23. (yet = nevertheless).—*ἔτι* (yet = longer).—*πῶς* (yet = up to this time). 2: 26.—Not yet, *οὐπω*.—No longer, *οὐκίτι*.
- Yield, *πέιθομαι*. 3: 6.
- Young, *νῆος*.—*ἥτιμος*,—*ἥτατος*. 1: 1.
- Z.
- Zeal, *προθυμία*. 9: 18.
- Zealous, *πρόθυμος*. 3: 19.

## A LIST OF THE IRREGULAR VERBS

INVOLVED IN THESE EXERCISES, WITH THE PRINCIPAL PARTS  
WHICH ARE USED BY THE ATTIC WRITERS.

<p>ἀγαμαι, <i>I admire</i>, ἀγάσομαι, ἠγάσθην.</p> <p>ἀγείρω, <i>I collect, assemble</i>, ἀγερω, aor. ἤγειρα, pass. perf. ἀγήγευμαι, aor. ἠγέρθην.</p> <p>ἄγω, <i>I lead</i>, ἄζω, perf. ἤχα, aor. ἤγαγον, pass. perf. ἤγμαι, aor. ἤχθην, aor. mid. ἠγαγόμην.</p> <p>αἰρῶ (εἰω), <i>I take</i>, αἰρήσω, ἤρῃκα, aor. εἶλον, pass. ἤρημαι, ἤρέθην.</p> <p>αἰσθάνομαι, <i>I perceive</i>, αἰσθήσομαι, ἤσθημαι, aor. ἤσθόμην.</p> <p>ἀκούω, <i>I hear</i>, ἀκούσομαι, ἀκήκοα, ἤκουσα, pass. perf. and aor. ἤκουσμαι, ἠκούσθην.</p> <p>ἀλέξομαι, <i>I avert from myself</i>, ἀλεξήσομαι, ἠλεξάμην.</p> <p>ἀρπάζω, <i>I seize, snatch</i>, ἀρπάσω and ἀρπάσομαι, ἤρπακα, aor. ἤρπασα, pass. perf. and aor. ἤρπασμαι, ἠρπασθην.</p> <p>ἀφικνούμαι, <i>I arrive</i>, ἀφίξομαι, ἀφίγμαι, ἀφικόμην.</p> <p>ἄχθομαι, <i>I am weighed down, displeased</i>, ἀχθήσομαι, ἔχθίσθην.</p>	<p>βαίνω, <i>I go, walk</i>, βήσομαι, βέβηκα, aor. ἔβην.</p> <p>βάλλω, <i>I cast</i>, βαλῶ, βέβηκα, βέβημαι, ἐβλήθην.</p> <p>βούλομαι, <i>I wish</i>, βουλήσομαι, βεβούλημαι, ἐβουλήθην and ἠβουλήθην.</p> <p>γελῶ (άω), <i>I laugh</i>, γελάσομαι, sometimes γελάσω, ἐγέλασα.</p> <p>γίγνομαι, <i>I am born, become</i>, γενίσομαι, γεγένημαι and γέγονα, ἐγενόμην.</p> <p>γιγνώσκω, <i>I know</i>, γνώσομαι, ἔγνωκα, ἔγνω, perf. and aor. pass. ἔγνωσμαι, ἐγνώσθην.</p> <p>δέδοικα rarely δέδια, <i>I fear</i>, aor. ἔδεισα. Other tenses supplied by φοβοῦμαι.</p> <p>δείκνυμι, and δεικνύω, <i>I show</i>, δείξω, δέδειχα, ἔδειξα, perf. and aor. pass. δέδειγμαι, ἐδείχθην.</p> <p>δέρω, <i>I flay</i>, δερῶ, aor. ἔδειρα.</p> <p>δέομαι, <i>I want, I beg for</i>, δεήσομαι, δεδήμαι, ἐδήθην.</p> <p>δέω, <i>I bind</i>, δήσω, δεδεκα, ἔδησα, perf. and aor. pass. δεδέμαι, ἐδέθην.</p>
--	---

**διδράσκω**, used only in composition, ἀπο-, δια-, ἐκ-, *I run away, skulk, δράσσομαι, διδρακα, ἔδραν.*

**δίδωμι**, *I give, δώσω, δέδωκα*, aor. ἔδωκα (used chiefly in the sing.) ἔδων (used in the dual and plural indic. and in the other moods and particip.); perf. and aor. pass. δέδομαι, ἔδοθην.

**δοκῶ**, *I seem, think, δόξω, ἔδοξα, δέδογμα.*

**δύναμαι**, *I am able, δυνήσομαι, δεδύνημαι, ἰδυνήθην* and ἰδυνήθην.

**δύω**, *I cause to enter, sink, δύσω, δέδυκα, ἔδυσα, δεδυμαι, ἔδυθην*;—δύνω and ἔδυν are more common than δύομαι, ἔδυσάμην in the intrans. sense.

ἐάω, see ἐῶ.

ἔζομαι, poetic, see καθέζομαι.

**ἐθέλω**, *I will, wish, ἐθελήσω, ἠθέληκα, ἠθέλησα.*

**εἶμι**, *I am, ἔσομαι*, imperf. ἦν.

**εἶμι**, *I will go*, imperf. ἦειν and ἦα.

εἴρηκα, see φημί.

**ἐλαύνω**, *I drive*, fut. ἐλώ, ἐλήλακα, ἤλασα, ἐλήλαμαι, ἠλάθην.

**ἐπαινῶ** (ἐώ), *I praise, ἐπαινέσω, ἐπαινέσομαι—ἦνεκα—ἦνεσα—ἦνημαι—ἦνεθην.*

**ἐπιμέλομαι** and **ἐπιμελοῦμαι**, *I care for, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην.*

**ἔπομαι**, *I follow, ἔφομαι*, imperf. εἰπόμην.

**ἔρχομαι**, *I come, or go*, fut. εἶμι

rarely ἐλεύσομαι, ἐλήλυθα, aor. ἤλθον.

**ἔρωτῶ** (άω), *I ask, ἐρωτήσω*, etc. aor. ἠρώμην.

**ἐσθίω**, *I eat*, fut. ἔδομαι, perf. ἐδήδοκα, aor. ἔφαγον, perf. and aor. pass. ἐδήδεσμαι, ἠδίσθη.

**εὑρίσκω**, *I find, εὑρήσω, εὑρηκα*, aor. εὔρον, perf. and aor. pass. εὔρημαι, εὔρεθην.

**ἔχω**, *I have, ἔξω, ἔσχηκα*, imperf. εἶχον, aor. ἔσχον, perf. and aor. pass. ἔσχημαι, ἐσχέθην.

**ἐῶ** (άω), *έάσω, εἵακα, εἵασα*, aor. pass. εἶάθην.

**ζεύγνυμι** and **ζευνύω**, *I join, ζεύξω, ἔξευξα*, perf. and aor. pass. ἔζεινυμαι, ἐζεύχθη and ἐζύγη.

**ἡδομαι**, *I am pleased, ἠσθήσομαι, ἠσθη.*

**θαυμάζω**, *I wonder at, I admire*, fut. mid.

**θνήσκω**, comm. **ἀποθνήσκω**, *I die, ἀποθανοῦμαι, ἀποτέθηκα*, aor. ἀπέθανον.

**ἔημι**, *I send, throw, ἔσω, εἵκα*, aor. ἦκα used chiefly in the sing. indic.; for the dual and plural with the dependent moods and the particip., the aor. 2d is commonly used, εἶτον, εἶτην, εἶμεν, εἶτε, εἶσαν, or less common. ἔμεν, ἔτε, ἔσαν, subjunct. ὦ, optat. εἶην, imperat. ἔς, infin. εἶναι, part. εἶς; aor. mid. εἶμην; perf. and aor. pass. εἶμαι, εἶθην and ἔθην.

**ἰκνούμαι**, comm. **ἀφικ-, ἐξικ-, I**



- come, ἵξομαι, ἵγμαι, ἐκόμην (aor.).
- ἵστημι, *I cause to stand*, στήσω, ἕστησα, ἕστηκα present in meaning and intrans., ἐστήκειν, or εἰστήκειν imperf. in meaning and intrans.; 2d aor. ἕστην intrans.; perf. and aor. pass. ἕσταμαι, ἐστάθη, mid. ἵσταμαι *I stand*, also trans. *I set up for myself*, aor. ἐστήσαμην common trans.
- καθεζομαι, *I sit down*, fut. καθεδοῦμαι, imp. ἐκαθεζόμεν.
- καθεύδω, *I sleep*, καθευδήσω, imperf. καθυῖδον, also ἐκάθειδον, rarely καθευδον.
- καλῶ (έω), *I call*, fut. καλῶ, κέκληκα, ἐκόλεσα, perf. and aor. pass. κέκλημαι, ἐκλήθη.
- κείμει, *lie*, fut. κείσομαι, imperf. ἐκείμην, subjunct. etc. κέωμαι, κείομαι, κείσομαι, κείσθαι, κείμενος.
- κεράννυμι, and κεραρνύω, *I mingle*, κεράσω and κερῶ, κέκρακα, ἐκέρασα, κέκραμαι, later κέκερασαμαι, ἐκράθη and ἐκεράσθη.
- κλίνω, *I bend, incline*, κλινῶ, ἐκλίνα, κέκλιμαι, ἐκλίθη.
- κρεμάννυμι, *I suspend*, κρεμάσω and κρεμῶ, ἐκρέμασα, ἐκρεμάσθη.
- κρινῶ, *I separate, judge*, κρινῶ, κέκρικα, ἐκρίνα, κέκριμαι, ἐκρίθη, ἐκρινάμην.
- κτάομαι, *I acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι and ἐκτημαι, *I have acquired* = *I possess*.
- κτείνω, comm. ἀποκτείνω, *I slay*, κτενῶ, ἔκτονα (perf. 2d), ἔκτεινα, less comm. ἔκτανον; for the perf. and aor. pass. τέθνηκα, and ἀπέθανον were commonly used.
- λαμβάνω, *I take*, λήψομαι, εἴληφα, aor. ἔλαβον, εἴλημμαι, ἐλήφθη.
- λανθάνω, *I escape notice, am concealed*, λήσω, λήθη, synonymous with the present, ἔλαθον.
- λέγω, *I say*, λέξω, λέλεγμαι, ἐλέθη;—συλλέγω, *I collect*, συλλέξω, συνείλοχα, συνείλεγμαι, συνείλεγον, so in the other compounds which mean *to collect, to choose*.
- λείπω, *I leave*, λείψω, λείλοιπα, ἔλιπον.
- μαθάνω, *I learn*, μαθήσομαι, μεμάθηκα, ἔμαθον.
- μάχομαι, *I fight*, fut. μαχοῦμαι, less comm. μαχέσομαι, μεμάχημαι, ἐμαχεσάμην.
- μέλει, *it concerns*, μελήσει, μεμύληκε.
- μνησθῆναι, *I remember*, μεμνήσομαι.
- μένω, *I remain*, μενῶ, μεμνήθηκα, ἔμεινα.
- νομίζω, *I think, suppose*, Att. fut. νομιῶ, νενόμικα, etc.
- οἶδα, *I know*, εἶσομαι, ἤθιδεν pluperf. in form. imperf. in meaning.
- οἶχομαι, *I am gone*, οἰχέσομαι,

ὄχρόμην imperf. in form, generally an aorist in meaning.  
 ὄλλυμι, comm. ἀπόλ- *I destroy, lose*, ὄλω; ὄλώλεκα, perf. 2d ὄλωλα intrans., aor. ὄλεσα, aor. mid. ὄλόμην.  
 ὄρώ see ὄρω.  
 ὄρύσσω or ὄρύττω, *I dig*, ὄρύξω, ὄρώφυχα, aor. ὤρυξα, ὄρώφυγμαι, ὤρύγην.  
 ὄρω, *I see*, imperf. ἴωρων, aor. εἶδον, fut. ὄψομαι, perf. ἴωρακα, perf. pass. ἴωραμαι or ἴωμαι, aor. pass. ὤφθην.  
 ὄφειλω, *I owe, ought*, ὄφειλήσω, aor. ὤφελον, later ὄφειλον used only in expressing a wish.  
 παίω, *I strike*, takes σ in the pass. perf. and aor.  
 πάσχω, *I feel, am affected*, πέσομαι, πέπονθα, aor. ἔπαθον.  
 παύω, *I cause to cease*, παύσω, πέπαυκα, ἔπαυσα, πέπαυμαι, ἐπαύθην and ἐπαύσθην.  
 πείθω, *I persuade*, πείσω, πέπικα, πέποιθα intrans. and present in meaning, *I trust*, aor. ἔπεισα, perf. and aor. pass. πέπεισμαι, ἐπίσθην.  
 πέτομαι, later, ἵπταμαι, *I fly*, πετήσομαι comm. πτήσομαι, aor. ἐπτόμην, less comm. ἐπτάμην, later ἔπτην.  
 πῖμπλημι, *I fill*, πλήσω, πέπληκα, ἔπλησα, πέπλησμαι, ἐπλήσθην.  
 πίπτω, *I fall*, fut. πεσοῦμαι, perf. πέπιτωκα, aor. ἔπεσον.  
 πλέω, *I sail*, πλεύσομαι, oftenερ πλευσοῦμαι, πέπλευκα, ἔπλευσα, pass. takes σ.

πλήττομαι, *I am struck*, perf. πέπληγμαι, aor. ἐπλήγην, perf. 2d act. πέπληγα (sometimes in a pass. sense). The other parts of the act. voice were supplied by πατάσσω, or πατάττω.  
 πορεύομαι, *I go, march*, πορεύσομαι, πεπόρευμαι, ἐπορεύθην.  
 ῥέω, ῥηήσομαι, seldom ῥεῖσομαι, ἔρῥύηκα, aor. ἔρῥύην, seldom ἔρῥευσα.  
 σαλπίζω, *I sound the trumpet*, σαλπίγξω, ἐσάλπιγξα.  
 σκέπτομαι, *I consider*, seldom used in the present and imperf.; instead of it σκοπῶ or σκοποῦμαι and ἐσκόπων or ἐσκοπούμην are more common; fut. σκίψομαι, aor. ἐσκεψάμην, perf. ἔσκεμμα.  
 σπῶ, *I draw*, takes σ in the passive.  
 σπένδω, *I pour out (a libation)*, σπείσω, ἔσπεικα, ἔσπεισα; mid. σπένδομαι, *I make a treaty*.  
 στρωῶ, commonly in the simple verb, στρωῶσκω, στρωῶσσω, etc.  
 στρέφω, *I turn, twist*, στρέψω, ἔστρεψα, ἔστρεψα, ἔστραμμαί, ἔστρέφθην.  
 σφάζω or σφάττω, *I slay*, σφάξω, ἔσφαξα, ἔσφαγμαι, ἔσφάγην.  
 τάσσω or τάττω, *I arrange*, τάξω, τέταχα, ἔταξα, τέταγμαί, ἐτάχθην.  
 τίθημι, *I place*, θήσω, τέθεικα, aor. in the sing. indic. ἔθηκα, etc., in the dual and plur. indic.

and in the other moods, and particip. the 2d aor. ἔθετον, ἐθέτην, ἔθεμεν, etc.; perf. and aor. pass. τέθειμαι, ἐτέθη.

τιτρώσκω, *I wound*, τρώσω, τέτρωμαι, ἐτρώθη.

τρέπω, *I turn*, τρέψω, τέτροφα, ἔτρεψα, τέτραμμαι, ἐτρέφθη, ἐτράπην comm. in the sense of the mid.: ἐτραπόμην, reflexive; ἐτρεψάμην *I routed*, *I put to flight*.

τρέφω, *I nourish*, θρέψω, τέτροφα, ἔθρεψα, τέθραμμαι, ἐτράφη.

τρέχω, *I run*, θρέξομαι, comm. δραμοῦμαι, δεδράμηκα, aor. ἔδραμον.

τριβω, *I rub*, τρίψω, perf. and aor. pass. τρίμμαι, ἐτρίφθη, comm. ἐτρίβην.

τυγχάνω, *I obtain*, hit, happen, τεύξομαι, τετύχηκα, aor. ἔτυχον.

ὑπισχνούμαι, *I promise*, ὑποσχέσομαι, ὑπέσχημαι, ὑπέσχεθη.

φαίνω, *I make to appear*, show, φανῶ, ἔφηνα, πέφασμαι, ἐφάνθη oftener ἐφάνην.

φέρω, *I bear*, carry, fut. οἴσω, perf. ἐνήνοχα, perf. and aor. pass. ἐνήνεγμαι, ἤνέχθη, aor. act. ἤνεγκα, and ἤνεγκον. In the 1st pers. of these two aorists, and in the optat. the usage is very fluctuating;

but of the remaining forms, we find a preference given, in the act. to the infin. ἐνεγκεῖν, part. ἐνεγκών, and the 2d pers. sing. imperat. ἔνεγκε, all from the 2d aor.; while the other parts together with the whole of the mid. are taken from the 1st aor. Butt. φεύγω, *I flee*, φεύξομαι, πέφευγα, aor. ἔφυγον.

φημί. *I say*, fut. ἐρῶ, perf. εἶρηκα, perf. and aor. pass. εἶρημαι, ἐρήθη and ἐρέθη, aor. act. εἶπα or εἶπον. The 2d aor. was far more common. Of the 1st aor. the forms, εἶπας, εἶπατε and εἶπάτω were the most frequent, yet even these were constantly exchanged for the corresponding forms of the 2d aor. Butt. φθάνω, *I anticipate*, fut. φθήσομαι, perf. ἔφθακα, aor. ἔφθασα or ἔφθη.

φύω, *I produce*, φύσω, ἔφυσσα, πέφυκα, 2d aor. ἔφυν. The last two forms are intransitive.

χρή, sub. χρῆ, optat. χρείη, infin. χρῆναι, part. χρεών (τό): fut. χρήσει, imperf. ἐχρῆν comm. χρῆν.

ὠνούμαι, *I purchase*, ὠνήσομαι, etc., aor. ἐπριάμην.

## GREEK AND ENGLISH INDEX TO THE PRINCIPAL NOTES.

---

### A.

Adverbs and clauses used adjectively. ch. 2. (3).

Aeolic form of the optat. aor. where used. ch. 2. (9).

Agent or doer, how expressed. ch. 2. (46).

*αἰτώ* and *ἔρωτώ* distinguished. ch. 3. (41).

Aorist tense defined. ch. 1. (2).

*ἄπαξ* and *ποτέ* distinguished. ch. 9. (1).

Apprehend—different senses. ch. 1. (8).

Article instead of a possessive pronoun. ch. 1. (11).

*αὐτός*—meanings. ch. 2. (49).

### C.

Cause, concomitant of an action etc. denoted by the particip. ch. 1. (10).

### D.

*δέ* and *καί* distinguished. ch. 2. (7).

*δοκεῖ* and *φαίνεται* distinguished. ch. 6. §§ 1-5. (5).

### E.

*ἔάν* and *εἰ* distinguished. ch. 3. (35).

*εἴ τις*, *εἴ τι*—meaning. ch. 6. §§ 1-5. (2).

*ἔλθειν* and *παράγειν* distinguished. ch. 1. (39).

*ἐπεὶ* and *ὅτε* distinguished. ch. 1. (6).

Euphemism, *τελευτῶ* for *ἀποθνήσκω*. ch. 1. (7).

*ἐχθρός* and *πολέμιος* distinguished. ch. 3. (29).

### H.

*ἄπαξ* and *ποτέ* distinguished. ch. 9. § 7. (1).

*ἤμισυς*,—construction. ch. 9. (14).

*ἦν* and *ὅτε* distinguished. ch. 8. § 1. (1).

### I.

Imperfect tense defined. ch. 1. (2).

## K.

*κίετημαι* and *ἔχω* distinguished.  
ch. 7. § 1. (3).

## M.

*μη* distinguished from *οὐ*. ch. 3.  
(7).—In prohibitions. ch. 3.  
(8).—After verbs of fearing.  
ch. 7. (11).  
Metonymy of *ὄπλα* for *ὀπλίται*.  
ch. 2. (13).  
Middle voice defined. ch. 9.  
(5).

## N.

*ναῦς*, *πλοῖον* etc. distinguished.  
3. (39).  
Negatives *οὐ* and *μη* distin-  
guished. ch. 3. (7):—nega-  
tives after *ὡςτε*. ch. 5. (6):  
—negative connectives. ch.  
3. (25).

## O.

*Ὁ δέ*,—use of this phrase. ch. 1.  
(9).  
*οἱκοι* and *οἰκαδε* distinguished.  
ch. 2. (36).  
*Ὅπη* and *ὅπου* distinguished.  
ch. 3. (15).  
Optative in dependent clauses.  
ch. 1. (12).

*ὡς*, *as*, *as if*, ch. 1. (4):—*on  
the ground that*, ch. 1. (5):  
—*ὡς* with the particip. and  
*ὡς* with the optat. distin-  
guished. ch. 1. (16).  
*ὡςτε* followed by the indic. and  
the infin. ch. 1. (26):—with  
the negative. ch. 5. (6).  
*ὄτε* and *ἐπει* distinguished.  
ch. 1. (6).  
*ὄτι* used to introduce a direct  
quotation. ch. 8. (6).  
*οὐ* and *μη* distinguished. ch. 3.  
(7).  
*οὐτω* or *οὐτως* and *ὡςδε* distin-  
guished. ch. 1. (36).

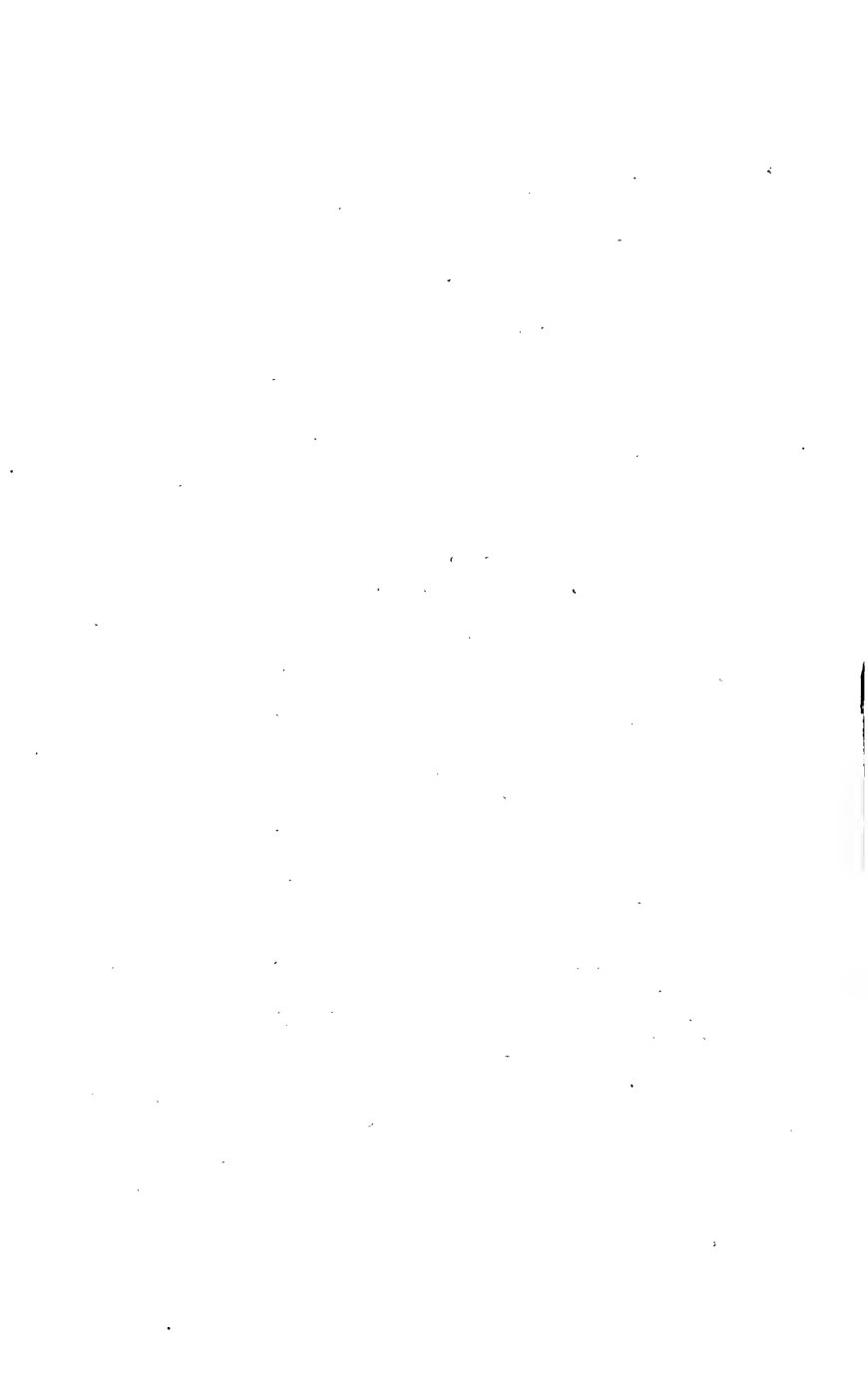
## P.

Participle—agreement with  
the subject of the verb. ch. 1.  
(1):—defined. ch. 1. (10):—  
instead of a substantive.  
ch. 2. (43):—fut. particip.  
how translated. ch. 1. (40):  
—where we should use the  
infin. &c. ch. 1. (24): *λαβαῖν*,  
*ἔχων*, etc., translated *with*.  
ch. 2. (4).  
Position of *αὐτοῦ* and of *αὐτοῦ*.  
ch. 8. § 21. (11).  
*πράγματα* and *χρήματα* distin-  
guished. ch. 3. (10).  
Present or perf. instead of the  
fut. ch. 8. (3).  
Prohibitions how expressed.  
ch. 3. (8).

Pronouns, <i>my, your, his</i> , etc. when expressed. ch. 1. (11).	σὶν c. dat. and μετὰ c. gen. distinguished. ch. 2. (38).
--	--

## T.

S.	τελευτῶ a euphemism for ἀποθνήσκω. ch. 1. (7).
Subjunctive in dependent clauses. ch. 1. (12).	Time, denoted by the particip. ch. 1. (10).



THE  
FIRST BOOK  
OF  
XENOPHON'S ANABASIS,  
ACCORDING TO THE TEXT OF KRÜGER.





THE  
FIRST BOOK  
OF  
XENOPHON'S ANABASIS,  
ACCORDING TO THE TEXT OF KRÜGER.

---

α. Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο, 1  
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ  
ἤσθεναι Δαρεῖος καὶ ὑπώπτενε τελευτὴν τοῦ βίου, ἐβούλετό  
οἱ τῶ παιδὲ ἀμφοτέρῳ παρεῖναι. Ὁ μὲν οὖν πρεσβύτερος 2  
παρὼν ἐτύχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς  
αὐτὸν σατραπὴν ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε  
πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει  
οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλή-  
των δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν  
Ξενίαν Παρόρασιον. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος καὶ κα- 3  
τέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει  
τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευοῖ αὐτῷ. Ὁ δὲ  
πίθεται ἑ καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μή-  
τηρ ἔξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ 4  
δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται ὅπως  
μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασι-  
λεύσει ἀντ' ἐκείνου. Παρούσῃσι μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ  
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.  
Ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείῳ πρὸς αὐτὸν, πάντας 5  
οὕτω διατιθεὶς ἀπεπέμπετο ὡς δ' ἑαυτῷ μᾶλλον φίλους εἶναι

ἡ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἶησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

6 Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλεία. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχαις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίουσιν ὅτι πλείστον καὶ βελτίστον, ὡς ἐπιβουλεύοντοσ Τισσαφέρνησ ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεισ Τισσαφέρνησ τὸ ἀρχαῖον, ἐκ βασιλείωσ δεδομῖναι, τότε δ' ἀπέστησαν πρὸσ Κῦρον πᾶσαι πλην Μιλήτων

7 ἐν Μιλήτῳ δ' ὁ Τισσαφέρνησ προαισθόμενοσ τὰ αὐτὰ ταῦτα βουλευομένοσ, ἀποστῆναι πρὸσ Κῦρον, τοὺσ μὲν αὐτῶν ἀπέκτεινε, τοὺσ δ' ἐξέβαλεν. Ὁ δὲ Κῦροσ ὑπολαβὼν τοὺσ φεύγοντασ συλλέξασ στρατεύμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλαιταν καὶ ἐπειρᾶτο κατάγειν τοὺσ ἐκπεπτωκότασ. Καὶ αὐτῇ αὖ ἄλλη πρόφασισ ἦν αὐτῷ τοῦ ἠθροῖζειν  
8 στρατεύμα. Πρὸσ δὲ βασιλεία πέμπων ἠξίουσ ἀδελφὸσ ὦν αὐτοῦ δοθῆναι οἱ ταύτασ τὰσ πόλεισ μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺσ τῆσ μὲν πρὸσ ἑαυτὸν ἐπιβουλῆσ οὐκ ἠσθάνετο, Τισσαφέρνησ δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. Καὶ γὰρ ὁ Κῦροσ ἀπέπεμπε τοὺσ γιγνομένοσ δασμοὺσ βασιλεῖ ἐκ τῶν πόλεωσ ὦν Τισσαφέρνησ ἐτύγγανεν ἔχων.

9 Ἄλλο δὲ στρατεύμα συνελέγετο αὐτῷ ἐν Χερρόνησῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχοσ ἦν Λακεδαιμόνιοσ, φηγάσ. Τούτῳ συγγερόμενοσ ὁ Κῦροσ ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίοσ δαρεικούσ. Ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνέλεξε ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρόνησου ὀρμώμενοσ τοῖσ Θραξὶ τοῖσ ὑπὲρ Ἑλλησπόντουσ οἰκοῦσι καὶ ὠφέλει τοὺσ Ἑλληνασ· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰσ τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεισ ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύμα.

Ἀριστιππος δὲ ὁ Θετταλὸς ἐτύγγανε ξένος ὦν αὐτῷ, καὶ 10  
 πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν  
 Κῦρον καὶ αἰτεῖ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν  
 μισθόν, ὡς οὕτω περιγερόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ  
 δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν  
 μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς  
 ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευῆται. Οὕτω δὲ αὐ  
 τὸ ἐν Θετταλίᾳ ἐλάσθαιεν αὐτῷ τρεφόμενον στρατεύμα.

Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε 11  
 λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας  
 βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πι-  
 σιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ  
 Σωκράτην τὸν Ἀχαιοῦν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν  
 ἄνδρας λαβόντας εἰλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τις-  
 σαφέρει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποίουν οὕ-  
 τως οὗτοι.

β'. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν 1  
 πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντά-  
 πασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρ-  
 βαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στρατεύμα· καὶ παραγ-  
 γέλλει τῷ τε Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στρατεύμα  
 καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι  
 πρὸς ἑαυτὸν ὃ εἶχε στρατεύμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς  
 αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παρήγ-  
 γειλε λαβόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ εἴησαν τὰς  
 ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μιλητον πολι- 2  
 ορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύε-  
 σθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρα-  
 τεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδ.  
 Οἱ δὲ ἠδέως ἐπέιθοντο· ἐπίστεον γὰρ αὐτῷ· καὶ λαβόντες  
 τὰ ὄπλα παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν 3  
 πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακίς-  
 χιλίους. Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακο-  
 σίους 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 ἑπτακοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ  
 4 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι μὲν εἰς Σάρδεϊς αὐτῶ ἀφίκεντο. Τισσαφέρνης δέ, κατανοήσας ταῦτα καὶ μείζονα ἠγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλεύα ἢ ἐδύνατο τάχιστα ἰππίας  
 5 ἔχων ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνηους τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμὸν τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο  
 6 πλέθρα· γέφυρα δὲ ἐπὶν ἔξενυμένη πλοίοις ἑπτά. Τούτου διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαιμόνα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἤκε Μένων ὁ Θετταλὸς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς πεντακοσίους,  
 7 Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυθίους. Ἐντεῦθεν ἐξελαύνει σταθμὸν τρεῖς, παρασάγγας εἴκοσι, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμόνα. Ἐνταῦθα Κύρου βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσον δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως.  
 8 Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύνου ποταμοῦ ὑπὸ τῇ ἀκροπόλει. Ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύνου τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδειῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντροφ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.  
 9 Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤτηθεῖς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασιλεία καὶ τὴν

Κελαιῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φηγὰς, ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θερᾶκας ὀκτακοσίους καὶ τοξότας Κρητὰς διακοσίους. Ἄμα δὲ καὶ Σωσίας παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ [Σοφαίνετος] ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ· καὶ ἐγένοντο οἱ σύμπαυτες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, 10 εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς, ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔσθηκε· τὰ δὲ ἄθλα ἦσαν σλεγγίδες χρυσαῖ· ἔθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11 παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίων, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὀφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κῦρου τρόπον ἔχοντα μὴ ἀποδιδόναι. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννίσσιος 12 γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κῦρον δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίου· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσι. Ἐντεῦθεν ἐξελαύνει σταθμοὺς 13 δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνον κεράσας αὐτήν.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, 14 εἰς Τυριαῖον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κῦρον ἐπιδειξάι τὸ

- στράτευμα ἑαυτῇ· βουλόμενος οὖν ἐπιθεῖται ἐξέτασιν ποι-  
 15 εἶται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. Ἐκέ-  
 λευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω  
 ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.  
 Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων  
 καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου,  
 16 τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐθεώρει οὖν ὁ Κῦρος  
 πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαντον τεταγμένοι  
 κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύ-  
 νων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ  
 πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικίους καὶ κνημίδας καὶ  
 17 τὰς ἀσπίδας ἐκκεκαθαμέναις. Ἐπειδὴ δὲ πάντας παρήλασε,  
 στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης πέμψας Πίγρητα  
 τὸν ἐρημνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε  
 προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα.  
 Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,  
 προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θᾶττον  
 προιόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο  
 18 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων φόβος  
 πολὺς καὶ ἄλλοις κινῆ ἢ τε Κίλισσα ἔφηνεν ἐκ τῆς ἀρμαμά-  
 ξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφηνον· οἱ  
 δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα  
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος  
 ἐθαύμαζε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρ-  
 βάρους φόβον ἰδών.
- 19 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν,  
 εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε  
 τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας στα-  
 θμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν  
 20 ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. Ἐν-  
 τεῦθεν ὁ Κῦρος τὴν Κίλισσαν εἰς Κιλικίαν ἀποπέμπει τὴν  
 ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὖς Μένων  
 εἶχε καὶ αὐτὸν Μένοισα τὸν Θεσσαλόν. Κῦρος δὲ μετὰ τῶν  
 ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-

σάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγαφέρνην, φοινικιστὴν βασιλείου, καὶ ἕτερόν τινα τῶν ὑπάρχων [δυναστῆν], αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ 21 εἰσβολὴ ἦν ὁδὸς ἀμαξιτός, ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκάλυεν. Ἐλέγτο δὲ καὶ Σπέννες εἶναι ἐπὶ τῶν ἄκρων φυλάττοντα τὴν εἰσβολήν· δι' ὃ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σπέννες τὰ ἄκρα, ἐπεὶ ἦσθετο τὸ τε Μένωνος στρατεύμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων καὶ ὅτι τριήρεις ἦκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος 22 δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος καὶ εἶδε τὰς σκιρὰς οὐ ἐφύλαττον οἱ Κίλικες. Ἐντεῦθεν δὲ κατέβαινε εἰς πεδίον μέγα καὶ καλὸν καὶ ἐπύρρον καὶ δένδρων παντοδαπῶν σύμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυρὸν καὶ κριθὰς φέρε. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν. Καταβάς δέ, διὰ τούτου τοῦ πεδίου 23 ἤλασε σταθμὸν τέτταρας, παρασάγγας πέντε καὶ εἴκοσι, εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Σπεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνθος ὄνομα, εὖρος δύο πλέθρων. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες 24 μετὰ Σπεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πληρὸν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσοῖς.

Ἐπύαξα δὲ ἡ Σπεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοῦς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῇ εἰς το πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπόλοτο. Οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλικίων, οἱ δέ, ὑπολειφθέντας καὶ οὐ δυταμένους εὐρεῖν τὸ



ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέ-  
 26 σθαι. Ἦσαν δὲ οὗτοι ἑκατὸν (ἕκαστος) ὀπλίται. Οἱ δ'  
 ἄλλοι ἐπειδὴ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ  
 τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια  
 τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμ-  
 27 ῖνετο Συέννεσιν πρὸς ἑαυτόν· ὁ δὲ οὔτε πρότερον οὐδενί πο  
 κρείττοσι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε τότε Κύρῳ ἵνα  
 ἦθελε, πρὶν ἢ γυνῆ αὐτὸν ἔπεισε καὶ πίστει εἶλαβε. Μετὰ  
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν Κύρῳ  
 ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ  
 δῶρα ἃ νομίζεται παρὰ βασιλεῖ τιμια, ἵππον χρυσοχάλινον  
 καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ  
 στολὴν Περσικὴν καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι, τὰ  
 δὲ ἥρπασμένα ἀνδράποδα, ἣν που ἐντυγχάτωσιν, ἀπολαμ-  
 βάνειν.

1 γ'. Ἐσταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴ-  
 κοσι· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω·  
 ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλεῖ ἵνα· μισθωθῆναι δὲ οὐκ  
 ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρα-  
 2 τιώτας ἐβιάζετο ἵνα· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑπο-  
 ζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναί. Κλέαρχος δὲ τότε  
 μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ  
 ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν  
 αὐτοῦ στρατιωτῶν. Καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον  
 ἰστώσ· οἱ δὲ, ὀρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε  
 τοιάδε.

3 Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω  
 τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κῦρος ξένος ἐγένετο  
 καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ  
 μυρίους ἔδωκε δαρεκοίς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον  
 κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς  
 4 ἐδαπάνων. Καὶ πρῶτον μὲν ἐπὶ τοὺς Θοῤῃκας ἐπολέμησα  
 καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερ-  
 φονήσου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς

ἐνοικοῦντας Ἑλλήνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε 5 συμπορευέσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ, τι ἂν δέη πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἑλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἑλλήνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην· ἀλλ' ἐπεὶ ὑμεῖς 6 οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ ὅ,τι ἂν δέη πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν εἶναι τίμος ὅπου ἂν ᾧ, ὑμῶν δ' ἔρημος ὧν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅση ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκείνου καὶ 7 οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλεία πορευέσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίον καὶ Πασίωνος πλείους ἢ διςχίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτοις ἀπορῶν τε καὶ 8 λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρσύνειν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. Μετὰ 9 δὲ ταῦτα συναγαγὼν τοὺς τε μεθ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δηλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερι πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἔτι ἐκείνου στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. Ὅτι μέντοι ἀδικεῖσθαι 10 τομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ

- οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύν-  
 οῖδα ἑμαντῶ πάντα ἐφενεσμένος αὐτόν, ἔπειτα καὶ δεδιώς μὴ  
 11 λαβῶν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. Ἐμοὶ  
 οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν  
 αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρῆ ποιεῖν ἐκ τούτων. Καὶ  
 ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι ὅπως ὡς  
 ἀσφαλέστατα μενοῦμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως [ὡς]  
 ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ  
 12 γὰρ τούτων οὔτε στρατηγαῦ οὔτε ἰδιώτου ὄφελος οὐδέν. Ὁ  
 δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ἦ, χαλεπώτατος  
 δ' ἐχθρὸς ᾧ ἂν πολέμιος ἦ. Ἔτι δὲ δυνάμειν ἔχει καὶ  
 πεζὴν καὶ ἰππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρῶμεν  
 τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐ-  
 τοῦ καθῆσθαι. Ὡς τε ὥρα λέγειν ὅ,τι τις γινώσκει ἄριστον  
 εἶναι.
- 13 Ταῦτα εἰπὼν ἐπαύσατο. Ἐκ δὲ τούτου ἀνίσταντο οἱ  
 μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ'  
 ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἶη ἀπορία ἄνευ τῆς  
 14 Κῦρου γνώμης καὶ μένειν καὶ ἀπιέναι. Εἰς δὲ δὴ εἶπε, προς-  
 ποιούμενος σπεύδειν ὡς τάχιστα πορευέσθαι εἰς τὴν Ἑλλάδα,  
 στρατηγὸς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται  
 Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἢ δ' ἀγορὰ  
 ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκνευάζεσθαι· ἐλ-  
 θόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλείειν· εἰ δὲ μὴ  
 διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις ὡς διὰ φιλίας  
 τῆς χώρας ἀπάξει. Ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάτ-  
 τεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενος  
 τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε ὁ Κῦρος μήτε οἱ Κίλικες  
 καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρ-  
 πακότες.
- 15 Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος  
 εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν  
 στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ

τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι, ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν 16 τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὡς περ πάλιν τὸν στόλον Κύρου μὴ ποιουμένον, ἐπιδεικνὺς δὲ ὡς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύομεν ᾧ ἂν Κύρος δῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; Ἐγὼ [μὲν] 17 γὰρ ὀκνοῖην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσει, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ [ἂν] δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγη ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελθών, ὃ οὐ δυνατόν ἐστιν. Ἄλλ' ἔγωγέ φημι 18 ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται ἡμῖν χρῆσθαι, καὶ εἰ μὲν ἢ πρᾶξις ἢ παραπλησία οἷα περ καὶ πρότερον ἐχρῆτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ 19 ἐπιπικνωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ,τι δ' ἂν πρὸς ταῦτα λέγη ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμ- 20 πουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς. Πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἄν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀναγγέλλουσι τοῖς στρατιωταῖς· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει 21

πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιτούσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμίλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρευομένου τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιωτῇ· ὅτι δὲ ἐπὶ βασιλέα ἄγει οὐδὲ ἐνταῦθα ἤκουεν οὐδεὶς ἐν γε τῷ φανεροῦ.

- δ. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἴσοσίς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην 2 καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρου παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἦγειτο δ' αὐτῶν Ταμὸς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι Τισσαφέρνει 3 φίλη ἦν, καὶ συνεπολέμει Κύρου πρὸς αὐτόν. Παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρου. Αἱ δὲ νῆες ὄρμονα κατὰ τὴν Κύρου σκηπὴν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάτες ἦλθον παρὰ Κύρου, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν (τὸ) πρὸ τῆς Κιλικίας Συνένσεις εἶχε καὶ Κιλικίων φυλακὴ, τὸ δὲ ἔξω πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν 5 τευχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοινα, ὑπερθεῖν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν 5 ἀμφοτέροις ἐφειστήκεσαν πύλαι. Ταύτης οὖν ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβι-

βάσειεν εἰσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειεν τὸν Ἀβροκόμαν ὁ Κῦρος, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπήλανθεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Ἐντεῦθεν ἐξελαίνει διὰ Συρίας σταθμὸν ἕνα, παρασάγ- 6  
 γας πέντε, εἰς Μυριανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον αὐτόθι ὀλκάδες πολλαί. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ 7  
 Ξενίας ὁ Ἀρχάς, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοῖς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλείᾳ εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὖχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἀλώσειντο. Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολειόπισιν 8  
 ἡμῶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασι· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε εἰλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἔρεϊ οὐδεις ὡς ἐγώ, ἕως μὲν ἂν παρῆ τις, χρῶμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσουλῶ. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμῶς ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τραάλει φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος 9  
 ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κῦρον ἀρετὴν ἦδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαίνει σταθμοὺς τέτταρας, παρα-

- σάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραιῶν, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον οὐδὰ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἰσκήρουν Παρυσάτιδος ἦσαν εἰς ζώνην
- 10 δεδομέναι. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βαλέσνος βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὄφρα φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσε.
- 11 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκείτο μεγάλη καὶ εὐδαιμών, Θάψακος ὀνόματι. Ἐνταῦθα ἔμεισαν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπειθεῖν
- 12 ἔπεσθαι. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἂν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κῦρον ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἂν καταστήσῃ τοὺς Ἑλ-
- 13 ληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.
- 14 Ἄνδρες, ἂν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε ποτήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κῦρος ἔπεσθαι τοὺς Ἑλληνας ἐπὶ βασιλεία· ἐγὼ οὖν φημι ὑμᾶς χρῆναι δια-

βῆσαι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ,τι οἱ ἄλλοι Ἕλληνες ἀποκρίνονται Κύρῳ. Ἦν μὲν γὰρ ψηφίσωνται ἐπε- 15  
σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ  
ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀπο-  
δώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται  
οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες [εἰς] τοῦμπαλιν, ὑμῖν δὲ ὡς  
[μόνοις πειθομένοις] πιστοτάτοις χρήσεται καὶ εἰς φρούρια  
καὶ εἰς λοχογίας, καὶ ἄλλου οὐτίμος ἂν δέησθε οἶδα ὅτι ὡς  
φίλου τεύξεσθε Κύρου.

Ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν πρὶν τοὺς ἄλ- 16  
λους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἦσθετο διαβεβηκότας,  
ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν,  
ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέ-  
σετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε. Οἱ μὲν δὲ 17  
στρατιῶται ἐν ἐλπίσι μεγάλας ὄντες εὖχοντο αὐτὸν εὐτυχῆσαι·  
Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα  
δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στρατεύμα  
αὐτῷ ἅπαρ. Καὶ [τῶν] διαβαινόντων τὸν ποταμὸν οὐδεὶς  
ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. Οἱ δὲ 18  
Θαψακηνοὶ ἐλέγον ὅτι οὐπόποθ' οὐτίος ὁ ποταμὸς διαβατὸς  
γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας  
προϊῶν κατέκασεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει δὲ θεῖον  
εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασι-  
λεύσονται. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμὸς 19  
ἐννέα, παρασάγγας πενήκοτα· καὶ ἀφικνοῦνται πρὸς τὸν  
Ἀράξην ποταμὸν. Ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ σί-  
του καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-  
σαντο.

ε'. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1  
ποταμὸν ἐν δεξιᾷ ἔχων σταθμὸς ἐρήμους πέντε, παρασάγγας  
τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ  
πεδῖον ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ  
δὲ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη  
ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν· θηρία δὲ παντοῖα, 2



- πλεῖστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγοι δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες. Ταῦτα δὲ τὰ θηρία οἱ ἰππεῖς ἐδίωκον ἐνίοτε. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἕστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον· καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι ταῦτόν ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἰππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλισκομένων ἦν
- 3 παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἰππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν ἄρμασιν ὡς περ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀριστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὡς περ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.
- 4 Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιεῤῥεῖτο δ' αὕτη ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθ' ἔμειναν ἡμέρας
- 5 τρεῖς καὶ ἐπεσιτίσαντο. 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 ἀπώλετο ὑπὸ τοῦ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλὴ ἦν ἅπαντα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλείτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον
- 6 καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔξω. Τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρον βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ σίγλος δύναται ἐπὶ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἔχουσι. Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνωτο.
- 7 Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνν μακροὺς ἤλαυνεν, ὁπότε ἡ πρὸς ὕδωρ βούλοιο διατελέσαι ἡ πρὸς χιλόν.

Καὶ δὴ ποτε στεροχωρίας καὶ πληοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτων ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εἰδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκπιβάσειν τὰς ἀμάξας. Ἐπεὶ 8 δ' ἐδίκων αὐτῶ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. Ῥιψαντες γὰρ τοὺς πορφυροῦς κάιδυς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρᾶνοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνοιο δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πληθὸν θάπτον ἢ ὡς τις ἂν φέτο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. Τὸ δὲ σῆμπαν δὴ- 9 λος ἦν Κύρος ὡς σπεύδων πῦσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπιαιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσα μὲν ἂν θάπτον ἔλθοι, τοσοῦτω ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσα δὲ σχολαιότερον, τοσοῦτω πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθεγῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10 σταθμοὺς ἦν πόλις εὐδαιμών καὶ μεγάλη, ὄνομα δὲ Χαρμάττη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὄδε. Διφθέρας ἄς ἔχον στεγᾶσματα ἐπίμπλασαν χόρτον κούφον, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διεβρινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἰνόν τε ἐκ τῆς βυλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρα- 11 τιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν

τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυ-  
 τοῦ στρατεύματα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέ-  
 12 παινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. Τῇ δὲ αὐτῇ  
 ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ  
 ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ  
 σκηπὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ  
 αὐτόν· Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε· τῶν δὲ  
 Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλεάρχον  
 διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν·  
 13 Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύματα, καὶ εὐθὺς παραγ-  
 γέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας ἐκέλευσεν αὐτοῦ  
 μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν  
 τοὺς Θυρᾶκας καὶ τοὺς ἰππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύ-  
 ματι πλείους ἢ τετραράκοντα, τούτων δὲ οἱ πλείστοι Θυρᾶκες,  
 ἤλανε ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ  
 αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἳ δὲ καὶ ἔστασαν  
 14 ἀποροῦντες τῷ πράγματι. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος  
 προσιών καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν  
 εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἔδειτο τοῦ  
 Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλέπαιεν ὅτι αὐτοῦ  
 ὀλίγον δεήσαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ  
 15 πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. Ἐν  
 τούτῳ δὲ ἐπεὶ ἦκε Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα, εὐθὺς  
 ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν  
 16 πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον καὶ λέγει ὧδε. Κλεάρχε  
 καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅτι  
 ποιεῖτε. Εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν  
 τῆδε τῇ ἡμέρᾳ ἐμὲ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺν  
 ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες  
 οὗτοι οὖς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν  
 17 παρὰ βασιλεῖ ὄντων· Ἀκούσας ταῦτα ὁ Κλεάρχος ἐν ἑαυτῷ  
 ἐγένετο· καὶ πανσάμενοι ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ  
 ὄπλα.

1 ε'. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ κό-

προς· εικάζετο δ' εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι  
 προϊόντες ἕκαστον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν.  
 Ὀρόντης δέ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ  
 πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει  
 Κύρω καὶ πρόσθεν πολεμήσας, καταλλαγείς δέ. Οὗτος Κύρω 2  
 εἶπεν, εἰ ἀντὶ δοιῆ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας  
 ἱππέας ἢ κατακάνοι ἂν ἐνεθρεύσας ἢ ζῶντας πολλοὺς αὐτῶν  
 ἔλοι καὶ κωλύσει τοῦ καίειν ἐπιόντας· καὶ ποιήσεις ὥστε  
 μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στρατεύμα βα-  
 σιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρω ἀκούσαντι ταῦτα ἐδόκει  
 ὠφέλιμα εἶναι καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ'  
 ἑκάστου τῶν ἡγεμόνων. Ὁ δ' Ὀρόντης, νομίσας ἐτοιμοὺς 3  
 εἶναι ἀντὶ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα  
 ὅτι ἦξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ γρά-  
 σαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέ-  
 χεσθαι. Ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας  
 ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πί-  
 σιτῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρω δείκνυσιν. Ἀγαγόνους 4  
 δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς  
 τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν  
 ἑπτὰ· καὶ τοὺς τῶν Ἑλλήτων στρατηγούς ἐκέλευεν ὀπλίτας  
 ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν ἑαυτοῦ σκη-  
 νὴν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τριςχιλίους ὀπλί-  
 τας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ 5  
 ἀντὶ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλ-  
 λήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν  
 τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ  
 Κύρον ἀρχεῖν τοῦ λόγου ὧδε.

Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βου- 6  
 λευόμενος, ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώ-  
 πων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. Τοῦτον γὰρ  
 πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ  
 ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέ-

- μῆσεν ἔμοι ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν  
 προςπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέ-  
 μου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα,  
 ἔφη, ὦ Ὀρόντι, ἔστιν ὅ,τι σε ἠδίκησα ; Ὁ δὲ ἀπεκρίνατο ὅτι  
 7 οὐ. Πάλιν ὁ Κῦρος ἠρώτα· Οὐκ οὐκ ἕστερον, ὡς αὐτὸς σὺ  
 ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς  
 κακῶς ἐποίησεν τὴν ἐμὴν χώραν ὅ,τι ἐδύνατο ; Ἐφη ὁ Ὀρόντης.  
 Οὐκ οὐκ, ἔφη ὁ Κῦρος, ὁπότ' αὐτὸν ἔγνωσεν τὴν σεαυτοῦ δύναμιν,  
 ἐλθὼν ἐπὶ τὸν τῆς Ἀρτίμιδος βωμὸν μεταμέλειν τέ σοι  
 ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκας μοι καὶ ἔλαβες  
 8 παρ' ἐμοῦ ; Καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ  
 Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι  
 φανερὸς γέγονας ; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδι-  
 κηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ  
 ἄδικος γεγενῆσθαι ; Ἦ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τού-  
 του πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν γένοιτο τῷ ἐμῷ  
 ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός ; Ὁ δὲ ἀπε-  
 κρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ἔτι ποτὲ  
 δόξαιμι.
- 9 Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ  
 τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,  
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ,τι σοι δοκεῖ. Κλέαρχος  
 δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τούτον ἐκποδῶν  
 ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι,  
 ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντάς φί-  
 10 λους, τούτους εὖ ποιῆν. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς  
 ἄλλους προσθέσθαι. Μετὰ ταῦτα κελύοντος Κόρου ἐλά-  
 βοντο τῆς ζωῆς τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάν-  
 τες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν οἱ προσετάχθη.  
 Ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε  
 11 προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. Ἐπεὶ  
 δὲ εἰς τὴν Ἀρταπάτα σκηρὴν εἰσῆχθη τοῦ πιστοτάτου τῶν  
 Κόρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντι Ὀρόντην οὔτε

τεθνεῶτα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκίζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

ζ'. Ἐντεῦθεν ἐξελαίνει διὰ τῆς Βαβυλωνίας σταθμούς 1  
τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος  
ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ  
πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω  
ἦξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε  
Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν  
Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.  
Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ 2  
μεγάλου βυσιλέως ἤκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασι-  
λέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ  
λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην  
ποιοῖτο καὶ αὐτοὺς παρήγει θαρρόνων τοιαῦδε.

ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων 3  
συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους  
πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως  
οὖν ἔσεσθε ἄνδρες ἀξιοὶ τῆς ἐλευθερίας ἧς κέκτησθε καὶ  
[ὑπὲρ] ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὐ γὰρ ἴστε ὅτι τὴν  
ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολ-  
λαπλασίων. Ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε ἀγῶνα, 4  
ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ  
πολλῇ κραυγῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τἄλλα καὶ  
αἰσχύνεσθαι μοι δοκῶ οἷοις ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ  
ὄντας ἀνθρώπους. Ἰμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων  
γενομένων ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς  
οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν  
τὰ παρ' ἐμοὶ ἐλῆσθαι ἀντὶ τῶν οἴκοι.

Ἐνταῦθα Γαυλίτης παρών, φηγὰς Σάμιος, πιστὸς δὲ 5  
Κῦρῳ, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ  
ὑπιαγῆ ἦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου τοῦ προσ-  
ιόντος· ἂν δὲ εὐ γένηται τι, οὐ μεμῆσθαι σέ φασιν· ἐνπῶ  
δέ, οὐδ' εἰ μεμῆρό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι

- 6 ὅσα ὑπισχνῆ. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ὑμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατριὰ πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύναται οἰκῆν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι ὅτου διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων
- 7 ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω, ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. Ἦρῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσῶν δώσω. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰςῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήτων τινές, ἀξιούντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς
- 9 ἀπάκτων τὴν γνώμην ἀπέπεμπε. Παρεκλεύοντο δὲ αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν εὐαντῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἔφρατο τὸν Κῦρον· Οἶει γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; Νῆ Δι', ἔφη ὁ Κῦρος, εἴπερ γε Διουρίου καὶ Περυσάιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.
- 10 Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήτων ἄσπις μυρία καὶ τετρακοσίαι, πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κῦρου βαρβάρων δέκα μυριά-
- 11 δες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἐξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τετα-
- 12 γμένοι ἦσαν. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες [καὶ στρατηγοὶ καὶ ἡγεμόνες] τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρῆνας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνετήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πενήκοντα. Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.
- 13 Ταῦτα δὲ ἔγγελλον πρὸς Κῦρον οἱ ἀντομολήσαντες ἐκ τῶν

πολεμίῳν παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίῳν ταυτὰ ἤγγελλον.

Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας 14  
 τρεῖς, συττεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ  
 καὶ τῷ βαρβαρικῷ· ᾧστο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι  
 βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν  
 ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος  
 ὀργυιαὶ τρεῖς. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου 15  
 ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδείας τεύχους. [Ἐνθα  
 δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι·  
 εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-  
 ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς  
 τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι  
 δ' ἐπείουσιν.] Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ 16  
 μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ  
 εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύ-  
 ματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ 17  
 τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο  
 εἰς τὴν τάφρον. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο  
 βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ  
 ἀνθρώπων ἵκη πολλὰ. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας 18  
 τὸν Ἀμπρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικούς τρις-  
 χιλίους, οἳ τῇ ἀδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον  
 θυόμενος εἶπεν αὐτῷ οἳ βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν·  
 Κῦρος δ' εἶπεν· Οὐκ ἄρα εἶ μαχεῖται, εἰ μὴ ἐν ταύταις  
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι  
 δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ πα-  
 ρήλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκόλυε 19  
 βασιλεὺς τὸ Κῦρον στρατεύμα διαβαίνειν, ἔδοξε καὶ Κῦρος  
 καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μαχεῖσθαι, ὥστε τῇ ὕστε-  
 ραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ ἐπὶ 20  
 τε τοῦ ἄρματος καθίμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους  
 ἐν τόξῳ ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον



- ἔπορεύετο καὶ τῶν ὀπλῶν τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο καὶ ὑποζυγίων.
- 1 ἦ. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύσειν, ἠνίκα Πυταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ, καὶ εὐθύς πᾶσιν οἷς ἐνειύγγυεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς ὅτι βασιλεὺς [σὺς] στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.
- 2 Ἐνθα δὴ πολλὸς ταραχὸς ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσι ἐπιπεσεῖσθαι.
- 3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβύς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλιζέσθαι καὶ
- 4 καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ [τοῦ κέρατος] ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξετος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στρατεύμα
- 5 τὸ εἰώνημον κίρις εἶχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶτες εἰς χιλίους παρὰ Κλέαρχον ἕστασαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀραιῖτός τε ὁ Κῦρον ὑπαρχὸς καὶ τὸ ἄλλο βαρβαρικόν.
- 6 Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἐξακόσιοι ὀπλισμένοι θώραξι μεγάλῳ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλήν Κῦρον· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς
- 7 κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κῦρον εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.
- 8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγένετο, ἐφάνη κοινορτὸς ὡσπερ νεφέλη λευκή, χρόνῳ δὲ συγχῶ ὕστερον ὡσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις
- 9 καταφανεῖς ἐγίνοντο. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες

ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγχετο τούτων ἄρχαι· ἐχόμενοι δὲ τούτων γερόσοφοι, ἐχόμενοι δὲ ὀπλίται σὺν ποδίησιν ξυλίνοις ἀσπίσιν· Αἰγύπτιοι οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἰππεῖς, ἄλλοι τοξόται. Πάντες οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο· πρὸ δ' αὐτῶν ἄρματα διαλείποντα σιγῆν ἀπ' 10 ἀλλήλων τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτοιεν ὄψιν ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων καὶ διακοφόντων. Ὁ μὲντοι Κῦρος εἶπεν ὅτε καλέσας παρε- 11 κευέυετο τοῖς Ἑλλήσιν τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἐφύσθη τοῦτο· οὐ γὰρ κραυγῆ, ἀλλὰ σιγῆ, ὡς ἀντιστόν, καὶ ἡσυχῆ ἐν ἴσῳ καὶ βρυδῶδες προσήεσαν. Καὶ ἐν 12 τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στρατεύμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. Ὁρῶν δὲ ὁ 13 Κλέαρχος τὸ μέσον σίτφος καὶ ἀκούων Κύρον ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρατεύμα 14 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων· καὶ ὁ Κῦρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖτο ἐκατέρωσ ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. Ἰδὼν δὲ 15 αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος ὑπελάσας ὡς συναντήσασιν ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι τὰ ἱερά καὶ τὰ σφάγια καλὰ εἶη. Ταῦτα δὲ λέγων Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 16

- καὶ ἤρετο τίς ὁ θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὡς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ,τι καὶ εἶη τὸ σύνθημα. Ὁ δ' ἀπε-
- 17 κρίνατο ὅτι Ζεὺς σωτήρ καὶ νίκη. Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαί τε, εἶη, καὶ τοῦτο ἔστω. Ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλανε. Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων ἠνίκα ἐπαϊανίζον τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἵεναι τοῖς πολε-
- 18 μίοις. Ὡς δὲ πορευομένων ἐξεκύμαιέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμφ θεῖν· καὶ ἅμα ἐφθόγγεσαντο πάντες οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λίγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπη-
- 19 σαν, φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξενμα ἐξικεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοισ
- 20 μὴ θεῖν δρόμφ, ἀλλ' ἐν τάξει ἐπεσθαι. Τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡμιόχων. Οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμφ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδείς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμφ τοξευθῆναι τις ἐλέγετο.
- 21 Κύρος δ' ὀρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν αὐτῷ ἑξακοσίων ἰππέων τάξιν ἐπεμελεῖτο ὅ, τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐ-
- 22 τὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἠγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἡ ἰσχύς αὐτῶν ἐκατέρωθεν ἦ, καὶ εἴ τι παρηγγεῖλαι χηρίζοιεν, ἡμίσει
- 23 ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατέμμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρματος. Ἐπεὶ δὲ οὐδείς αὐτῷ ἐμάχετο ἐκ τοῦ

ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν  
 ὡς εἰς κύκλωσιν. Ἐνθα δὴ Κύρος, δεισας μὴ ὀπισθεν γενό- 24  
 μενος κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίας· καὶ ἐμβάλων  
 σὺν τοῖς ἐξακοσίοις τικᾶ τοὺς πρὸ βασιλέως τεταγμένους καὶ  
 εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους· καὶ ἀποκτεῖναι λέγεται  
 αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. Ὡς 25  
 δ' ἡ τροπὴ ἐγένετο διασπείρονται κα' οἱ Κύρου ἐξακόσιοι εἰς  
 τὸ διώκειν ὀρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατε-  
 λείφθησαν, σχεδὸν οἱ ὀμοτράπεζοι καλούμενοι. Σὺν τούτοις 26  
 δὲ ὡν καθορᾶ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς  
 οὐκ ἠέσχετο, ἀλλ' εἰπὼν, Ὅρω τὸν ἄνδρα, ἴστο ἐπ' αὐτὸν  
 καὶ παῖε κατὰ τὸ στήρνον καὶ τιτρώσκει διὰ τοῦ θώρακος,  
 ὡς φησι Κτησίας ὁ ἰατρὶς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμα φησι.  
 Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀρθαλμὸν 27  
 βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ  
 οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασι-  
 λέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν. Κύρος  
 δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτώ οἱ ἄριστοι τῶν περὶ αὐτὸν  
 ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28  
 σκηπτούχων θιράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον,  
 καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. Καὶ οἱ μὲν 29  
 φησι βασιλέα κελεῦσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ οἱ δ'  
 ἑαυτὸν ἐπισφάζασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ  
 χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα ὡςπερ  
 οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε  
 καὶ πιστότητα.

θ'. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὡν Περ- 1  
 σῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός  
 τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν  
 Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ ἔτι 2  
 παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς  
 ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. Πάντες 3  
 γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύ-  
 ραις παιδεύονται, ἐνθα πολλῆν μὲν σωφροσύνην καταμάθει

- 4 ἄν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. Θεῶν-  
ται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βουσιλείῳ καὶ ἀκού-  
ουσι καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες
- 5 μαθητάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Ἐνθα Κῦρος αἰδη-  
μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἰδοῦσαι εἶναι, τοῖς τε  
πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,  
ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·  
ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε  
καὶ ἀκορτίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.
- 6 Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ  
θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερο-  
μένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ  
ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φατερὰς εἶχε,  
τέλος δὲ κατέκτανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολ-  
λοῖς μακαριστὸν ἐποίησεν.
- 7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπῆς Λυδίας  
τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ  
καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου  
ἀθροίζεσθαι, πρῶτον μὲν ἐπίδειξεν αὐτὸν ὅτι περὶ πλείστου  
ποιοῖτο, εἴ τῳ σπείσαιοιτο καὶ εἴ τῳ σύνθοιτο καὶ εἴ τῳ ὑπό-
- 8 σχοιότι, μηδὲν ψεύδεσθαι. Καὶ γὰρ οὖν ἐπίστευον μὲν  
αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ  
εἴ τις πολέμιος ἐγένετο, σπείσαμένον Κῦρου ἐπίστευε μηδὲν
- 9 ἄν παρὰ τὰς σπονδὰς παθεῖν. Τοιγαροῦν ἐπεὶ Τισσαφέρνης  
ἐπολεμήσει, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἴλοντο ἀντὶ  
Τισσαφέρνηους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς
- 10 φεύγοντας προέσθαι ἐφηβοῦντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπε-  
δείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἄπαξ φί-  
λος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ
- 11 κάκιον πράξειαν. Φανερός δ' ἦν καὶ εἴ τίς τι ἀγαθὸν ἢ  
κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινεὺς  
αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῆφ
- 12 καὶ τοὺς εὐ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. Καὶ γὰρ  
οὖν πλείστοι δὴ αὐτῷ ἐνὶ γῆ ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμη-

σαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προ-  
έσθαι.

Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους καὶ 13  
ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο.  
Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ πο-  
δῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀθρώπους·  
ὥστ' ἐν τῇ Κύρῳ ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μη-  
δὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅτι  
προχωροίη. Τοὺς γε μέντοι ἀγαθούς εἰς πόλεμον ὠμολό- 14  
γητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος  
πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς  
ταύτας τὰς χώρας οὗς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους  
καὶ ἀρχοντας ἐπράει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ  
ἄλλη δῶροις ἐτίμα· ὥστε φαίνεσθαι τοὺς μὲν ἀγαθούς εὐ-  
δαιμονεστάτους, τοὺς δὲ κακούς δούλους τούτων ἀξιοῦν εἶναι.  
Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυ- 15  
νεύειν, ὅπου τις οἴοιτο Κύρῳ αἰσθήσεσθαι. Εἰς γε μὴν 16  
δικαιοσύνην εἴ τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βου-  
λόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλοσυριώτερους ποιεῖν  
τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. Καὶ γὰρ οὖν ἄλλα τε 17  
πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῶ  
ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων  
ἕνεκά πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώ-  
τερον εἶναι Κύρῳ κυλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.  
Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετή- 18  
σειεν, οὐδενὶ πώποτε ἀχάριστον εἶπασε τὴν προθυμίαν. Τοι-  
γαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν  
γενέσθαι. Εἰ δὲ τινα ὀρφῆ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ 19  
δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσό-  
δους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω  
προσεδίδον· ὥστε καὶ ἰδέως ἐπόνουν καὶ θαυράλειως ἐκτῶντο  
καὶ ἂ ἐπέπατο αὐτὸς τις ἥκιστα Κύρῳ ἐκρυσταίνε· οὐ γὰρ φθο-  
τῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος  
χρησθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι. Φίλους γε μὴν 20

- ὄσους ποιήσασθαι καὶ εἵνους γνοίη ὄντας καὶ ἰκανοὺς κρίνειν  
 συνεργοὺς εἶναι ὅτι τευχάριοι βουλόμενος κατεργάζεσθαι,  
 ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.
- 21 Καὶ γὰρ αὐτὸ τοῦτο, οἵπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,  
 ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργᾶς τοῖς φίλοις  
 κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυ-  
 μούντα.
- 22 Δῶρα δὲ πλεῖστα μὲν οἶμαι εἰς γε ὧν ἀνὴρ ἐλάμβανε  
 διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδί-  
 δου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλιστα
- 23 ὀρφῆ ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον  
 πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ  
 τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ  
 ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ κωλῶς κε-
- 24 κοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. Καὶ τὸ μὲν  
 τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν,  
 ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι  
 τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε
- 25 μᾶλλον δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου  
 ἡμιδεῖς πολλάκις, ὅποτε πάνν ἡδὺν λάβοι, λέγων ὅτι οὐπω  
 δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνω ἐπιτύχοι· τούτου οὖν  
 σοι ἔπεμψε καὶ δεῖταί σου τοῦτον ἐκπιεῖν τήμερον σὺν οἷς μᾶ-
- 26 λιστα φιλεῖς. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ  
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελύων τὸν φέ-  
 ροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων
- 27 γεύσασθαι. Ὅπου δὲ χιλὸς σπάνιος πάνν εἶη, αὐτὸς δ' ἐδύ-  
 νατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ  
 διὰ τὴν ἐπιμελίαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ  
 ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβύλλειν τοῦτον τὸν χιλόν,
- 28 ὡς μὴ πεινῶντες, τοὺς ἑαυτοῦ φίλους ἄγωσιν. Εἰ δὲ δὴ ποτε  
 πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς  
 φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὖς τιμᾶ. \* Ὡςτε ἐγὼ γε  
 ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι οὔτε
- 29 Ἑλλήνων οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τόδε,

παρὰ μὲν Κύρου, δούλον ὄντος, οὐδεὶς ἀπήει πρὸς βασιλεία, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν φετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὖρε Κύρω φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλείως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρω ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. Μέγα δὲ τεκμήριον καὶ τὸ 30 ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖρους καὶ βεβαίους. Ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' 31 αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος εἰγγχευεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικου ἄρχων· ὡς δ' ἦσθετο Κῦρον πεπτωκότα ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἤγειτο.

ι'. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ 1 ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνθεν ὄρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα 2 πολλὰ διαρπάζουσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. Ἡ δὲ Μιλη- 3 σία [ἡ νεωτέρα] ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνῇ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐκένοντο πάντα ἔσωσαν. Ἐνταῦθα 4 διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἦδη πάντες νικῶντες. Ὡς 5 δὲ ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτῷ ἤκουσε Τισσαφέρου ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' ἑαυτοὺς καὶ εἰς τὸ



πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὲ βασιλεὺς μὲν ἀθροί-  
ζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβου-  
λεύετο Πιρξίτιον καλέσαι, πλησιαιάτος γὰρ ἦν, εἰ πέμποιεν  
τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήζοντες.

- 6 Ἐν ταύτῳ καὶ βασιλεὺς δῆλος ἦν προσιών· πάλιν, ὡς  
ἔδοκει, ὤπισθεν. Καὶ οἱ μὲν Ἕλληνες [συ]στραφεῖντες παρα-  
σκευάζονται ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασι-  
λεὺς ταύτῃ μὲν οὐκ ἦγεν, ἣ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου  
κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλιβὼν καὶ τοὺς ἐν τῇ μάχῃ  
πρὸς τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ  
7 τοὺς σὺν αὐτῷ. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ  
οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλ-  
ληνας πελταστίας· διελαύνων δὲ κατέκαψε μὲν οὐδένα, δια-  
στάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἰκόντιζον αὐτούς· Ἐπι-  
σθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο  
8 φρόνιμος γενέσθαι. Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων  
ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον  
ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκὶ συντυγχάνει βασιλεῖ, καὶ  
9 ὁμοῦ δὴ συνταξάμενοι ἐπορεύοντο. Ἐπεὶ δ' ἦσαν κατὰ τὸ  
εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προς-  
άγοιεν πρὸς τὸ κέρας καὶ περιπτύζοντες ἀμφοτέρωθεν αὐ-  
τούς κατακόψειαν· καὶ ἔδοκει αὐτοῖς ἀναπτύσσειν τὸ κέρας  
καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν.
- 10 Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὲ βασιλεὺς παραμει-  
ψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν γάλυγγα  
ὡς περ τὸ πρῶτον μαχόμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλ-  
ληνες ἔγγυς τε ὄντας καὶ παρατεταγμένους, αὐτίς παιανίσαν-  
11 τες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. Οἱ δ'  
αὖ βάμβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν  
12 ἔφενγον· οἱ δ' ἐπεδίωκον μέχρι κόμης τιός. Ἐνταῦθα δ'  
ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, ἐφ'  
οὗ ἀνεστράφησαν οἱ ἀμφὶ βιαιεῖα, πεζοὶ μὲν οὐκέτι, τῶν δὲ  
ἰππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώ-  
σκειν. Καὶ τὸ βασίλειον σημεῖον ὀρᾶν ἔφασαν, ἀετόν τινα

χρησοῦν ἐπὶ πέλτης [ἐπὶ ζόλον] ἀνατεταμένον. Ἐπεὶ δὲ καὶ 13  
 ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπονσι δὴ καὶ τὸν λόφον οἱ  
 ἰππεῖς· οὐ μείτοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐφιλοῦτο  
 δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν.  
 Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβραζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ 14  
 αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Σερμυκόσιον  
 καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ  
 λόφου τί ἐστὶν ἀπαγγέλλειν. Καὶ ὁ Λύκιος ἤλισε τε καὶ 15  
 ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε  
 ταῦτα ἴη, καὶ ἤλιος ἰδέτο.

Ἐνταῦθα δ' [ἔστησαν οἱ Ἕλληνες καὶ] θύμενοι τὰ ὄπλα 16  
 ἀνεπαύοντο· καὶ ἡμεῖς μὲν ἐθαύμαζον ὅτι οὐδαμῶς Κῦρος  
 φαίνοιτο αἰδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρήϊγ' οὐ γὰρ ἤδε-  
 σαν αὐτὸν τεθνηκότα, ἀλλ' εἰκάζον ἢ διώκοντα οἴχεσθαι ἢ  
 καταληφόμετόν τι προσεληλακίνας· καὶ αὐτοὶ ἐβουλεύοντο εἰ 17  
 αὐτοῦ μίγαντες τὰ σκευοσῆρα ἐνταῦθα ἄγοιτο ἢ ἀπίοιεν  
 ἐπὶ τὸ στρατόπεδον· ἔδοξεν οὖν αὐτοῖς ἀπέλθαι· καὶ ἀφί-  
 κιοῦνται ἀμφὶ δορηστῶν ἐπὶ τὰς σκηνάς. Ταύτης μὲν τῆς 18  
 ἡμέρας τοῦτο τι τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε  
 ἄλλων χρημάτων τὰ πλεῖστα διηρησμένα καὶ εἴ τι σιτίον  
 ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου,  
 ἃς παρεσκευάσαστο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λίβρι τὸ  
 στρατόπεδον ἔειδα, διωδοίη τοῖς Ἕλλησιν, ἦσαν δ' αὖται,  
 ὡς εἰλόγοντο, τετρακόσαιοι ἄμαξαι, καὶ ταύτας τότε οἱ σὺν  
 βυσιλευὶ διήρησαν· ὥστε ἄδειπτοι ἦσαν οἱ πλεῖστοι τῶν Ἑλ- 19  
 λήτων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῶσαι τὸ  
 στράτευμα πρὸς ἄριστον βυσιλεὺς ἐφάνη. Ταύτην μὲν οὖν  
 τὴν τύκτα οὕτω διεγένετο.



C. JULIUS CÆSAR'S COMMENTARIES

ON THE

GALLIC WAR.

With English-Notes, Critical and Explanatory; A Lexicon, Geographical and Historical Indexes, &c.

BY REV. J. A. SPENCER, A. M.,

Editor of "Arnold's Series of Greek and Latin Books," &c.

One handsome vol, 12mo, with Map. Price \$1.

The press of Messrs. Appleton is becoming prolific of superior editions of the classics used in schools, and the volume now before us we are disposed to regard as one of the most beautiful and highly finished among them all, both in its editing and its execution. The classic Latin in which the greatest general and the greatest writer of his age recorded his achievements, has been sadly corrupted in the lapse of centuries, and its restoration to a pure and perfect text is a work requiring nice discrimination and sound learning. The text which Mr. Spencer has adopted is that of Oudendorp, with such variations as were suggested by a careful collation of the leading critics of Germany. The notes are as they should be, designed to aid the labors of the student, not to supersede them. In addition to these, the volume contains a sketch of the life of Cæsar, a brief Lexicon of Latin words, a Historical and a Geographical Index, together with a map of the country in which the great Roman conqueror conducted the campaigns he so graphically describes. The volume, as a whole, however, appears to be admirably suited to the purpose for which it was designed. Its style of editing and its typographical execution reminds us of Prof. Lincoln's excellent edition of Livy—a work which some months since had already passed to a second impression, and has now been adopted in most of the leading schools and colleges of the country.—*Providence Journal*.

"The type is clear and beautiful, and the Latin text, as far as we have examined it, extremely accurate, and worthy of the work of the great Roman commander and historian. No one edition has been entirely followed by Mr. Spencer. He has drawn from Oudendorp, Achaintre, Lemaire, Oberlin, Schneider, and Gianì. His notes are drawn somewhat from the above, and also from Vossius, Davies, Clarke, and Sturgart. These, together with his own corrections and notes, and an excellent lexicon attached, render this volume the most complete and valuable edition of Cæsar's Commentaries yet published.—*Albany Spectator*."

EXERCISES IN GREEK PROSE COMPOSITION.

ADAPTED TO THE

FIRST BOOK OF XENOPHON'S ANABASIS.

BY JAMES R. BOISE,

Professor in Brown University.

One volume, 12mo. Price seventy-five cents.

"\* For the convenience of the learner, an English-Greek Vocabulary, a Catalogue of the Irregular Verbs, and an Index to the principal Grammatical Notes have been appended.

"A school-book of the highest order, containing a carefully arranged series of exercises derived from the first book of Xenophon's Anabasis, (which is appended entire,) an English and Greek vocabulary and a list of the principal modifications of irregular verbs. We regard it as one peculiar excellence of this book, that it presupposes both the diligent scholar and the pains-taking teacher, in other hands it would be not only useless, but unusable. We like it also, because, instead of aiming to give the pupil practice in a variety of styles, it places before him but a single model of Greek composition, and that the very author who combines in the greatest degree, purity of language and idiom, with a simplicity that both invites and rewards imitation."—*Christian Register*.

"Mr. Boise is Professor of Greek in Brown University, and has prepared these exercises as an accompaniment to the First Book of the Anabasis of Xenophon. We have examined the plan with some attention, and are struck with its utility. The exercises consist of short sentences, composed of the words used in the text of the Anabasis, and involving the same constructions; and the system, if faithfully pursued, must not only lead to familiarity with the author and a natural adoption of his style, but also to great ease and faultless excellence in Greek composition."—*Protestant Churchman*.

## Greek and Latin.

# TITUS LIVIUS.

CHIEFLY FROM THE TEXT OF ALSCHEPSKI

WITH

ENGLISH NOTES, GRAMMATICAL AND EXPLANATORY

TOGETHER

WITH A GEOGRAPHICAL AND HISTORICAL INDEX.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

WITH AN ACCOMPANYING PLAN OF ROME, AND A MAP OF THE PASSAGE OF HANNIBAL.

One volume, 12mo. Price \$1.

The publishers believe that, in the edition of Livy herewith announced, a want is supplied which has been universally felt; there being previous to this no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

### OPINIONS OF CLASSICAL PROFESSORS.

*From Professor Kingsley, of Yale College.*

"I have not yet been able to read the whole of your work, but have examined it enough to be satisfied that it is judiciously prepared, and well adapted to the purpose intended. We use it for the present year, in connection with the edition that has been used for several years. Most of the class, however, have procured your edition; and it is probable that next year it will be used by all."

*From Professor Tyler, of Amherst College.*

"The notes seem to me to be prepared with much care, learning, and taste; the grammatical illustrations are unusually full, faithful, and able. The book has been used by our Freshman Class, and will I doubt not come into general use in our colleges."

*From Professor Packard, of Bowdoin College.*

"I have recommended your edition to our Freshman Class. I have no doubt that your access will give a new impulse to the study of this charming classic."

*From Professor Anderson, of Waterville College.*

"A careful examination of several portions of your work has convinced me that, for the use of students it is altogether superior to any edition of Livy with which I am acquainted. Among its excellences you will permit me to name, the close attention given to particles—to the subjunctive mood—the constant references to the grammars—the discrimination of words nearly synonymous and the care in giving the localities mentioned in the text. The book will be next after used in our college."

*From Professor Johnson, of New-York University.*

"I can at present only say that your edition pleases me much. I shall give it to one of my classes next week. I am prepared to find it just what was wanted."

---

## WORKS OF HORACE.

WITH ENGLISH NOTES, CRITICAL AND EXPLANATORY.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

WITH MAPS AND ILLUSTRATIONS.

One volume, 12mo.

The text of this edition is chiefly that of Orelli; and the Notes, besides embodying whatever is valuable in the most recent and approved German editions of Horace, contain the results of the Editor's studies and experience as a College Professor, which he has been gathering and maturing for several years with a view to publication. It has been the aim of both the Publishers and the Editor to make this edition in all respects suitable to the wants of American schools and colleges.

*Greek.*

## CICERO DE OFFICIIS.

WITH ENGLISH NOTES.

Chiefly selected and translated from the editions of Zumpt and Bonnell.

BY THOMAS A. THACHER,

*Assistant Professor of Latin in Yale College.*

One volume 12mo. 90 cents.

This edition of *De Officiis* has the advantage over any other with which we are acquainted of more copious notes, better arrangement, and a more beautiful typography. The text of Zumpt appears to have been closely followed, except in a very few instances, where it is varied on the authority of Beier, Orelli and Bonnell. Teachers and students will do well to examine this edition.

"Mr. Thacher very modestly disclaims for himself more than the credit of a compiler and translator in the editing of this work. Being ourselves unblest with the works of Zumpt, Bonnell, and other German writers to whom Mr. T. credits most of his notes and comments, we cannot affirm that more credit is due him than he claims for his labors; but we may accord him the merit of an extremely judicious and careful compiler, if no more; for we have seen no remark without an important bearing, nor any point requiring elucidation which was passed unnoticed.

"This work of Cicero cannot but interest every one at all disposed to inquire into the views of the ancients on morals.

"This valuable philosophical treatise, emanating from the pen of the illustrious Roman, derives a peculiar interest from the fact of its being written with the object to instruct his son, of whom the author had heard unfavorable accounts, and whom the weight of his public duties had prevented him from visiting in person. It presents a great many wise maxims, apt and rich illustrations, and the results of the experience and reflections of an acute and powerful mind. It is well adapted to the use of the student by copious and elaborate notes, explanatory of the text, affording ample facilities to his entire comprehension. These have been gleaned with great judgment from the most learned and reliable authorities,—such as Zumpt, Bonnell, and others. Mr. Thacher has evinced a praiseworthy care and diligence in preparing the volume for the purposes for which it was designed."

---

## SELECT ORATIONS OF M. TULLIUS CICERO.

WITH NOTES, FOR THE USE OF SCHOOLS AND COLLEGES.

BY E. A. JOHNSON,

*Professor of Latin in the University of New-York.*

One volume, 12mo. \$1.

"This edition of Cicero's *Select Orations* possesses some special advantages for the student which are both new and important. It is the only edition which contains the improved text that has been prepared by a recent careful collation and correct deciphering of the best manuscript of CROSBY's writings. It is the work of the celebrated ORELLI, together with that of MADVIA and KOTZ, and has been done since the appearance of ORELLI's complete edition. The Notes, by Professor JOHNSON, of the New-York University, have been chiefly selected, with great care, from the best German authors, as well as the English edition of ARNOLD. Although abundant, and almost profuse, they yet appear generally to relate to some important point in the text or subject, which the immature mind of pupils could not readily detect without aid. We do not know how a more perfect edition for the use of schools could well be prepared."

"This is a beautiful and most excellent edition of the great Roman orator; and, so far as we know, the best ever published in this country. It contains the four orations against Cataline, the oration for the Manilian Law, the oration for Marcellus, for Ligarius, for King Deiotarus, for the poet Archias, and for Milo. In preparing the text of these orations the editor has availed himself of the best German and English editions; and the notes have been gathered from every available source. These are so abundant—filling more than 300 pages—as to leave almost nothing to be desired by the student. They are philological, explanatory and historical. Each Oration is furnished with a valuable Introduction, containing what is necessary for the student to know preparatory to the commencement of the study of the Oration, and an analysis of the plan and argument of each Oration. Furnished with this edition of Cicero's *Select Orations*, the student is prepared to enter with pleasure and profit on the study of this elegant and renowned classic author."—*Journal Atlas.*

Greek and Latin.

THE HISTORIES  
OF  
CAIUS CORNELIUS TACITUS.

WITH NOTES FOR COLLEGES.

BY W. S. TYLER,

*Professor of Languages in Amherst College.*

One volume, 12mo. \$1.00.

The text of this edition follows, for the most part, Orelli's, Zurich, 1<sup>st</sup>48, which, being based on a new and most faithful recension of the Medicean MS., by his friend Baiter, may justly be considered as marking a new era in the history of the text of Tacitus. In several passages, however, when he has needlessly departed from the MS., I have not hesitated to adhere to it in conformity with other editors, believing, that not unfrequently "the most corrected copies are the less correct." The various readings have been carefully compared throughout, and, if important, are referred to in the notes.

The editions which have been most consulted, whether in the criticism of the text or in the preparation of the notes, are, besides Orelli's, those of Walthar, Halle, 1831; Ruperti, Hanover, 1839; and Döderlein, Halle, 1847. \* \* \* \*

It will be seen, that there are not infrequent references to my edition of the *Germania* and *Agricola*. These are not of such a nature, as to render this incomplete without that, or essentially dependent upon it. Still, if both editions are used, it will be found advantageous to read the *Germania* and *Agricola* first. The Treatises were written in that order, and in that order they best illustrate the history of the author's mind. The editor has found in his experience as a teacher that students generally read them in that way with more facility and pleasure, and he has constructed his notes accordingly. It is hoped, that the notes will be found to contain not only the grammatical, but likewise all the geographical, archaeological and historical illustrations, that are necessary to render the author intelligible. The editor has at least endeavored to avoid the fault, which Lord Bacon says "is over usual in annotations and commentaries, viz., to blanch the obscure places, and discourse upon the plain." But it has been his constant, not to say his chief aim, to carry students beyond the dry details of grammar and lexicography, and introduce them into a familiar acquaintance and lively sympathy with the author and his times and with that great empire, of whose degeneracy and decline in its beginnings he has bequeathed to us so profound and instructive a history. The Indexes have been prepared with much labor and care, and, it is believed, will add materially to the value of the work.—*Extract from Preface.*

THE GERMANIA AND AGRICOLA  
OF  
CAIUS CORNELIUS TACITUS.

WITH NOTES FOR COLLEGES.

BY W. S. TYLER,

*Professor of the Greek and Latin Languages in Amherst College.*

One very neat volume, 12mo. 62½ cents.

"We welcome the book as a useful addition to the classical literature of our country. It is very correctly and elegantly prepared and printed. Thirteen pages are occupied by a well-written Life of Tacitus, in which not merely outward events are narrated, but the character of the historian, both as a man and a writer, is minutely and faithfully drawn. The notes to each of the treatises are introduced by a general *critique* upon the merits and matter of the work. The body of the notes is drawn up with care, learning, and judgment. Points of style and grammatical constructions, and historical references, are ably illustrated. We have been struck with the elegant precision which marks these notes: they hit the happy medium between the too much of some commentators, and the too little of others."—*North American Review.*

Among the numerous classical Professors who have highly commended and introduced this volume are FELTON of Howard, LINCOLN of Brown University, CROSBY of Dartmouth, COLEMAN of Princeton, NORTH of Hamilton, PACKARD of Bowdoin, OWEN of New-York, CHAMPLAIN of Waterbury, &c. &c.

English.

## A MANUAL

OF

### GRECIAN AND ROMAN ANTIQUITIES.

BY DR. E. F. BOJESEN,

Professor of the Greek Language and Literature in the University of Sorø.

*Translated from the German.*

EDITED, WITH NOTES AND A COMPLETE SERIES OF QUESTIONS, BY THE

REV. THOMAS K. ARNOLD, M. A.

REVISED WITH ADDITIONS AND CORRECTIONS.

One neat volume, 12mo. Price \$1.

The present Manual of Greek and Roman Antiquities is far superior to any thing on the same topics as yet offered to the American public. A principal Review of Germany says:—"Small as the compass of it is, we may confidently affirm that it is a great improvement on all preceding works of the kind. We no longer meet with the wretched old method, in which subjects essentially distinct are herded together, and connected subjects disconnected, but have a simple, systematic arrangement, by which the reader easily receives a clear representation of Roman life. We no longer stumble against countless errors in detail, which though long ago assailed and extirpated by Niebuhr and others, have found their last place of refuge in our Manuals. The recent investigations of philologists and jurists have been extensively, but carefully and circumspectly used. The conciseness and precision which the author has every where prescribed to himself, prevents the superficial observer from perceiving the essential superiority of the book to its predecessors, but whoever subjects it to a careful examination will discover this on every page."

*The Editor says:*—"I fully believe that the pupil will receive from these little works a correct and tolerably complete picture of Grecian and Roman life; what I may call the POLITICAL portions—the account of the national constitutions and their effects—appear to me to be of great value; and the very moderate extent of each volume admits of its being thoroughly mastered—of its being GOT UP and RETAINED."

"A work long needed in our schools and colleges. The manuals of Rennet, Adam, Potter, and Robinson, with the more recent and valuable translation of Eschenburg, were entirely too voluminous. Here is neither too much, nor too little. The arrangement is admirable—every subject is treated of in its proper place. We have the general Geography, a succinct historical view of the general subject; the chirography, history, laws, manners, customs, and religion of each State, as well as the points of union for all, beautifully arranged. We regard the work as the very best adjunct to classical study for youth that we have seen, and sincerely hope that teachers may be brought to regard it in the same light. The whole is copiously digested into appropriate questions."—*S. Lit. Gazette.*

*From Professor Lincoln, of Brown University.*

"I found on my table after a short absence from home, your edition of Bojesen's Greek and Roman Antiquities. Pray accept my acknowledgments for it. I am agreeably surprised to find on examining it, that within so very narrow a compass for so comprehensive a subject, the book contains so much valuable matter; and, indeed, so far as I see, omits noticing no topics essential. It will be a very useful book in Schools and Colleges, and it is far superior to any thing that I know of the same kind. Besides being cheap and accessible to all students, it has the great merit of discussing its topics in a consecutive and connected manner."

*Extract of a letter from Professor Tyler, of Amherst College.*

"I have never found time till lately to look over Bojesen's Antiquities, of which you were kind enough to send me a copy. I think it an excellent book; learned, accurate, concise, and perspicuous; well adapted for use in the Academy or the College, and comprehending in a small compass, more than is valuable on the subject than many extended treatises."



English.

## A MANUAL OF ANCIENT AND MODERN HISTORY,

COMPRISING :

I. **ANCIENT HISTORY**, containing the Political History, Geographical Position, and Social State of the Principal Nations of Antiquity, carefully digested from the Ancient Writers, and illustrated by the discoveries of Modern Travellers and Scholars.

II. **MODERN HISTORY**, containing the Rise and Progress of the principal European Nations, their Political History, and the changes in their Social Condition; with a History of the Colonies Founded by Europeans. By W. COOKE TAYLOR, LL.D., of Trinity College, Dublin. Revised, with Additions on American History, by C. S. Henry, D.D., Professor of History in the University of N. Y., and Questions adapted for the Use of Schools and Colleges. One handsome vol., 8v., of 500 pages, \$ 2.25; Ancient History in 1 vol. \$1.25, Modern History in 1 vol., \$1.50.

The **ANCIENT HISTORY** division comprises Eighteen Chapters, which include the general outlines of the History of Egypt—the Ethiopians—Babylonia and Assyria—Western Asia—Palestine—the Empire of the Medes and Persians—Phœnician Colonies in Northern Africa—Foundation and History of the Grecian States—Greece—the Macedonian Kingdom and Empire—the States that arose from the dismemberment of the Macedonian Kingdom and Empire—Ancient Italy—Sicily—the Roman Republic—Geographical and Political Condition of the Roman Empire—History of the Roman Empire—and India—with an Appendix of important illustrative articles.

This portion is one of the best Compendia of Ancient History that ever yet has appeared. It contains a complete text for the collegiate lecturer; and is an essential hand-book for the student who is desirous to become acquainted with all that is memorable in general secular archaeology.

The **MODERN HISTORY** portion is divided into Fourteen Chapters, on the following general subjects:—Consequences of the Fall of the Western Empire—Rise and Establishment of the Saracenic Power—Restoration of the Western Empire—Growth of the Papal Power—Revival of Literature—Progress of Civilization and Invention—Reformation, and Commencement of the States System in Europe—Augustan Ages of England and France—Mercantile and Colonial System—Age of Revolutions—French Empire—History of the Peace—Colonization—China—the Jews—with Chronological and Historical Tables and other Indexes. Dr. Henry has appended a new chapter on the History of the United States.

This Manual of Modern History, by Mr. Taylor, is the most valuable and instructive work concerning the general subjects which it comprehends, that can be found in the whole department of historical literature. Mr. Taylor's book is fast superseding all other compends, and is already adopted as a text-book in Harvard, Columbia, Yale, New-York, Pennsylvania and Brown Universities, and several leading Academies.

---

### LECTURES

ON

## MODERN HISTORY.

By THOMAS ARNOLD, D.D.,

*Regius Professor of Modern History in the University of Oxford, and Head  
Master of Rugby School.*

EDITED, WITH A PREFACE AND NOTES,

By HENRY REED, LL.D.,

*Professor of English Literature in the University of Pa.*

One volume, 12mo. \$1.25.

*Extract from the American Editor's Preface.*

In preparing this edition, I have had in view its use, not only for the general reader, but also as a text-book in education, especially in our college course of study. The introduction of this work as a text-book I regard as important, because, as far as my information entitles me to speak, there is no book better calculated to inspire an interest in historical study. That it has this power over the minds of students I can say from experience, which enables me also to add, that I have found it excellently suited to a course of college instruction. By intelligent and enterprising members of a class especially, it is studied as a text-book with zeal and animation.









