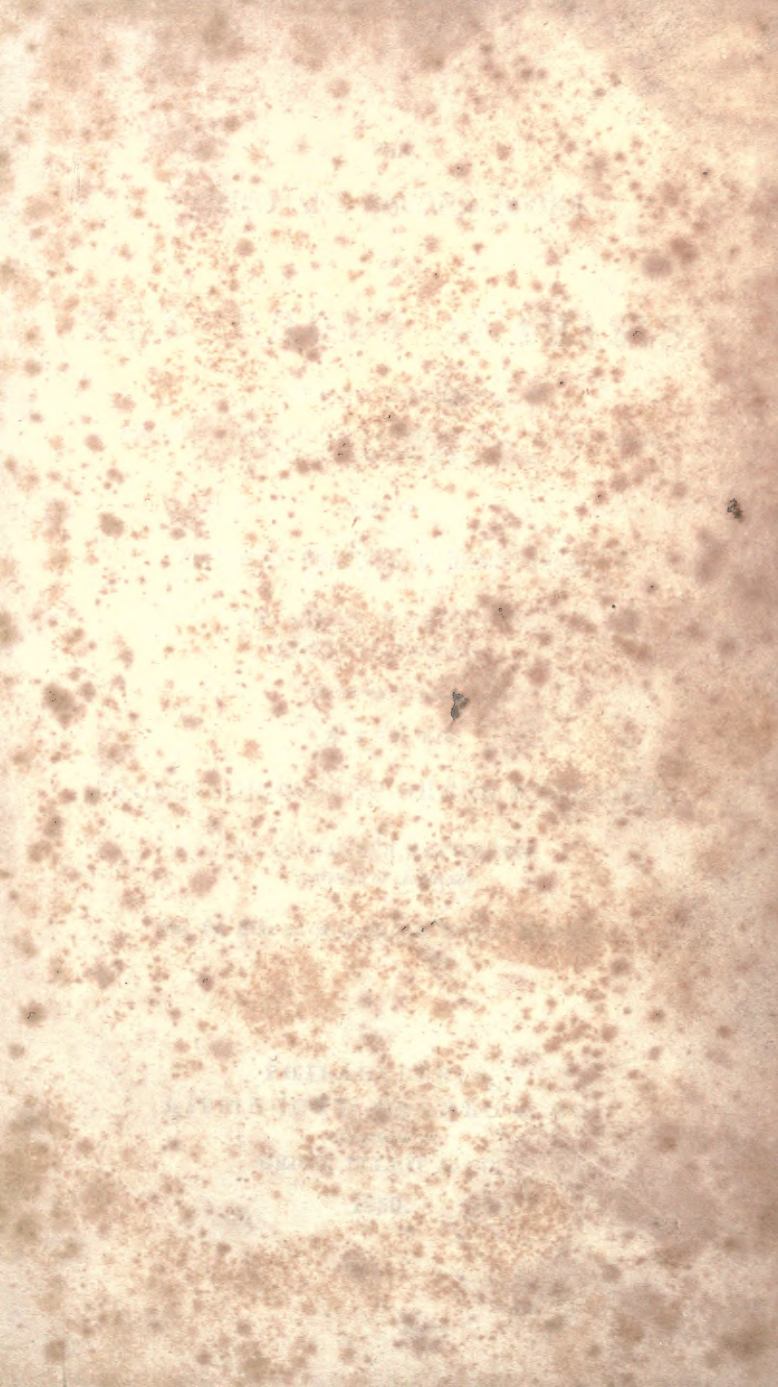
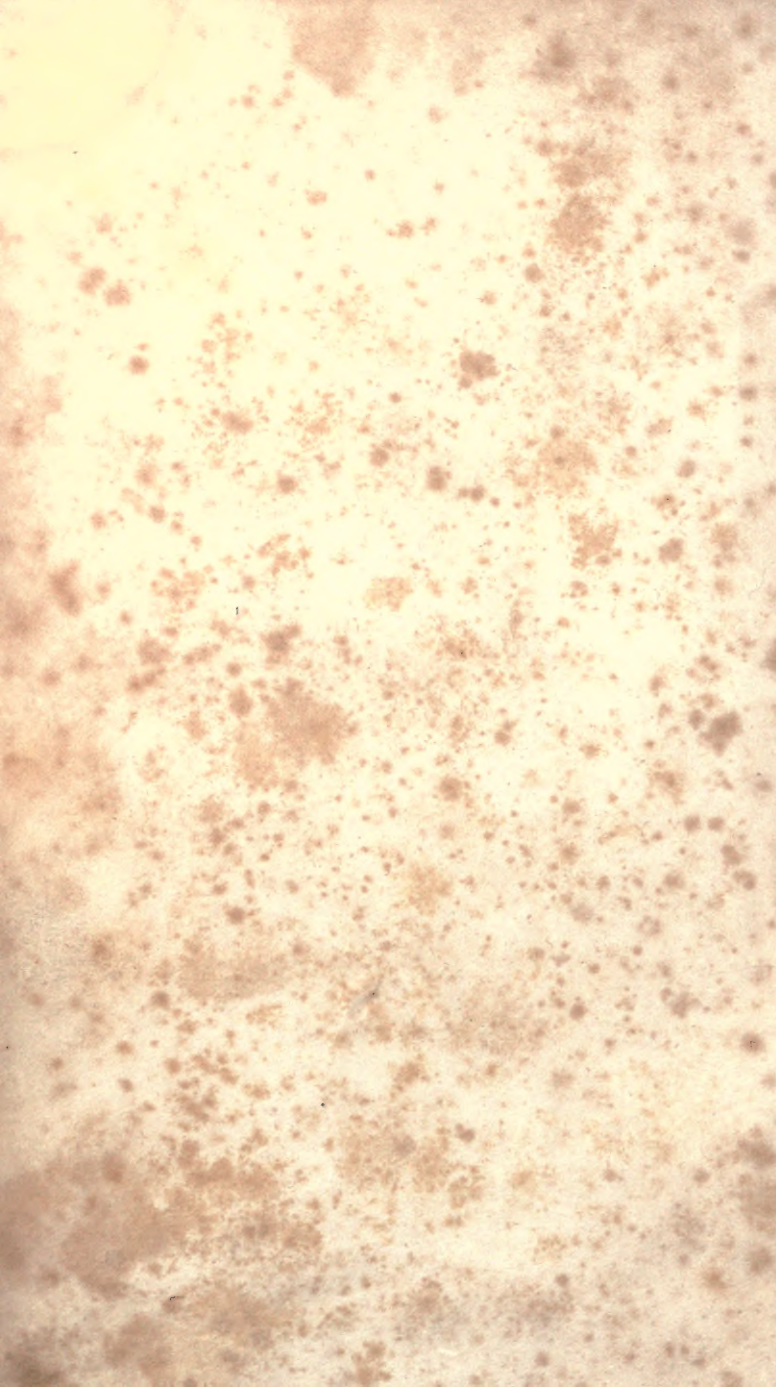




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THE
FIRST AND SECOND BOOKS
OF
XENOPHON'S ANABASIS.

THE FIRST INTERLINED,
THE SECOND WITH THE GREEK IN THE NATURAL ORDER OF IDEAS,
AND THE LITERAL ENGLISH OPPOSITE,

ALSO THE
OLYNTIAC ORATIONS OF DEMOSTHENES.

BY DR. J. ROBERTON,
CLASSICAL TEACHER.

TO WHICH IS ADDED

A KEY TO

PROFESSOR BOISE'S GREEK EXERCISES

BY ALEXANDER PANTOLEON
PROFESSOR OF LANGUAGES.

For the Use of Schools and Private Learners.

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ASCENT OF CYRUS.

BOOK I.

CHAPTER I.

1. *Γίνονται* δυο παῖδες Δαρείου και Παρυσατιδος,
There are two boys of Darius and Parysatis

πρεσβυτερος μεν [ἦν] *Ἀρταξερξης*, δε νεωτερος
the elder indeed [was] Artaxerxes, but the younger,

Κυρος. Δὲ ἐπεὶ Δαρεῖος ἡσθενει, και ὑποπιευσ
Cyrus. And when Darius was weak, and suspected

τελευτην του βιον, ἐβουλστο τῶ παιδε ἀμφοτερω
an end of his life, he wished the two boys both

παρειwai. 2. Ὁ πρεσβυτερος μεν ουν ἐτυγχανε
to be present. The elder indeed then happened

παρων δε μεταπεμπεται *Κυρον* απο της
being present; but he sends for Cyrus from the

αρχης ἧς ἐποιησε αὐτον *σατραπήν*, δε
government of which he made him satrap, and

και απεδειξε αὐτον στρατηγον παντων ὅσοι αθροίζονται
also declared him general of all who are assem-

εἰς πεδιον Καστωλον. Ὁ *Κυρος* οὖν λαβων *Τισσα-*
bled in the plain of Castolus. Cyrus then taking Tissa-

φερην ὡς φιλον, ἀναβαινει, δε ανεβη, ἔχων και
phernes as a friend, goes up, and he went up, having also

τριακοσίους ὀπλίτας των Ἑλλήνων δε Ξενίαν
three hundred heavy-armed men of the Greeks, and Xenias

Παρόρασιον ἀρχόντα αὐτῶν.
a Parrhasian commander of them.

3. Δε ἐπειδὴ Δαρείου ἐτελευτήσῃ, καὶ Ἀρταξερξῆς κατεστή εἰς
And when Darius died, and Artaxerxes was placed

τὴν βασιλείαν, Τίσσαφέρνης διαβαλλεῖ τὸν Κύρον πρὸς τὸν
into the kingdom, Tissaphernes traduces Cyrus to the

ἀδελφόν, ὡς ἐπιβουλεῖ αὐτῷ. Δὲ ὁ τε πειθεται
brother, that he may plot against him. And he both is per-

καὶ συλλαμβάνει Κύρον ὡς ἀποκτείνων
suaded, and seizes Cyrus as being about to kill *him* ;

δε ἡ μήτηρ, ἔξαιτησαμένη αὐτόν, ἀποπέμπει
but the mother, having begged him off, sends *him* away

παλιν ἐπὶ τὴν ἀρχήν. 4. Δε ὁ, ὡς ἀπῆλθε
again upon his dominion. And he, when he came away,

κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευεται ὅπως
having been endangered and dishonored, deliberates how he

ἔσται μηποτε ἐτι ἐπὶ τῷ ἀδελφῷ ἀλλὰ,
shall never be any more in the power of the brother, but,

ἢ δυνῆται, βασιλεύσει ἀντὶ ἐκείνου.
if he be able, shall reign instead of him.

Παρυσατις μὲν δὲ ἡ μήτηρ ὑπέρχε τῷ Κύρῳ, φιλοῦσα
Parysatis indeed, the mother, aided Cyrus, loving

αὐτὸν μᾶλλον, ἢ τὸν βασιλευντὰ Ἀρταξερξῆν.
him more, than the reigning Artaxerxes.

5. Δε ὅστις των παρα βασιλεως ἀφικνεῖτο πρὸς αὐτόν
And whosoever of those near the King came to him

απεπεμπέτο οὕτω διατιθείς παντάς, ὥσθ' εἶναι μᾶλλον
he sent *them* away so influencing all so as to be rather

φίλους ἑαυτῷ ἢ βασιλεῖ. Δὲ καὶ ἐπεμελεῖτο
friends to him than to the King. And also he took care

τῶν βαρβάρων παρ' ἑαυτῷ ὡς εἴησαν τε
of the barbarians with himself, that *they* might be both

ἱκανοὶ πολεμεῖν, καὶ εἴχοιεν ἐννοϊκῶς
sufficient to war, and might have *themselves* amicably

αὐτῷ.
towards him, [or be well disposed towards him.]

6. Δὲ ἠθροίζεν τὴν Ἑλληνικὴν δύναμιν ὡς μάλιστα
And he assembled the Greek force as he especially

ἔδυνατο ἐπικρυπτομένως ὅπως ὅτι λαβοῖ βασιλεῖα
was able, concealing himself how that he might take the King

ἀπαρασκευαστοτάτον. Ὡδε οὖν ἐποίειτο τὴν συλλογὴν—
most unprepared. Thus then he made the levy of troops—

ὅσας φυλάκας εἶχε ἐν ταῖς πόλεσι, παρηγγείλε τοῖς
as many guards as he had in the cities, he ordered the

φρουραρχοῖς ἕαστοῖς λαμβάνειν Πελοποννησίους
garrison-commanders every *one* to take Peloponnesian

ἄνδρας, ὅτι πλείστους καὶ βέλτιστους, ὡς
men, as many as possible and as good as possible, as if from

Τισσαφέρνης ἐπιβουλευόντος ταῖς πόλεσι. Γὰρ καὶ αἱ
Tissaphernes plotting against the cities. For also the

Ἰωνικαὶ πόλεις ἦσαν τὸ ἀρχαῖον [δανείον] Τισσαφέρνης,
Ionian cities were the old *interest* of Tissaphernes,

δεδομεναι ἐκ βασιλευς; δὲ τότε πασαι απεστησαν^{2. a.}
having been given by the King; and then all seceded

προς Κυρον, πλην Μιλητου.
to Cyrus, except Miletus.

7. Δὲ ὁ Τισσαφερνης προαισθομενος^{2. a. m.} [τους] εν Μιλητω
And Tissaphernes perceiving before those in Miletus

βουλευομενους τα αυτα ταυτα [πραγματα], αποστηναι προς^{2. a.}
deliberating these same things, to secede to

Κυρον, απεκτεινε τους μεν, δε εξεβαλεν τους. Δὲ ὁ Κυρος
Cyrus, killed some indeed, and expelled some. And Cyrus

υπολαβων τους φευγοντας συλλεξας
having taken up those fleeing, and having collected

στρατευμα, επολιορκει Μιλητον και κατα γην και κατα θαλαττα,
an army, besieged Miletus both by land and by sea,

και επειρατο καταγειν τους εκπεπιτωκοτας. Αυτη ουν
and tried to lead back the banished. This then

ην αυτω αλλη προφασις τον αθροιζειν στρατευμα.
was to him another pretext for assembling an army.

8. Δε πεμπων προς βασιλεα ον αδελφος αυτου
And sending to the King, being the brother of him,

ηξιου ταυτας τας πολεις δοθηναι οί μαλλον η
he asked these very cities to be given to him rather than

Τισσαφερνην αρχειν αυτων, και η μητηρ συνεπρατ-
Tissaphernes, to rule over them, and the mother assisted

τεν ταυτα αυτω, ως βασιλευς μεν ονκηθανετο
these things to him, so that the King indeed did not per-

της επιβουλης προς εαντον, δε ενομιζε αντον πολεμουντα
ceive the plot against himself, but thought him warring

Τισσαφερει δαπαναν αμφι τα στρατευματα; ὥστε
with Tissaphernes, to spend about the armies; so that

[κατα] ὄυδεν ηχθετο [ἐκ] αυτων πολεμουτων; γαρ και
in nothing he was troubled from them warring: for also

Κυρος απεπεμπε τους δασμους γιγνομενους ἐκ των πολεων
Cyrus sent the taxes produced from those cities

βασιλει, ὡν ὁ Τισσαφερνης ετυγχανεν ἔχων.
to the King, which Tissaphernes happened having.

9. Δὲ αλλο στρατευμα συνελεγετο αὐτω ἐν Χερσόνησῳ,
And another army was collected for him in Chersonesus,

τη [γη] καταντιπερας Αβυδου τονδε τον τροπον. Κλεαρχος
the land opposite Abydus in this manner. Clearchus

ην Λακεδαιμονιος, φηγας. Ὁ Κυρος συγγενομενος
was a Lacedemonion, a fugitive. Cyrus having been with

τουτω τε ηγασθη αυτον, και διδωσιν αὐτω μυριους
this man, both admired him, and gives to him ten thousand

Δαρεικους. Δὲ ὁ λαβων το χρυσιον, συνελεξεν
Darics. And he having taken the gold, collected an

στρατευμα απο τουτων των χρηματων και ὀρμωμενος ἐκ
army with this money, and moving out of

Χερσόνησον, επολεμει τοις Θραξι τοις ὀικουσι ὑπερ
Chersonesus, warred against the Thracians living over the

Ἑλλησποντον, και ωφελει τους Ἑλληνας; ὥστε και αἱ Ἑλ-
Hellespont, and assisted the Greeks; so that also the Hel-

λησποντικαι πολεις ἐκουσαι συνεβαλλοντο αὐτω εἰς την τροφην
lespontic cities willingly contributed to him for the support

των στρατιωτων. Δὲ αν τουτο το στρατευμα οὕτω τρεφομενον
of the soldiers. And again this army thus reared

ἀντῷ ἐλανθανεν. 10. Δὲ Ἀριστιππος ὁ Θετταλὸς
for him escaped notice. And Aristippus, the Thessalian,

εὐγχαρεὼν ξένος ἀντῷ, καὶ πιεζόμενος οἴκοι
happened being a guest with him, and being pressed at home

ὑπὸ τῶν ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κύρον, καὶ
by the opposing factionists, he comes to Cyrus, and

αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους, καὶ μισθὸν τριῶν
asks him for two thousand hired troops, and pay of three

μηνῶν, ὡς οὕτω περιγενομένου^{2. a. m.} αὐτῶν ἀντιστασιωτῶν
months, as thus becoming superior to the opposing factionists.

Δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους,
And Cyrus gives to him to the number of four thousand,

καὶ μισθὸν ἕξ μηνῶν; καὶ δεῖται αὐτοῦ, μὴ προσθεν
and pay of six months; and requires of him, not before

καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν συμβου-
to make peace with the opposing factionists before he may

λευσθῆται^{1. a. m.} αὐτῷ. Δὲ οὕτω αὖ το στρατεῦμα τρεφόμενον
consult him. And so again the army nourished for

ἀντῷ ἐν Θετταλίᾳ ἐλανθανεν.
him in Thessaly escaped notice.

11. Δὲ ἐκέλευσε Προξένον τὸν Βοιωτὸν οἶτα ξένον αὐτῷ
And he ordered Proxenus, the Bœotian, being a guest to him,

λαβόντα ὅτι πλείστον ἀνδρᾶς παραγερεσθαι, ὡς
having taken as many men as possible to attend, as

βουλομένου στρατεεσθαι ἐπὶ Πεισιδᾶς, ὡς [ἐκ]
wishing to make war upon the Pisidians, as if from the

Πεισιδῶν παραχόντων πρᾶγματα τῇ χωρᾷ ἑαυτοῦ.
Pisidians giving trouble to the region of himself.

Δε ἐκέλευσε Σοφαινετον τον Στυμφαλιον και Σωκρατην
 And he ordered Sophenetus, the Stymphalian, and Socrates,
 τον Αχαιον οντας και ξενους λαβοντας οτι πλειστους
 the Achæan, being also guests, having taken as many men
 ανδρας ελθειν, ως πολεμησων Τισσαφερνει
 as possible to come, as about to make war on Tissaphernes,
 συν τοις φηγασι των Μιλησιων. Και οντοι ε̇ποιουν
 with the fugitives of the Milesians. And they did
 οντως.
 so.

CHAPTER II.

1. Δε ε̇πει ηδη εδοκει αυτω πορευεσθαι ανω,
 And when now it seemed *proper* to him to go up,
 μεν ε̇ποιετο την προφασιν, ως βουλομενος εκβαλειν Πεισιδας
 he indeed made the pretext as wishing to expel the Pisidians
 πανταπασιν εκ της χωρας; και αθροιζει εντανθα ως
 altogether from the country; and he assembles there as
 ε̇πι τουτους τε το βαρβαρικον και το Ἑλληνικον στρατευμα:
 against them both the barbarian and the Grecian army:
 και παραγγελλει τε τω Κλεαρχω λαβοντι οσον στρατευμα
 and orders both Clearchus having taken what army
 ην αυτω η̇κειν: και τω Αριστιππῳ συναλ-
 there was to him, to come: and he desires Aristippus, having
 λαγεντι προς τους ο̇ικοι αποπεμψαι προς ε̇αντον ο
 been reconciled to those at home, to send to himself what
 στρατευμα ε̇ιχε; και παρηγγειλε Ξενια τω Αρκαδι ος
 army he had; and he ordered Zenias, the Arcadian, who
 προειστηκει αυτω του ξενικου εν ταις πολεσι, η̇κειν
 commanded for him the foreign army in the cities, to come,

λαβόντα^{2. a} τους ανδρας, πλην ὅσοι ἦσαν ἱκανοὶ
having taken the men, except as many as were sufficient

φυλάττειν τὰς ἀκροπόλεις.
to guard the citadels.

2. Δε ἔκαλεσε καὶ τοὺς πολιορκούντας Μίλητον, καὶ ἐκέλευσε^{1. a}
And he called also those besieging Miletus, and he ordered

τοὺς φυγάδας στρατευσθαι σὺν αὐτῷ, ὑποσχόμενος αὐτοῖς,
the fugitives to move in war with him, promising to them,

εἰ καταπραΰξειεν^{1. a. sp.} καλῶς τὰ πραγματὰ ἐφ' ἃ ἔστρα-
if he should accomplish well the affairs upon which he

τενετο,^{in.} μὴ προσθεν πανσασθαι^{1. a. n.} πρὶν καταγαγοῖ^{2. a.}
was warring, not before to cease before he should have

αὐτοὺς οἰκαδε. Δε οἱ ἠδέως ἐπειθοῦτο: γὰρ
led them home. And they were agreeably persuaded: for

ἐπιστενον αὐτῷ, καὶ λαβόντες τὰ ὅπλα παρήσαν ἔεις
they trusted him, and having taken their arms, attended at

Σαρδεῖς.
Sardis.

3. Δὴ Ξενίας μὲν λαβὼν τοὺς ἐκ τῶν πόλεων,
Even Xenias indeed having taken those from the cities,

ὄπλιτας εἰς τετρακισχιλίους, παρεγενετο εἰς Σαρδεῖς.
heavy-armed men, to four thousand, came to Sardis.

Δε Προξενος παρῆν, ἔχων μὲν πεντακοσίους
And Proxenus was present, having indeed five hundred

καὶ χίλιους ὄπλιτας, δε πεντακοσίους
and a thousand heavy-armed men, and five hundred

γυμνητας. Δε Σοφαινετος ὁ Στυμφαλιος
light-armed men. And Sophænetus, the Stymphalion, came,

εχων χιλιους ὀπλιτας. Δε Σωκρατης ὁ
having a thousand heavy-armed men. And Socrates, the

Αχαιος ἔχων ὡς πεντακοσιους ὀπλιτας.
Achæan, came, having to about five hundred heavy armed men.

Δε Πασιον ὁ Μεγαρευς παρεγενετο, εχων μεν
And Pasion, the Megarean, came, having indeed heavy-

ὀπλιτας εἰς τριακοσιους δε τριακοσιους πελταστας
armed men to three hundred, and three hundred peltasts.

Δε και ὄντος ην και Σωκρατης ην των στρατευομενων αμφι
And also he was and Socrates was of those warring about

Μιλητον.

Miletus.

4. Οὔτοι μεν ἀφικοντο ἀντῶ ^{2. a. m.} εἰς Σαρδεις: δε Τισσαφερνης
These indeed came to him in Sardeis: and Tissaphernes

κατανοησας ταυτα και ἡγησαμενος εἶναι μειζονα η
having perceived these and thinking *them* to be greater than

την παρασκευην ὡς ἐπι Πειδιδας, πορευεται ὡς
the preparation as against the Pisidians, goes to the

βασιλευα ἢ εδυνατο ταχιστα, εχων ὡς
king in what way he was able most quickly, having about

πεντακοσιους ἰππεας.
five hundred horsemen.

5. Και δη μεν ἐπει ὁ βασιλευς ἠκουσε, παρα Τισσα-
And now indeed when the King heard of, from Tissa-

φερνης τον στολον Κυρον αντιπαρεσκευαζετο.
phernes the expedition of Cyrus, he prepared to oppose.

Δε Κυρος ἔχων οὓς εἶπον ὄρματο ἀπο
And Cyrus having *those* whom I mentioned, moved from

Σαρδεων, και εξελαννει δια της Λυδίας τῶεις σταθμους ἕκμισε
Sardis, and proceeds through Lydia three stations twenty
και δυο παρασαγγας επι τον Μαιανδρον ποταμον. Το
and two parasangs, towards the Meander river. The
ευρος τουτου [ην] δυο πλεθρα, δε γεφυρα ἔπην,
breadth of this was two plethra, and a bridge was over,
εξευγμενη ἑπτα πλοιουσ. 6. Διαβας τουτον
having been joined with seven vessels. Having passed over

ἔξελαννει δια Φρυγίας ἕνα σταθμον ὀκτω παρασαγγας
this, he proceeds through Phrygia one station eight parasangs,
ἔις Κολοσσας πολιν οικουμενην, ευδαιμονα και μεγαλην.
to Colossæ, a city inhabited, prosperous and great.

Ἐνταυθα εμεινεν ἑπτα ἡμεράς : και Μενον ὁ Θεσσαλος
There he remained seven days : and Menon, the Thessalian,
ἦκει ἔχων χιλιους ὀπιτας, και πεντα-
comes, having a thousand heavy-armed men, and five
κοσιους πελιαστας Δολοπας και Αἰνιᾶνας και
hundred shielded men, Dolophians, and Ænianians, and
Ολυθιους.
Olythians.

7. Ἐντευθεν εξελαννει τρεις σταθμους ἕκμισιν παρασαγγας
Thence he proceeds three stations twenty parasangs
ἔις Κελαινας οικουμενην πολιν της Φρυγίας μεγαλην και ευδαι-
to Celaenæ, an inhabited city of Phrygia, large and prosper-
μονα. Ἐνταυθα ην βασιλεια Κυρου και μεγας παραδεισος
ous. There was a palace to Cyrus, and a large park
πληρης αγριων θηριων ἃ ἐκεινος εθηρευεν ἀπο ἵππου ὅποτε
full of wild beasts, which he hunted on horseback, whenever
βουλοιοτο γυμνασαι τε ἑαντον και τὸνς ἵππους.
he wished to exercise both himself and the horses.

Δε δια μεσον του παραδεισου ο ποταμος
And through the middle of the park the river

Μαιανδρος ρει, δε αι πηγαι αυτου εισιν εκ των βασιλειων;
Meander flows, but the springs of it are from the palaces;

δε και ρει δια της πολεως Κελαινων.
and also it flows through the city Celenæ.

8. Δε εστι και εν Κελαιναις ερμυνα βασιλεια μεγαλον
And there is also in Celaenæ a fortified palace of the great

βασιλεως επι ταις πηγαις του ποταμου Μαρσνου υπο τη
king near the source of the river Marsyas under the

ακροπολει; δε οντος και ρει δια της πολεως, και
citadel; and this river also flows through the city, and

εμβαλλει εις τον Μαιανδρον; δε το ευρος του Μαρσνου
falls into the Meander; and the breadth of the Marsyas

[εστι το ευρος] εικοσι και πεντε ποδων. Ενταυθα Απολ-
is the breadth of twenty and five feet. There Apollo

λων λεγεται εκδειραι Μαρσναν, νικησας [αυτον]
is said to have flayed Marsyas, having conquered [him]

εριζοντα οι περι σοφιας; και κρεμασαι
contending with him about skill in music; and to have

το δερμα εν τω ανθρω οθεν αι πηγαι; δε
suspended the skin in the cave, whence the source; and

δια τουτο ο ποταμος καλειται Μαρσνας.
through this the river is called Marsyas.

9. Ενταυθα Ξερξης, οτε, ηττηθεις τη μαχη, απεχωρει

There Xerxes, when, defeated in battle, he was returning

εκ της Ελλάδος, λεγεται οικοδομησαι τε τα βασιλεια, και
out of Greece, is said to have built both the palace, and

την ακροπολιν Κελαυνων. Ἐνταυθα Κυρος εμεινεν τριακοντα
the citadel of Celaenæ. There Cyrus remained thirty

ἡμερας: και Κλεαρχος ὁ Λακεδαιμονιος φηγας, ἦκε
days: and Clearchus the Lacedæmonian exile, came,

εχων χιλιους και οκτακοσιους Θρακας, πελταστας,
having a thousand and eight hundred Thracians, targeteers,

και διακοσιους Κρητας, τοξοτας. Δε αμα
and two hundred Cretans, bowmen. And at the same time

Σοσιας και παρην, ὁ Συρακουσιος, εχων χιλιους
Socias also came, the Syracusan, having a thousand

ὀπλιτας, και Σοφαινετος ὁ Ἀρκας, εχων
heavy-armed men, and Sophenetus, the Arcadian, having

χιλιους ὀπλιτας. Ἐνταυθα Κυρος ἐποιησεν, εν
a thousand heavy-armed men. There Cyrus made, in

τω παραδεισῳ εξετασι και αριθμον των Ἑλληνων,
the park, a review and a numbering of the Greeks,

και οἱ συμπαντες ἔγενοντο μεν μυριοι, και χιλιοι
and all together were indeed ten thousand, and a thousand

ὀπλιται δε πελτασται αμφι τους δισχιλιους.
heavy-armed men, and targeteers about two thousand.

10 Ἐντευθεν ἔξελαννει δυο σταθμους, δεκα παρασαγγας, εις
Thence he proceeds two stations, ten parasangs, into

Πελτας οἰκουμενην πολιν. Ἐνταυθα ἔμεινεν τρεις
Peltæ, an inhabited city. There he remained three

ἡμερας; εν αἷς Ξενιας ὁ Ἀρκας ἔθυσσε τα
days; in which Xenias, the Arcadian, performed the

Λυκαϊα και ἔθηκε αγωνα; δε τα αθλα ἦσαν
Lycæan rites, and instituted a contest; and the prizes were

χρυσαι σπλεγγιδες; δε Κυρος και εθεωρει τον αγωνα.
golden curry-combs; and Cyrus also viewed the contest.

Ενταυθεν ἐξελαυνει δυο σταθμους δωδεκα παρασαγγας εις
Thence he proceeds two stations, twelve parasangs, to

αγοραν Κεραμων, οικουμενην πολιν, εσχατην προς τη
the market of potters, an inhabited city, the last towards the

Μυσια χωρα.

Mysian region.

11. Εντευθεν ἐξελαυνει τρεις σταθμους, τριακοντα παρα-
Thence he proceeds three stations, thirty para-

σαγγας εις πεδιον Καϋστρου, οικουμενην πολιν. Ενταυθα
sangs, into the plain of Cayster, an inhabited city. There

ἐμεινεν πεντε ἡμερας; και μισθος πλεον η τριων μηνων
he remained five days; and pay more than of three months

ᾠφειλετο τοῖς στρατιωταις; και [σφεις] ιοντες πολλακις ἐπι
was owing to the soldiers; and [they] going often to

τας θυρας απητουν. Δε ὁ λεγων ἔλπιδας διηγε
the door, did ask it. And he, expressing hopes, put them

[αυτους] και ην δηλος ανιωμενος; γαρ [κατα αυτον]
off, and was evident being distressed; for as to him

εχοντα μη αποδιδουαι, ην ου προς του τροπου
having not to pay, it was not according to the manner

Κυρον.

of Cyrus.

12. Ενταυθα, Επναξα, ἡ γυνη Συεννεσιος του βασι-
There, Epyaxa, the wife of Syennesis, the King

λεως Κιλικων, αφικνεται παρα Κυρον: και αυτη
of the Cilicians, comes to Cyrus: and she

ελεγετο δουναι Κυρω πολλα χρηματα. Ουν Κυρος
was said to give to Cyrus much money. Therefore Cyrus

τοτε απεδωκε τη στρατια μισθον τετταρων μηνων. Δε ἡ
then gave to the army pay of four months. And the

Κιλισσα εἶχε και φυλακας περι αυτην, Κιλικιας και
Cilician queen had also as guards about her, Cilicians and

Ἀσπενδιους; δε Κυρος και ελεγετο συγγενεσθαι τη
Aspendians; and Cyrus also was said to have been with the

Κιλιση.

Cilician queen.

13. Ενταυθεν εξελαννει δυο σταθμους δεκα παρασαγγας εις
Thence he proceeds two stations, ten parasangs, to

Θυμβριον οικουμενην πολιν. Ενταυθα, παρα την ὁδον
Thymbrium, an inhabited city. There, near the road,

ην κρηνη καλουμενη ἡ κρηνη Μιδου του
was a fountain, called the fountain of Midas, the

βασιλεως Φρυγων: εφ' η Μιδας λεγεται
King of the Phrygians: near which Midas is said

θηρευσαι τον Σατυρον, κερασας αυτην [την
to have taken the satyr, having mixed it [the

κρηνην] οινω.

fountain] with wine.

14. Εντευθεν εξελαννει δυο σταθμους δεκα παρασαγγας εις
Thence he proceeds two stations, ten parasangs, to

Τυριαιον, οἰκουμενην πολιν; ενταυθα εμεινεν τρεις
Tyriæum, an inhabited city; there he remained three

ημερας. Και ἡ Κιλισσα λεγεται δεηθηναι
days. And the Cilician queen is said to have asked

Κυρον επιδειξαι το στρατευμα αυτη; βουλομενος ονν
of Cyrus to show the army to her; wishing therefore

ἐπιδειξαι [αὐτοῦ] ποιεῖται ἐξέτασιν ἐν τῷ πεδίῳ, τῶν
to show [it], he makes a review in the plain, of the
Ἑλλήνων καὶ τῶν βαρβάρων.
Greeks and of the barbarians.

15. Δε ἐκέλευσε τοὺς Ἕλληνας, ὡς νόμος ἦν
And he ordered the Greeks, as the custom was
αὐτοῖς εἰς μάχην οὕτω ταχθῆναι καὶ στήναι, δε
to them for battle so to be arranged and to stand, and
ἐκαστον συντάξαι τοὺς ἀνθρώπους ἑαυτοῦ. Οὖν
each to arrange his own men. Therefore
εταχθῆσαν ἐπὶ τεταρῶν δε Μενῶν μὲν
they were arranged in four of depth, and Menon indeed
εἶχε τὸ δεξιὸν καὶ οἱ σὺν αὐτῷ, δε Κλεάρχος τὸ
had the right and those with him, but Clearchus the
ἐνωπύμιον, καὶ οἱ ἐκείνου; δε οἱ ἄλλοι στρατηγοὶ τὸ
left and those of him; and the other generals the
μέσον.
middle.

16. Ὁ Κύρος πρῶτον μὲν ἐθεώρει τοὺς βαρβάρους δε
Cyrus first indeed reviewed the barbarians, and
οἱ παρηλάνον τεταγμένοι κατὰ ἴλας, καὶ κατὰ ταξεῖς,
they marched by, drawn up in troops, and in ranks,
δε εἶτα, τοὺς Ἕλληνας, παρελάνων ἐφ' ἄρματος, καὶ
and then, the Greeks, driving by upon a chariot, and
ἢ Κιλίσσα ἐφ' ἄρμαμαξῆς. Δε πάντες
the Cilician queen upon a woman's chariot. And all
εἶχον χαλκὰ κράνη, καὶ φοινίκους χιτῶνας καὶ κνημίδας,
had brazen helmets, and red tunics and boots,
καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.
and the shields having been cleaned.

17. Δε ἐπει παρήλασε παντας, στήσας το ἄρμα
 And when he drove by all, having stopped the chariot
 προ της φαλαγγος, πέμψας Πιγρητα τον ἑρμηνεα παρα
 before the phalanx, having sent Pigres the interpreter, to
 τους στρατηγους των Ἑλλήνων, ἐκέλευσε [αυτους]
 the generals of the Greeks, he ordered [them]
 προβαλεσθαι τα ὄπλα, και επιχωρησαι την ὄλην
 to throw forward their arms, and to advance the whole
 φαλαγγα. Δε οί προειπον ταυτα [ρηματα] τοις
 phalanx. And they told these [words] to the
 στρατιωταις: και ἐπει ἐσαλπυξε προβαλ-
 soldiers: and when the trumpet sounded, throwing
 λομενοι τα ὄπλα ἐπῆσαν. Δε εκ τουτου
 forward their arms, they advanced. But after this
 προϊοντων θαυτον συν κραυγή, δρομος εγενετο
 proceeding quicker with a shout, a race was made
 τοις στρατιωταις ἀπο του αυτοματου επι τας σκηνας.
 by the soldiers of their own accord to the tents.

18. Δε [ην] φοβος πολλοις των
 But there was fear to many of the
 βαρβαρων και αλλοις, και τε ἡ Κιλισσα
 barbarians and to others, and both the Cilician
 εφυγεν εκ της ἀρμάμαξης, και
 queen fled out of the women's chariot, and
 οί εκ της αγορας εφυγον καταλιποντες τα ωνά;
 those from the market fled, having left their saleables;
 δε οί Ἕλληνες συν γελωσι ἦλθον επι τας σκηνας.
 but the Greeks with laughter came to their tents.

Δε ἡ Κιλισσα ιδουσα την λαμπροτητα και την
 But the Cilician *queen* seeing the splendour and the
ταξιν του στρατευματος εθανμαζε. *Δε Κυρος* ἴσθη
 array of the army, wondered. And Cyrus was
 ιδών τον φοβον εκ των Ἑλληνες
 pleased, having seen the fear from the Greeks *struck*
εις τους βάρβαρους.
 into the barbarians.

19. *Εντευθεν* ἐξελαννει τρεις σταθμους εικοσιν
 From thence he proceeds three stations, twenty
παρασαγγας εις *Ικονιον* εσχατην πολιν της *Φρυγιας.*
 parasangs, to Iconium, the last city of Phrygia.
Εντάνθα εμεινε τρεις ἡμερας. *Εντευθεν* διελαννει
 There he remained three days. Thence he pro-
 δια της *Λυκαονιας* πεντε σταθμους τριακοντα
 ceeds through Lycaonia, five stations, thirty
παρασαγγας. *Επετρεψε* τοις Ἑλλησιν *διαρπασαι*
 parasangs. He permitted the Greeks to plunder
ταυτην την χωραν ὡς ὄνσαν *πολεμιαν.*
 this place, as being hostile.

20. *Εντευθεν* ὁ *Κυρος* αποπεμπει την *Κιλισσαν*
 Thence Cyrus sends away the Cilician *queen*
εις Κιλικιαν την ταχιστην ὁδον; και συνεπεμψεν
 into Cilicia, the quickest road; and sent with
αυτην στρατιωτας, ὃς *Μενων* ειχε, και *Μενωνα*
 her soldiers, whom Menon had, and Menon
αυτον τον *Θεσσαλον.* *Δε Κυρος* μετα των *αλλων*
 himself the Thessalian. But Cyrus with the others,

ἐξελαννει δια Κοππαδοκίας τετταρας σταθμους
 proceeds through Cappadocia four stations,
 εικοσι και πεντε παρασαγγας προς Δαναυ οἰκουμενην
 twenty and five parasangs, to Dana, an inhabited
 πολιν, μεγαλην και εὐδαιμονα. Ἐνταυθα ἐμεινεν
 city, large and prosperous. There he remained
 τρεις ἡμερας· εν ᾧ Κυρος απεκτεινεν Περσην
 three days; in which Cyrus put to death a Persian
 ανδρα Μεγαφερην βασελειον φοινικιστην, και
 man, Megaphernes, a royal purple-wearer, and
 ἕτερον, τινα δυναστην των ὑπαρχων, αιτιασα-
 another, a certain potentate of the lieutenants, having
 μενος επιβουλευειν αυτον.
 accused them of plotting against him.

21. Ἐντενθεν ἐπειρωντο εσβαλλειν εις την Κιλικιαν, δε
 Thence they tried to enter into Cilicia, but
 ἡ εισβολη ην ἀμαξιτος ὁδος ισχυρως ορθια, και
 the entrance was a wagon road, very steep, and
 αμηχανος στρατευματι εσελθειν, ει τις ἐκωλωνεν.
 impossible for an army to enter, if any one hindered.
 Δε ελεγετο και Συεννεσιω ειναι επι των
 And it was said also that Syennesis was upon the
 ακρων, φυλαττοντα την εισβολην, δι' ὃ
 heights, guarding the entrance, on account of which
 ἐμεινεν ἡμεραν εν τῷ πεδιῳ. Δε τη ὑστεραια,
 he remained a day in the plain. But on the next day
 ἄγγελος ἦκεν λεγων, ὅτι Συεννεσις ειη λελοιπως
 a messenger came saying, that Syennesis had left

τα ακρα, επει ησθετο τε το στρατευμα
the heights; when he perceived both the army

Μενωνος, οτι ειη ηδη εν Κιλικια, εισω των
of Menon, that it was already in Cilicia, within the

ορειων, και οτι ηκουε Ταμων εχοντα τας
mountains, and that he heard of Tamos having the

τριηρεις Λακεδαιμονιων, και Κυρου αυτου
triremes of the Lacedæmonians, and of Cyrus himself

περιπλευσας απο Ιωνιας εις Κιλικιαν.
sailing round from Ionia into Cilicia.

22. Δε Κυρος ονν ανεβη ἐπι τα ορη,
And Cyrus then went up upon the mountains,

ουδενος κωλοντος, και ειλε τας σκηρας, ου οι
no one hindering, and took the tents, where the

Κιλικες εφυλαττον. Δε εντευθεν κατεβαινει εις
Cilicians guarded. And thence he descended into

μεγα πεδιον, καλον και επιρροτον, και εμπλεων
a large plain, beautiful and well watered, and full

παντοδαπων δενδρων και αμπελων. δε και φερει
of all kinds of trees and of vines: and also it bears

πολυ σησαμον και μελινην και κεγχριον και πυρους
much sesame, and pannic, and millet, and wheats,

και κριθας. Δε ορος οχυρον και υψηλον
and barleys. But a mountain strong and high,

πατη εκ θαλαττης εις θαλατταν περιεχει αυτο.
every way from sea to sea, surrounds it.

32. Δε καταβας δια τουτου του πεδιου
And coming down through this plain,

ἦλασε τεσσαρας σταθμους, πεντε και εικοσιν
he proceeded four stations, five and twenty

παρασαγγα; εις Ταρσους πολιν της Κιλικιας μεγαλην
parasangs to Tarsus, a city of Cilicia, large

και ευδαιμονα. Εντανθα ησαν τα βασιλεια Συεννεσιος
and prosperous. There were the palaces of Syennesis,

του βασιλεως Κιλικων; δε δια της μεσης
the king of the Cilicians; and through the middle of

πολεως ρει ποταμος, Κυδνος ονομα, ευρος
the city flows a river, Cydnus as to name, the breadth

δυο πλεθρων.
of two plethra.

24. Οι ενοικουντες ταυτην την πολιν εξελιπον,
Those inhabiting this city deserted it,

μετα Συεννεσις εις οχυρον χωριον επι τα ορη
with Syennesis, into a strong place upon the mountains,

πλην οι εχοντες τα καπηλεια; δε και οι οικουντες
except those having retail shops; but also those living

παρα την θαλασσαν εν Σολοις και εν Ισσοις εμειναν.
near the sea, in Soli and in Issus, remained.

25. Δε Επυαχα η γυνη Συεννεσιος αφικετο εις
And Epyaxa, the wife of Syennesis, came to

Ταρσους πεντε ημερας προτερα Κυρου· δε εν τη
Tarsus five days before Cyrus: but in the

υπερβολη των ορειων των, εις το πεδιον, δυο λοχοι
passage over the mountains, into the plain, two bands

του στρατευματος Μενωνος απωλοντο· οι μεν
of the army of Menon perished, some indeed

εφασαν ἀρπάζοντας τι κατακοπῆναι ὑπο
 said that seizing something, they were cut down by
 των Κιλικίων δε οἱ, ὑπολειφθέντας και οὐ
 the Cilicians; but some, that they being left behind, and not
 δυναμένους εὑρεῖν το ἄλλο στρατευμα οὐδε τας ὁδους
 being able to find the other army nor the roads,
 εἶτα πλανώμενους ἀπολεσθαι δε ὄντοι ἦσαν ἑκατον
 then wandering perished; and these were a hundred
 ὄπλαται.
 heavy-armed men.

26. Δε οἱ ἄλλοι, ἐπειδη ἦγον, διηρπασαν
 But the others, when they came, plundered

τε την πολιν τους Ταρσους ὀργιζόμενοι δια τον
 both the city Tarsus, enraged on account of

ὀλεθρον των συστρατιωτων, και τα βασιλεια
 the destruction of the fellow-soldiers, and the palaces

τα εν αυτη. Δε Κυρος, ἐπει εισηλασεν εις την πολιν,
 in it. And Cyrus, when he drove into the city,

μετεπεμπητο Συεννησιν προς ἑαυτον: δε ὁ εφη οὐτε
 sent for Syennesis to himself: but he said that

προτερον ελθειν εις χειρας ουδενι πο
 neither before did he come into hands to any one at all

κρειττονι ἑαυτον, οὐτε ηθελε τότε ιεαι Κυρω,
 better than himself, nor did he will then to go to Cyrus,

πριν ἡ γυνη επεισε αυτον, και ελαβε πιστεις.
 before the wife persuaded him, and he received pledges.

27. Δε μετα ταυτα ἐπει συνεγενοντο ἀλληλοις,
 And after these, when they were with each other,

Συεννεσις μὲν ἔδωκε Κύρῳ πολλὰ χρήματα εἰς
 Syennesis indeed gave to Cyrus much money for
 τὴν στρατιάν, δὲ Κύρος [ἔδωκε] ἐκείνῳ δῶρα, ἃ
 the army, and Cyrus [gave] to him gifts, which
 νομίζεται τιμὰ παρὰ βασιλεῖ, ἵππον χρυσο-
 are thought honorable with a king, a horse golden-
 χαλινόν, καὶ χρυσοῦν στρεπτόν καὶ ψέλλια καὶ
 bitted, and a golden chain and bracelets, and
 χρυσοῦν ἀκινάκην, καὶ Περσικὴν στολὴν, καὶ [εἶπε]
 a golden scimeter, and a Persian dress, and [said]
 τὴν χώραν μηκέτι ἀρπαζέσθαι δὲ
 that the place should no more be plundered; and
 ἀπολαμβάνειν τὰ ἡρπασμένα ἀνδραποδα, ἢ
 that he should recover the stolen slaves, if
 πού ποτε εὐτυγχάνωσιν.
 any where they may find them.

CHAPTER III.

1. Κύρος ἔμεινε ἐνταῦθα καὶ ἡ στρατιὰ εἰκοσὶν
 Cyrus remained there and the army twenty
 ἡμέρας· γὰρ οἱ στρατιῶται ἐφάσαν οὐκ ἔναι διὰ
 days: for the soldiers refused to go through
 τοῦ τοποῦ πρὸς αὐτόν, γὰρ οἱ ἤδη ὑπόπτεον ἔναι
 any place further, for they now suspected him to go
 ἐπὶ βασιλεῖ, δὲ ἐπὶ τούτῳ ἐφάσαν οὐκ
 against the king, but for this they said they
 μισθωθῆναι. Δὲ πρῶτος Κλεάρχος ἐβίαζετο τοὺς
 were not hired. And first Clearchus was forcing the

στρατιωτας, άντου ιεναι; δε οί τε εβαλλον
 soldiers of himself to go; but they both threw at
 αυτοι, και τα ύποζυγια τα εκεινου, επει
 him, and the beasts of burden of him, when
 ηρξατο προϊέναι
 he began to proceed.

2. Δε τότε μεν Κλεαρχος μικρον εξεφυγε
 And then indeed Clearchus within a little escaped
 του μη καταπετρωθηναι· δε ύστερον επει εγνω
 from being stoned: .but afterwards when he knew
 ότι ου δυνησεται βιασυσθαι συνηγαγεν
 that he should not be able to force *them*, he brought
 εκκλησιαν των στρατιωτων άντου και
 together an assembly of the soldiers of himself: and
 πρωτον μεν έστως εδακρυε πολυν χρονον:
 first indeed having stood, he wept a long time:
 δε οί όρωντες εθανμαζον και εσιωπων; ειτα
 and they seeing *him* wondered and were silent; then
 ελεξε τοιαδε.
 he spoke such words.

3. Άνδρες στρατιωται, μη θανμαζετε, οτι φερω
 Men* and soldiers, do not wonder that I bear
 χαλεπως τοις παρονσι πραγμασι. Για Κυρος
 difficulty with the present affairs. For Cyrus
 εγενετο ξενος εμοι, και επιμησε με, φευγοντα εκ
 was a host to me, and he honored me, fleeing out of
 της πατριδος, τε τα αλλα, και εδωκε
 my country, and in other things, and gave me

* *I. e.*,—to whom he was bound by the ties of hospi-
 tality.

μικροῦς δαρεικοῦς· οὓς ἐγὼ λαβὼν, οὐκ
 ten thousand darics: which I having taken, did
 καταθεμὴν εἰς τὸ ἴδιον ἐμοί, ἀλλ' οὐδε
 not lay out on what was proper to myself, but neither
 καθήδυναθησα ἀλλὰ ἐδαπανῶν εἰς ὑμᾶς.
 did I consume it in pleasure, but I spent it upon you.

4. Καὶ πρῶτον μὲν ἐπολεμησα πρὸς τοὺς
 And first indeed I made war upon the
 Θρακᾶς, καὶ ὑπὲρ τῆς Ἑλλάδος, ἐτιμωρομένη μεθ
 Thracians, and for Greece, I punished with
 ὑμῶν, ἐξελανθῶν αὐτοὺς ἐκ τῆς Χερσόνησον
 you, driving them out of the Chersonesus, those
 βουλομένους ἀφαιρῆσθαι τοὺς Ἕλληνας ἐνοικοῦντας τὴν
 wishing to dispossess the Greeks inhabiting the
 γῆν. Δε ἐπεὶ Κύρου ἐκαλεῖ, λαβὼν ὑμᾶς
 land. And when Cyrus invited me, having taken you,
 ἐπορευομένη, ἵνα, εἰ δεοίτο τι ὠφελοῦν
 I went, that, if he might require any thing. I might
 αὐτὸν ἀνθ' ὧν ἐν ἐπαθὸν ὑπ' ἐκεῖνον.
 assist him for what I was well treated by him.

5. Δε ἐπεὶ ὑμεῖς οὐ βούλεσθε συμπορευεσθαι,
 But since you do not wish to accompany me,
 ἀναγκὴ δὲ ἐμοὶ ἢ προδοῦντα ὑμᾶς
 a necessity is now to me, either for me betraying you
 χρῆσθαι τῇ φιλίᾳ Κυροῦ, ἢ ψευσαμένον πρὸς
 to use the friendship of Cyrus, or being false to
 ἐκεῖνον, ἵεναι μεθ' ὑμῶν. Εἰ δὲ μὲν ποιῶσω
 him, to go with you. If even indeed I shall do
 δίκαια, οὐκ οἶδα, δὲ αἰρήσομαι οὐν ὑμᾶς,
 just things, I know not, but I shall therefore prefer you,

και πεισομαι συν υμιν, οτι αν δεη.
and suffer with you, whatever may be needful.

Και ουποι' ουδεις ερει, ως εγω αγαγων Ελληνας,
And never shall any one say, that I having led Greeks,

εις τους βαρβαρους προδους τους
against the barbarians, and having betrayed the

Ελληνας, ειλομην την φιλιαν των βαρβαρων.
Greeks, chose the friendship of the barbarians.

6. Αλλα επει υμεις ουκ εθελετε πειθестhai, ουδε
But since you will not be persuaded, nor

επεσθαι εμοι, εγω εψομαι συν υμιν, και πεισομαι
to follow me, I will follow with you, and will suffer

οτι αν δεη. Γαρ νομιζω υμας ειναι εμοι
whatever may be needful. For I think you to be to me

και πατριδα και φιλους και συμμαχους, και ομαι
both country and friends, and allies, and I think

μεν αν ειναι τιμος συν υμιν οπου
that indeed I shall be respected with you, wherever

αν ω δ' ερημωθεις υμων, ουκ ομαι αν ειναι
I may be: but deprived of you, I do not think to be

ειανος ουτ' αν ωφελησαι φιλον, ουτ' αν αλεξασθαι
able either to assist a friend, or to ward off

εχθρον. Ουτω ουν εχετε την γνωμην ως εμον
an enemy. Thus then you have the opinion as of me

ιοντος οπη αν και υμεις.
going whichever way you also may go.

7. Ειπεν ταυτα δε οι στρατιωται, τε
He said these words; and the soldiers both

οἱ αὐτοῦ ἐκεῖνου, καὶ οἱ ἄλλοι, ἀκουσάντες
those of himself and the others, having heard

ταῦτα ὅτι φησὶ ὃν πορευεσθαι παρὰ
these words, because he said he would not go against

βασιλεῦ, ἐπήνεσαν δὲ πλείους ἢ δισχίλιοι
the king, praised him: and more than two thousand

παρὰ Ξενίου καὶ Πασιωνοῦ, λαβόντες τὰ ὅπλα
with Xenias and Pasian, having taken their arms

καὶ τὰ σκευοφορὰ ἐστρατοπέδευσαντο παρὰ Κλεάρχου.
and baggage-cattle, encamped near Clearchus.

8. Ἀεὶ Κύρου τε ἀπορῶν καὶ λυπούμενος
And Cyrus being both anxious and grieved

τούτοις, μετεπεμπετο τὸν Κλεάρχον; δὲ ὁ
at these affairs, sent for Clearchus: but he

μὲν οὐκ ἠθέλεῖ ἵεναι, δὲ πεμπὼν αὐτῷ λάθρᾳ
indeed did not wish to go, but sending to him privately

ἀγγέλον τῶν στρατιωτῶν. εἶπε [αὐτῷ] θάρσειν,
a messenger of the soldiers, he bade him to be bold,

ὡς τούτων καταστήσομενων εἰς τὸ δεῖν;
as of these being about to turn out unto what is needed;

δὲ ἐκέλευεν αὐτὸν μεταπεμπέσθαι, δὲ αὐτὸς ἔφη
but he ordered him to send for him, but he said

οὐκ ἵεναι.

he would not go.

9. Ἀεὶ μετὰ ταῦτα συναγαγὼν τοὺς
And after these affairs, having collected the

στρατιώτας ἑαυτοῦ καὶ τοὺς προσελθόντας αὐτῷ,
soldiers of himself and those having come to him,

και τον των αλλων βουλομενον ελεξε τοιαυτε.
and any one of the others wishing, he spoke such

Ανδρες στρατιωται, δηλον [εστι] μεν δη
things. Men and soldiers, it is evident indeed then

οτι τα Κυρου εχει ουτως προς ημας,
that the affairs of Cyrus are so with regard to us,

ωσπερ τα ημετερα προς εκεινον, γαρ ουτε ημεις ετι
as ours with regard to him, for neither are we any longer

στρατιωται εκεινου, επει γε ου συνεπομεθα αυτω,
soldiers of him, since at least we do not follow him,

ουτε εκεινος ετι μισθοδοτης ημιν.
nor he any longer a paymaster to us.

10. 'Οτι μεντοι νομιζει αδικεισθαι
That however he thinks *himself* to be injured

υφ' ημων οίδα. ωστε και αυτον μεταπεμπομενον,
by us, I know: so that even he sending *for me*,

ουκ εθελω ελθειν, αισχυνομενος μεν [κατα] το
I am unwilling to go, being ashamed indeed *as to* what

μεγιστον, οτι συνοιδα εμαντω εψευσμενος
is greatest, that I am conscious to myself having deceived

αυτον παντα, δε επειτα και δεδιως μη
him *in* all *things*, and then also having feared, lest

λαβων με επιθη δικην προ ων νομιζει
seizing me he inflict punishment for what he thinks

ηδικησθαι υπ' εμον.
to have been injured by me.

11. Ουν ουχ δοκει μοι ειναι ωρα
Therefore *it* does not appear to me to be a time

ἡμῖν καθενδεν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βου-
for us to sleep nor to neglect ourselves, but to

λενεσθαι, ὅτι χρῆ ποιεῖν ἐκ τούτων.
deliberate whatever it behoves to do after these *affairs*.

Καὶ εἴτε μένομεν αὐτοῦ, δοκεῖ μοι
And whether we remain here, it seems to me *a thing*

εἶναι σκεπτεῖν ὅπως μένομεν ἀσφαλεστάτα,
to be considered how we shall remain most securely,

εἴτε δὴ δοκεῖ ἀπιεῖναι, ὅπως ὡς ἀπιμεν
whether *it* even seems *proper* to depart, how we depart

ἀσφαλεστάτα, καὶ ὅπως ἐξομεν τὰ ἐπιτηδεῖα;
most securely, and how we shall have the necessaries;

γὰρ ἀνεῦ ταύτων ὄντε οὐδεν ὄφελος στρατηγῶν
for without these *there is* neither any utility of a general

οὔτε ἰδιώτου.
nor of a private man.

12. Δε ὁ ἀνὴρ [εἰσι] φίλος μὲν ἀξίος
But this man *is* a friend indeed worthy

πολλοῦ ὅφ' ἀνὴρ φίλος, δε εχθρὸς
of much to whom he may be a friend, but an enemy

χαλεπωτάτος ὅφ' ἀνὴρ πολεμῖος. Δε εχει
most formidable to whom he may be hostile. But he has

καὶ ετι δυναμειν πεζην, καὶ ἵππικην καὶ ναυτικην
also still a force of foot, and of horse, and of shipping,

ἣν πάντες ὁμοίως τε ὁρώμεν καὶ ἐπιστάμεθα
which we all alike both see and know;

γὰρ καὶ οὐδε δοκούμεν μοι καθεζεσθαι πόρῳ
for also neither do we seem to me to encamp far from

αυτου· ὥστε ὥρα λεγειν οτι τις
 him: so that *it is* time to speak whatever any one

γινωσκει ειναι αριστον. Επων ταυτα
 knows to be best. Having said these things,

επασατο.
 he ceased.

13. Δε εκ τουτου ανισταντο, οι μεν εκ
 And after this there arose, some indeed of

του αυτοματου, λεξοντες α εγγνωσκον, δε
 their own accord about to speak what they knew, and

οι και εγκελευστοι υπ' εκεινου επιδεικνυντες, οια
 some also ordered by him showing, what

ειη η απορια και μενει και απιεναι
 might be the difficulty even to remain and to depart

αεν της γνωμης Κυρου.
 without the will of Cyrus.

14. Δε δη εις ειπε προσποιουμενος σπευδειν
 But at length one said, assuming to make haste

πορευεσθαι ὡς ταχιστα εις την Ἑλλαδα, μεν
 to go very quickly into Greece, that they indeed

ελεσθαι αλλουσ στρατηγους ὡς ταχιστα,
 should choose other generals as quickly as possible,

ει μη Κλεαρχος βουλεται απαγειν, δε
 unless Clearchus is willing to lead us away, and

αγοραζεσθαι τα επιτηδεια, δε η αγορα ην εν τῳ
 to buy necessaries, and the market was in the

βαρβαρικῳ στρατευματι, και συσκευαζεσθαι· δε ελθοντας,
 barbaric army, and to pack up: and having gone,

αἰτεῖν Κυρον πλοια ὡς αποπλευοιεν δε εαν
ask Cyrus for vessels that they might sail away; but if

μη δίδω ταυτα, αἰτεῖν Κυρον
he do not give these, that they should ask Cyrus for

ἡγεμονα, ὅστις ἀπαξει ὡς δια της φιλιας
a leader, who shall lead *them* as if through a friendly

χωρας; δε εαν μηδε δίδω ἡγεμονα, συνταττεσθαι
country, but if he do not give a leader, that they should

[κατα] την ταχιστην δε και
avenger themselves in the quickest manner: and also

πεμψαι προκαταληφόμενους τα ακρα, ὅπως
send some about to pre-occupy the heights, so that

μη φθασωσι, μητε ὁ Κυρος, μητε οι
they may not be beforehand, neither Cyrus, nor the

Κιλικες κάταλαβοντες ὧν εχομεν πολλους
Cilicians, in seizing *them* of whom we have many

[ανθρωπους] και πολλα χρηματα ἤρπακότες
[men] and much wealth, having snatched *them*

Ούτος μιν δη ειπε τοιαυτα· δε μετα
away. He indeed spoke such things: and after

τουτον. Κλεαρχος ειπε τοσοντον.
this man, Clearchus, spoke this much.

15. Μηδεις ὑμων λεγω εμε ὡς μιν
Let no one of you mention me as indeed

στρατηγησοντα ταυτην την στρατηγίαν· γαρ ενορω
about to undertake this military command: for I see

πολλα δια ἃ τουτο ου ποιητεον
many things on account of which this is not to be done

εμοι δε ὡς πεισομαι τῷ ἀνδρὶ, ὃν ἀν
 by me, but that I will obey the man, whom you
 ἔλησθε, ἣ μαλιστα δυνατον: ἵνα
 may choose, in what way it is especially possible: that
 εἶδητε ὅτι καὶ ἐπισταμαι ἀρχεσθαι,
 ye may see that I also know how to be commanded,
 ὡς καὶ τις ἄλλος μαλιστα ἀνθρώπων.
 as also any other especially of men.

16. Δε μετὰ τούτου, ἄλλος ἀνεστῆ, ἐπιδεικνύς μὲν
 But after him, another rose, showing indeed

τὴν ἐνηθειαν τοῦ κελευοντος αἰτεῖν τὰ πλοῖα,
 the silliness of the one ordering to ask for vessels,

ὥσπερ Κυροῦ μὴ παλιν ποιοῦμενου [τοῦ] στολον;
 as if Cyrus not being again performing [his] expedition;

δε ἐπιδεικνύς, ὡς ἐνηθεῖς εἴη αἰτεῖν ἡγεμόνα
 and showing, how silly it would be to ask a leader

παρα τούτου ὅφ' ὑμῶν λυμαινομεθα τὴν πράξιν. Δε εἰ καὶ
 from him to whom we ruin the action. But if also

πιστενσομεν τι τῷ ἡγεμονί ὅφ' ἔσται Κυροῦ ἀν
 we shall trust any thing to the leader, whom Cyrus may

δοῦναι, τι κωλύει Κυρον καὶ κελεῦναι προ-
 give, what hinders Cyrus also to order his men to pre-

καταλαμβάνειν ὑμῶν τὰ ἄκρα.
 occupy before you the heights?

17. Γὰρ ἐγὼ ὀκνοῖν ἀν μὲν εἰσελθεῖν εἰς
 For I should be reluctant indeed to enter into

τὰ πλοῖα, ἃ δόξει ἡμῶν, μὴ καταδύσῃ
 the vessels, which he may give us, lest he might sink

ἡμᾶς τὰς τριηρεσι αὐταῖς· δε φοβοῖμην ἀν
 us with the triremes themselves: and I should fear to

ἔπεσθαι τῷ ἡγεμόνι, ὃν ἂν δοῖται, μὴ ἀγαγοί
 follow the leader whom he may give, lest he might lead
 ἡμᾶς ὅθεν οὐχ ἔσται τε οἶον ἐξελθεῖν δὲ
 us whence it will not be even possible to get out: and
 ἀπιῶν Κυροῦ ἀκόντος, ἀπελθὼν
 departing from Cyrus unwilling, having come away,
 βουλοίμην ἂν λαθεῖν αὐτόν· ὃ οὐκ ἐστὶν δυνατόν.
 I would rather escape his notice, which is not possible.

18. Ἀλλ' ἐγὼ γε φημι πάντα εἶναι μὲν φλυαρίας·
 But I at least affirm these do be indeed fooleries:

δὲ δοκεῖ μοι ἀνδρᾶς ἐλθόντας πρὸς Κυρόν,
 and it seems to me that men having gone to Cyrus,
 οἵτινες ἐπιτηδεῖοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον, τι
 who may be fit, with Clearchus, to ask him, what
 βουλεῖται ποιηθῆαι ἡμῖν· καὶ εἰ μὲν ἢ πράξις ἢ
 he wishes to make of us: and if indeed the action may
 παραπλήσια, οἷα περὶ καὶ πρότερον ἐχρητο τοῖς
 be similar to such as also before he made use of to
 ξενοῖς, ἡμᾶς καὶ ἔπεσθαι, καὶ μὴ εἶναι
 mercenaries, that we also follow, and not be
 κακίους τῶν συναναβατῶν τούτῳ προσθεν.
 more cowardly than those having gone up with him before.

19. Δὲ εἰ μὲν ἢ πράξις φαίνεται μείζων τῆς προσθεν,
 But if the action appear greater than the one
 καὶ ἐπιπονώτερα καὶ ἐπικινδυνότερα,
 formerly, and more laborious and more dangerous,
 ἀξιῶν αὐτόν· ἢ πεισαντὰ ἀγεῖν ἡμᾶς,
 that they ask him, either having persuaded to lead us,

η πεισθεντα αφιεναι προς φιλιαν [γην]; γαρ
 or being persuaded to let us go to a friendly [land]; for
 ούτω και έπομενοι αν έπομεθα φιλοι αυτω, και
 thus also following we may follow as friends to him, and
 προθυμοι, και αποιοντες, αν αποιομεν ασφαως: δε
 eager, and departing, we may depart securely: and
 απαγγειλαι δευρο ότι αν λεγη προς ταυτα
 that they report hither whatever he may say to these:
 δε ήμας ακουσοντας βουλευεσθαι προς
 and that we having heard, do deliberate with regard to
 ταυτα. Ταυτα εδοξε.
 these affairs. These seemed proper.

20. Και έλομενοι ανδρας, πεμποσιν συν
 And having taken some men, they send them with
 Κλεαρχω, οί ηρωτων Κυρον τα πραγματα
 Clearchus, who asked Cyrus for the things having
 δοξαντα τη στρατια. Δε ό απεκρινατο ότι
 appeared proper to the army. But he answered that
 ακουοι Αβροκομαν εχθρον αμδρα, ειναι επι τω
 he heard that Abrocomas, a hostile man, was at the
 ποταμω Ευφρατη απεχοντα δωδέκα σταθμους. Ουν
 river Euphrates, distant twelve stations. Therefore
 προς τουτον εφη βουλευεσθαι ελθειν και αν μεν
 against him, he said he wished to go: and if indeed
 η εκει, εφη χρηζειν επιθειναι την δικην
 he be there, he said that he wanted to inflict punishment
 αυτω δε ην φευγη ήμεις εκει βουλευσομεθα
 upon him: but if he flee we will there deliberate
 προς ταυτα.
 about these matters.

21. Δε οἱ αἵρετοι ἀκουσαντες ταυτα
 And the chosen having heard these things
 ἀναγγελλουσι τοις στρατιωταις· δε ην μεν
 report them to the soldiers; but there was indeed
 ἰποψια, ὅτι ἀγει προς βασιλεα, δε
 a suspicion, that he leads them against the king; but
 ὁμως εδοκει ἐπεσθαι. Δε προσαιτουσι
 yet it seemed proper to follow. But to them asking
 μισθον ὁ Κυρος ὑπισχρεται δοσειν πασι ἡμιολον
 more pay, Cyrus promises to give to all half as much
 ὅν εφερον προτερον, αντι δαρεικου, τρια
 of what they got before,— instead of a darick, three
 ἡμιδαρεια του μηνος τῷ στρατιωτῇ. δε ουδε
 half daricks the month to each soldier: but not
 ουδεις ἐταυθα ηκουεν, γε εν τῷ φανερω, ὅτι
 any one there heard, at least openly, that he
 ἀγοι ἐπι βασιλεα.
 may lead them against the king.

CHAPTER IV.

1. Ἐντευθεν ἐξελαννει δυο σταθμους δεκα παρα-
 Thence he proceeds two stations ten para-
 σαγγας ἐπι τον ποταμον Σαρῶν το ευρος· οὐ
 sangs to the river Sarus, the breadth of which
 ην τρια πλῆθρα. Ἐντευθεν ἐξελαννει ἕνα σταθμον
 was three plethra. Thence he proceeds one station,
 πεντε παρασαγγας ἐπι τον ποταμον Πυραμον, το ευρος
 five parasangs to the river Pyramus, the breadth

οὐ σταδιον. Εντευθεν εξελαννει δυο σταθμους,
 of which is a stadium. Thence he proceeds two stations,
 πεντεκαιδεκα παρασαγγας εις Ισους, εσχατην πολιν της
 fifteen parasangs, to Issus, the last city of
 Κιλικιας επι τη θαλαττη, οικουμενην, μεγαλην και
 Cilicia upon the sea, inhabited, large and
 ευδαιμονα.
 prosperous.

2. Ενταυθα εμεινεν τρεις ημερας και αι ηες
 There he remained three days: and the ships
 εκ Πελοποννησου παρησαν Κυρω, τριακοντα και πεντε,
 from Peloponnesus came to Cyrus, thirty and five,
 και επ' αυταις Πυθαγορας Λακεδαμονιος ναυαρχος.
 and over them Pythagoras, a Lacedæmonian admiral.

Δε Ταμως Αιγυπτιος ηγγειτο αυτων εξ Εφεσου
 But Tamos, the Egyptian, led those from Ephesus,
 εχων πεντε και εικοσιν ετερας ναυς, Κυρου αις
 having five and twenty other ships of Cyrus, with which
 επολιορκει Μιλητον οτε ην φιλη Τισσα-
 he besieged Miletus, because it was friendly to Tissa-
 φερνη, και συνεπολεμει Κυρω προς αυτον.
 phernes, and made war with Cyrus against him.

3. Δε και Χειρισοφος ο Λακεδαμονιος
 But likewise Cheirisophus, the Lacedæmonian,
 παρην επι των νεων μεταπεμπτος υπο Κυρου, εχων
 came in these ships, being sent for by Cyrus, having
 επτακοσιους οπλιτας, ων εστρατηγει
 seven hundred heavy-armed men, whom he commanded
 παρα Κυρω. Δε αι ηες ωρμουρ κατα την σκηνην
 with Cyrus. But the ships harbored near the tent

Κυρον. Ἐνταυθα και οἱ μισθοφοροι Ἕλληνες παρ' of Cyrus. There also the hired Greeks, with

Ἀβροκομα αποσταντες, ηλθον παρα Κυρον, τετρακοσιοι Abrocomas, deserting, came to Cyrus, four hundred ὄπλιται, και συνεστρατευοντο επι βασιλεα. heavy-armed men, and moved in war against the king.

4. Ἐντευθεν εξελανρει ἑνα σταθμον πεντε παρα- Thence he proceeds one station, five para-

σαγγας επι πυλας της Κιλικιας και Συριας. Δε ταυτα sangs, to the gates of Cilicia and of Syria. And these

ησαν δυο τειχη. και το μεν εσωθεν, προ της were two walls: and the one indeed within before

Κιλικιας, και Συεννησις ειχε, και φυλακη Κιλικιων Cilicia, and Syennesis held it, and a guard of Cilicians:

δε το εξω, το προ της Συριας φυλακη βασιλεως but the outer, that before Syria, a guard of the king

ελεγτο φυλαττειν. Δε δια μεσον τουτων was said to guard. And through the middle of these

ρει ποταμος Κερσος [κατα] ονομα, ευρος flows a river, Cersus [as to] name, the breadth of

πλεθρον. Δε ἅπαν το μεσον των τειχων ησαν a plethrum. And all the middle of the walls were

τρεις σταδιοι και ουκ ην παρελθειν three furlongs in breadth, and it was not possible to pass it

βια γαρ ἡ παροδος ην στενη, και τα τειχη by force: for the passage was narrow, and the walls

καθημοντα εις θαλατταν, δε ὑπερθεν ησαν ηλιβατοι coming down to the sea, and above were inaccessible

πετραί· δε ἐπὶ ἀμφοτέροις τοῖς τειχεσὶν ἐφείστηκεσαν
 rocks: and on both these walls had stood the
 πύλαι.
 gates.

5. Οὖν ἐνεκα ταύτης τῆς παροδοῦ, Κύρος
 Therefore on account of this passage, Cyrus

μετεπέμψατο τὰς ναῦς, ὅπως ἀποβίβασειν^{l. a. op.}
 sent for the ships, in order that he might land
 ὀπλίτας εἰσὼ καὶ ἐξὼ τῶν πυλῶν, καὶ
 heavy-armed men within and without the gates, and

βιάσαμενοι^{l. a. m.} τοὺς πολεμίους παρελθοῖεν εἰ
 having forced the enemy, they might pass if

φυλαττοῖεν ἐπὶ ταῖς Συριαῖς πύλαις, ὅπερ ὁ Κύρος
 they should guard at the Syrian gates, which Cyrus

φύετο τὸν Ἀβροκομᾶν ποιῆσειν, ἔχοντα πολὺν
 thought Abrocomas about to do, having a great

στρατεύμα. Δε Ἀβροκομᾶς οὐ ποιῆσεν τοῦτο, ἀλλὰ
 army. But Abrocomas did not do this, but

ἐπεὶ ἤκουε Κυρὸν οὐτὰ ἐν Κιλικίᾳ, ἀναστρεφῶν
 when he heard of Cyrus being in Cilicia, having turned

ἐκ Φοινικῆς ἀπηλάνεν παρὰ βασιλέα, ἔχων, ὡς
 up out of Phœnicia, he went away to the king, having, as

ἐλέγετο, τριακοντα μυριάδας στρατίας.
 was said, thirty ten thousands of an army.

6. Ἐρτενθεν ἐξέλανει δια Συρίας ἓνα σταθμὸν
 Thence he proceeds through Syria, one station,

πεντε παρασαγγας, εἰς Μυριανδρὸν, πόλιν οἰκουμένην ὑπὸ
 five parasangs, to Myriandrus, a city inhabited by

Φοινικῶν ἐπὶ τῇ θαλάττῃ· δε τὸ χωρίον ἦν
 Phœnicians, near the sea: and the place was

εμποριον, και πολλαι ὀλκαδες ὄρμονν αὐτοθι.
a mart, and many ships of burden harbored there.

7. Ἐνταυθα εμειναν ἑπτα ἡμερας· και Ξενιας
There they remained seven days: and Xenias,
ὁ Ἀρκας στρατηγος, και Πασίων ὁ Μεγαρευσ
the Arcadian general, and Pasion, the Megarian,

εμβαρτες εις πλοιον, και ενθεμενοι
having entered into a vessel, and having put on board

τα αξια πλειστου απελευσαν φιλο-
the things worthy of most value, sailed away, being

τιμηθεντες μεντοι ὡς εδοκει
influenced, however, by the love of honor, as it seemed

πλειστοις, ὅτι Κυρος εἰα τον Κλεαρχον εχειν
to most, because Cyrus permitted Clearchus to have

τους στρατιωτας αυτων, απελθοντας παρα Κλεαρχον
the soldiers of them, having gone to Clearchus

ὡς απιοντας εις της Ἑλλαδα παλιν, και ου προς
as if departing into Greece again, and not against

βασιλεα. Δε ονν επει ησαν αφανεις,
the king. And therefore when they were out of sight,

λογος διηλθε ὅτι Κυρος διωκει
a rumor ran through the army, that Cyrus may pursue

ουτους τριηρεσι· και οἱ μεν ευχοντο αυτους
them with triremes; and some indeed wished them,

ὡς οντας δολιους ληφθηναι: δε οἱ ωκτειρον,
as being deceitful, to be taken: but some pitied them,

ει ἄλωσονται.

if they should be caught.

8. Δε Κυρος συγκαλεσας τους στρατηγους
But Cyrus having called together the generals,

ειπεν. Ξενιας και Πασιον απολειπασιν ημας· αλλα
said,— Xenias and Pasion have left us; but

γε εν επιστασθωσαν μεντοι, οτι ουτε
at least let them know well, however, that neither

αποδεδρακασιν γαρ οίδα οπη οιχορται ουτε
have they run away, for I know whither they go; nor

αποπεφευγασιν· γαρ εχω τριηρεις, αστε ελειν
have they escaped; for I have triremes, so as to take

το πλοιον εκεινων. Αλλα, μα τους θεους, ουκ
the vessel of them. But, by the gods, I shall

εγωγε διωξω αυτους· ουδε ουδεις ερει ως
not at least pursue them; nor any one shall say, that

εγω χρωμαι εως μεν τις αν παρη
I make use of *him*, whilst indeed any one may remain:

δε επειδαν βουληται απισναι, συλλαβων και
but when he may wish to depart, having seized, I also

ποιω αυτους κακος, και αποσυλω τα χρηματα·
treat them badly, and despoil *them* of their wealth.

Αλλα ιοντων αν, ειδοτες, οτι εισι κακιους
But let them go, having known that they are worse

περι ημας η ημεις περι εκεινους. Καιτοι
towards us, than we towards them, Although

εχω γε και τεκνα και γυναικας αυτων
I have at least both the children and wives of them

φρουρουμενα εν Τραλλειν αλλα ουδε στερησορται
guarded in Trallus; but neither shall they be

τουτων' αλλα αποληφονται ἐνεκά
 deprived of them; but they shall receive them on account
 της αρετης περι εμε προσθεν.
 of their service towards me formerly.

9. Και ὁ μὲν εἶπεν ταυτα [ῥηματα]: δε οἱ
 And he indeed spoke these [words]: and the
 Ἕλληρες, εἰ τις και ην αθυμοτερος προς την
 Greeks, if any even was more faint-hearted for the
 αναβασιν, ακουσαντες την αρετην Κυρου, ἴδιον
 ascent, having heard the nobleness of Cyrus, more
 και προθυμοτερον συνεπορευοντο. Δε
 pleasantly, and more eagerly, went on together. And
 μετα ταυτα Κυρος εξελανει τετταρας σταθμους εικοσιν
 after these, Cyrus proceeds four stations, twenty
 παρασαγγας επι τον ποταμον Χαλον, οντα το ευρος
 parasangs, to the river Chalus, being the breadth
 πλεθρου, δε πληρη μεγαλων και πραεων ιχθυων,
 of a plethrum, and full of large and tame fishes,
 ονς οἱ Συροι νομιζον θεους, και ουκ εἰων
 which the Syrians thought gods, and did not permit
 αδικειν, ουδε τας περιστερας. Δε αἱ κωμαι, εν
 to injure them nor the pigeons. And the villages, in
 αἰς εσκηρουν ησαν Παρυσατιδος δεδομενα
 which they quartered, were those of Parysatis, having been
 εἰς ζωνην.
 given for her girdle.

10. Εντευθεν εξελανει πεντε σταθμους τριακοντα
 Thence he proceeds five stations, thirty
 παρασαγγας επι τας πηγας του ποταμου Δαραδακος
 parasangs, to the springs of the river Daradax,

οὐ το εὐρος πλεθρον. Ἐνταυθα
of which the breadth *was that* of a plethrum. There

ἦσαν τα βασιλεια Βελεσιος του αῤξαντος Συριας, και
were the palaces of Belesis, ruling *over* Syria, and

παραδεισος πανν μεγας και καλος εχων παντα
a park very large and beautiful, having all things

ὄσα ὥραι φρουσιν. Δε Κυρος ἐξεκοψε αὐτον,
which the seasons produce. And Cyrus cut it down,

και κατεκαυσεν τα βασιλεια.
and burnt down the palaces.

11. Ἐντευθεν ἐξελαννει τρεις σταθμους, πεντεκαιδεκα
Thence he proceeds three stations, fifteen

παρασαγγας ἐπι τον ποταμον Ευφρατην, οντα το εὐρος
parasangs, to the river Euphrates, being the breadth

τετταρων σταδιων και πολις ορκειτο αὐτοθι,
of four stadia; and a city was inhabited there,

μεγαλη και ευδαιμων Θαψσακος ονοματι. Ἐνταυθα
large and prosperous, Thapsacus by name. There

εμειναν πεντε ἡμερας και Κυρος, μεταπεμψαμενος
they remained five days: and Cyrus, having sent for

τους στρατηγους των Ἑλληων, ελεγεν, οτι ἡ ὁδος
the generals of the Greeks, said that the road

εσοιτο εις Βαβυλωνα προς μεγαν βασιλεα: και
would be to Babylon against the great king: and

κελευει αὐτους λεγειν ταυτα τοις στρατιωταις,
he orders them to say these *things* to the soldiers,

και αναπειθειν ἐπεισθαι.
and to persuade *them* to follow.

12. Δε οἱ ποιησαντες ἐκκλησιαν ἀπηγγελλον
And they having made an assembly, reported

ταυτα [στρατιωταις], δε οἱ στρατιωται ἐχaleπαινον
these [to the soldiers], but the soldiers were displeased

τοις στρατηγοις, και εφασαν αυτους ειδοτας
with the generals, and affirmed them, though knowing

ταυτα παλαι κρυπτειν και ουκ εφασαν ιεναι,
these of old to conceal them: and they refused to go,

αν μη τις διδω χρηματα αυτοις ωσπερ
unless some one should give money to them, just as

και προτερον τοις ^{2. a. m.} αναβασι μετα Κυρου παρα
even before to those having gone up with Cyrus to

τον πατερα του Κυρου, και ταυτα ιοντων ουκ επι
the father of Cyrus, and this they going not for

μαχην, αλλα του πατρος καλονντος Κυρον.
battle, but the father sending for Cyrus.

13. Οἱ στρατηγοι ἀπηγγελλον ταυτα Κυρω.

The generals reported these things to Cyrus:

δε ὑπεσχετο δοσειν ἑκαστῳ ἀνδρι πεντε μνας
and he promised to give to each man five minæ

αργυριου, εταν ἤκωσι εις Βαβυλωνα, και τον
of silver, when they should come to Babylon, and

εντελη μισθον, μεχρις αν καταστηση τους Ελληνας
perfect pay, until he should place the Greeks

παλιν εις Ιωνιαν. Το πολυ μεν δη του
again in Ionia. The most indeed even of the

Ἑλληνικου ὄντω ^{1. a.} επεισθη. Δε Μενων, πριν
Greek force thus was persuaded. But Menon, before

ειναι δηλον τι οί αλλοι στρατιωται ποιησουσιν,
it was apparent what the other soldiers will do,

ποτερον εῖπονται Κυρω, η ου, συνελεξε το
whether they will follow Cyrus, or not, collected the

στρατευμα αυτου χωρις των αλλων, και ελεξε
army of himself apart from the others, and said

ταδε:—

these words:—

14. Ανδρες, εαν ^{1. a.} πεισθητε εμοι, ουτε
Men, if you be persuaded by me, neither
κινδυνευσαντες, ουτε πονησαντες, προ-
having been in danger, nor having labored, you

τιμησεσθε ^{1. m.} ὑπο Κυρου πλεον των αλλων
will be honored by Cyrus more than the other

στρατιωτων. Τι ουν κεινω [υμης] ποιησαι:
soldiers. What therefore do I order [you] to do?

Κυρος νυν δειται τους Ἕλληνας εἰπεσθαι επι
Cyrus now requires the Greeks to follow him against

βασιλευ. εγω ουν φημι χρησαι [υμης]
the king: I therefore say that it behoves [you]

διαβηναι τον ποταμον Ευφρατην, πριν ειναι δηλον,
to pass over the river Euphrates, before it be appa-

οτι οί αλλοι Ἕλληνες αποκρινονται Κυρω.
rent, what the other Greeks shall answer Cyrus.

15. Γαρ ην μεν ψηφισονται εἰπεσθαι υμεις
For if indeed they should vote to follow, you

δοξετε ειναι αιτιοι, αρχαντες τον διαβαινειν
will seem to be the cause, having begun the going through:

και υμιν ως οσι προθυμοτατοις Κυρος εισεται και
and to you as being most eager, Cyrus will feel, and

αποδωσει χαριν· δε επισταται, ει και τις αλλος
 pay back the favour: but he knows, if even any other *does*;
 δε ην οί αλλοι αποψηφισωνται, παντες μεν απιμεν
 but if the others should vote against, we all indeed depart
 εις τουμπαλιν· δε χρησεται υμιν ως μοις πειθο-
 back again: but he will use you as alone being
 μενοις, πιστοτατοις και εις φρουρια και εις
 persuaded, most faithful both in garrisons, and in
 λοχαμιας· και οίδα ότι ως φιλοι Κυρου,
 captaincies: and I know that as friends of Cyrus, *you*
 τευξεσθε αλλον οντινος αν δεησθε.
 will obtain *any* other *thing* whatever *you* should require.

16. Ακουσαντες ταυτα επειθοντο, και
 Having heard these they were persuaded, and
 διεβησαν πριν τους αλλους απροκρινασθαι. Δε
 went through before *that* the others answered. And
 επει Κυρος ησθετο [αυτους] διαβεβηκοτας,
 when Cyrus perceived [*them*] having gone through,
 τε ησθη, και πεμψας Γλουν τω
 he was both delighted, and having sent Glus to the
 στρατευματι, ειπεν· Εγώ μεν, ω ανδρες επαινω υμας,
 army, said: I indeed, O men, praise you,
 δε μελησει εμοι, όπως και υμεις επαινεσητε
 and it shall be a care to me, how also you should praise
 εμε, η μηετε νομιζετε με Κυρον.
 me, or no longer think me Cyrus.

7. Οί στρατιωται μεν δη οντες εν μεγαλαις
 The soldiers, therefore, being in great
 ελπισι ευχοντο αυτον ευτυχησαι· δε και ελεγετο
 hopes, wished him to be fortunate: but he was also said

πεμφαι μεγαλοπροεπη δωρα Μενωνι. Δε ποιησας
to have sent magnificent gifts to Menon. And having done

ταυτα διεβαινε· δε άπαν το αλλο στρατευμα
these, he went through: and all the other army

συρειπετο αυτω· και ουδεις των διαβαινοντων τον
followed him: and no one of these going through the

ποταμον εβρεχθη ανωτερω των μασθων υπο του
river was wetted higher than the breasts by the

ποταμον.
river.

18. Αι ούτι Θαψακηροι ελεγον ότι ούτος ο ποταμος
But the Thapsacenes said that this river

ου ποποτε γενοιτο διαβατος πεζη, ει μη τότε,
never at any time was passable on foot, if not then,

αλλα πλοιοις· ά τότε Αβροκομας προϊων
but with vessels, which then Abrocomas proceeding

κατεκαυσεν ίνα Κυρος μη διαβη. Δε
burnt down that Cyrus might not pass through. And

εδοκει ειναι θειον, και τον ποταμον σαφως
it seemed to be divine, and that the river clearly

υποχωρησαι Κυρω, ως βασιλευσονται.
gave way to Cyrus as about to reign.

19. Εντευθεν εξελαννει δια της Συριας, εννεα
Thence he proceeds through Syria nine

σταθμούς πενηκοντα παρασαγγας και αφικνουνται προς
stations, fifty parasangs, and they come to the

τον ποταμον Αραξην. Ενταυθα ησαν πολλαι κωμαι
river Araxes. There were many villages,

μεσται σιτον και οινου. Ἐνταυθα εμειναν τρεις
 full of corn and of wine. There they remained three
 ἡμερας, και επεσιτισαντο.
 days, and victualled.

CHAPTER V.

1. Ἐρτευθεν εξελαννει δια της Ἀραβιας, εχων
 Thence he proceeds through Arabia, having
 τον ποταμον Ευφρατην εν δεξια πεντε ερημους
 the river Euphrates on the right, five desert
 σταθμους τριακοντα και πεντε παρασαγγας. Δε εν
 stations, thirty and five parasangs. And in
 τουτω τω τοπω μεν ἡ γη ην πεδιον ἅπαν ὀμαλον
 this place indeed the land was a plain all level
 ὡσπερ θαλαττα, δε πληρες αφινθιον. δε ει και
 just as the sea, and full of wormwood; and if even
 τι αλλο ὕλης η καλαμιον εην, ἅπαντα
 any other kind of wood or of reed was there, all
 ησαν ευωδη, ὡσπερ αρωματα δε ουδεν δενδρον
 were fragrant, just as perfumes, but no tree
 εην.
 was there.

2. Δε παντοια θηρια, πλειστοι αγριοι ονοι μεν,
 But various beasts, numerous wild asses indeed,
 δε αι μεγαλαι στρουθοι ουκ ολιγα· δε εησαν και
 and large ostriches not a few; and there were also
 ωτιδες και δορκαδες· δε οί ἱππεις ενιοτε
 bustards and antelopes: and the horsemen sometimes

εδιωκον ταυτα τα θηρια· Και οι ονοι μεν
 pursued these wild beasts. And the wild asses indeed
 επει τις διωκοι, προδρο^{2.}αμοντες,
 when any one might pursue *them*, having run before,
 αν εστιγχεσαν, γαρ ετρεχον πολυ θαιτον του ιππου
 would stand, for they ran much quicker than the horse,
 και παλιν επει οι ιπποι πλησιαζοιεν εποιουν
 and again when the horses would approach, they did
 ταυτον· και ουκ ην λαβειν ει μη
 the same: and it was not possible to take *them*, unless
 οι ιππεις διασταντες θηρωεν, δια-
 the horsemen, standing asunder, would hunt them, being
 δεχομενοι τοις ιπποις. Δε τα κρεα
 successively relieved with horses. And the flesh
 των αλισκομενων ην παραπλησια τοις ελασγειοις,
 of those being caught was very like the stag flesh
 δε απαλωτερα.
 but softer.

3. Δε ουδεις ελαβεν στρουθον· δε οι των
 But no one took an ostrich; but those of the
 ιππεων διωξαντες ταχυ επανοντο· γαρ απεσπαιτο
 horsemen pursuing, quickly ceased; for *she* was drawn
 πολυ, φευγουσα μεν τοις ποσι δρομω,
 away far, fleeing indeed with the feet in running,
 δε ταις πτερυξιν, αρασα ωσπερ χξωμενη ιστιω.
 and the wings, raising *them* just as using a sail.
 Δε εστι λαμβανειν τας ουτιδας, αν τις
 But it is possible to take the bustards, if any one
 ανιστη ταχυ· γαρ πειονται βραχυ ωσπερ
 raise *them* quickly; for they fly a short distance just as

περδικες, και ταχυν απαγορευουσι. Δε τα κρεα
partridges, and quickly tire. But the flesh
αυτων ην ἡδιστα.
of them was very sweet.

4. Δε πορευομενοι δια ταυτης της χωρας
And going through this place
αφικνουνται επι τον ποταμον Μασκαν, το ευρος
they come to the river Mascas, the breadth
πλεθριαιον. Ενταυθα ην μεγαλη ερημα
of a plethrum in extent. There was a large deserted
πολις, δε ονομα αυτη Κορσωτη· δε αυτη
city, and the name to it was Corsote; but this was
περιερόηετο ὑπο του Μασκα κυκλω. Ενταυθα
flowed round by the Mascas in a circle, There
εμειναν ^{1.α.} τρεις ἡμερας, και ^{1.α.} επεσιτισαντο.
they remained three days, and victualled.

5. Εντευθεν εξελανει τρισκαιδεκα ερημους σταθμους
Thence he proceeds thirteen desert stations,
εννηνηκοντα παρασαγγας, εχων τον ποταμον Ευφρατην
ninety parasangs, having the river Euphrates
εν δεξια, και αφικνεται επι Πυλας· Εν τουτοις
on the right, and comes to the gates. In these
τοις σταθμοις πολλα των ὑποζυγιων ^{2.α.μ.} απωλετο
stations, many of the beasts of burden perished
ὑπο του λιμου· γαρ ην ου χορτος, ουδε ουδεν
from hunger, for there was neither grass, nor any
αλλο δεινδρον, αλλα η χωρα ην ἀπασα ψιλη, δε οι
other tree, but the place was all bare, and those
ενοικουντες παρα τον ποταμον ορυττιοντες και ποιουντες
inhabiting near the river digging and making

αλετας ονους ηγον και επωλουν εις βαβυλωνα, και
 grinding stones carried and sold *them* in Babylon, and
 ανταγοραζοντες σιτον εζων.
 buying instead corn, lived.

6. Δε ο σιτος επελιπε το στρατευμα, και ουκ ην
 And corn failed the army, and it was not
 πριασθαι ει μη εν τη Λυδια αγορα, εν τω
possible to buy unless in the Lydian market, in the
 βαρβαρικω Κυρου, την καπιθην αλευρων η
 barbarian *army* of Cyrus, the capithe of wheat flour or
 αλφιτων τετταρων σιγλων. Δε ο σιγλος δυναται
 barley meal *for* four sicli. And the siclus is worth
 επτα Αττικους οβολους και ημιβολιον δε η
 seven Attic aboli and a half abolus; and the
 καπιθη εχωρει δυο Αττικους χοινικας. Ουν
 capithe contained two Attic chœnices. Therefore
 οι στρατιωται διεγιγοντο εσθιοντες κρεα.
 the soldiers continued eating flesh.

7. Δε ην τουτων των σταθμων ος
 And *there were some* of these stations *along* which
 παν μακρους ηλανθεν, οποτε η
being greatly extended he urged on, whenever he either
 βουλοιτο διατελεσαι προς υδωρ η προς χιλον. Και
 wished to continue for water or for fodder. And
 δη ποτε στενοχωριας, και πηλου φανετος
 even when a narrow place, and mud having appeared
 δυσπορευτον ταις αμαξαις, ο Κυρος επεστη συν
 difficult of passage to the waggons, Cyrus stood with

τοῖς ἀριστοῖς καὶ εὐδαίμονεσσι περὶ αὐτὸν, καὶ
the best and most wealthy about him, and

ἐτάξε Γλουν καὶ Πιγρητα λαβόντας συνεκβιβαζεῖν τὰς
ordered Glus and Pigres taking hold to move out the
ἄμαξας τοῦ βαρβαρικοῦ στρατοῦ.
waggons of the barbarian army.

8. Δε ἐπεὶ εἶδον αὐτῷ ποιεῖν σχολαίως,
But when they seemed to him to act leisurely,

ἐκέλευσε, ὡς περὶ ὀργῆς τοὺς Πέρσας τοὺς κραιστούς
he ordered, as in anger, the Persians, the best

περὶ αὐτὸν, συνεπισπεύσαι τὰς ἀμαξάς. Ἐνθα
about him, jointly to hasten on the waggons. There

δη ἦν θεασασθαι τι μέρος τῆς ἐνταξίας.
even it was in one's power to see some part of good dis-

cipline. Γὰρ ριψαντες τοὺς πορφύρους κاندύς
For throwing off the purple robes

ὅπου ἕκαστος εἵνεχεν ἑστηκώς ἵεντο,
wherever each happened to be standing, they rushed,

ὡς περὶ τις ἀνδραμοὶ περὶ νίκης, καὶ κατὰ μάλα
as if any one would run about victory, and down a very

πρᾶνους γηλοφου, ἔχοντες τε τούτους τοὺς πολυτελεῖς
steep hill, having both these rich

χιτώνας, καὶ τὰς ποικίλας ἀναξυρίδας, δε καὶ ἔμοι
tunics, and varied trowsers, and also some

στρεπτούς περὶ τοὺς τραχηλοῖς, καὶ ψελλία
having chains about the necks, and bracelets

περὶ τὰς χερσῶν δε εὐθὺς σὺν τούτοις εἰσπηδησαντες
about the hands: and directly with these leaping

εις τον πήλον θαπτον η ὡς τις αν φρετο
 into the clay quicker than as any one could think
 εξεκομισαν τας ἄμαξας μετεωρους.
 they carried out the waggons raised aloft.

9. Δε το συμπαν Κυρος ην δηλος
 And upon the whole Cyrus was apparent
 σπευδων πασαν την ὁδον και ου διατριβων, ὅπου μη
 hastening all the road, and not delaying, wherever
 εκιθεξετο ἐνεκα επισιτισμου η τινος αλλου
 he sat not down, on account of victualling, or some other
 αναγκαιου νομιζων, ὅσῳ θαπτον μεν αν
 necessary; thinking, by how much quicker indeed he
 ελθοι, τοσουτω ελθοι μαχεσθαι βασιλει
 should come, by so much he should come to fight the king
 απαρασκευαστοτερω, δε ὅσῳ σχολαιοτερον,
 more unprepared, but by how much more leisurely,
 τοσουτω πλεον στρατευμα συναγειρεσθαι
 by so much, a greater army will be collected for
 βασιλει. Δε τῳ προσεχοντι τον
 the king. And it was easy to any one directing the
 νουν, συνιδειν ἡ αρχη βασιλειως ην ουσα
 mind, to perceive that the empire of the king was being
 ισχυρα μεν πληθει χωρας, και [πληθει]
 strong indeed in the extent of territory, and in the number
 ανθρωπων, δε ασθενης τοις μηκεισι των ὁδων, τῳ
 of men, but weak by the lengths of the roads, in
 τας δυναμεις διεσπασθαι ει τις ποιοιτο
 this that its forces were separated, if any one would make
 τον πολεμον δια ταχεων.
 war by quick measures.

10. Δε περὶν τοῦ ποταμοῦ Εὐφρατοῦ κατὰ τοὺς
 But beyond the river Euphrates, through the
 ἐρημοὺς σταθμοὺς ἦν πόλις εὐδαιμων καὶ μεγάλη, δε
 desert stations, was a city, opulent and great, but
 Χαρμιαυδὴ ὀνομαζομένη ἐκ ταύτης οἱ στρατιῶται
 Charmianda by name: from this place the soldiers
 ἠγοραζόντων τὰ ἐπιτηδεύματα, διαβαίνοντες σκεδῆσιν ὡςδε
 bought the necessaries, passing over with rafts thus;
 ἐπιμπλάσαντων κορυφῶν χόρτου διαφθεράσας ἃς εἶχον
 they filled with light grass skins which they had as
 σκευασματα, εἶτα συνήγον, καὶ
 coverings, then they brought together the ends, and
 συνεσπών ὡς τὸ ὕδωρ μὴ ἄπτεσθαι
 drew them close so as the water should not touch
 τῆς κορυφῆς, ἐπὶ ταύτων διαβαίνοντες, καὶ ἐλαμβάνον
 the hay, upon these they crossed over, and procured
 τὰ ἐπιτηδεύματα, τε οἶνον πεποιημένον ἐκ τῆς
 the necessaries, both wine having been made out of the
 βάλανου τῆς ἀπὸ τοῦ φοινίκου, καὶ σίτον μελινης: γὰρ
 fruit from the palm tree, and corn of pannic: for
 τούτου ἦν πλεῖστον ἐν τῇ χώρᾳ.
 this was most plentiful in the place.

11. Δε ἐνταῦθα τε τῶν στρατιωτῶν τοῦ Μενωνος
 And there both the soldiers of Menon
 καὶ τῶν τοῦ Κλεαρχοῦ ἀμφιλεξάντων τι,
 and those of Clearchus disputing about something,
 ὁ Κλεαρχὸς κρίνας τὸν τοῦ Μενωνος ἀδικεῖν,
 Clearchus judging the soldier of Menon to injure,
 ἐνεβάλεν πληγὰς: δε ὁ ἄνθρωπος ἐλθὼν πρὸς τὸ
 inflicted blows; but the man having come to the

στρατευμα *ἐάντου*, ελεγεν· δε οἱ στρατιωται
 army of himself, told *it*; and the soldiers
 ακουσαντες; εχaleπαινον και ωργιζοντο ισχυρως
 hearing, were displeased and were enraged strongly
 τω Κλεαρχω.
 against Clearchus.

12. Δε τη αυτη ἡμερα Κλεαρχος ελθων επι
 And on the same day Clearchus having come
 την διαβασιν του ποταμου, και εκει κατασκευασμενος
 to the passage of the river, and there having inspected
 την αγοραν, αφιππευει επι την σκηνην αυτου
 the market, rides away towards the tent of himself
 δια του στρατευματος του Μενωνος συν τοις ολιγοις
 through the army of Menon with the few
 περι αυτον· (δε Κυρος ἤκειν οὐπω, αλλα ἐτι
 about him: (but Cyrus came not yet, but still
 προσηλανε;] δε τις των στρατιωτων Μενωνος
 went on;) and one of the soldiers of Menon
 σχιζων ξυλα, ὡς ειδε τον Κλεαρχον διελαννοντα
 splitting wood, when he saw Clearchus passing through,
 ἰησι τη αξινη και οὗτος μεν ἡμαρτεν
 throws at him with the axe: and he indeed missed
 αυτου· δε αλλος λιθω και αλλος, ειτα
 him: but another with a stone and another, then
 πολλοι, κραυγης γενομενης.
 many, a shout being made.

13. Δε ὁ καταφευγει εις το στρατευμα *ἐάντου*,
 But he takes refuge into the army of himself,
 και ευθως παραγγελλει εις τα ὄπλα· και εκε-
 and directly orders his men to arms: and he

λευσεν μὲν τοὺς ὀπλίτας μῆναι αὐτοῦ,
 ordered indeed the heavy-armed men to remain there,
 θείτας τὰς ἀσπίδας πρὸς τὰ γόνατα δὲ αὐτοῦ λαβὼν
 placing the shields at the knees: and he taking
 τοὺς Θρακᾶς καὶ τοὺς ἵππεας, οἱ ἦσαν αὐτῷ
 the Thracians and the horsemen, who were to him
 ἐν τῷ στρατεύματι πλείους ἢ τετραρακοντα, (δὲ οἱ
 in the army more than forty, (but the
 πλείστοι τούτων Θρακᾶς,) ἤλαυνεν ἐπὶ τοὺς
 most of these were Thracians,) drove towards those
 Μενῶνος, ὥστε ἐκείνους ἐκπεπληγῆθαι, καὶ Μενῶνα
 of Menon, so that they were struck, and Menon
 αὐτὸν, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Δὲ οἱ καὶ
 himself, and ran to their arms. But some also
 ἕστασαν ἀπορῶντες τῷ πραγmati.
 stood hesitating in the affair.

14. Δὲ ὁ Προχένος, (γὰρ εὐτυχὲς προσίω
 But Proxenus, (for he happened to be coming up
 ἕστερος, καὶ ταξίς τῶν ὀπλίτων ἐπομένη
 next, and a rank of heavy-armed men following
 αὐτῷ.) εὐθύς οὖν ἄγων εἰς τὸ μέσον ἀμφοτέρων,
 him,) directly therefore leading into the middle of both,
 ἐθετο τὰ ὄπλα καὶ εἰδὲτο τοῦ Κλεάρχου μὴ ποιεῖν
 ordered arms, and requested of Clearchus not to do
 τὰντα. Δὲ ὁ ἐχάλεσπαιεν, ὅτι, αὐτοῦ δεησάντος
 these things. But he was displeased, that, he wanting
 ὀλίγον καταλευσθῆναι, πραῶς λεγοῖ τὸ
 little of being stoned, he should gently speak of the

παθος αυτου τς εκελευε αυτον εξιστασθαι εκ του
suffering of him: and ordered him to stand out of the
μεσον.
middle.

15. Δε εν τούτῳ, ἐπει Κυρος ἦκε, καὶ ἐπύθετο
But in this time, when Cyrus came, and learnt
το πρᾶγμα εὐθὺς ἐλάβε τὰ παλτα εἰς τὰς χεῖρας,
the affair, directly he took javelins into his hands,
καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαυνῶν
and with those present of the faithful came driving
εἰς τὸ μέσον, καὶ λέγει ὧδε Κλεάρχῃ καὶ
into the middle, and speaks thus:— Clearchus and
Προξένῃ, καὶ οἱ ἄλλοι Ἕλληγες παρόντες, ἵστε οὐκ
Proxenus, and ye the other Greeks present, you know not
ὅτι ποιεῖτε· Γὰρ εἰ συναψέτε τινα μάχην
what you do. For if you shall join in any battle
ἀλλήλοις, νομιζέτε ἐμὲ, ἐν τῇδε τῇ ἡμέρᾳ, τε
with one another, think me, in this day, both
κατακεκοψεσθαι καὶ ὑμᾶς οὐ πολὺ ὕστερον ἐμοῦ·
about to be cut down, and you not long after me:
γὰρ τῶν ἡμετέρων ἐχόντων [ἑαυτοὺς] κακῶς;
for our affairs having [themselves] badly—i. e. in a bad

παντες οὔτοι βαρβαροι, ὄνς ὄρατε, ἔσονται
state; all those barbarians, whom you see, will be
πολεμωτεροι ἡμῖν [πρὸ] τῶν ὄντων παρὰ βασιλεῖ.
more hostile to us [than] those being with the king.

17. Ὁ Κλεάρχῳ ἀκούσας τὰντα, ἐγενετο ἐν ἑαυτῷ·
Clearchus hearing these words, came to himself:

καὶ ἀμφοτεροὶ παύσανενοι ἐθέντο τὰ ὄπλα κατὰ χώραν.
and both ceasing, put their arms in their place.

CHAPTER VI.

1. Προϊόντων ἐντέθεν, ἰχνα και κοπρος
 They proceeding thence, footsteps and dung
 ἵππων ἐφαινετο· δε ὁ στιβος εικαζετο ειναι ὡς
 of horses appeared; and the track seemed to be as
 δισχιλιων ἵππων. Οὔτοι προϊόντες και εκαιον
 of two thousand horses. These proceeding, even burnt
 χιλον, και ει τι αλλο ην χρησιμον. Δε Οροντες,
 fodder, and if any other *thing* was useful. But Orontes,
 Περσης ανηρ, τε προσηκων βασιλει γενει, και
 a Persian man, both belonging to the king by birth, and
 τα πολεμικα, λεγομενος εν τοις αριστοις
 as to warlike affairs, accounted among the best of the
 Περσων, επιβουλευει Κυρω, και προσθεν πολεμησας
 Persians, plots against Cyrus, and formerly having made
 δε καταλλαγεις.
 war upon him, but having been reconciled.

2. Ουτος ειπεν Κυρω, ει δοιη αυτω
 This man said to Cyrus, if he would give to him
 χιλιοις ἵππεας ὅτι ἐνεδρευσας η κατα-
 a thousand horsemen, that lying in ambush, either he
 καινοι αν τους προκατακαιοντας ἵππεας,
 may destroy those beforehand burning down horsemen
 η ελοι πολλους αυτων ζωντας, και κωλυσει
 or might take most of them alive, and might hinder
 επιοντας του καιειν, και ποιησειεν αυτους
 those going on from burning, and might make them

ιδοντας το στρατευμα Κυρου ὡστε μηποτε
 though having seen the army of Cyrus, so as never
 δυνασθαι διαγγειλαι βασιλει. Δε τῷ Κυρῷ
 to be able to tell it to the king. And to Cyrus
 ακουσαντι, ταυτα εδοκει ειναι ωφελιμα· και
 hearing, these things seemed to be useful: and
 εκελευεν αυτον λαμβανειν μερος παρὰ ἑκαστου των
 he ordered him to take a part from each of the
 ἡγεμων.
 leaders.

3. Δε ὁ Ὀραντης νομισας τους ἰππεας ειναι
 And Orontes thinking the horsemen to be
 ετοιμους αυτω, γραφει επιστολην παρα βασιλεα ὅτι
 ready for him, writes a letter to the king that
 ἤξει εχων πλειστους ἰππεας ὡς αν
 he would soon come, having as many horsemen as he
 δυναται· αλλα εκελευεν φρασαι τοις
 may be able to obtain: but he ordered him to tell to the
 ἰππευσιν ἑαυτου ὑποδεχεσθαι αυτον ὡς φιλιον. Δε
 horsemen of himself to receive him as friendly. And
 εην εν τη επιστολη και ὑπομνηματα της φιλιας
 there were in the letter also memorials of friendship
 προσθεν, και πιστεως. Διδωσι ταυτην την επιστολην
 formerly and of faith. He gives this letter
 πιστῷ ανδρι, ὡς φετο· δε ὁ λαβων
 to a faithful man, as he thought: and he having taken it,
 δεικνυσιν Κυρῷ.
 shows it to Cyrus.

4. Δε ὁ Κυρος αναγνωνς αυτην, συλλαμβανει
 And Cyrus having read it, seizes

Ορονην, και συγκαλει εις την σκηνην αυτου
 Orontes, and calls together into the tent of himself
 τους επτα αριστους των Περσων περι αυτον: και
 the seven best of the Persians about himself: and
 εκελευεν τους στρατηγους των Ἑλληνων αγαγειν
 he ordered the generals of the Greeks to bring
 ὄπλιτας, δε θεσθαι τουτους τα ὄπλα περι
 heavy-armed men, and to place these in arms around
 την σκηνην αυτου. Δε οἱ εποιησαν ταυτα αγαγοντες
 the tent of him. And they did these, bringing
 ὡς τρισχιλιους ὄπλιτας.
 as about three thousand heavy-armed men.

5. Δε και παρεκαλεσε εισω Κλεαρχον συμβουλον
 But he also called in Clearchus as counsellor
 ὅς γε εδοκει και αυτω και τοις αλλοις
 who at least appeared both to him and the others
 προτιμηθηναι μαλιστα των Ἑλληνων. Δε επει
 to be honored chiefly of the Greeks. But when
 εξηλθεν, εξηγγειλε τοις φιλοις την κρισιν
 he came out, he reported to the friends the condemnation
 του Ορονητου, ὡς εγενετο· γαρ ου ην απορητον. Δε
 of Orontes, as it was: for it was not secret. But
 εφη Κυρον αρχειν του λογου ὡδε—
 he said that Cyrus began the subject thus:—

6. Παρεκαλεσα ὑμας, ανδρες φιλοι, ὁπως βουλευομενος
 I invited you, my friends, how deliberating
 συν ὑμιν, πραξω τουτο περι τουτουῖ Ορονητου ὅτι
 with you, I may do that about this Orontes whatever
 εστι δικαιον και προς θεων, και προς ανθρωπων.
 is just both before gods, and before men.

Γαρ πρωτον μεν ὁ εμος πατερ ^{1.} εδωκεν τούτον ειναι
 For first indeed my father gave this *man* to be
 ὑπηκοον εμοι. Δε επει ταχθεις, ὡς αυτος εφη,
 subject to me. But when being ordered, as he said,
 ὑπο του εμου αδελφου, ὄντος επολεμησεν εμοι,
 by my brother, this *man* made war against me,
 εχων την ακροπολιν εν Σαρδεισιν, και εγω προσπολεμων
 having the citadel in Sardis, and I warring against
 αυτον, εποιησα ὡστε δοξαι τούτω
 him, made *him* so that it seemed *proper* to him
 πανσασθαι τον πολεμου προς εμε, και ελαβον δεξιαν
 to cease from the war against me, and I took his right
 και εδοικα.
 hand *in pledge of peace*, and I gave *him mine*.

7. Μετα ταυτα εφη, ω Οροντα, εστιν
 After these *words*, he said, O Orontes, is *there*
 ὅτι ηδικησα σε? Δε ο απεκρινατο,
any thing in what I injured thee? But he answered,
 ὅτι ου· Ὁ Κυρος παλιν ηρωτα· Ουκουν
 that *there was* not. Cyrus again asked: Didst thou
 ὑστερον ὡς συ αυτος ὁμολογεις αποστας
 not then afterwards, as thou thyself confessest, having
 αδικουμενος ουδεν ὑπ' εμου, εις
 withdrawn, being injured *in* nothing by me, to the
 Μυσους εποιεις την εμην χωραν κακως ὅτ
 Mysians, treat my territory badly *in* whatever
 εδυνω· Ὁ Οροντης εφη. Θυκουν,
 thou wast able. Orontes said *he did*. Didst thou not
 ὁ Κυρος εφη, ὅποτ' αυ εγνωσ την
 then, Cyrus said, whenever again thou knewest the

δυναμιν σεαυτου, ελθων επι τον βωμον της Αρτεμιδος,
power of thyself, coming to the altar of Diana,

εφησθα τε μεταμελειν σοι, και πεισας
declare *that it* both repented thee, and having persuaded

εμε, εδωκας παλιν πιστα μοι, και ελαβες
me, thou gavest again pledges to me, and didst receive

παρ' εμου? Και 'ο Οροντες ωμολογει ταυτα.
pledges from me? And Orontes confessed these *things*.

8. Τι ουν 'ο Κυρος εφη, αδικηθεις υπ' εμου,
In what, then, Cyrus said, being injured by me,

νυν το τριτον γεγονας φανερος επιβουλεων
now the third time thou hast been visibly plotting against

μοι; Δε του 'Οροντου ειποντος 'οτι αδικηθεις
me? But Orontes saying that being injured *in*

ουδεν, 'ο Κυρος ηρωτησεν αυτον 'Ομολο-
nothing, *he had plotted*, Cyrus asked him: Thou

γεις ουν ειμαι αδικος περι εμε. Γαγ η
confessest then to be unjust towards me. Why truly

εφη Οροντες [εστι] αναγκη. Εκ τουτου 'ο Κυρος
said Orontes, *there is* a necessity. After this Cyrus

παλιν ηρωτησεν, ουν ετι αν γενοιο πολεμους τω
again asked, Then still wouldst thou be hostile to

εμω αδελφω, δε και φιλος και πιστος εμοι; Δε
my brother, but also a friend and faithful to me? And

'ο απεκρινατο, 'οτι ουδ' ει γενοιμεν, ω Κυρε
he answered, that neither, if I should be *so*, O Cyrus

αν δοξαμι σοι γε ποτε ετι.
might I seem *so* to thee at least ever any more.

9. Προς ταυτα 'ο Κυρος ειπε τοις παρουσι,
To these *words*, Cyrus said to those present:

τοιαυτα μεν ὁ ἀνὴρ μὲν πεποιήκε, δε λέγει
such things indeed the man really has done, and speaks

τοιαυτα· δε σὺ πρῶτος ὑμῶν, ὦ Κλεάρχῃ, ἀποφῆναι^{1. a. m.}
such things, but do thou first of you, O Clearchus, declare

γνώμην ὅτι δοκεῖ σοι. Δε Κλεάρχος
thy opinion, what appears proper to thee. And Clearchus

εἶπε ταδε· Ἐγὼ συμβουλεύω ποιῆσθαι τὸν τούτον ἀνδρᾶ
spoke thus: I counsel to put this man

ἐκποδῶν ὡς ταχιστα, ὡς μηκέτι δεοῖ
out of the way very quickly, that no more it may be

φυλαττεσθαι τούτον ἀλλὰ σχολῇ εἰη
needful to guard against him, but that leisure may

ἡμῖν, [κατὰ] τὸ εἶναι κατὰ τούτον ποιῆν εὖ
be to us, [as to] our being with him to treat well

τούτους τοὺς ἐθελοντᾶς φίλους.
those willing to be our friends.

10. Δε εἶρη καὶ τοὺς ἄλλους προσθεσθαι ταυτῇ^{2. a. m.}
And he said also that the others concurred in

τῇ γνώμῃ. Μετὰ ταυτα Κυρου κελουοντος,
this opinion. After these affairs, Cyrus ordering,

ἀπαντες, καὶ οἱ συγγενεῖς ἀναστᾶντες ἐλάβοντο τὸν
all, even the relatives, rising up, took

Ὀροντην τῆς ζωνῆς ἐπὶ θανατῷ δε εἶτα
Orontes by the girdle, in token of death, and then those,

οἷς προσεταχθη, ἐξήγον αὐτον. Δε ἐπει
to whom it was ordered, led him out. But when

εἶδον αὐτον, οἵπερ προσθεν προσεκύνουν τότε
they saw him, who even before worshipped him, then

και προσεκνησαν καιπερ ειδοτες οτι αγοιτο
also they worshipped *him*, though knowing that he was
επι θανατω.
led to death.

11. Δε επει εισηχθη^{1a} εις την σκηνην Αρτα-
And when he was led into the tent of Arta-
πατα του πιστοιατου των σκηπιουχων Κυρου,
phatas, the most faithful of the sceptre-bearers of Cyrus,
μετα ταυτα ουδεις πωποτε ειδεν Οροντην, ουτε
after these *things* no one ever saw Orontes, neither
ζωντα ουτε τεθνεωτα, ουδ' ουδεις ειδως ελεγεν,
living, nor having died, nor did any one knowing say,
οπως απεθανεν δε αλλοι εικάξον αλλως: δε
how he died: and others conjectured otherwise: but
ουδεις ταφος αυτου πωποτε εφρανη.
no tomb of him ever was seen.

CHAPTER VII.

1. Εντευθεν εξελαννει δια της Βαβυλωνιας τρεις
Thence he proceeds through Babylonia, three
σταθμους δωδεκα παρασαγγας. Δε εν τω τριτω σταθμω
stations, twelve parasangs. And in the third station,
Κυρος ποιειται εξετασιν των Ἑλληνων και των βαρ-
Cyrus makes a review of the Greeks and of the bar-
βαρων, εν τω πεδιω περι μεσαις νυκτας, (γαρ εδοκει
barians, in the plain about mid-night, (for he thought
βασιλεα ηξειν εις την επιουσαν εω συν
the king about to come on the coming morning, with

τω στρατευματι μαχουμενον,) και εκελευε Κλεαρχον
 the army about to fight,) and he ordered Clearchus
 μιν ἡγεισθαι του δεξιου κερως, δε Μενωνα τον
 indeed to lead the right wing, but Menon, the
 Θεσσαλον του ευωνυμου· δε αυτος διετατε τους
 Thessalian, the left but he arranged those
 εαντου.
 of himself.

2. Δε μετα την εξετασιν ἅμα τη επιουση
 And after the review, along with the coming
 ἡμερα αυτομολοι παρα μεγαλον βασιλεως ἰκοντες
 day, deserters from the great king coming
 απηγγελλον Κυρω περι της στρατιας της βασιλεως.
 reported to Cyrus about the army of the king.

Δε Κυρος συγκαλεσας τους στρατηγους και λοχαγους
 And Cyrus having assembled the generals and captains
 των Ελληνων συνεβουλευετο τε πως αν ποιουτο
 of the Greeks consulted both how he would conduct
 μαχην, και αυτος θαρσύνων παρηγει τοιαδε:
 the battle, and he himself encouraging, exhorted thus:

3. Ω Έλληνες ανδρες, ουκ ἄπορων βαρβαρων
 O Grecian men, not being in want of barbarian
 ανθρωπων αγω υμας συμμαχους, αλλα νομιζων
 men, do I lead you as assistants, but thinking
 υμας ειναι αμεινους και κρειττους πολλων βαρβαρων,
 you to be better and superior to many barbarians,
 δια τουτο προσελαβον. Ὅπως ουν
 on this account I have taken you. Consider how then
 εσεσθε ανδρες αξιοι της ελευθεριας ἧς κεκ-
 you shall be men worthy of the freedom which you

τησθε και ὑπερ ἧς εγω ευδαιμονιζω ὑμας.
have acquired, and for which I deem you happy.

Γαρ ευ ιστε, οτι ελομην αν την ελευθεριαν
For you well know, that I would choose freedom

αντι και παντων αλλων πολλαπλασιων ὦν εχω.
before even all other manifold things which I have.

4. Δε ὅπως και ειδητε εις οιον
But in order that you may also know, into what

αγωνα ερχεσθε εγω ειδωσ διδάξω ὑμας.
contest you come, I having known will inform you.

Γαρ το πληθος μεν πολυ, και επιασιν
For the multitude is indeed great, and they come on with a

πολλη κραγη. δε αν ανασχησθε ταυτα, και τα αλλα
great shout; but if you sustain this, and as to other

δουω μοι αισχυνεσθαι γνωσεσθε
things, I seem to myself to be ashamed that you will

οιους τους ανθρωπους οντας εν τη χωρα
know of, what the men are being in the country

ἡμων. Δε ὑμων οντων ανδρων και γενομενων
of us. But you being men, and having become

ευτολμων, εγω μεν ποιησω τον ὑμων βουλομενον
bold, I indeed will cause any one of you wishing

απιεναι οικαδε απελθειν ζηλωτον τοις οικοι; δε
to go home to depart enviable to those at home; and

ομαι ποιησειν πολλους ελεσθαι τα [πραγματα] παρ
I think to make many choose [affairs] with

εμοι αντι των οικοι.
me before those at home.

5. *Ἐνταυθα Γαυλιτῆς παρών Σαμῖος φυγῆς,*
 Then Gaulites being present, a Samian fugitive,
δε πιστὸς Κυρῷ εἶπε· Καὶ μὲν, ὦ Κύρῃ, τινες
 but faithful to Cyrus, said: And truly, O Cyrus, some
λεγουσὶ, ὅτι ὑπισχνῆν νῦν πολλὰ δια
 say, that thou promisest now many *things*, through
το εἶναι ἐν τοιούτῳ τοῦ προσιοῦτος κινδύνῳ· δε ἂν
 being in so much of approaching danger: but if
τι εὐ γένηται φασὶν σε οὐ μνησθῆναι
 any thing should be well done, they say that thou wilt not
δε εἰοί· οὐδ' εἰ τε
 have remembered: but some *say* that neither if thou both
μνησθῆναι καὶ βουλοῖο δυνασθῆναι
 mayest have remembered, and mayest wish, *that* thou wilt
ἂν ἀποδοῦναι ὅσα ὑπισχνῆν.
 be able to give what thou promisest.

6. *Ὁ Κύρῳ ἀκούσας τὰτα ἐλέξεν ἄλλα*
 Cyrus having heard these *words*, said: but
ἐστὶν μὲν ἡμῖν, ὦ ἄνδρες ἢ ἀρχὴ ἢ πατρῴα
 there is on one hand, to us, O men, the empire paternal,
πρὸς μὲν μεσημβρίαν μεχρὶς ὅν δια καύμα
 towards indeed *the* south, unto where through heat
οἱ ἄνθρωποι οὐ δύνονται οἰκεῖν. δε πρὸς
 the men are not able to inhabit *it*: but towards the
ἀρκτον μεχρὶς ὅτου. δια χεῖμωνα·
 north, unto where *it cannot be inhabited* through cold:
δε οἱ φίλοι τοῦ ἐμοῦ ἀδελφοῦ σατραπενουσὶν ἅπαντα
 but the friends of my brother govern all
τὰ ἐν μεσῷ τούτων.
 the *parts* in the middle of these.

7. Δε ἢν ἡμεῖς νικησωμεν, δεῖ ἡμᾶς ποιησαι
 But if we conquer, it behoves us to make
 τοὺς ἡμετέρους φίλους ἐγκρατεῖς τούτων. Ὡστε
 our friends having power over these. So that

οὐ δέδοικα τούτο μὴ οὐκ ἔχω ὅτι δῶ
 I have not feared this, lest I have not what I should give
 ἕκαστῳ τῶν φίλων, ἂν εὖ γενηται, ἀλλὰ μὴ
 to each one of the friends, if it should be well, but lest

οὐκ ἔχω [φίλους] ἱκανοὺς οἷς δῶ.
 I may not have [friends] sufficient to whom I may give.

Δε ἕκαστῳ ὑμῶν, τῶν Ἑλλήνων καὶ δώσω
 But to every one of you, the Greeks, I also will give

χρυσὸν στεφάνον.
 a golden crown.

8. Δε οἱ αὐτοὶ ἀκουσαντες τὰ ταῦτα τε
 And they themselves hearing these words, both
 ἦσαν πολὺ προθυμότεροι, καὶ ἐξηγγέλλον τοῖς ἄλλοις.
 were much more eager, and reported them to the others.

Δε τε οἱ στρατηγοὶ παρ' αὐτὸν, καὶ τινες τῶν
 And both the generals near him, and some of the
 ἄλλων Ἑλλήνων εἰσησαν ἀξιουντες εἶδεναι τι εἶσται
 other Greeks entered, desiring to know what shall

σφίσι, εἰν κρατησῶσιν. Δε ὁ ἐμπύλας
 be to them, if they shall conquer. But he satisfying

τὴν γνώμην ἅπαντων ἀπέπεμπε.
 the will of all sent them away.

9. Δε πάντες παρεκέλευοντο αὐτῷ ὅσοι περ διέλθον
 And all exhorted him as many as con-
 γοντο μὴ μαχεσθαι, ἀλλὰ ταττεσθαι ὀπίσθεν
 versed with him not to fight, but to stand behind

ἑαυτων. Δε εν τω τουτω καιρω Κλεαρχος πως
 themselves. And in this time, Clearchus some-

ωδε ηρετο Κυρον γαρ, οει σοι,
 how thus asked Cyrus: why, thinkest thou to thyself,

ω Κυρε, τον αδελφον μαχισθαι; Νη Δια
 O Cyrus, thy brother about to fight? Yes, by Jove,

ο Κυρος εφη, ειπερ γε εστι παις Δαρειου και
 Cyrus said, if at least he is a son of Darius and

Παρυσατιδος, δε και εμος αδελφος ονκ αμαχει
 Parysatis, and also my brother, not without a fight

εγω ληψομαι ταυτα.

I shall take these realms.

10. Ενταυθεν δη εν τη εξοπλισια ασπις-αριθμος

There even in the arming, the shield-bearing

των Ελληνων εγενετο μεν μυρια και τετρακοσια,
 number of the Greeks were indeed ten thousand and four

δε δισχιλιοι και τετρακοσιοι πελτασται
 hundred, and two thousand and four hundred targeteer-

δε των βαρβαρων μετα Κυρον
 men; but the number of the barbarians with Cyrus were

δεκα μυριαδες, και αμφι τα εικοσι δρεπανηφορα
 ten ten thousand, and about twenty scythe-bearing

αρματα.

chariots.

11. Δε των πολεμιων ελεγοντο ειναι

But the number of the enemy was said to be

εκατον και εικοσι μυριαδες, και διακοσια
 a hundred and twenty ten thousands, and two hundred

δρεπανηφορα αρματα. Δε ησαν εξακισχιλιοι
 scythe-bearing chariots. And there were six thousand

ἄλλοι ἵππεις ὧν Ἀρταγερσῆς ἤρχεν· δε
 other horsemen whom Artagersees commanded: but
 οὗτοι ἦσαν τεταγμένοι πρὸ βασιλεως αὐτον.
 these were drawn up before the king himself.

12. Δε ἦσαν τετταρες ἀρχοντες, καὶ στρατηγοί,
 And there were four commanders, and generals,
 καὶ ἡγέμονες, ἕκαστος τριακοντα μυριαδων, Ἀβροκομας,
 and leaders, each of thirty ten thousand, Abrocomas,
 Τισσαφερνης, Γωβρυας, Ἀρβακης. Δε παρεγενοντο,
 Tissaphernes, Gobryas, and Arbaces. But there were,
 εν τη μαχη, τουτων εννενηκοντα μυριαδες, καὶ
 present in the battle, of these, ninety ten thousand, and
 ἕκατον καὶ πενηκοντα δρεπανηφορα ἄρματα. Γαρ
 a hundred and fifty scythe-bearing chariots. For
 Ἀβροκομας ὕστερησε της μαχης πεντε ἡμερας ἐλάννων
 Abrocomas came after the battle five days, marching
 εκ Φοινικης.
 out of Phœnicia.

13. Δε οἱ εκ των πολεμιων παρα μεγαλον
 And some from the enemy with the great
 βασιλεως, αυτομολησαντες πρὸ της μαχης, ἠγγελλον
 king, having deserted before the battle, told
 ταυτα πρὸς Κυρον· καὶ [οἱ εκ] των πολεμιων οἱ,
 these to Cyrus; and [some] of the enemy, who,
 μετα την μαχην, ὕστερον εληφθησαν, ἠγγελλον ταυτα.
 after the battle, afterwards were taken, told the same.

14. Δε ενταυθεν Κυρος ἐξελαννει ἕνα σταθμον, τρεις
 And thence Cyrus proceeds one station, three
 παρασαγγας καὶ παντι τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ
 parasangs, both with all the Greek and the barbarian

στρατευμαι συντεταγμενω· γαρ φετο ^{2.}μαχεισθαι
 army arranged together; for he expected to fight

βασιλια ταυτη τη ημερα· γαρ κατα τον τοντον μεσον
 the king on that day; for along the middle

σταθμον, ταφρος ην ορυκτη, βαθεια, το ευρος μεν
 station, a ditch was dug, deep, the breadth indeed

πεντε οργυιαι, δε το βαθος τρεις οργυιαι.
 was five fathoms, but the depth three fathoms.

15. Δε η ταφρος παρετετατο ανω δια
 And the ditch had been extended up through

τον πεδιον επι δωδεκα παρασαγγας μεχρι του τειχους
 the plain to twelve parasangs unto the wall

Μηδίας. Ενθα δη εισιν αι διωρυχες ρεουσάι απο
 of Media. There even are the canals flowing from

του ποταμου Τιγρητος· δε εισι τετταρες πληθριαιαι
 the river Tigris; and there are four, each a ple-

[κατα] το ευρος μεν, δε ισχυρωσ βαθεια, και
 thrum as to breadth indeed, and very deep, and

σιταγωγα πλοια πλει εν αυταις· δε εισβαλλονσι εις
 corn-carrying vessels sail in them; and they enter into

τον Ευφρατην, δε διαλειπουσι, εκαστη, παρασαγγην.
 the Euphrates, and leave between, each, a parasang,

δε γεφυραι επεισιν. Δε παρ' τον Ευφρατην
 and bridges are over them. And near the Euphrates

αυτον ην στενη παραδος μεταξυ του ποταμου
 itself there was a narrow passage between the river

και της ταφρου ως το ευρος εικοσι ποδων.
 and the ditch, about the breadth of twenty feet.

16. Δη μεγας βασιλευσ ποιει ταυτην την
 In truth, the great king makes this

ταφρον αντι ερμηματος, επειδη πυνθανεται Κυρον
ditch for a defence, after he learns by inquiry of Cyrus

προσελαινοντα. Δε τε Κυρος και η
to be marching against him. But both Cyrus and the

στρατια παρηλθε ταυτην την παροδον, και εγενοντο
army went over this passage and were

εισω της ταφρον.
within the ditch.

17. Ταυτη τη ημερα μεν ουν βασιλευς ουκ
On this day, therefore, the king did
εμαχεσατο, αλλα πολλα ιχνη και ιππων και
not fight, but many tracks, both of horses and
αθροπων υποχωρουντων ησαν φανερα.
of men retreating, were visible.

18. Ενταυθα Κυρος καλεσας Σιλανον τον Αμ-
There Cyrus having called Silanus, the Αμ-
βρακιωτην μαντιν, εδωκεν αυτω τρισχιλιους
braciote soothsayer, gave him three thousand
δαρεικους, οτι τη ενδεκατη απ' εκεινης ημερας προ-
darics, because on the eleventh from that day, before
τερον θυμενος ειπεν αυτω οτι βασιλευς ου
sacrificing, he said to him that the king will not
μαχεται δεκα ημερων δε Κυρος ειπεν, ουκ αρα επι
fight for ten days: but Cyrus said, he will not
μαχεται, ει μη μαχεται εν ταυταις ταις ημεραις δε
then fight at all, unless he fight in these days: but
εαν αληθευσης υπισχνονμαι σοι δεκα ταλαντα.
if thou shouldst say true, I promise to thee ten talents.

Τουτο το χρυσιον τότε απεδωκεν, επει αι δεκα ημεραι
 This gold then he paid, when the ten days
 παρηλθον.
 passed.

19. Δε επει βασιλευς ουκ εκωλυε επι τη ταφρω
 But when the king did not hinder at the ditch
 το στρατευμα Κυρου διαβαινειν, εδοξε και
 the army of Cyrus to go through, he appeared both
 Κυρω και τοις αλλοις απεγνωκεναι του
 to Cyrus and to the others to have decided against
 μαχεσθαι ωστε τη υστεραια Κυρος επορευετο
 fighting: so that on the next day Cyrus went on
 μαλλον ημελημενος.
 more negligent.

20. Δε τη τριτη εποιετο την πορειαν τε καθη-
 But on the third, he made the march both sitting
 μενος επι του αρματος, και εχων προ αυτου ολιγους
 on the chariot and having before himself few
 εν ταξει, δε το πολυ αιτω επορευετο ανατε-
 in rank, but the greater part to him went on, having
 ταραγμενον, και πολλα των οπλων τοις στρατιωταις
 been disordered, and many of the arms to the soldiers
 ηγετο επι αμαξων και υποζυγιων.
 were carried upon waggons and beasts of burden.

CHAPTER VIII.

1. Και ηδη ην τε αμφι πληθουσιν αγοραν,
 And now it was both about full market time,

καὶ ὁ σταθμὸς ἦν πλησίον ἐνθα ἐμέλλε
 and the station was nigh where he was about to
 καταλυσεῖν, ἴσρικα Παταγνας, Περσῆς ἀνὴρ,
 conclude *the march*, when Patagyas, a Persian man,
 τῶν πιστῶν ἀμφὶ Κυρον, προφαίνεται ἐλαυνῶν ἀνα
 of the faithful about Cyrus, appears riding at full
 κράτος τῷ ἵπῳ ἰδρῶντι. καὶ εὐθύς ἐβόα
 speed, with *his* horse sweating: and directly he called out
 πᾶσιν οἷς ἐρετυγγάνεν καὶ βαρβαρικῶς καὶ Ἑλληνικῶς,
 to all whom he met both in barbarian and in Greek,
 ὅτι βασιλεὺς προσερχεται σὺν πολλῷ στρατευματι, ὡς
 that the king approaches with a great army, as
 παρεσκευασμένος εἰς μάχην.
 having been prepared for battle.

2. Ἐνθα δὴ πολὺς ταραχὸς ἐγένετο· γὰρ οἱ
 There truly much confusion ensued; for the
 Ἕλληνες δὲ καὶ πάντες ἐδοκῶν [αὐτὸν] ἐπιτεσεῖσθαι
 Greeks, and even all, thought *him* about to fall
 σφισιν ἀτακτοῖς.
 upon them unarranged.

3. Καὶ Κύρος καταπηδῆσας ἀπὸ τοῦ ἄρματος
 And Cyrus having leapt down from the chariot,
 ἐνέδυν τε τὸν θώρακα, καὶ ἀνάβας ἐπὶ τὸν ἵππον
 put on both the breast-plate, and mounting on his horse
 ἐλάβε τὰ παλτα εἰς τὰς χεῖρας τε παρηγγέλλεν πᾶσι
 took the javelins into his hands, and ordered all
 τοῖς ἄλλοις ἐξοπλιζεσθαι, καὶ καθιστασθαι
 the others to arm themselves, and to place themselves
 ἕκαστον εἰς τὴν τάξιν εἰς αὐτόν.
 each in the rank of himself.

4. *Ενθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο,*
There truly with much haste they placed them-

Κλεάρχος ἔχων μὲν τὰ δεξιά του κέρατος,
selves, Clearchus having indeed the right of the wing,

πρὸς τῷ ποταμῷ Εὐφρατῇ, δὲ Προξένος ἐχόμενος,
close to the river Euphrates, but Proxenus having *his*

δε οἱ ἄλλοι μετὰ τούτου. Δὲ Μενῶν καὶ
men next, but the others after him. But Menon and

τὸ στρατεύμα εἶχε τὸ εὐωνύμιον κέρασ τοῦ Ἑλληνικοῦ.
his army had the left wing of the Greek *force*.

5. *Δὲ μὲν ἵππεις, Παφλαγονες, εἰς*
But on the one hand, horsemen, Paphlagonians, to

χιλίους ἕστασαν παρὰ Κλεάρχον ἐν τῷ δεξιῷ, καὶ τὸ
a thousand, stood near Clearchus on the right, and to

Ἑλληνικὸν πελταστικόν; δὲ ἐν τῷ εὐωνύμῳ τε
Grecian peltastic *force*; but on the left both

Ἀριαῖος ὁ ὑπαρχὸς Κυροῦ, καὶ τὸ ἄλλο βαρβα-
Ariaeus, the lieutenant of Cyrus, and the other barba-

ρικόν.
rian *force*.

6. *Δὲ Κύρος καὶ ἵππεις μετὰ αὐτὸν ἑξακοσίοι*
But Cyrus and the horsemen with him, six hundred,

κατὰ τὸ μέσον ὀπλισμένοι αὐτοὶ μὲν
were in the middle, having themselves indeed been

θώραξι καὶ παραμηριδίοις καὶ πάντες
armed with breast-plates, and with thigh-armor, and all

κράνεσι πλὴν Κυροῦ. Δὲ Κύρος, ἔχων τὴν
with helmets except Cyrus. But Cyrus, having the

κεφαλὴν ψιλὴν καθίστατο εἰς τὴν μάχην. Δὲ καὶ
head bare, placed himself in the battle. But also

λεγεται τους αλλους Περσας ψιλαις ταις κεφαλαις
it is said *that* the other Persians, with bare heads,
εν τῷ πολεμῷ διακινδυνευειν.
n battle undergo danger.

7. Δε ἅπαντες οἱ ἵπποι, οἱ μετὰ Κυρου εἶχον
But all the horses, those with Cyrus had
προμετωπιδια και προστερνιδια· δε οἱ ἵππεις
forehead-coverings, and breast-coverings; and the horse-
και εἶχον Ἑλληνικας μαχαιρας.
men also had Grecian swords.

8. Καὶ ἤδη ἦν τε μεσον ἡμερας, και
And now it was both the middle of the day, and
ουπω ἦσαν οἱ πολεμοι καταφανεις· δε ἤνικα
not yet was the enemy visible: but when the
δειλη εγενετο, εφανη κονιορτος, ὡσπερ
afternoon came on, *there* appeared a dust raised, as a
λευκη νεφελη, δε ου συγχῶ [χρονῶ] ὕστερον, ὡσπερ
white cloud, but not in much [time] after, as
τις μελαινα εν τῷ πεδιῷ επιπολυ Δε
something black in the plain to much extent. But
ὅτε ἐγγινοντο ἐγγυτερον και ταχα δη τις χαλκος
when *they* were nearer and quickly now some brass
ἠστραπτε, και αἱ λογχαι και αἱ ταξεις ἐγγινοντο καταφανεις.
flashed, and the lances and the ranks were visible.

9. Καὶ ἦσαν ἵππεις μεν λευκοθωρακες,
And there were horsemen with white breast-
ἐπι τον εωνυμον των πολεμιων. Τισσαφερνης
plates, upon the left of the enemy. Tissaphernes
ελεγετο αρχειν αυτων· δε εχομενοι τουτων
was said to command them: but *those* next them

γερόφοροι* δε εχομενοι
 were armed with wicker shields: and those next were
 όπλαται συν ξυλιναις ασπισιν ποδηρεσι,
 heavy-armed men, with wooden shields reaching to their
 (δε ούτοι ελεγοντο ειναι Αιγυπτιοι;) δε αλλοι,
 feet, (and these were said to be Egyptians;) but others,
 ίππεις, αλλαι, τοξοται. Δε παντες ούτοι κατα
 horsemen, others, bowmen. But all these according
 εθνη, έκαστον το εθνος επορευετο εν πλασιω
 to their nations, every nation went on in an oblong
 πληρει ανθρωπων.
 full of men.

10. Δε προ αυτων άρματα διαλειποντα συχρον
 And before them were chariots, leaving much
 απ' αλληλων, καλουμενα τα δρεπανηφορα,
 space between each other, called the scythe-bearing,
 δε ειχον τα δρεπανα αποτεταμένα εκ των αξωνων
 and they had the scythes extended out of the axles
 εις πλαγιον και βλεποντα ύπο τοις διφροις
 into an oblique direction, and looking under the seats
 εις γήν ώς διακοπτειν ότω εντυχοιεν.
 to the ground, so as to cut through whatever they might
 Δε ή γνωμη ην, ώς ελωντων
 meet. But the design was, so as from their being about
 εις ταξεις των Ελληρων, και δια-
 to drive into the ranks of the Greeks, and about
 κουροντων.
 to cut through.

11. 'Ο Κυρος μεντοι ειπεν, ότε καλεσας
 What Cyrus, however, said, when having called

παρεκελευετο τοις Ἕλλησι ανεχεσθαι την κραυγην των
 he exhorted the Greeks to sustain the shout of the
 βαρβαρων, επευσθη τουτο· γαρ ου κραυγη,
 barbarians, he was deceived in this; for not with a shout,
 αλλα σιγη ως ανυστον, και ησυχη προσηεσαν
 but in silence as it was possible, and quietly they came on
 εν ισφ και βραδεως.
 in an equal step, and slowly.

12. Και εν τουτω Κυρος αυτος παρελανων συν
 And in this time Cyrus himself riding past with
 Πιγρητι τω ερμηνει και τρισιν η τετταρσι
 Pigres, the interpreter, and with three or four
 αλλοις, εβρα τω Κλεαρχω αγειν το στρατευμα
 others, called out to Clearchus to lead the army
 κατα το μεσον των πολεμιων, οτι βασιλευς ειη
 against the middle of the enemy, that the king may be
 εκει· και αν νικωμεν τουτο, εφη, παντα πεποιηται
 there; and if we conquer this, said he, all has been
 ημιν
 done for us.

13. Δε ο Κλεαρχος ορων το μεσον σιφος,
 But Clearchus seeing the center body of soldiers,
 και ακουων Κυρον βασιλευσ οντα εξω του
 and hearing from Cyrus of the king being beyond the
 ευωνυμου Ἑλληνικου, (γαρ βασιλευς τοσουτω
 left of the Grecian army, (for the king by so much
 περιην πληθει, ωστε εχων το μεσον εαυτου,
 excelled in number, so that having the center of his own
 ην εξω του ευωνυμου Κυρου,) αλλ' ομως
 army, he was beyond the left of Cyrus,) but never-

ὁ Κλεάρχος οὐκ ἠθέλην ἀποσπᾶσαι τὸ
 theless Clearchus was not willing to draw away the
 δεξιὸν κέρασ ἀπο τοῦ ποταμοῦ, φοβούμενος μὴ κυκλωθεῖη
 right wing from the river, fearing lest he might

ἐκατερωθεῖν· δε ἀπεκρίνατο τῷ Κυρῷ, ὅτι
 be surrounded on each side: but he replied to Cyrus, that

[πραγματα] μέλοι αὐτῷ ὅπως ἔχοι καλῶς.
 [affairs] may be a care to him, so that they may be well.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ βαρβαρικὸν στρατεύμα
 And in this time the barbarian army

μὲν προηγεῖ ὁμάλως· δε τὸ Ἑλληνικὸν ἐπι
 indeed had advanced evenly: but the Grecian still

μεινὸν ἐν τῷ αὐτῷ συνετατίετο ἐκ τῶν
 remaining in the same place was arranged out of those

ἐπι προσιοντῶν. Καὶ ὁ Κύρος παρελάνων οὐ παν
 yet approaching. And Cyrus riding past not very

πρὸς αὐτῷ τῷ στρατεύματι, κατεθεατο ἐκατέρους ἀποθεῖν,
 near to the army itself, surveyed each from afar,

ἀποβλεπὼν τε τοὺς πολεμίους τε τοὺς φίλους.
 looking both at the enemy and those friendly.

15. Δε Ξενοφῶν Ἀθηναῖος ἰδὼν αὐτὸν ἀπο
 And Xenophon, an Athenian, seeing him from

τοῦ Ἑλληνικοῦ ὑπέλασας ὡς συναντησῆαι,
 the Grecian line, having ridden up as if to meet him,

ἤρῃτο, εἰ παραγγέλλοι τι δε ἐπιστήσας
 asked, if he may order any thing, and he having stopped

εἶπε, καὶ ἐκάλεσε [αὐτὸν] λέγειν πᾶσιν, ὅτι
 his horse, spoke, and ordered [him] to say to all, that

τὰ ἱερά καὶ τὰ σφάγια εἴη καλά.
 the sacrifices and the victims were fair.

16. Δε λεγων ταυτα, ηκουσε θορυβον ιοντος
 And saying these words, he heard a bustle going
 δια των ταξεων, και ηρετο, τις ο θορυβος ειη.
 through the ranks, and asked, what the bustle may be?
 Δε Ξενοφων ειπεν, οτι το συνθημα ηδη παρερ-
 And Xenophon said; that the sign agreed on now passes
 χεται δευτερον. Και ος εθαυμασε, τις
 a second time. And he wondered, what one
 παραγγελλει, και ηρετο, οτι και ειη το συνθημα
 orders, and asked, what even may be the sign
 Δε ο απεκρινατο, οτι ΖΕΤΣ
 agreed on? But he answered, that it was Jupiter,
 ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.
 the Preserver, and victory!

17. Δε ο Κυρος ακουσας, εφη αλλα τε
 And Cyrus having heard it, said, But I both
 δεχομαι, και εστω τουτο. Δε ειπων ταυτα,
 receive it, and let it be this. And having said this,
 απηλανε εις την εαυτου χωραν, και τω φαλαγγε
 he rode away to his own place, and the two armies
 απειχετην ουκ επι απ' αλληλων, τρια η τετταρα
 were distant not yet from each other, three or four
 σταδια, ηνικα οι Έλληνες τε επαιανιζον, και
 stadia, when the Greeks both sung the pean, and
 ηρχοντο ιεναι αντιοι τοις πολεμοις.
 began to go against the enemy.

18. Δε ως πορευομενων, τις της
 But as from them proceeding, some part of the
 φαλαγγος εξεκυμαινε, το επιλειπομενον ηρξατο θειν
 phalanx started out, the part being left began to go on

δρομῷ· και ἅμα παντες εφθελξαντο, οἷον περ
 in a run; and together all shouted, such as just
 ελελιζουσι τῷ Ενναλιῷ, δε παντες και εθεον. Δε τινες
 they shout to Mars, and all also ran. But some
 λεγουσι ὡς και εδουπησαν ταις ασπισι προς
 say that *they* even sounded with the shields against
 τα δορατα, ποιουντες φοβον τοις ἵπποις.
 the spears, causing fear to the horses.

19. Δε πριν τοξευμα εξικνεισθαι, οἱ
 But before that an arrow reached *them*, the
 βαρβαροι εκκλινουσιν τοις ἵπποις, και φεγουσι.
 barbarians turn away with their horses, and flee.
 Και δη εντανθεν μεν οἱ Ἕλληνες εδιωκον κατα
 And even there indeed the Greeks pursued accord-
 κρατος, δε εβωων ἀλληλοις, μη
 ing to their might, and called out to each other, not to
 θειν δρομῷ, ἀλλ' ἔπεισθαι εν ταξει.
 go on in a run, but to follow in rank.

20. Δε τα ἄρματα εφερετο, τα μεν δια
 But the chariots were borne, some indeed through
 των πολεμιων αυτων, δε τα και δια των
 the enemy themselves, but some also through the
 Ἑλληνων, κενα ἡμιοχων. Δε οἱ, επει προῖδοιεν,
 Greeks, empty of drivers. But they, when they foresaw,
 δῦσταντο· δε εστι ὅστις και κατε-
 stood asunder; but *there* was *some one* who also was
 ληφθη, εκπλαγεις ὡσπερ ἵπποδρομῷ;
 seized on, being struck *with fear* as in a race course;
 και εφασαν μεντοι ουδε τοντον παθειν
 and they said, however, *that* neither did this one suffer in

οὐδεν, δε οὐδε ἄλλος οὐδεις τῶν Ἑλλήνων
 any thing, but neither did any other of the Greeks
 ἐπαθεν οὐδεν ἐν ταύτῃ τῇ μάχῃ, πλην ἐπὶ τῷ
 suffer any thing in this battle, except upon the
 εὐωνυμῷ, τις ἐλέγετο τοξενθῆναι.
 left, one was said to have been wounded with an arrow.

21. Δε Κύρος ὄρων τοὺς Ἕλληνας νικῶντας καὶ
 But Cyrus seeing the Greeks conquering and
 διωκόντας τὸ [στρατεύμα] κατὰ ἑαυτοὺς, ἠδο-
 pursuing the [army] opposed to themselves, being
 μένος καὶ προσκυνουμένους ἤδη ὡς βασιλεὺς ὑπὸ
 delighted, and being worshipped now as king by
 τῶν ἀμφὶ αὐτὸν, οὐδὲ ἐξηχθῆ ὡς διώκειν
 those about him, nor was he led out so as to pursue;
 ἀλλὰ ἔχων τὴν τάξιν τῶν ἑξακοσίων ἵππεων
 but having the body of the six hundred horsemen
 συνεσπειραμένην σὺν ἑαυτῷ ἐπεμελεῖτο
 formed in close order with himself, he watched carefully
 ὅτι βασιλεὺς ποιήσει. Γὰρ καὶ ᾔδει αὐτὸν, ὅτι
 what the king shall do. For he also knew him, that
 ἔχει μέσον τοῦ Περσικοῦ στρατεύματος.
 he holds the middle of the Persian army.

22. Δε καὶ πάντες οἱ ἀρχόντες τῶν βαρ-
 But also all the commanders of the bar-
 βάρων, ἔχοντες τὸ μέσον αὐτῶν, ἤγοντο, νομιζόντες
 barians, having their own center, led, thinking
 εἶναι καὶ οὕτως ἐν ἀσφαλεστάτῳ, ἢ ἢ ἰσχυρῶν αὐτῶν
 to be also thus in most security, if the strength of them
 ἢ ἑκάτερωθεν, καὶ εἰ χρεῖζοιεν παραγ-
 should be on each side, and if they should want to order

γειλαι τι, το στρατευμα αισθανεσθαι εν ἡμισει χρονῳ.
any thing, that the army shall perceive in half the time.

23. Και δη τοτε, βασιλευς εχων μεσον της
And even then, the king having the center of the
στρατιας ε̄αντου, εγενετο ὁμως εξω του
army of himself, was nevertheless beyond the
ευνωνμου κερατος Κυρου. Δε επει ουδεις εμαχετο
left wing of Cyrus. But when no one fought
αυτῳ εκ του εναντιου, ουδε τοις
against him from the opposite side, nor against those
τεταγμενοις ε̄μπροσθεν ᾱντου, επεκαμπτεν ὡς εις
drawn up before himself, he wheeled as if for
κυκλωσιν.
surrounding.

24. Ενθα Κυρος δη δεισας, μη γενομενος,
There Cyrus really fearing, lest being,
οπισθεν, κατακοψη το Ἑλληνικον, ελανει
in the rear, he might cut down the Greek army, moves on
αντιος [τῷ βασιλει]. και, ε̄μβαλων̄^{2a} συν τοις
direct against [the king]: and, charging with the
ε̄ξακοσιοις, νικα τους τεταγμενους προ βασιλεως,
six hundred, conquers those drawn up before the king,
και ετρεψε τους ε̄ξακισχιλιους εις φυγην και αυτος
and turned the six thousand into flight; and he
λεγεται^{1a} αποκτειναι τη χειρι ε̄αντου Αρταγερσην, τον
is said to have killed with his own hand Artageses, the
αρχοντα αυτων.
commander of them.

25. Δε ὡς ἡ τροπη εγενετο, οἱ ε̄ξακοσιοι
But as the turn was made, the six hundred of

Κυρον ὀρμησαντες, ^{1a} και διασπειρονται εις το διωκειν:
 Cyrus having moved on, also are dispersed in the pursuit:
 πλην πανν ολιγοι σχεδον οί καλουμενοι ὁμοτρα-
 except a very few, nearly those called table-
 πεζοι, κατελειφθησαν αμφι αυτον.
 companions, were left about him.

26. Δε ων συν τουτοις, καθορα βασιλεα, και
 But being with these, he beholds the king, and
 το σιφος αμφι εκεινον και ευθυς ουκ ηγεσ-
 the guard about him: and directly he did not with-
^{2a. m.}χετο, αλλα ειπων, ὄρω τον ανδρα, ιετο επ'
 hold himself, but saying, I see the man, rushed upon
 αυτον, και παιει κατα το στερον, και τιρωσκει
 him, and strikes at the breast, and wounds him
 δια τον θωρακος, ὡς Κτησιας ὁ ιατρος
 through the breast-plate, as Ctesias, the physician,
 φησιν, και αυτος φησι ιασθαι
 says, and he says that he was employed to heal
 το τραυμα.
 the wound.

27. Δε τις βιαιως παλτω ακοντιζει
 But some one violently with a javelin smites
 αυτον παιοντα, ὑπο τον οφθαλμον και ενταυθα
 him whilst striking, under the eye; and there
 και βασιλευς και Κυρος μαχομενοι, και οί αμφι
 both the king and Cyrus fighting, and those about
 αυτους ὑπερ εκατερον, ὅποσοι μιν των αμφι
 them for each, how many indeed of those about
 βασιλεα απεθανον, Κτησιας λεγει (γαρ ην παρα
 the king died, Ctesias tells us, (for he was near

εκειω) δε Κυρος αυτος τε απεθανε, και οκτω, οί
to him,) but Cyrus himself also died, and eight, the

αριστοι των περι αυτον, εκειντο επι αυτω.
best of those about him, lay upon him.

28. Δε Αρταπατης ο πιστοτατος αυτω των
But Artaphates, the most faithful to him of the

θεραπων σκηπτουχων λεγεται, επειδη ειδε Κυρον
attendant scepter-bearers, is said, after he saw Cyrus

πεπτωμενον, καταπηδησας απο του ιππου, λεγεται
having fallen, leaping down from the horse, is said

περιπεσειν αυτω.
to have fallen on him.

29. Και οι μεν φασι βασιλεα κελουσαι
And some indeed declare that the king ordered

τινα επισφαζαι αυτον Κυρω, δε οι
some one to slay him on Cyrus, but some affirm him

σπασαμενον τον ακινακην επισφαζαι εαντον γαρ
having drawn the scimitar, to have killed himself; for

ειχε χρυσουν, δε και εφορει στρεπτον, και
he had a golden one, but he also wore a chain, and

ψελλια, και τα αλλα, ως οι αριστοι των Περσων
bracelets, and other things, as the best of the Persians;

γαρ ετετιμητο υπο Κυρον τε δια
for he had been honored by Cyrus both on account of

ευνοιαν και πιστοτητα.
good-will and fidelity.

CHAPTER IX.

1. Ὀυτως μὲν οὖν Κυρὸς ἐτελευτήσεν, ὃν τε
 Thus indeed then Cyrus died, being both
 βασιλικωτάτος τῶν Περσῶν γεινομένων μετὰ Κυρον
 the most kingly of all the Persians existing after Cyrus
 τὸν ἀρχαῖον, καὶ ἀξιώτατος ἀρχεῖν ὡς ὁμολογεῖται
 the elder, and most worthy to govern, as is agreed
 παρὰ πάντων τῶν δοκούντων γενεσθαι ἐν πείρᾳ
 by all those appearing to have been in the expe-
 Κυρον.
 rience of Cyrus.

2. Γὰρ πρῶτον μὲν ὢν ἐτι παῖς, ὅτε
 For first indeed being yet a boy, when
 ἐπαιδευέτο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς
 he was taught both with the brother and with the
 ἄλλοις παισὶ, ἐνομίζετο κραισσιτος πάντων
 other boys, he was thought the best of all in
 πάντα.
 all things.

3. Γὰρ πάντες οἱ παῖδες τῶν ἀριστῶν Περσῶν
 For all the sons of the best Persians
 παιδεύονται ἐπὶ ταῖς θύραις βασιλεως· ἐνθα μὲν
 are taught at the gates of the king; there indeed
 τις ἀνὰ καταμάθοι πολλὴν σοφροσύνην, δε εἶσι
 one may learn much wisdom, but it is possible
 οὔτε ἀκουσαι οὔτε ἰδειν οὐδὲν αἰσχρον.
 neither to hear nor to see any thing base.

4. Δε οί παιδες και θεωνται και ακουσι τους
But the youths also see and hear of those

τιμωμενους ὑπο βασιλεως, και αλλους ατιμαζομενους,
being honored by the king, and others being dishonored,

ώστε οντες παιδες ευθης μανθανουσιν τε
so that being youths, they immediately learn both

αρχειν και αρχεσθαι.
to rule and to be ruled

5. Ενθα Κυρος μεν εδοκει ειναι, πρωτον,
There Cyrus indeed seemed to be, first,

αιδημονεστατος των ἡλικων, τε πειθεσθαι τοις
the most modest of his equals in age, and to obey the

πρεσβυτεροις και μαλλον των ὑποδεεστερων ἑαντων
elders even more than his own inferiors;

δε επειτα φιλιπποτατος, και χρησθαι τοις ἵπποις
but moreover very fond of horses, and to use horses

αριστα. Δε εκρινον αυτον και ειναι φιλομαθεσ-
best. And they deemed him also to be most fond

τατον και μελετηροτατον των εργασιων εις τον
of learning, and most studious of operations for

πολεμον, τε τοξικης και ακοντισεως.
war, and of archery and of dart throwing.

6. Δε επει επρεπε τη ἡλικια, ην και φιλο-
But when it became his age, he was also fondest

θηροτατος, και μεντοι φιλοκινδυνοτατος προς τα θηρια.
of hunting, and even fondest of danger against wild beasts

Και ποτε ονκ ετρεσεν αρκτον επιφερομενην, αλλα
And once he did not dread a bear attacking him, but

συμπεσων κατεσπασθη απο του ἵππου, και
falling together he was drawn down from the horse, and

επαθεν μεν τα ὧν και ειχε τας
 suffered indeed the wounds, of which also he had the
 ωτειλας φανερας, δε τελος κατεκτανε και εποιησεν
 scars visible, but at last he killed him: and he made,
 μεντοι τον βοηθησαντα πρωτον μακαριστοτατον
 however, the one helping first greatly to be con-
 πολλοις.
 gratulated by many.

7. Δε επει κατεπεμφθη ὑπο του πατρος, σατραπης
 But when he was sent by his father, satrap
 τε Λυδιας και της μεγαλης Φρυγιας, και Καππα-
 both of Lydia, and of Great Phrygia, and of Cappa-
 δοκιας, δε και απεδειχθη στρατηγος παντων, οἰς
 docia, but also was declared general of all, whom
 καθηκει αθροιζεσθαι εις πεδιον Καστωλου,
 it becomes to be assembled in the plain of Castolus,
 πρωτον μεν επεδειξεν αυτον οτι ποιοιτο περι
 first indeed he showed himself that he made it of much
 πλειστον, ει σπεισαιτο τω, και ει
 importance, if he made a treaty with one, and if he
 συνθοιτο τω, και ει ὑποσχοιτο τι τω,
 made a contract with one, and if he promises something to
 ψευδεσθαι μηδεν.
 one, to deceive in nothing.

8. Και ονν αι πολεις επιτρεπομεναι επιστενον
 And therefore the cities being committed, trusted
 μεν αυτω δε οι ανδρες επιστενον, και ει τις
 indeed in him, but the men trusted, and if any
 εγενετο πολεμιος Κυρου σπεισαμενον,
 was hostile, Cyrus having made a treaty with him,

επιστευε αν παθειν μηδεν παρα τας
 he trusted he would suffer nothing contrary to the
 σπονδας.
 treaty.

9. Τοιγαρον επει επολεμησε Τισσαφερει,
 Wherefore when he made war on Tissaphernes,
 πασαι αι πολεις εκουσαι, ειλοντο Κυρον αντι
 all the cities being willing, chose Cyrus before
 Τισσαερνους, πλην Μιλησιων δε ουτοι εφοβοντο
 Tissaphernes, except the Milesians; but these feared
 αυτον, οτι ουκ ηθελε προσεθαι τους
 him, because he was not willing to abandon those
 φευγοντας.
 fleeing away.

10. Γαρ και επεδεικνυτο εργω, και ελεγεν, οτι
 For also he showed by deeds, and said, that
 ουκ ποτε αν προοιτο επει απαξ εγενετο
 not ever would he abandon them, when once he became
 φιλος αυτοις, ουδε ει επι μεν γενουιτο μειους,
 a friend to them, nor if yet indeed they might be worse,
 δε και επι πραξειαν κακιον.
 but even yet might do worse.

11. Δε ην φανερος, ει και τις ποιησειεν
 But he was visible, if also any one would do
 αυτον τι αγαθον η κακον, πειρωμενος νικαν,
 him some good or bad thing, trying to conquer,
 δε τινες και εξεφερον ευχην αυτον, ως ευχοιτο
 but some also mentioned a wish of his, that he wished
 ζην τοσοτον χρονον, εστε νικωη και τους
 to live so long a time, until he may surpass also those

εν ποιουντας, και αλεξομενος τους ποιουντας
treating him well, and warding off those treating him
κακως.
badly.

12. Και γαρ ουν δη πλειστοι γε επεθυμησαν
And therefore even most men indeed desired

προεσθαι αυτω, ἐνι ανδρι των εφ' ἡμων και
to give up to him, one man of those in our time, both
χρηματα και πολεις και τα σωματα ἑαντων.
their property and cities, and their persons.

13. Ου μεν δη ουδε τις αν ειποι τουτο, ὡς
Neither indeed even can any one say this, that

εια τους κακουργους και αδικους καταγελαν,
he permitted the evil-doers and unjust to deride,

αλλα αφειδεστατα ετιμωρειτο παντων. Δε ην
but most unsparingly punished all. And it was

ιδειν πολλακις παρα τας στειβομενας ὁδους,
possible to see often near the trodden roads,

ανθρωπους στερουμενους και ποδων και χειρων και
men deprived both of feet and hands and

οφθαλμων, ὡστε εν τη αρχη του Κυρου, εγενετο
eyes, so that in the dominion of Cyrus, there

και Ελληνι και βαρβαρω,
was protection both to a Greek and to a barbarian,

αδικουντι μηδεν, πορευεσθαι ἀδεῶς ὅποι τις
injuring nothing, to go fearlessly whither any one

ηθελεν, εχοντι ὅτι προχωροη.
wished, having whatever he may get.

14. Ὁμολογητο μεντοι γε
He has been acknowledged, however, at least

τιμῶν διαφεροντως τους αγαθους εις πολεμον. Και
to honor extremely the brave in war. And

πρωτον μὲν πολεμος ην αυτω προς Πεισιδας
first indeed war was to him against the Pisidians

και Μυσους· και στρατευομενος ον αυτος
and Mysians: and moving with an army therefore himself

εις ταντας τας χωρας, οὗς ἑωρα εθελοντάς
into these places, whom-soever he saw willing

κινδυνευειν, τουτους και εποιει αρχοντας ἡς
to be in danger, these also he made commanders of

χωρας κατεστρεφετο, δε επειτα και
what-ever place he conquered, but moreover he also

ετιμα αλλοις δωροις.
honored them with other gifts.

15. Ὡστε τους αγαθους μὲν φαινεσθαι ειναι
So that the brave indeed appeared to be

ευδαιμονεστατους, δε τους κακους αξιουσθαι
most fortunate, but the cowardly to be thought worthy

ειναι δουλους τουτων. Τοιγαρον [ην] πολλη
to be the slaves of these. Wherefore there [was] a great

αφθονια των εθελοντων κινδυνευειν, οπου τις
plenty of those willing to be in danger, when any one

οιοιτο Κυρον αισθησεσθαι.
may think Cyrus about to perceive him.

16. Γεμην εἰς δικαιοσυνην εἰ τις γενοιτο φανερος
But as to justice, if any might be visible,

αυτω βουλομενος επιδεικνυσθαι, περι παντος
to him, wishing to show it, beyond every thing,

εποιειτο ποιειν τουτους πλουσιωτερουσ των
he caused to make these richer than those

φιλοκερδουντων εκ του αδικου.
seeking gain by injustice.

17. Και γαρ ονν τε πολλα αλλα δικαιωσ
And therefore both many other things justly

διεχειριζετο αυτω, και εχρησατο αληθινω
were managed by him, and he made use of a real

στρατευματι. Γαρ και στρατηγοι και λοχαγοι επλευσαν
army. For also generals and captains sailed

προς εκεινον ου ενεκα χρηματων, αλλ' επει
to him, not on account of money, but when

εγνωσαν ειναι κερδαλεωτερον, καλωσ πειθαρχειν
they knew it to be more profitable, honorably to obey

Κυρω, η το κερδοσ κατα μηνα.

Cyrus, than the gain for a month.

18. Αλλα μην ει τις γε καλωσ υπηρετη-
But indeed if any one at least fairly might

σειεν αυτω προσταξαντι τι, ουδενι ποποτις
serve him, having ordered any thing, to no one even

ειασε την προθυμιαν [ειναι] αχαριστον. Τοιγαρων
did he suffer his zeal [to be] unrewarded. Therefore

δη κρατιστοι υπηρεται παντοσ εργων ελεχθησαν
even the best servants of every deed were said

γενεσθαι Κυρω.

to be to Cyrus.

19 Δε ει ορωη τινα οντα δεινον
But if he saw any one being a powerful

οικονομον εκ του δικαιου και κατασκευαζοντα τε
domestic manager by justice, and improving both

χωρας ἧς ἀρχοι, καὶ ποιοντα προσοδους,
 the country which he rules, and making in-comings,
 οὐδενᾶ ἀν πωποτε ἀφαιλετο, ἀλλὰ καὶ
 from no one ever would he take away, but even
 προσεδιδου πλεωῶ ὥστε καὶ ἐπονον ἡδεως,
 added more; so that they also labored pleasantly,
 καὶ ἐκτωντο θαρῶαλεως, καὶ ἀν ἅ τις ἐπέπατο,
 and acquired boldly, and again what one had pos-
 ἧμιστᾶ ἐκρυπτεν Κυρον γαρ οὐ
 sessed, least did he conceal *them from* Cyrus: for he did not
 εἰσφαινετο φανερωσ φθονων τοις πλουτουσιν, ἀλλὰ
 appear visibly envying those being rich, but
 πειρωμενος χρῆσθαι τοις χρημασι των ὑποκρυπτομενων.
 trying to use the wealth of those concealing *it*.

20. Τεμην ὅσους ποιησαιτο φίλους, καὶ
 But whomsoever he would make friends, and
 γνοιη οντας εννουσ καὶ κρινειει ειναι
 knew them *as* being well affected, and judged them to be
 ικανουσ συνεργουσ, ὅτι τυγχανει βουλομενος
 able co-operators, whatever he happens wishing
 κατεργαζεσθαι, ὁμολογεται προς παντων γενεσθαι
 to effect, he is confessed by all to have been
 δη κρατιστος θεραπευειν.
 even the best to attend to *this*.

21. Γαρ καὶ τουτο αὐτο οὔπερ
 For even this very *thing* even of which
 αὐτος ἐνεκα φίλων φετο δεισθαι, ὥσ
 he himself on account of friends thought to require, that
 εχοι συνεργουσ, καὶ αὐτος ἐπειρατο
 he might have co-operators, and he himself tried

εἶναι τοῖς φίλοις κρατιστος συνεργος τούτου, ὅτου
to be to friends the best helper of this, of whatever
αἰσθανοῖτο ἕκαστον ἐπιθυμουῖτα.
he perceived every one desirous.

22. Δε μὲν οὐαὶ ὦν εἰς αὐτὸν γε,
But indeed I think, he being one man at least,
δια πολλὰ ἐλαμβάνε πλεῖστα δῶρα, δε δὴ
for many reasons, received most gifts, but even
μάλιστα πάντων, διεδίδον τὰντα τοῖς φίλοις,
most of all men, he distributed these to friends,
σκοπῶν πρὸς τὸν τρόπον ἕκαστου, καὶ ὅτου
looking to the manner of every one, and of whatever
μάλιστα ὄρωγῃ ἕκαστον δεομένου.
he especially perceived every one desirous.

23. Καὶ ὅσα τις πεμπτοὶ κόσμον
And whatever things any one may send as an or-
νηματι αὐτοῦ ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς
nament to his person, or as for war, or as for
καλλωτισμόν, καὶ ἐφασάν αὐτὸν λέγειν περὶ
finery, and they declared him to speak about
τούτων, ὅτι τὸ σῶμα ἑαυτοῦ οὐκ ἂν
these things, thus that the person of himself he may not
μὲν δύναται κοσμησθαι πασι τούτοις, δε τομιζοί
indeed be able to adorn with all these, but may think
φίλους καλῶς κεκοσμημένους, [εἶναι] μεγίστον
friends fairly adorned, [to be] the greatest
κόσμον ἀνδρῶν.
ornament to a man.

24. Καὶ μὲν τὸ νικᾶν τοὺς φίλους
And indeed that he surpassed his friends

ποιοντα ευ τα μεγαλα ουδεν θαυμαστον, επειδη
well doing great things, is nothing to be wondered at, since

γε ην και δυνατοτερος δε το περιειναι
at least he was also more able; but that he should be

τη επιμελεια των φιλων και τω προθυμεισθαι
superior in the care of his friends, and in the being eager

χαριζεσθαι, ταυτα δοκει εμοιγε ειναι μαλλον
to gratify, these seem to me at least to be more

αγαστα.
admirable.

25. Γαρ Κυρος επεμπε πολλακις ημιδειεις βικους
For Cyrus sent often half-empty jars

οινου, οποτε λαβου πανυ ηδυν, λεγων οτι
of wine, whenever he took any very sweet, saying, that

ουπω δη πολλου χρονου επιτυχοι οιω
not yet truly for a long time had he happened on wine

ηδιον τουτου; ουν επεμψε τουτον σοι, και
sweeter than this: therefore he sent this to thee, and

δειται σου εκπιειν τουτον τημερον συν οις
requires of thee to drink this to-day with whomsoever

μαλιστα φιλεις.
thou most lovest.

26. Δε πολλακις επεμπε ημβροτους χηνας, και
But often he sent half-eaten geese, and

ημισα αρτων, και αλλα τοιαντα, κελων τον
halves of loaves, and other such things, ordering the

φεροντα επιλεγειν Κυρος ησθη
one carrying them to say besides: Cyrus was delighted

τούτοις, οὐν βουλευται σε και γευσασθαι
with these, he therefore wishes thee also to taste

τούτων
of them.

27. Δε όπου χιλος ειη πανν σπανιος, δε
But wherever fodder might be very scarce, but

αυτος εδυνατο παρασκευασασθαι δια το χειρ
he himself was able to procure it through having

πολλους υπηρετας και δια την επιμελειαν, διαπεμπων
many servants and through care, sending it

τους φιλους εκελευε εμβαλλειν τουτον τον
among his friends, he ordered them to throw this

χιλον τοις ιπποις αγουσιν τα σωματα εαντων, ως
fodder to the horses carrying the persons of them, that

μη αγουσιν τους φιλους εαυτου, πεινωντες.
they may not carry the friends of himself, hungering.

28. Δε ει δη ποτε πορευοιτο και
But if even at any time he was journeying, and

πλειστοι μελλοιεν οψεσθαι προσκαλων τους φιλους
many were about to see him calling to his friends

εσπουδαιολογειτο, ως δηλοιη
he would discourse seriously, that he might show those

ους τιμα· ωστε εγωγε, εξ ων ακουω,
whom he honors: so that I at least, from what I hear,

κρινω ουδενα, ουτε Ἑλληνων, ουτε βαρβαρων,
judge no one, either of the Greeks, or of barbarians,

πεφιλησθαι υπο πλειονων.
to have been loved by more people.

29. Δε και τοδε τεκμηριον τουτου· ουδεις μεν
And also this is a proof of it: no one indeed

απηει προς βασιλεα παρα Κυρου, οντος δουλου,
departed to the king from Cyrus, being his subject

πλην Οροντας επεχειρησε δε οντος και, ταχυν
only Orontes attempted it; and he also, soon

ενεψε αυτον ον φετο ειναι πιστον οι φιλα-
found him whom he thought to be faithful to him, more

τερον Κυρω, η εαυτω δε παρα βασιλεως
friendly to Cyrus than to himself; but from the king

πολλοι απηλθον προς Κυρον, επει εγενοντο πολεμιοι
many came to Cyrus, when they became hostile

αλληλοις, και οντοι μεντοι οι μαλιστα
to each other, and these, however, those most

αγαπωμενοι υπ αυτου, νομιζοντες, [οντες αγαθοι παρα
beloved by him, thinking, [being brave with

Κυρω,] αν τυγχανει αξιοτερας τιμης, η παρα
Cyrus,] they would obtain worthier honor, than with

βασιλει.

the king.

30. Δε 'το γενομενον αυτω εν τη τελευτη του

But the affair having occurred to him in the end

βιον [εστι] και μεγα τεκμηριον, οτι αυτος ην
of life, [is] also a great proof, that he was

και αγαθος, και εδυνατο ορθως κρινειν τους πιστους
both brave, and was able rightly to judge the faithful

και ενους και βεβαιους.

and kindly disposed and steady.

31. Γαρ αυτου αποθνησκοντος, παντες οι φιλοι

For he dying, all the friends

και συντραπεζοι παρα αυτον, απεθανον μαχομενοι
and table-companions with him, died, fighting

ὑπερ Κυρου, πληρ Ἀριαιον· δε οὔτος ἐτυγγαυεν
 over Cyrus, except Ariaeus: but he happened to be
 τεταγμενος ἐπι τῷ ἐνωπυῳ, ἀρχων του ἵππικου,
 posted upon the left, commanding the cavalry,
 δε ὡς ἤσθητο^{2^a-m.} Κυρον πεπτωκοτα ἐφυγεν,
 but when he perceived Cyrus having fallen, he fled,
 και εχων παν το στρατευμα, ὃν ἤγειτο.
 and having all the army, which he led.

CHAPTER X.

1. Ἐνταυθα δη ἡ κεφαλη Κυρου ἀποτεμνεται,
 There even the head of Cyrus is cut off,
 και ἡ δεξια χειρ. Δε βασιλευς (και οἱ συν αυτω)
 and the right hand. But the king (and those with him)
 διωκων εἰσπιπτει εἰς το Κυρειον στρατοπεδον· και
 pursuing, falls into the Cyrean camp; and
 οἱ μὲν μετα Ἀριαιον οὐκετι ἴστανται, ἀλλα
 those indeed with Ariaeus no more stand, but
 φεγγουσι δια του στρατοπεδου αυτων εἰς τον
 flee through the camp of them into the
 σταθμον ἐνθεν ὠρμητο. δε ἐλεγοντο
 station, whence they had been moved; and there were
 εἶναι τετταρες παρασαγγαι της ὁδου.
 said to be four parasangs of the road.

2. Δε βασιλευς και οἱ συν αυτω τε διαρπαζουσι
 But the king and those with him both plunder
 τα πολλα ἀλλα και λαμβανει την Φωκαΐδα
 many other things, and he seizes the Phocæan

την παλλακίδα Κυρου την λεγομενην ειναι
 woman, the concubine of Cyrus, the one reported to be
 σοφην και καλην.
 wise, and fair.

3. Δε ἡ Μιλησια ἡ νεωτερα ληφθεισα
 But the Milesian woman, the younger, being taken
 ὑπο των αμφι βασιλεα, εκφευγει γυμνη προς των
 by those about the king, escapes naked to the
 Ἑλληρων, οἱ ετυχον εν τοις σκευοφοροις,
 Greeks, who happened to be among the baggage-cattle,
 εχοντες ὄπλα, και αντιαχθεντες απεκτειναν
 having arms, and being drawn up in opposition, they killed
 πολλους μεν των ἀρπαζοντων, δε οἱ και
 many indeed of those plundering, but some also
 αυτων απεθανον. ου μην γε εφυγον αλλα
 of them died; not indeed at least did they flee, but
 και εσωσαν ταυτην, και εσωσαν παντα τα αλλα
 even saved this woman, and saved all the other
 και ὅσα χρηματα και ανθρωποι εγενοντο εντος
 things, and what property and men were with
 αυτων.
 them were saved.

4. Ενταυθα τε βασιλευς και οἱ Ἕλληνες διεσχον
 There both the king and the Greeks were distant
 ὡς τριακοντα σταδια, οἱ μεν διωκοντες τους
 about thirty stadia, these indeed pursuing, those
 καθ' ἑαντους, ὡς νικοντες παντας, δε οἱ
 against themselves, as conquering all, and those
 ἀρπαζοντες ὡς ηδη νικοντες παντας.
 plundering as now conquering all.

5. Δε ὡς μὲν οἱ Ἕλληνες ἤσθοντο ὅτι
But when indeed the Greeks perceived that

βασιλεὺς συν τῷ στρατευματι εἷη ἐν τοῖς σκευο-
the king with the army was in among the baggage-

φοροῖς, δε βασιλεὺς ἀν ἤκουσε Τισσαφερνοῦς ὅτι
cattle, but the king again heard from Tissaphernes that

οἱ Ἕλληνες νικῶεν τὸ καθ' ἑαυτούς,
the Greeks were conquering the army opposed to them,

καὶ οἰχοντο εἰς τὸ πρὸσθεν διωκόντες, ἐπταυθα
and had gone away in the distance pursuing, there

δη βασιλεὺς μὲν ἀθροίζει τοὺς ἑαυτὸν
indeed the king on his part assembles those of himself,

καὶ συντάττεται δε ὁ Κλεάρχος, καλεσας
and arranges them together; but Clearchus, having called

Προξενον, (γὰρ ἦν πλησιαιτατος,) ἐβούλετο
Proxenus, (for he was nearest,) was deliberating

εἰ πεμποῖεν τινὰς, ἢ πάντες ἰοῖεν ἐπὶ τὸ
if he should send some, or all should go to the

στρατοπέδον ἀρῆζοντες.

camp about to help.

6. Ἐν τούτῳ βασιλεὺς ἦν πάλιν δηλὸς

In this time the king was again apparently

προσιών, ὡς εδοκεῖ ὀπισθεν. Καὶ οἱ Ἕλληνες
approaching, as it seemed, from behind. And the Greeks

μὲν συστραφέντες παρασκευάζονται ὡς προ-
indeed being turned together, prepare themselves as ad-

σιόντες καὶ δεξόμενοι ταυτῆ· δε ὁ
vancing, and about to receive them in this way; but the

βασιλεὺς οὐκ μὲν ἦγεν ταυτῆ, δε ἡ
king did not indeed in the same way lead, but in

παρηλθεν εξω του ευωνυμου κερατος,
 which way he passed by outside of the left wing,
 ταυτη και απηγαγεν, αναλαβων και τους
 in that way also he led back, having taken up also those
 αυτομολησαντας εν τη μαχη προς τους Έλληνας, και
 having deserted in the battle to the Greeks, and
 Τισσαφερην, και τους συν αυτω,
 Tissaphernes, and those with him.

7. Γαρ Τισσαφερης ουκ εφυγεν εν τη πρωτη
 For Tissaphernes did not flee in the first

συνοδο, αλλα διηλασε κατα τους Έλληνας πελταστας
 engagement, but charged against the Greek peltasts

παρα τον ποταμον δε διελαντων κατεκανε μεν ουδενα,
 near the river; but driving he killed indeed no one,

δε διασταντες οι Έλληνες επαιον και ηκοντιζον
 but standing asunder, the Greeks struck and shot at

αυτους· δε Επισθενης Αμφιπολιτης ηρχε
 them: but Episthenes, the Amphipolite, commanded

των πελταστων, και ελεγετο γενεσθαι φρονιμος.
 the peltasts, and was said to be intelligent.

8. Δε ο Τισσαφερης ως εχων μειον απηλ-
 But Tissaphernes, as having the worst, was re-

λαγη μεν ουκ αναστρεφει παλιν, δε αφικομενος
 moved; indeed does not return again, but coming

εις το στρατοπεδον των Έλληνων, εκει συνταρχανει
 into the camp of the Greeks, there he meets

βασιλει, και δη παλιν ομου συνταξαμενοι
 the king, and even back together being arranged

επορευοντο.

they were going on.

9. Δε ἐπει ἦσαν *κατα* *το* *εὐωνυμον* *κερας*
 But when they were opposite the left wing
 των Ἑλλήνων, οἱ Ἕλληνες ἐδειςαν, *μη* *προσαγοιεν*
 of the Greeks, the Greeks were afraid, lest they should
προς *το* *κερας*, *και* *περιπτυξαντες* *αμφοτερωθεν*
 lead against the wing, and folding round on both sides,
κατακοψειαν *αυτους*: *και* *εδοκει* *αυτοις*
 might cut them down; and it seemed *proper* to them
αναπτυσσειν *το* *κερας*, *και* *ποιησασθαι* *τον* *ποταμον*
 to lengthen the wing, and to make the river
οπισθεν.
 in the rear.

10. Δε *εν* ᾧ *εβουλευοντο* *ταυτα*
 But in what *time* they were deliberating these
δη *βασιλευς* *και* *παραμειψαμενος* *εις* *το* *αυτο*
matters, even the king also having changed into the same
σχημα *κατεστησεν* *την* *φαλαγγαν* *εναντιαν*, *ὡςπερ*
form placed his phalanx opposite, just as
συνηει *το* *πρωτον* *μαχουμενος*. Δε *ὡς*
 he had met *them* at first *when* about to fight. But as
οἱ Ἕλληνες *ειδον* *οντας* *τε* *εγγυς* *και* *παράτεταγ-*
 the Greeks saw *them* being both near and set in array,
μενους, *αυθις* *παιανισαντες* *επηεσαν* *ετι* *πολυ*
 again singing the pean, they came on yet much
προθυμοτερον *η* *το* *προσθεν*,
 more eagerly than before.

11. Δε *αυ* *οἱ* *βαρβαροι* *ουκ* *εδεχοτο*
 But again the barbarians did not receive *them*,
αλλ' *εφρευγον* *εκ* *πλειονος* *η* *το* *προσθεν*, *δε*
 but fled from a greater *distance* than before, and

οἱ Ἕλληες ἐπεδιώκον μεχρὶ τινος κωμης· δε
 the Greeks pursued unto a certain village; but
 ἐνταυθα οἱ ἐστήσαν.
 there they halted.

12. Γαρ ὑπὲρ τῆς κωμης ἦν γηλοφος, ἐφ' οὗ
 For above the village was a hill, upon which
 οἱ ἀμφὶ βασιλεα ἀνεστράφησαν, οὐκ ἐτι μὲν
 those about the king were turned, not any longer indeed
 πεζοί, δε ὁ λοφος ἐνεπλήσθη τῶν
 were infantry there, but the hill was covered with
 ἵππεων, ὥστε μὴ γινώσκειν τὸ ποιοῦμενον.
 cavalry, so that they did not know what was being done.
 Καὶ ἐφασαν ὄραν τὸ βασιλεῖον σημεῖον, τινα
 And they said they saw the royal standard, a cer-
 χρυσοῦν αἶτον ἀνατεταμένον ἐπὶ πέλτης.
 tain golden eagle having been extended upon a spear.

13. Δε ἐπεὶ καὶ οἱ Ἕλληες ἐχώρουν ἐνταυθα,
 But when also the Greeks went thither,
 οἱ ἵππεις δὴ καὶ λειποῦσι τὸν λοφον, οὐ μὲντοι
 the horsemen now also leave the hill; not, however,
 ἐτι ἀθροοί, ἀλλ' ἄλλοι ἄλλοθεν
 any more close together, but others from other place,—
 ἰ. e., some went one way, others went another: but the
 λοφος ἐψιλούτο τῶν ἵππεων, δε τέλος καὶ
 hill was stripped of the horsemen, but at last even
 παντες ἀπεχώρησαν.
 all went off.

14. Οὐν ὁ Κλεάρχος οὐκ ἀνεβίβατεν
 Therefore Clearchus did not march *hīs men*

επι τον λοφον, αλλα στησας το στρατευμα
up upon the hill, but having stopped the army

υπο αυτον, πεμπει Λυκιον τον Συρακουσάιον και
at the bottom of it, sends Lycius, the Syracusan, and

αλλον επι τον λοφον, και κελευει κατάδοντας
another upon the hill, and orders *them*, having viewed

τα υπερ του λοφου, απαγγελαι, τι εστιν.
affairs upon the hill, to report, whatever is *there*.

15. Και ο Λυκιος ηλασε και ιδων απαγγελλει
And Lycius drove on, and seeing, brings word

οτι φευγουσι ανα κρατος. Δε σχεδον οτε
back that they flee with might. And nearly when

ταυτα ην, ηλιος και εδυετο.
these *things* were, the sun also set.

16. Δε ενταυθα οι Ελληνες εστησαν, και θεμενοι
And there the Greeks halted, and placing

τα οπλα ανεπανοντο και αμα μεν
their arms, rested; and at the same time indeed

εθαυμαζον οτι Κυρος ουδαμου φαινοιτο ουδ'
they wondered that Cyrus nowhere appeared, nor did

αλλος ουδεις παρειη απ' αυτου· γαρ ηδεσαν
any other one come from him; for they knew

ου αυτον τεθνηκοτα, αλλ' εικαζον η
not of him having died, but they supposed *him* either

οιχεσθαι διωκοντα, η προεληλακεναι κατα-
to go away pursuing, or to have ridden forward about

ληψομενον τι.

to seize some *place*.

17. Και αυτοι εβουλευοντο, ει μειναντες αυτου
And they deliberated, if remaining there.

αγοιντο ενταυθα τα σκευοφορα η αποιεν
 they should bring thither the baggage-cattle, or go back
 επι το στρατοπεδον. Ουν αποιεναι εδοξεν
 to the camp. Therefore to go back seemed *proper*
 αυτοις, και ακικνουνται αμφι δορπιστον επι τας σκηνας.
 to them, and they come about supper-time to their tents.

18. Τουτο μεν ουν εγενετο το τελος ταυτης της
 This indeed then was the end of that
 ημερας. Δε καταλαμβανουσι τε τα πλειστα των
 day. And they find both the most of the
 αλλων χρηματων διηρπασμενα, και ει ην τι
 other things plundered, and if *there* was any
 σιτιον η ποτον: και τας αμαξας μεστας αλευρων
 eatable or drink: and the waggons full of wheat flour
 και οινου, ως Κυρος παρεσκευασατο, ινα ει ποτε
 and of wine, which Cyrus prepared, that if ever
 σφοδρα ενδεια λαβοι το στρατοπεδον, διαδιδοη
 vehement want should seize the camp, he may
 τοις Έλλησιν, (δε ανται αμαξαι, ως ελεγοντο,
 distribute to the Greeks, (but these waggons, as were said,
 ησαν τετρακοσiai) ταντας και τοτε οι
 were four hundred *in number*,) these also then those
 συν βασιλει διηρπασαν.
 with the king did plunder.

19. Ώστε οι πλειστοι των Έλληρων ησαν
 So that the most of the Greeks were
 αδειπνοι: δε ησαν και αναριστοι, γαρ δη
 supperless: but they were also dinnerless, for even
 πριν το στρατευμα καταλνσαι προς αριστον, βασιλευς
 before the army halted for dinner, the king
 εφανη. Ουτω ουν μεν διεγενοντο ταυτην την νυκτα.
 appeared. Thus then they indeed passed that night.

ΑΝΑΒΑΣΕΩΣ ΚΥΡΟΥ.

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

Κεφ. Α΄.

1. Ὡς μὲν οὖν τὸ Ἑλληνικὸν ἠθροίσθη Κυρῷ, ὅποτε ἐστρατεύετο ἐπὶ τὸν ἀδελφὸν Ἀρταξερξῆν, καὶ ὅσα ἐπραχθῆ ἐν τῇ ἀνοδῷ, καὶ ὡς ἡ μάχη ἐγενετο, καὶ ὡς Κυρὸς ἐτελεύτησε, καὶ ὡς οἱ Ἕλληνες ἐλθόντες ἐπὶ τὸ στρατοπέδον ἐκοιμήθησαν, οἰομένοι νικᾶν τὰ πάντα, καὶ Κυρὸν ζῆν, δεδηλωταὶ ἐν τῷ ἐμπροσθεν λόγῳ.

2. Δε ἅμα τῇ ἡμέρᾳ αἱ στρατηγοὶ συνελθόντες ἐθαυμάζον, ὅτι Κυρὸς οὔτε πεμπτοὶ ἄλλων σηματούοντα, ὅτι χρῆ ποιεῖν, οὔτ' ἄντος φαινοῖτο. Οὖν ἐδοξεν αὐτοῖς συσκευασάμενοις ἅ εἶχον, καὶ ἐξοπλισάμενοις προΐεναι εἰς τὸ προσθεν, ἕως συμμυξίαν Κυρῷ.

3. Δε ἤδη οὕτων ἐν ὁρμῇ, ἅμα ἀνίσχοντι ἡλιῷ ἦλθη Προκλῆς ὁ ἀρχὸν Τευθρανίας, γεγονώς ἀπὸ Λαμαρατοῦ τοῦ Λακωνοῦ, καὶ Γλοῦς ὁ Ταμῷ. Οὗτοι ἐλέγον, ὅτι Κυρὸς μὲν τεθνήκεν, δε Ἀριαῖος πεφευγώς εἴη μετὰ τῶν ἄλλων βαρβάρων ἐν τῷ σταθμῷ ὅθεν ὠρμῶντο τῇ προτεραίᾳ: καὶ λεγοὶ ὅτι μὲν περιμεινείεν ἂν αὐτοὺς ταύτην τὴν ἡμέραν, εἰ μέλλοιεν ἕκειν δε τῇ ἄλλῃ φαιῇ ἀπιεῖν ἐπὶ Ἰωνίας ὅθενπερ ἦλθε.

ASCENT OF CYRUS.

BOOK II.

CHAPTER I.

1. How indeed then the Grecian *force* was assembled by Cyrus, when he moved with an army against his brother Artaxerxes, and what things were done in the up-way, and how the battle took place, and how Cyrus died, and how the Greeks coming to the camp, went to rest, thinking to conquer all *things*, and Cyrus to be alive—all *these* have been shown in the former discourse.

2. But along with the day, the generals having come together, wondered that Cyrus may not send any one about to signify, whatever it behoves *them* to do, nor does he himself appear. Therefore it seemed proper to them, having packed up what they had, and having armed themselves, to proceed in advance, until they might join with Cyrus.

3. But now they being in motion, along with the rising sun came Procles, the commander of Teuthrania, being descended from Damaratus the Lacedæmonian, and Glus, the *son* of Tamos. These said, that Cyrus indeed has died; but Ariæus having fled, was with the other barbarians in the station whence they were moved on the former *day* and that he said, that indeed he might wait for them that day, if they are about to come: but on the next, he said, he should depart for Ionia, whence he came.

4. Ἀκουσαντες ταυτα οἱ στρατηγοι και οἱ αλλοι Ἕλληνες πυρθιανομενοι εφερον βαρεως. Δε Κλεαρχος ἔπεν ταδε· αλλα μεν Κυρος ωφελε ζην· δε επει τετελευτηκεν, απαγγελετε Ἀριαιω ὅτι ἡμεις γε νικωμεν βασιλεα, και, ὡς ὄρατε, ουδεις επι μαχεται ἡμιν; και ει μη ἡμεις ἤλθετε, επορευομεθ' αν επι βασιλεα. Δε επαγγελλομεθα Ἀριαιω, εαν ελθη ενθαδε, καθειν αυτον εις τον βασιλειοντον θρονον· γαρ εστι των νικωντων την μαχην και το αρχειν.

5. Ειπων ταυτα, ἀποστελλει τους αγγελους, και συν αυτοις Χειρισφον τον Λακωνα, και Μενωνα τον Θατταλον: γαρ και ὁ Μενων αυτος εβουλετο: γαρ ην φιλος, και ξενος Ἀριαιου.

6. Ὅι μεν ωχοντο, δε Κλεαρχος περιεμεινε· δε το στρατευμα εποριζετο σιτον, ὅπως εδυνατο, εκ των ὑποζυγιων, κοπιοντες τους βους και ονους· δε προϊοντες μικρον απο της φαλαγγος ὅν ἡ μαχη εγενετο, εχρωντο ξυλοις τε τοις οἴστοις, ουσι πολλοις (ὄυς οἱ Ἕλληνες ηγαγκαζον τους αυτομολουντας παρα βασιλεως εκβαλλειν) και τοις γερόοις, και ταις ξυλιναις ασπισι ταις Αἰγυπτιαις· δε και πολλαι πελται, και αμαξαι ησαν ερημοι φερεσθαι πασι οἷς χρωμενοι, ἔφοντες ησθιον κρεα εκεινην την ἡμεράν.

7. Και ηδη ην τε περι πληθουσιν αγοραν, και κηρυκες ερχονται παρα βασιλεως και Τισσαφερους, οἱ αλλοι μεν βαρβαροι, δε εἰς αυτων Φαλυρος ην Ἕλλην, ὅς ετυγχανε ων παρα Τισσαφερει, και εχων εντιμως· γαρ και προσεποιετο ειναι των επιστημων τε περι τας ταξεις και ὄπλομαχίαν.

8. Δε ὄντοι τε προσελθοντες, και καλεσαντες τους αρχοντας των Ἑλληνων, λεγουσιν ὅτι βασιλευς κελευει τους Ἕλληνας, επει τυγχανει νικων, και απεκτονε Κυροῦ, παραδοντας τα ὄπλα, ιοντας επι τας θυρας βασιλεως, εὔρισκεσθαι, ην δυνωνται τι αγαθον.

4. Having heard these *words*, the generals and the other Greeks learning, bore *them* heavily. But Clearchus spoke these *words*:—"But indeed Cyrus ought to be alive; [*i. e.*, I wish Cyrus were alive;] but since he has died, report to Ariæus, that we at least conquer the king, and, as you see, no one yet fights us; and if you had not come, we would have gone against the king. But we announce to Ariæus, if he come hither, that we will seat him on the royal throne: for it is of those conquering *in* battle also to rule."

5. Having said these *words*, he sends away the messengers, and with them Cherisophus, the Laconian, and Menon, the Thessalian: for even Menon himself desired *it*, for he was a friend and a guest of Ariæus.

6. They indeed went away, but Clearchus waited *there*; and the army procured food how they were able, from the beasts of burden, cutting up the oxen and asses: and proceeding a little way from the phalanx, where the battle was, they used *for* wood both the arrows, being many, (which the Greeks compelled those deserting from the king to throw down,) and the wicker shields, and the wooden shields of the Egyptians, but also many targets, and waggons were deserted to be drawn; all which they using, *in* cooking, ate flesh *on* that day.

7. And now *it* was both about filling market-time, and heralds come from the king and Tissaphernes; the others indeed *were* barbarians, but one of them, Phalynus, was a Greek, who happened to be with Tissaphernes, and being in honor: for also he assumed to be of the skilful both about the ranks and exercise of arms.

8. But these both having approached, and having called the commanders of the Greeks, say that the king orders the Greeks, since he happens *to be* victorious, and has killed Cyrus, giving up the arms, *and* going to the doors of the king, to find, if they can obtain any thing favorable,

9. Οἱ κερυκες βασιλεως ειπον μεν ταυτά· δε οἱ Ἕλληρες μεν ἤκουσαν βαρεως, δε ὁμοως Κλεαρχος ειπον τοσουτον, ὅτι οὐ ειη των νικωντων παραδιδοναι τα ὄπλα· αλλα, ὑμεις μεν, εφη, ὦ ἀνδρες στρατηγοι, αποκρινάσθε^{1^a m.} τουτοις, ὅτι εχετε καλλιστον και αριστον, δε εγω ἤξω αυτικα· γαρ τις των ὑπηρετων εκαλεσε ἄντον, ὅπως ιδοι τα ἱερα ἐξηρημενα· γαρ ετυχε θυομενος.

10. Δε ενθα Κλεανωρ μεν ὁ Ἀρκας ὠν πρεσβυτατος επεκρινατο ὅτι αν ἀποθανοιεν προσθεν η παραδοιεν τα ὄπλα; δε Προξενας ὁ Θηβαιος εφη, αλλα εγω, ὦ Φαλυνε θαυμαζῶ ποτερα ὡς κρατων, βασιλευς αιτει τα ὄπλα, η ὡς δωρα δια φιλιαν. Γαρ ει μεν ὡς κρατων, τι δει ἄντον ελθοντα αιτειν, και οὐ λαβειν? Δε ει πεισας βουλεται λαβειν^{2^a}, λεγεται, τι εσται τοις στρατιωταις, εαν χαρισωνται ταυτα αυτω.

11. Προς ταυτα Φαλυνος ειπε, βασιλευς ἤγεται νικαν, επει απεκτονε Κυρον. Γαρ τις εστιν ὅστις αντιποιεεται αυτω αρχης? Δε και νομιζει ὑμας ειναι ἑάντου, εχων εν τη μεση χωρα ἑάντου, και εντος αδιαβατων ποταμων: και δυναμενος αγαγειν εφ' ὑμας πληθος ανθρωπων ὅσον ουδε αν δυναισθε αποκτειναι ει παρεχοι ὑμιν.

12. Μετα τουτον Θεοπομπος Ἀθηναιος ειπε. Ω Φαλυνε, νυν ουδεν αλλο αγαθον ἔστιν ἡμιν, ὡς συ ὄρας, ει μη ὄπλα και αρετη. Και ουν, εχοντες μεν ὄπλα, οιομεθα αν και χρησθαι τη αρετη· δε παραδοντες αν ταυτα και στερηθηναι των σωματων. Μη οιου ουν παραδωσειν ὑμιν τα μονα αγαθα οντα ἡμιν· αλλα συν τουτοις και περι των ὑμετερων αγαθων μαχουμεθα^{3^a m.}.

13. Δε ὁ Φαλυνος ακουσας ταυτα εγελασε, και ειπε· αλλα μεν εοικας φιλοσοφῳ, ὦ νεανισκε, και λεγεις οὐκ αχαριστα; ισθι

9. The heralds of the king spoke indeed these *words*; but the Greeks indeed heard grievously, but nevertheless Clearchus spoke this much, that it is not of those conquering to give up the arms: but you, indeed, said he, O men, generals, answer these words, whatever you have, fairest and best, but I will come immediately: for some one of the servants called him, in order that he might see the sacred things, having been taken out: for he happened to be sacrificing.

10. And there Cleanor indeed, the Arcadian, being the eldest, answered that he would die, sooner than he would give up the arms, and Proxenus the Theban said, but I, O Phalynus wonder, whether as conquering, the king asks the arms, or as gifts through friendship. For if indeed as conquering, why does it behove him, having come to ask, and not to take. But if having persuaded, he wishes to take, let him say, what shall be to the soldiers, if they should grant these to him.

11. To these *words* Phalynus said, the king thinks to conquer, since he has killed Cyrus. For who is there who contends against him, on account of power? But he even thinks you to be his own, having *you* in the mid-region of himself, and within impassable rivers: and being able to lead against you a multitude of men, so great as you could not kill, though he may give *them* to you.

12. After him Theopompus an Athenian said: "O Phalynus, now no other *thing* good is to us, as thou seest, if not arms and valor. And therefore, having indeed arms, we think also to use valor: but giving up these that we should also be deprived of our bodies. Think not then that we will deliver up to you, the only good *things* existing to us: but with these, even about your goods, we will fight.

13. But Phalynus hearing these *words*, laughed, and said: "But indeed thou art like a philosopher, O young man, and thou speakest not ungrateful *things*; know,

μεντοι, ὧν ἀνοητος, εἰ οἶει τὴν ὑμετέραν ἀρετὴν περιγενεσθαι ἀν τῆς δυναμείως βασιλείως.

14. Δε εφασαν τινὰς ἄλλους λέγειν ὑπομαλακίζομενους, ὡς καὶ ἐγένοντο πιστοὶ Κυρῷ, καὶ γὰρ ἀν γένοιτο ἀξιοὶ πολλοὺ βασιλεῖ, εἰ βούλοιο γενεσθαι φίλος· καὶ εἴτε τι ἄλλο θελοὶ χρῆσθαι, εἴτε στρατεύειν ἐπὶ Αἰγύπτου συγκαταστρεφάιντο ἀν αὐτῷ.

15. Ἐν τούτῳ καὶ Κλεάρχος ἤκε, καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἰεν. Δε Φάλωνος ὑπολαβὼν εἶπεν. Ὅντοι μὲν ὦ Κλεάρχε [λέγουσι], ἄλλος λέγει ἀλλὰ, (καὶ ἄλλος λέγει ἀλλὰ,) δε εἶπε σὺ ἡμῖν τι λέγεις.

16. Δε ὁ εἶπεν ἔγω ἀσμενός ἐώρακά σε ὦ Φάλωνε, δε καὶ οἱ πάντες ὄντοι ἄλλοι γὰρ εἰ τε Ἕλληνας, καὶ ἡμεῖς ὄντες τοσοῦτοι ὄσους σὺ ὄρας· δε ὄντες ἐν τοιούτοις πραγμασί [ἡμεῖς] συμβουλονομεθα σοι, τι χρῆ ποιῆν περὶ ὧν λέγεις.

17. Ὀν πρὸς θεῶν, σὺ συμβουλευσον ἡμῖν, ὅτι δοκεῖ σοι εἶναι καλλίστον καὶ ἀριστον, καὶ ὁ ἀν λεγόμενον οἶσει τιμὴν σοι εἰς τὸν χρόνον ἐπειτα, ὅτι Φάλωνος, ποτε πεμφθεὶς παρὰ βασιλείως, κέλευσεν τοὺς Ἕλληνας παραδόναι τὰ ὅπλα, συμβουλευσεν αὐτοῖς συμβουλονομομένοις ταδε. Δε οἶσθα ὅτι ἀναγκὴ λεγεσθαι ἐν τῇ Ἑλλάδι ὁ ἀν συμβουλευσῆς.

18. Δε ὁ Κλεάρχος ὑπήγετο ταῦτα βουλομένος καὶ τὸν πρεσβέροντα αὐτὸν παρὰ βασιλείως, συμβουλεῦσαι μὴ παραδόναι τὰ ὅπλα, ὅπως οἱ Ἕλληνας εἰεν μᾶλλον ἐνελπίδες. Δε Φάλωνος ὑποστρεψίας εἶπεν ὡδε παρὰ τὴν δοξάν αὐτοῦ.

19. Εἰ μὲν ἐστὶ ὑμῖν τίς μία τῶν μυρίων ἐλπίδων, ἔγω συμβουλεῶ σωθῆναι πολεμουντάς βασιλεῖ, μὴ παραδιδόναι τὰ ὅπλα· δε εἰ ἐστὶν μηδεμίαν ἐλπίδα σωτηρίας, βασιλείως ἀκόντος, συμβουλεῶ σωζεσθαι ὅπῃ δυνατόν ὑμῖν.

however, being rash, if thou thinkest your valor would be above the power of the king.

14. But they said *that* some others spoke, being rather softened, as also they were faithful to Cyrus, and at least would be worthy of much to the king, if he may wish to become a friend: and whether *in* any other *service*, he may wish to employ *them* whether to make war upon Egypt, they would conquer *it* with him.

15. In this *time* also Clearchus came and asked, if now they were answered. And Phalynus replying, said: These indeed, O Clearchus [say,] one says one thing, (and another says another,) but tell thou to us, what sayest thou.

16. And he said: I gladly have seen thee, O Phalynus, [or, I am glad to see thee,] and also all these others; for thou art both a Greek, and we being so many as thou seest; and being in such affairs, [we] consult thee, what it behoves to do about what thou sayest.

17. Then, by the gods, do thou counsel us, whatever appears to be fairest and best, and which related will bring honor to thee in the time hereafter, that Phalynus, once being sent from the king, about to order the Greeks to give up their arms, advised them consulting these *matters*. And thou knowest that there *is* a necessity *for it* to be told in Greece what thou advisest.

18. And Clearchus suggested these *things*, wishing also the one being ambassabor himself from the king, to advise not to give up their arms, in order that the Greeks might be more hopeful. And Phalynus turning back, spoke thus contrary to his expectation.

19. "If indeed, there is to you any one of the ten thousand hopes, I advise *you* to be saved warring against the king, not to give up the arms: but if there is no hope of safety, the king being unwilling, I advise *you* to be saved whichever way *it is* possible to you."

20. Δε Κλεαρχος προς ταυτα ειπεν. Ἀλλα μεν δη συ λεγεις ταυτα· δε απαγγελλε ταυτα παρ' ἡμων, ὅτι ἡμεις οιομεθα, (ει μεν δεοι εἶναι φιλους βασιλει,) αν ειναι φιλοι αξιοι πλειονος εχοντες τα ὄπλα η παραδοντες αλλω· δε ει δεοι πολεμειν, αν πολεμειν αμεινον εχοντες τα ὄπλα, η παραδοτες αλλω.

21. Δε ὁ Φαλυνος ειπε· δη ταυτα μεν απαγγελλομεν· αλλα βασιλευς και εκελευσεν [ἡμιν] ειπειν ταδε ὑμιν, ὅτι ειησαν μεν σπονδαι ὑμιν μενουσι αυτου, δε πολεμος [ὑμίν] προΐουσι, και απιουσι. Ειπατε ουν και περι τουτου, ποτερα μενειτε και σπονδαι εισιν, η ὡς [εκ] πολεμου οντος, απαγγελω παρα ὑμων.

22. Δε Κλεαρχος ελεξεν τοιωνν απαγγελλε και περι τουτων, ὅτι και ταυτα δοκει ἡμιν ἄπερ και [δοκει] βασιλει. Τι ουν εστιν ταυτα; εφη ὁ Φαλυνος. Κλεαρχος απεκρινατο· ην μεν μενωμεν, σπονδαι· δε [ἡμιν] απιουσι και προΐουσι πολεμος.

23 Δε ὁ παλιν ηρωτησε· απαγγελω σπονδας η πολεμον; Δε Κλεαρχος παλιν απεκρινατο· σπονδαι μεν [ἡμιν] μενουσιν, δε [ἡμιν] απιουσι, η προΐουσι πολεμος. Δε ον διεσημανε ὅτι ποιησοι.

Κεφ. Β'.

1. Φαλυνος μεν δη φηγετο, και οί σιν αυτω. Δε οί παρα Αριαιου, Προκλης και Χειρισσοφος ἤκον· (δε Μενων εμενε αυτον παρα Αριαιω·) δε οί ελεγον, ὅτι Αριαιος φηι ειναι πολλους Περσας βελτιους εαυτου, ὄς ουκ αν ανασχεσθαι αυτου βασιλενοντος· αλλα ει βουλεσθε συναπιεναι, κελενει ἡκειν ηδη [δια] της νυκτος· δε ει μη, αυτος φησιν απιεναι πρωί.

2. Δε Κλεαρχος ειπεν· αλλα χρη ὄντω ποιειν, εαν

20. But Clearchus to these *words* said: "But on one hand indeed, thou speakest these *words*: but, *on the other*, report these from us, that we think, (if indeed it behoves *us* to be friends to the king,) we hope to be friends worthy of more *value* having *our* arms, than having given them to another; but if it be necessary to war, *that we* shall war better, having our arms, than having given them up to another."

21. And Phalynus said,—Even these *words* indeed we will report; but the king also ordered [*us*] to say these *things* to you, that there may indeed be a truce to you remaining there, but war [to you] advancing, and departing. Tell *us* then also about this, whether you will remain, and a truce exists, or as [*from*] war existing, I shall report from you.

22. But Clearchus said,—Therefore report also about these, that also the same seems *proper* to us which also [*seems proper*] to the king. What then is that? said Phalynus. Clearchus answered,—If indeed we remain, treaties; but [*to us*] departing and advancing, war.

23. And he again asked,—Shall I report treaties or war? And Clearchus again answered,—Treaties indeed [*to us*] remaining, but [*to us*] departing, or advancing—war! But *he* did not signify what he would do.

CHAPTER II.

1. Phalynus indeed now went away, and those with him. And those from Ariæus, Procles and Chersiphos, came: (but Menon remained there with Ariæus:) and these reported, that Ariæus says there are many Persians better than himself—that these would not bear him reigning: but if you wish to go away together, he orders *you* to come now [*through*] the night: but if not, he says *that he* will go away early.

2. And Clearchus said,—But it behoves *us* so to do, if

μεν ἤκωμεν, ὡσπερ λεγετε· δε ει μη, πραττετε ὅποιον αν τι οισθε μαλιστα συμφερειν ὑμιν. Δε ουδε ειπε τουτοις ὁ τι ποιησοι.

3. Δε μετα ταυτα, ἡλιου ηδη δυνοντος, συγκαλεσας τους στρατηγους και λοχαγους ελεξε τοιαδε. Εμοι, ω ανδρες, θυομενω ιεναι επι βασιλεια, τα ιερα ουκ εγγυετο. Και εικοτως αρα ουκ εγγυετο. Γαρ ὡς εγω νυν πυνθανομαι εν μεσον ἡμων και βασιλευς εστι ὁ ποταμος Τιγρης ναυσιτορος ὃν ουκ αν δυναιμεθα διαβηραι ανευ πλοιων· δε ἡμεῖς ουκ εχομεν πλοια. Ου μεν δη αυτου γε ὀιον τε μενειν· γαρ ουκ εστιν εχειν τα επιτηδεια· δε τα ιερα ην πανυ καλα ἡμιν ιεναι παρα τους φιλους Κυρου.

4. Ὡδε ουν χρη ποιειν· απιοντας δειπνειν ὅτι τις εχει· δε επειδαν σημηγη τῷ κερατι, ὡς αναπανεσθαι, συσκευαζεσθε· δε επειδαν το δευτερον, ανατιθεσθε επι τα ὑποζυγια. δε επι τῷ τριτῷ, ἐπεσθε τῷ ἡγουμενω, εχοντες μεν τα ὑποζυγια προς του ποταμου, δε τα ὄπλα εξω.

5. Ὅι στρατηγοι και οἱ λοχαγοι ακουσαντες ταυτα απηλθον και εποιουν ὄντω· και το λοιπον ὁ μεν ηρχεν, δε οἱ επειθοντο, ουχ ἔλομενοι, αλλα ὄρωντες ὅτι μονος εφρονει ὅια δει τον αρχοντα, δε οἱ αλλοι ησαν απειροι.

6. Δε αριθμος της ὁδου ἦν ἦλθον εξ Εφεσου της Ιωνιας μεχρι της μαχης τρεις και εννενηκοντα σταθμοι, παρασαγγαι πεντε και τριακοντα και πεντακοσιοι, σταδιοι, πεντακοντα και ἑξακισχιλιοι και μυριοι· δε σταδιοι απο της μαχης εις Βαβυλωνια ελεγοντο ειναι ἑξηκοντα και τριακόσιοι.

7. Εντευθεν δη, επει σκοτος εγενετο, Μιλτοκυθης μεν ὁ Θραξ, εχων τε τους ἰππεας τους μεθ' ἑαντων, εις τεσσαρακοντα, και ὡς τριακοσιους των Θρακων, πεζων, ηντομολησε προς βασιλεια.

indeed we come, just as you say; but if not, do whatever thing you think mostly to benefit you. But he did not say to them whatever he should do afterwards.

3. But after this, the sun now setting, having called together the generals and captains, he spoke such *words*:—To me, O men, sacrificing to go against the king, the victims were not *favorable*. And with good cause, therefore, they were not. For, as I now learn, between us and the king, is the river Tigris, passable by ships, which we cannot go through without ships: and we have not vessels. Not indeed even here at least *is it* possible also to remain; for it is not *possible* to get provisions: but the sacrifices were entirely fair for us to go to the friends of Cyrus.

4. Thus then it behoves *us* to do:—*it behoves us*, departing, to sup on whatever any one has; but when *one* may signify with the horn, as if to rest, do you pack up: and when the second *horn sounds*, put *your baggage* upon the beasts of burden: and at the third, follow the one leading, keeping indeed the beasts of burden close to the river, but the arms outside.

5. The generals and the captains having heard these *words*, went away, and did so: and thenceforth he indeed commanded, and they obeyed, *though* not having elected *him*, but seeing that he alone possessed mind, such as it behoves the commander *to have*, but the others were inexperienced.

6. And the distance of the road which they came out of Ephesus, of Ionia, until the battle, *was* three and ninety stations—parasangs, five and thirty and five hundred—stadii, fifty and six thousand and ten thousand; and the stadii, from the battle to Babylon, were said to be sixty and three hundred.

7. From hence, at length, when darkness came on, Miltocythes indeed, the Thracian, both having the horsemen with himself to forty *in number*, and about three hundred of the Thracians, deserted to the king,

8. Δε Κλεάρχος ἤγειτο τοὺς ἄλλοις κατὰ τὰ παρηγγελ-
 μενα δὲ οἱ εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν
 παρὰ Ἀρριαίων, καὶ τὴν στρατίαν ἐκείνου, ἀμφὶ μέσας νυκτᾶς·
 καὶ θεμενοὶ τὰ ὄπλα ἐν τάξει, οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν
 Ἑλλήνων συνήλθον παρὰ Ἀρριαίων· καὶ τε οἱ Ἕλληνες, καὶ ὁ
 Ἀρριαῖος, καὶ οἱ κρατιστοὶ τῶν σὺν αὐτῷ, ὠμασαν μῆτε προ-
 δῶσειν ἀλλήλους, τε ἐσεσθαι συμμαχοί· δὲ οἱ βαρβάροι
 προσώμοσαν, καὶ ἤγησεσθαι ἀδολῶς.

9. Δε ὠμασαν ταῦτα, σφαζάντες κάπρον, καὶ ταυρὸν, καὶ
 λυκὸν, καὶ κριὸν, οἱ Ἕλληνες μὲν βαπτοντες ξίφος εἰς ἀσπίδα,
 δὲ οἱ βαρβάροι, λογχῆν.

10. Δε ἐπεὶ τὰ πιστὰ ἐγένετο, ὁ Κλεάρχος εἶπεν· Ἄγε δὴ,
 ὦ Ἀρριαεῖ, ἐπειπερὶ ὁ αὐτὸς στολὸς ἐστὶν ἡμῖν καὶ ὑμῖν, εἶπε
 τίνα γνώμην ἔχεις περὶ τῆς πορείας· ποτερον ἀπιμεν, ἢ ἵπτερ
 ἤλθομεν, ἢ δοκεῖς ἐννεοηκεναι τίνα ἀλλήν ὁδὸν κρείττω.

11. Δε ὁ εἶπεν· ἀπιόντες μὲν ἦν ἤλθομεν, ἀν ἀπολοιμεθα
 πάντες ὑπὸ λιμῶν· γὰρ νῦν ὑπάρχει ἡμῖν οὐδὲν τῶν ἐπιτηδίων·
 γὰρ τῶν ἐγγυτάτω ἑπτακαίδεκα στάθμων ἰστέες δευρο, οὐδὲ
 εἰχομεν οὐδὲν λαμβάνειν ἐκ τῆς χώρας· δὲ εἰ ἦν τι ἐνθά, ἡμεῖς
 διαπορευόμενοι κατεδαπανήσαμεν. Δε νῦν ἐπινοοῦμεν μὲν
 πορευεσθαι μακροτέραν, δὲ οὐκ ἀπορησομεν τῶν ἐπιτηδίων.

12. Δε πορευτέον ἡμῖν τοὺς πρῶτους μακροτοτάτους
 σταθμούς, ὡς ἀν δυνώμεθα, ἵνα ὡς πλείστον ἀποσπασθώμεν
 τοῦ βασιλικοῦ στρατευματος· γὰρ ἦν ἀπάξ ἀποσχόμεν ὁδὸν
 δυοῖν ἢ τριῶν ἡμερῶν οὐκ μὴ εἰ δύνηται βασιλεὺς καταλαβεῖν
 ἡμᾶς. Γὰρ μὲν οὐ τολμήσει ἐφεπεσθαι ὀλιγῷ στρατευματι·
 δὲ ἔχων πολὺν στολόν, οὐ δύνησεται πορευεσθαι ταχύν· δὲ ἰσως
 καὶ σπανίει τῶν ἐπιτηδίων ἐγώγε, ἐγὼ ταυτήν γνώμην, ἐφη.

13. Δε ἀντή ἢ στρατηγία ἦν οὐδὲν ἄλλο, δυναμένη ἢ

8. And Clearchus led the others according to what had been ordered and they followed: and they come to the first station near Ariæus and his army about midnight: and having placed their arms in order, the generals and the captains of the Greeks came on together near Ariæus: and both the Greeks, and Ariæus, and the best of those with him, swore not to betray each other, and to be allies: and the barbarians swore in addition, and to lead on un-deceitfully.

9. And they swore these *things*, having slain a boar, and a bull, and a wolf, and a ram,—the Greeks indeed dipping a sword into the shield, and the barbarians a lance.

10. And when these pledges were *given*, Clearchus said: “Lead on, then, O Ariæus, since there is the same expedition to us and to you; say what opinion thou hast about the march—whether we depart *the road* by which we came, or dost thou seem to have thought any other road superior?”

11. And he said—“*If* departing indeed by *the way* which we came, we might all perish from hunger,—for now there is to us nothing of provision. For *during* the last seventeen stations, coming hither, we had neither anything to take out of the country: and if there was anything there, we passing through consumed it. And we now intend, indeed, to go a longer *road*, but *one in which* we shall not want provisions.

12. “But we must go the first longest stations as we may be able, so that we may be greatly removed from the royal army: for if once we hold on the road two or three days, not any more will the king be able to seize us, for indeed he will not dare to follow after us, with a small army; and having a large armament, he will not be able to go on quickly; and perhaps he will also have a scarcity of provisions; I at least have this opinion,” said he.

13. And this generalship was nothing else *than* being

αποδορῆναι ἢ ἀποφυγεῖν, δε ἡ τύχη ἐστρατηγήσε καλλίον. Γαρ ἐπεὶ ἡμέρα ἐγενετο, ἐπορευόντο, ἐχόντες τὸν ἥλιον ἐν δεξίᾳ, λογιζόμενοι ἡξεῖν ἅμα δύνοντι ἡλίῳ εἰς κώμας τῆς βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψευσθήσαν.

14. Δε ἐτι ἀμφὶ δειλὴν ἐδοξάν ὄραν πολεμίους ἵππεας· καὶ τε τῶν Ἑλλήνων οἱ εὐτυχὸν μὴ ὄντες ἐν ταῖς ταξέσιν εθεοῦν εἰς τὰς ταξεῖς, καὶ Ἀριαῖος, (γὰρ ἐτυγχάνε πορευόμενος ἐφ' ἁμάξης, διότι ἐτετρωτο,) καταβάς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ.

15. Δε ἐν τῷ ὀπλιζόντο, οἱ σκοποὶ προπεμφθέντες, ἤκον λεγόντες, ὅτι οὐχ εἰσὶν ἵππεῖς ἀλλὰ ὑπόζυγια νεμοῖτο. Καὶ εὐθύς πάντες ἐγνώσαν, ὅτι πού ἐγγυς βασιλεὺς ἐστρατοπεδεύετο· καὶ γὰρ καὶ κάπνος ἐφαινετο ἐν κώμας οὐ πρόσω.

16. Δε Κλεάρχος οὐκ μὲν ἤγεν ἐπὶ τοὺς πολεμίους, (γὰρ ἤδει τοὺς στρατιώτας ὄντας καὶ ἀπειρηκότας, καὶ ἀσίτους· δε ἤδη καὶ ἦν οὐσεῖ;) οὐ μὲντοι οὐδ' ἀπεκλίνε, φυλάττομενος, μὴ δοκοῖη φεγγεῖν· ἀλλ' ἀγων εὐθωρόν, ἅμα τῷ δνομένῳ ἡλίῳ εἰς τὰς κώμας τοὺς πρώτους ἔχων ἐγγυτάτω κατεσκήνωσεν, ἐξ ὧν καὶ τὰ αὐτὰ ξύλα ἀπὸ τῶν οἰκῶν διηρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος.

17. Οἱ πρώτοι μὲν οὐν τινὶ ὁμοίῳ τρόπῳ ἐστρατοπεδεύοντο, δε οἱ ὕστεροι σκοταῖοι προσίοντες, ὡς ἕκαστοι ἐτυγχάνον, ἠελιζόντο, καὶ ἐποιοῦν πολλὴν κραυγὴν, καλόντες ἀλλήλους· ὥστε καὶ τοὺς πολεμίους ἀκουεῖν· ὥστε οἱ μὲν τῶν πολεμίων ἐγγυτάτω καὶ ἐφυγον ἐκ τῶν σκηνωμάτων.

18. Δε τοῦτο ἐγενετο δῆλον τῇ ὕστεραιᾳ· γὰρ οὔτε οὐδὲν ὑπόζυγιον εἰ ἐφάνη, οὔτε στρατοπεδόν, οὔτε κάπνος οὐδαμῶν πλησίον. Δε βασιλεὺς καὶ ἐξεπλάγη, ὡς εοικέ, τῇ ἐφοδῷ τοῦ στρατεύματος· δε ἐδηλώσε τοῦτο οἷς ἐπράττε τῇ ὕστεραιᾳ.

able either to run away or to escape : but fortune led *us* on better. For when day came, they went on, having the sun on the right, reckoning to come along with the setting sun into *some* villages of the Babylonian region : and *in* this indeed they were not deceived.

14. And yet about the afternoon, they seemed to see hostile horsemen ; and both *those* of the Greeks who happened not to be in their ranks, ran into the ranks, and Ariæus, (for he happened *to be* going upon a waggon, because he had been wounded,) descending, armed *himself* with a breast-plate, and those with him.

15. And while they were arming themselves, the scouts sent forward, came saying, that they are not horsemen, but beasts of burden were grazing. And immediately all knew, that somewhere near, the king was encamped ; for also smoke appeared in the villages not far off.

16. But Clearchus did not indeed lead against the enemy, (for he knew the soldiers being both tired and fasting, and now also it was late ;) not, however, did he turn away, guarding, lest he might seem to flee ; but leading straight on, along with the setting sun, at the first villages, having *them* very near, he pitched his tent, from which even the very wood itself out of the houses had been plundered by the royal army.

17. Those first indeed then in some like manner encamped ; and the last in the dark approaching, as every one happened were quartered, and they made a great shout, calling on one another ; so that even the enemy heard ; so that those indeed of the enemy nearest also fled from their encampments.

18. And this was evident on the following *day*, for neither did any beast of burden more appear, nor camp, nor smoke, anywhere nigh. And the king also was struck, as it seemed, by the approach of the army ; and he showed this, by what he did on the following day.

19. Τῆς ταύτης νυκτος μεντοι προΐουσης φοβος και επιπιπει τοις Ἑλλήσι, και ἦν θορυβος και δονπος ὅιον εικος γιγνεσθαι φοβου εμπεσοντος.

20. Δε Κλεαρχος εκελευσε Τολμιδην Ἡλειον ὄν ετυγγανεν εχων παῶ' ἑαυτῷ αριστον κηρυκα των τοτε, τοντον [εκελευσε] ακειπειν σιγην, κατακηρυξαντα, ὅτι οἱ αρχοντες προαγορευουσιν ὅς αν μηνυση τον αφεντα τον ονον εις-τα ὄπλα, ὅτι ληφεται μισθον ταλαντον αργυριου.

21. Δε επει ταυτα εκηρυχθη, οἱ στρατιωται εγνωσαν ὅτι ὁ φοβος ειη κενος, και οἱ αρχοντες σωιοι. Δε ἅμα ορθρω Κλεαρχος παρηγγειλε τους Ἑλληνας τιθεσθαι τα ὄπλα εις ταξιν ἥπερ ειχον, ὅτε ἡ μαχη ἦν.

Κεφ. Γ.

1. Δε δη ὁ εγραψα, δηλον ἦν, ὅτι βασιλευς εξεπλαγη τη τηδε εφοδῷ; γαρ μεν τη ἡμερα προσθεν, πεμπων, εκελευε παραδιδουαι τα ὄπλα, δε τοτε ἅμα ανατελλοντι ἡλιῷ επεμφε κηρυκας περι σπονδων.

2. Δε επει οἱ ἦλθον προς τους προφυλακας, εζητουν τους αρχοντας. Δε επει οἱ προφυλακες απηγγειλαν, Κλεαρχος τυχων τοτε επισκοπων τας ταξεις, ειπε τοις προφυλαξι κελειν τους κηρυκας περιμενειν αχρις αν σχολαση.

3. Δε επει κατεστησε το στρατευμα ὡστε εχειν φαλαγγα ορασθαι καλως πυκνην παντη, δε μηδενα των αοπλων ειναι καταφανη, εκαλεσε τους αγγελους, και αυτος τε προηλθε, εχων τε τους ευοπλοτατους και ευειδεστατους των στρατιωτων αυτου, και εφρασεν τοις αλλοις στρατηγοις [ποιειν] τάντα.

19. This night, however, passing on, fear also falls upon the Greeks, and there was bustle and noise, such as *is* likely to be from fear falling *upon men*.

20. But Clearchus ordered Tolmides, an Elian, whom he happened having with himself, the best herald of those at that time—him *he ordered* to proclaim silence, having commanded that the generals declare, whoever may discover the one having let loose the ass among the arms, that he shall receive *as pay* a talent of silver.

21. And when these things were proclaimed, the soldiers knew that their fear was vain, and the commanders safe. And together with dawn, Clearchus ordered the Greeks to put their arms into rank, in which way they had *them* when the battle was.

CHAPTER III.

1. And even *from* what I wrote, it was evident that the king was struck with this approach; for indeed on the day before, sending, he ordered *them* to give up their arms; but then with the rising sun, he sent heralds about a treaty.

2. And when they came to the outguards, they sought the commanders. And when the outguards reported Clearchus happening then to be inspecting the ranks, bade the outguards order the heralds to wait until he should be at leisure.

3. And when he had placed the army so as to have the phalanx to be seen fairly close on every side, and that none of the unarmed were visible, he called the messengers, and he himself also came forward, having both the best armed, and handsomest of his own soldiers, and he told the other generals *to do* the same.

4. Δε ἐπει ἦν πρὸς τοῖς ἀγγελοῖς, ἀνηρώτα, τι βουλοῖντο. Δε οἱ ἐλεγον ὅτι ἦκοιεν ἄνδρες περὶ σπονδῶν, ὅτινες ἐσονται ἴκανοι τε ἀπαγγεῖλαι τὰ παρα βασιλεὺς τοῖς Ἕλλησιν, καὶ τὰ παρα τῶν Ἑλλήνων βασιλεῖ.

5. Δε ὁ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι δεῖ μαχῆς πρῶτον· γὰρ οὐκ ἐστὶν ἀρίστον [ἡμῖν], οὐδὲ [ἐστὶ] ὁ τολμηρῶν λέγειν τοῖς Ἕλλησι περὶ σπονδῶν, μὴ πορισάσας ἀρίστον.

6. Οἱ ἀγγελοὶ ἀκουσάντες τὰντα, ἀπηλάννον, καὶ ἤκον ταχύν (ὦ καὶ ἦν δηλόν, ὅτι βασιλεὺς ἦν πού ἐγγυς, ἢ τις ἄλλος, ὦ ἐπετετακτο πράττειν τὰντα) δε ἐλεγον, ὅτι δοκοῖεν βασιλεῖ λέγειν εἰκοτα, καὶ ἦκοιεν ἐχόντες ἡγεμονίας, οἱ ἀξούσιν αὐτούς, εἰαν σπονδαὶ γενώνται ἐνθεν ἔξουσι τὰ ἐπιτηδεῖα.

7. Δε ὁ ἠρώτα, εἰ σπενδοῖτο τοῖς ἀνδράσι αὐτοῖς ἰουσι καὶ ἀπιουσιν, ἢ σπονδαὶ ἐσοῖντο καὶ τοῖς ἄλλοις. Δε οἱ ἐφασαν πασιν, μέχρις τὰ παρ' ὑμῶν ἀν διαγγέλῃ βασιλεῖ.

8. Δε ἐπει εἶπον ταυτά, ὁ Κλεάρχος μεταστῆσαμενος αὐτούς ἐβουλεύετο· καὶ ἐδοκεὶ ποιεῖσθαι τὰς σπονδας, καὶ ταχύν καὶ καθ' ἰσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτηδεῖα καὶ λαβεῖν.

9. Δε ὁ Κλεάρχος εἶπε· τὰντα καὶ μὲν δοκεὶ ἐμοῦ οὐ μὲντοι ταχύν γε ἀπαγγεῖλω, ἀλλὰ διατριψῶ, ἐστε οἱ ἀγγελοὶ ἀν οὐκνησῶσιν, μὴ ἀποδοξῆ ἡμῖν ποιησασθαι τὰς σπονδας· μὲντοι οἶμαι γε ἐφη τὸν αὐτὸν φόβον καὶ παρῶσεσθαι τοῖς ἡμετέροις στρατιωταῖς. Δε ἐπει ἐδοκεὶ εἶναι καιρὸς, ἀπηγγέλλεν, ὅτι σπενδοῖτο, καὶ εὐθύς ἐκέλευε ἡγεῖσθαι πρὸς τὰ ἐπιτηδεῖα.

10. Καὶ οἱ μὲν ἡγούντο, Κλεάρχος μὲντοι ἐπορευετο, ποιησομενος μὲν τὰς σπονδας, δε ἐχὼν τὸ στρατεύμα ἐν τάξει· δε αὐτὸς καὶ ὠπισθοφυλακεῖ. Καὶ

4. And when he was near the messengers, he asked what they might want? And they said that they came *as* men about a treaty, who shall be sufficient both to report affairs to the Greeks from the king, and affairs from the Greeks to the king.

5. And he (*Clearchus*) replied:—"Report therefore to him, that there is need of a battle first,—for we are in want of a dinner; nor is there *one* about to dare to speak about a truce to the Greeks, not having supplied a dinner."

6. The messengers having heard this, went away, and came quickly *back*; (from which also it was evident that the king, or some other one, was somewhere near, to whom it had been ordered to do this;) and they said, that they seem reasonable things to speak to the king, and they may come, having leaders, who shall lead them, if the truce take place, whence they will have provisions.

7. And he (*Clearchus*) asked:—"Whether he would make a treaty for those men going and departing, or would a treaty be also for the others?" And they said, "For all, until affairs from you be announced to the king."

8. And when they said this, Clearchus having removed them, deliberated; and it seemed proper to make the treaty, and quickly, and in silence, to go both for provisions, and to take *them*.

9. And Clearchus said,—“This also indeed seems *proper* to me: not, however, quickly at least will I report; but I will wait until the messengers may be uneasy, lest it may not seem proper to us to make a treaty; however, I think at least,” said he, “that the same fear will also be present to our own soldiers.” But when it seemed to be time, he announced, that he would make a treaty, and immediately ordered them to lead on to provisions.

10. And they indeed led on; Clearchus, however, went, being indeed about to make the truce, but having the army in rank, and he himself also brought up the rear. And

ενετυγχανον ταφροισ και αυλωσι πληρεσιν ὕδατος, ὡς μη δυνασθαι διαβαίνειν ανευ γεφυρων· ἀλλ' ἐποιουντο διαβασεις εκ των φοινικων, οἱ ἦσαν εκπεπτωκοτες, δε τους και ἐξεκοπιον.

11. Και ενταυθα ην καταμαθειν Κλεαρχον, ὡς επεσταται, εχων μεν το δορυ εν τη αριστερα χειρι, δε βακτηριαν εν τη δεξιᾳ· και ει τις δοκοιη αυτω, των τεταγμενων, βλακευει εκλεγομενος τον επιτηδειον, επαιεν αν, και ἅμα αυτος εμφανων εις τον πηλον, προσελαμβανεν· ὥστε ειναι αισχυνην πασιν μη ον συσπουδαζειν.

12. Δε οἱ μεν γεγονοτες τριακοντα ετη εταχθησαν προς αυτον· δε επει και ἑωρων Κλεαρχον σπουδαζοντα, οἱ πρεσβυτεροι και προσελαμβανον.

13. Δε ὁ Κλεαρχος εσπευδεν πολυ μαλλον ὑποπτειων τας ταφρους ειναι μη αιει ὄντω πληρεις ὕδατος· (γαρ ον ην ὥρα οἷα αρδειν το πεδιον·) ἀλλ', ἵνα ηδη πολλα προφαινοιτο δεινα τοις Ἑλλησιν εις την πορειαν, ἐνεκα τουτου, ὑπωπτειεν βασιλευα αφεικηναι το ὕδωρ επι το πεδιον.

14. Δε πορευομενοι ^{2^a m.} αφικοντο εις κωμας ὅθεν οἱ ἡγεμονες ^{2^a} απεδειξαν λαμβανειν τα επιτηδεῖα. Δε πολυς σιτος εην, και οινος φοινικων και οξος ἔψητον απο των αυτων.

15. Δε αἱ αυται βαλανοι των φοινικων, οἷας μεν εστιν ιδειν εν τοις Ἑλλησιν απεκειντο τοις οικειταις. δε αἱ αποκειμεναι τοις δεσποταις ἦσαν απολεκτοι, θανμασιοι το καλλος και το μεγαθος· δε ἡ οψις διεφερε ουδεν ηλεκτρον· δε τινες ξηραινοντες τας απειτιθεσαν τραγηματα. Και ποτον και παρα [αυτων] ην μεν ἡδον· δε κεφαλαλγες.

16. Ενταυθα και οἱ στρατιωται πρωτον εφαγον τον εγκεφαλον του φοινικος, και οἱ πολλοι εθανμαζον τε το ειδος, και την ιδιοτητα της ἡδονης. Δε τουτο και ην σφοδρα κεφαλαλγες. Δε ὁ φοινιξ ὅθεν ὁ εγκεφαλος εξαιρεθειη εξημαιετο ὅλος.

they met with ditches and canals, full of water, so that they were not able to go through without bridges; but they made passages out of the palm trees, which were fallen down, and some also they cut down.

11. And there it was *easy* to observe Clearchus, as he commanded, having indeed the spear in the left hand, and a stick in the right: and if any one seemed to him, of those appointed, to loiter, selecting the fit one, he would strike *him*, and, at the same time, he himself plunging into the mud, would lay hold; so that it was a shame to all not to act zealously with others.

12. And those indeed having become thirty years *of age*, were ordered by him *to the work*; but when they also saw Clearchus acting with zeal, the older men also laid hold.

13. And Clearchus made haste much more, suspecting the ditches to be not always so full of water, (for it was not the season suitable to water the plain;) but, that now many *things* might appear terrible to the Greeks in the march, on account of this, *he* suspected the king to have let out the water upon the plain.

14. And proceeding, they came into *some* villages, whence the leaders declared they should obtain provisions. And much corn was *there*, and wine of palm-trees, and vinegar cooked from the same.

15. And the very acorns of the palm trees, such indeed it is *possible* to see among the Greeks, were laid by for the domestics; but those laid by for the masters, were chosen, wonderful in beauty and in magnitude, and their appearance differed nothing from amber; and some drying these, laid them by as sweetmeats, and the liquor also from them was sweet indeed, but causing headach.

16. There also the soldiers first ate the pith of the palm tree, and most admired both its appearance, and the peculiarity of its flavor; but this also was exceedingly apt to give headach. And the palm tree whence the pith was taken out, withered entirely.

17. Δε ενταυθα εμειναν τρεις ἡμερας και Τισσαφερνης ἤκε πιαρα μεγαλων βασιλεως, και ὁ αδελφος της γυναικος βασιλεως και τρεις αλλοι Περσαι δε πολλοι δουλοι ἔπεινον. Δε επει οἱ στρατιηγοι των Ἑλληων απηνησαν αυτοις, Τισσαφερνης πρωτον ελεγε τοιαδε δι ἑρμηνεως.

18. Εγω, ὦ Ἕλληνες, οικω γειτων τη Ἑλλαδι, και επει ειδον ὑμας εμπειτωκοτας εις πολλα κακα καμηχανα εποιησαμην ἔνρημα, ει πως δυναμην αιτησασθαι παρα βασιλεως, δουναι μοι αποσωσαι ὑμας εις την Ἑλλαδα. Γαρ ομαι ουκ αν εχειναχαριστως μοι, ουτε προς ὑμων ουτε προς της ἀπασης Ἑλλαδος.

19. Δε γρους ταυτα ητουμην βασιλεα, λεγων αυτω ὅτι δικαιως αν χαριζοιτο μοι, ὅτι πρωτος ηγγειλα Κυρον τε επι στρατενοντα αυτω και εχων ἅμα βοηθειαν, αφικομην τη αγγελια και μονος των τεταγμενων κατα του Ἑλληνας ουκ εφυγον, αλλα διηλασα, και συνεμιξα βασιλει εν τῷ ὑμετερω στρατοπεδῳ ενθα βασιλευς αφικετο επε απεκτεινε Κυρον. Και εδιωξα τους βαρβαρους συν Κυρω συν τοιςδε νυν παρουνσι μετ' εμου ὅπερ εισι πιστοτατοι αυτω.

20. Και μεν ὑπεσχετο μοι βουλευσασθαι περι τούτων, δε εκελευσεν με ελθοντα ερεσθαι ὑμας ἐνεκα τινος εστρατευσατε ἐπ' αυτον. Και συμβουλευω ὑμιν αποκρινασθαι μετρωως, ἵνα η ευπρακτοτερον μοι, εαν δυναμαι διαπραξασθαι τι αγαθον ὑμιν παρ' αυτου.

21. Προς ταυτα οἱ Ἕλληνες μετασταντες, εβουλευοντο, και απεκριναντο. Δε Κλεαρχος ελεγεν; Ἡμεις ουτε συνηλθομεν, ὡς πολεμησοντες βασιλει, ουτ' επορευομεθα επι βασιλεα· αλλα Κυρος ἐνρισκεν πολλας προφασεις, (ὡς συ και ευ οισθα,) ἵνα λαβοι ὑμας τε απαρασκευαστους, και αναγαγοι ἡμας ενθαδε.

17. And there they remained three days; and Tissaphernes came from the great king, and the brother of the wife of the king, and three other Persians; and many servants followed. And when the generals of the Greeks met them, Tissaphernes first spoke such words through an interpreter:—

18. “I, oh! Grecian men, live a neighbor to Greece; and when I saw you having fallen into many evils, and without resource, I contrived an invention if somehow I might be able to beg from the king to grant me to conduct you safely into Greece. For I think to have it not ungratefully to me, neither from you nor from all Greece;”—(*i. e.*, I think that I shall receive thanks not only from you, but from all Greece.)

19. “And knowing this, I begged the king, saying to him, that he would justly gratify me, because I first announced Cyrus both making war against him, and at the same time, having help, I came with the intelligence: and I alone of those arranged against the Greeks did not flee, but I drove through, and joined with the king in your camp, whither the king came when he killed Cyrus. And I pursued those barbarians with Cyrus with those now present with me, who are most faithful to him.

20. “And he indeed promised me to deliberate about this; and he desired me, having come, to ask you on what account you moved with an army against him. And I advise you to answer moderately, that it may be more feasible to me, if I may be able to accomplish any good to you from him.”

21. At this, the Greeks having withdrawn, did deliberate, and answered, and Clearchus said:—“We neither came together, as about to make war upon the king, nor did we go against the king; but Cyrus found many pretences, (as thou also hast known well,) that he might both take you unprepared, and might lead us hither.

22. Ἐπει μὲντοι ἤδη ἔωρωνεν αὐτὸν ὄντα ἐν δεινῷ, ἠσχύνθημεν^{1α} καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν, παρεχόντες ἡμῖς αὐτοὺς ἐν τῷ προσθεν χρόνῳ ἐν ποιεῖν.

23. Δε ἐπεὶ Κύρος τεθνήκεν, οὔτε ἀντιποιοῦμεθα βασιλεὶ τῆς ἀρχῆς, οὐτ' ἐστὶν ἐνέκ' ὅτου ἀν βουλοῦμεθα ποιεῖν κακῶς τὴν χώραν βασιλεὺς· οὐδ' ἀν ἐθελοῦμεν ἀποκτεῖναι αὐτὸν, δε ἀν πορευοῦμεθα οἰκαδε, εἰ τις μὴ λυποῖη ἡμᾶς. μὲντοι πειρασοῦμεθα σὺν τοῖς θεοῖς ἀμυνασθαι ἀδικούντα· εἰ μὲντοι τις ὑπαρχῆ καὶ ἐν ποίωη ἡμᾶς, καὶ τούτου ἐν ποιοῦντες οὐχ ἠτήσομεθα γέ εἰς δυνάμιν. Ὁ μὲν ὄντως εἶπεν.

24. Δε Τισσαφέρνης ἀκουσας, εἶπῃ· ἐγὼ ἀπαγγέλω ταῦτα βασιλεῖ, καὶ πάλιν ὑμῖν τα παρ' ἐκείνου· δε αἱ σπονδαὶ μόνον τῶν, μεχρὶ ἀν ἐγὼ ἤκω, δε ἡμεῖς παρεξόμεν ἀγορᾶν.

25. Καὶ μὲν εἰς τὴν ὑστεραίαν οὐχ ἤκεν ὡσθ' οἱ Ἕλληρες ἐφροντιζόν· δε τῇ τρίτῃ, ἤκων ἐλεγεν, ὅτι ἤκοι διαπεπραγμένος παρὰ βασιλεὺς, δοθῆναι αὐτῷ σωζειν τοὺς Ἕλληνας· καίπερ πανν πολλῶν ἀντιλεγόντων, ὡς οὐκ εἴη ἀξίον βασιλεῖ, ἀφείναι τοὺς στρατευσαμένους ἐφ' εἶαυτον.

26. Δε τέλος εἶπε· καὶ νῦν ἐξεστὶν ὑμῖν λαβεῖν πιστὰ παρ ἡμῶν, ἢ μὴν παρεξείη τὴν χώραν φίλιαν ὑμῖν, καὶ παρεχόντας ἀγορᾶν, ἀδολῶς ἀπάξειη εἰς τὴν Ἑλλάδα· Δε ὅπου ἀν μὴ παρεχόμεν ἀγορᾶν, εἰσομέν ὑμᾶς λαμβάνειν τὰ ἐπιτηδεῖα ἐκ τῆς χώρας.

27. Δε ἀν δεήσει ὑμᾶς ὁμοσαι ἡμῖν, ἢ μὴν πορευεσθαι ἀσινῶς ὡς δια φιλίας, λαμβανόντας σιτὰ καὶ ποτὰ, ὅπου ἀν μὴ παρεχόμεν ἀγορᾶν· δε εἰ ἀν παρεχόμεν ἀγορᾶν, ὠνούμενους ἐξείη τὰ ἐπιτηδεῖα.

22. "When, however, we now saw him being in an awful *state*, we were ashamed, before both gods and men, to betray him, affording ourselves on a former period to be well treated *by him*.

23. "But since Cyrus hath perished, we neither contend against the king for the sovereignty, nor is *there any reason*, on account of which we may wish to treat badly the country of the king; nor would we wish to kill him; but we would go home, if any one do not molest us; however, we will try, with the gods, to ward off *one* injuring *us*: if, however, any one also begin treating us well, even *for* this, we treating *him* well, shall not be overcome, at least, for our ability." He indeed thus spoke.

24. And Tissaphernes having heard, said—"I will report these *words* to the king, and again *report* to you those from him; but let the truce remain, until I come, and we will afford a market.."

25. And indeed on the next day he did not come, so that the Greeks took care; but on the third coming, he said, that he comes, having accomplished with the king, that it be granted to him to save the Greeks, although many opposing *it*, that it would not be becoming the king to let go those warring against him.

26. And in the end, he said—"And now it is permitted you to receive pledges from us, that we indeed will afford a friendly country to you; and affording a market, will lead you away without treachery into Greece. And wherever we do not provide a market, we will permit you to take provision out of the place.

27. "And again it will behove you to swear to us, that you will indeed go harmlessly as through a friendly *country*, taking food and drink, whenever we do not afford a market, but, if we afford a market, that you buying, shall have provisions."

28. Ταῦτα ἐδοξέ^{1α}, καὶ ὠμοσαν, καὶ Τισσαφεργης, καὶ ὁ ἀδελφὸς τῆς γυναικὸς βασιλεως, ἐδοσαν δεξίας τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων, καὶ ἐλάβον παρα τῶν Ἑλλήνων.

29. Δε μετὰ ταῦτα Τισσαφεργης εἶπε· ἤν νυν μὲν ἀπειμι ὡς βασιλεα· δε ἐπειδαν διαπραξῶμαι ἅ δεομαι συσκευασαμενος ἤξω ὡς ἀπαξὼν ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἀρχὴν ἐμαυτοῦ.

Κεφ. Δ'.

1. Μετὰ ταῦτα τε οἱ Ἕλληνες καὶ Ἀριαῖος, περιεμενον Τισσαφεργην, ἐστρατοπεδευμενοι ἐγγυς ἀλλήλων, ἡμέρας πλείους ἢ εἰκοσὶν· δε ἐν ταῦταις, καὶ οἱ ἀδελφοὶ καὶ ἄλλοι ἀναγκαιοὶ ἀφικνοῦνται πρὸς Ἀριαῖον, καὶ τινες Περσῶν πρὸς τοὺς συν ἐκείνῳ, τε παραθαροῦντες καὶ ἐπιφροῦντες δεξίας παρα βασιλεως [λεγόντες] βασιλεα μὴ μνησικακήσειν αὐτοῖς τῆς ἐπιστρατείας συν Κυρῳ, μῆδε ἄλλον μῆδενοσ τῶν παροικομενων.

2. Δε τούτων γιγνομενων, οἱ περὶ Ἀριαῖον ἦσαν ἡττον ἐνδῆλοι προσεχόντες τὸν νοῦν τοῖς Ἕλλησι· ὥστε τούτο καὶ οὐκ μὲν ἠρεσκεν τοῖς πολλοῖς τῶν Ἑλλήνων, ἀλλὰ προσίοντες, ἐλέγον τῷ Κλεαρῳ καὶ τοῖς ἄλλοις στρατηγοῖς.

3. Τί μενομεν; οὐκ ἡ ἐπισταμεθα, ὅτι βασιλεὺς ἀν ποιησάιτο περὶ πάντοσ ἀπολεσάι ἡμᾶς, ἵνα φόβοσ καὶ ἡ τοῖς ἄλλοις Ἕλλησι, στρατευεῖν ἐπὶ βασιλεα. Καὶ τὴν μὲν ὑπάγε-ται ἡμᾶς μενεῖν, δια το, το στρατευμα αὐτῷ διεσπαρθάν· δε ἐπειδαν ἡ στρατια ἄλισθη αὐτῷ παλιν, οὐκ ἐστὶν ὅπως οὐκ ἐπισθησεται ἡμῖν.

28. These conditions seemed proper; and they swore, and Tissaphernes, and the brother of the wife of the king, gave right hands to the generals of the Greeks and to the captains, and they received from the Greeks *right hands in return*.

29. And after this, Tissaphernes, said—"Even now indeed I depart to the king, and after I shall have accomplished what I desire, having packed up, I will come as about to lead you away into Greece, and I myself departing to my own principality.

CHAPTER IV.

1. After this, both the Greeks and Ariæus waited for Tissaphernes, having encamped near each other more than twenty days; and in those *days*, both the brothers and other relations come to Ariæus, and some of the Persians to those with him; both encouraging, and some bringing right hands—(*i. e.*, pledges)—from the king, [*saying*,] that the king will not remember to them the *injuries* of their expedition with Cyrus, nor any other one of those passing by.

2. And these *things* taking place, those about Ariæus were less manifest applying their mind to the Greeks; so that this also did not indeed please most of the Greeks, but approaching, they said to Clearchus and the other generals:—

3. "Why do we remain? Do we not really know that the king would endeavor, beyond everything, to destroy us? that fear also may be to the other Greeks to make war against the king? And now indeed he induces us to remain, through this, that his army has been dispersed: but when an army shall be collected for him again, it is not *possible* how he will not set upon us.

4. Δε ἰσως πον η αποσκαπτει τι η αποστειχιζει, ὡς ἡ ὁδος η απορος. Γαρ ου ποτε ἕκων γε βουλησεται, ἡμας ελθοντας εις Ἑλλάδα απαγγελιαι, ὡς ἡμεῖς οντες τοσοιδε, ενικωμεν την δυναμὴν βασιλεως επι ταις θυραις αυτου, και καταγελασαντες απηλθομεν.

5. Δε Κλεαρχος απεκρινάτο τοις λεγουσιν ταυτα. Εγω και μεν ενθυμουμαι παντα ταυτα· δε εννοω, ὅτι, ει νυν απιμεν, δοξομεν απιεναι επι πολεμῳ, και ποιειν παρα τας σπονδας. Επειτα πρωτον μεν, ουδεις παρεξει αγοραν ἡμιν, ουδ' ὀποθεν επισιτιουμεθα· δε αυθις ουδεις εσται ἡγησομενος· και ἅμα ἡμῶν ποιουντων ταυτα, Αριαιος ευθυς αφεστηξει ἡμῶν, ὡστε ουδεις φίλος λείλειπεται ἡμιν, αλλα και οἱ οντες προσθεν εσονται πολεμιοι ἡμιν.

6. Δε ει μεν τις αλλος ποταμος αρα εστιν και διαβατεος ἡμιν, ουκ οίδα· δε ονν ἰσμεν τον Ευφρατην ὅτι αδυνατον διαβηναι, πολεμιων πωλωντων. Ου μεν δη, αν δεη μαχεσθαι, εισιν ἵππεις συμμαχοι ἡμιν: δε ἵππεις των πολεμιων εισιν οἱ πλειστοι και αξιοι κλειστου; ὡστε νικωντες μεν, τινα αν αποκτειναιμεν, δε μην ἡττωμενων ουδενα ὄιον τε σωθηναι.

7. Ονν μεν βασιλευα, ὡ τα συμμαχα εστιν ὄντως πολλα, ειπερ προθυμειται απολεσαι ἡμας, εγω ουκ οίδα ὅτι δει αυτον ομασαι, και δουναι δεξιαν, και επιορκησαι θεους, και ποιησαι Ἑλλησι και βαρβαροις τα πιστα ἑαυτου απιστα. Ελεγε πολλα τοιαυτα.

8. Δε εν τουτω Τισσαφερης ἤκεν, εχων την δυναμιν ἑαυτου, ὡς απιων εις οικον, και Οροντας, την δυναμιν εαυτου· δε και ηγε την θυγατερα του βασιλεως επι γαμῳ.

9. Δε εντευθεν Τισσαφηρους ηδη ἡγουμενου και παρεχοντος αγοραν επορευοντο· δε Αριαιος και επορευετο, εχων το βαρβαρικον στρατευμα Κυρου, ἅμα Τισσαφερει και Οροντα, και συνεστρατοπεδευετο συν εκεινοις.

4. "And perhaps somewhere he either digs some *ditch*, or fortifies *some place*, that the road may be impassable. For he will never at least willingly desire us, having come into Greece, to report that we being thus many, conquered the army of the king at his own door; and deriding him, came away.

5. And Clearchus answered those speaking these things: "I indeed also think on all these things; but I consider that if we now depart, we shall seem to depart for war, and to act contrary to the truce. Moreover first indeed no one will afford us a market, nor whence we shall get provisions; and again there will be no one about to lead us; and at the same time, we doing these things, Aræus will immediately keep away from us; so that no friend shall be left to us; but even those being *so*, formerly will be enemies to us.

6. "But if indeed any other river therefore is also to be crossed by us, I know not; but then we know the Euphrates—that it is impossible to go through *it*, the enemy hindering us. Not indeed even, if it be necessary to fight, are horses *as* allies to us; but the horsemen of the enemy are the most numerous, and worthy of much *praise*; so that conquering, indeed, whom could we kill? And indeed I *think* that no one of us being conquered, even able to be saved."

7. Then indeed as to the king, to whom the allies are so many, if he is eager to destroy us, I do not know whatever it behoves him to swear, and to give his right hand, and to call the gods to witness a falsehood, and to make to the Greeks and barbarians the pledges of himself, not to be trusted." He said many such things.

8. And at this *time* Tissaphernes came, having his own force, as departing to his home; and Orontas, *having* his force, and he also led a daughter of the king to marriage.

9. And from thence, Tissaphernes now leading on, and affording a market, they went on: and Ariæus also went on, having the barbaric army of Cyrus, together with Tissaphernes and Orontas, and encamped together with them.

10. Δε οἱ Ἕλληνες ὑφορώμενοι τούτους, ἐχώρουν αὐτοὶ ἐφ' ἑαυτῶν, ἐχόντες ἡγεμόνας. Δε ἐστρατοπεδεύοντο ἕκαστοτε ἀπεχόντες παρασαγγην, καὶ μείον, ἀλλήλων· δε οἱ ἀμφοτέρω ἐφυλαίτοντο ἀλλήλους ὡσπερ πολεμικούς, καὶ εὐθύς τούτο παρείχεν ὑπόψιαν.

11. Δε ἐνίστε καὶ ξυλιζόμενοι ἐκ τούτου, καὶ συλλεγον-
τες χόρτον καὶ τσιαντά ἀλλά, ἐνετείων πληγὰς ἀλλήλοις, ὥστε
τούτο καὶ παρείχε ἐχθραν.

12. Δε διελθόντες τρεῖς σταθμούς, ἀφίκοντο πρὸς τείχος^{2.}
καλούμενον [τὸ τείχος] Μηδίας, καὶ παρήλθον εἰσὼ αὐτοῦ· δε ἡν
ὀκοδομημένον ὀπταῖς πλινθοῖς κειμέναις ἐν ἐσφαλτῷ, εἰκοσι
ποδῶν ἐνρὸς, δε ὑψὸς ἕκατον· δε μήκος ἐλέγετο εἶναι εἰκοσι
παρασαγγῶν· δε ἀπειχε οὐ πολὺ Βαβυλωνός.

13. Δε ἐντευθεν ἐπορευθῆσαν δύο σταθμούς, ὀκτώ παρα-
σαγγας, καὶ διεβῆσαν δύο διωρυχάς, τὴν μὲν, ἐπὶ γεφυράς, δε
τὴν ἐξευγμένην ἑπτά πλοίοις : (δε αὐταὶ ἦσαν ἀπὸ τούτου ποταμοῦ
Τιγρητός· καὶ ἐξ αὐτῶν καὶ τάφροι κατετετμηγντο ἐπὶ τὴν
χώραν, αἱ πρῶται μὲν μεγάλαι, δε ἐπειτὰ ἐλασσόνες· δε τέλος
καὶ μικροὶ ὀχετοὶ, ὡσπερ ἐν Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ
ἀφικνούνται ἐπὶ τούτου ποταμοῦ Τιγρητά· πρὸς ᾧ ἡν μεγάλη καὶ
πολυανθρώπος πόλις, ὄνομα ἡ Σιτταχη ἀπεχούσα τούτου πο-
ταμοῦ πεντεκαίδεκα σταδίου.

14. Οὐν μὲν οἱ Ἕλληνες ἐσκήρωσαν παρ' αὐτῆς· ἐγγὺς
παραδείσου καλοῦ, καὶ μεγάλου, καὶ δασέος παντοίων δένδρων·
δε οἱ βαρβαροὶ διαβεβηκότες τούτου Τιγρητά ἦσαν οὐ μείντοιγε
καταφάνεις.

15. Δε μετὰ τὸ δεῖπνον Προξένος καὶ Ξενοφῶν ἐτυχόν-
οντες ἐν περιπατῷ πρὸ τῶν ὀπλῶν, καὶ τίς ἀνθρώπος προσελ-
θὼν, ἠρωτήσεν τούς προφυλάκας, πού αν ἰδοὶ Προξένου
ἢ Κλεάρχου· δε οὐκ ἐξήτει Μενῶνα, καὶ ταῦτα ὦν παρα-
Αῤιαίου τῶν ξένου Μενῶνος.

10. But the Greeks suspecting them, went on themselves, by themselves, having their leaders. And they encamped always holding away a parasang and less from each other, and they both guarded against each other as enemies, and immediately this afforded a suspicion.

11. And sometimes also gathering wood out of the same place, and collecting grass and other such things, they gave blows to each other, so that this also afforded enmity.

12. And having gone through three stations, they came to the wall, called "*the wall of Media,*" and they passed within it; and it was built with baked bricks, lying in bitumen, of twenty feet in breadth, and in height a hundred, and the length was said to be that of twenty parasangs, and it was distant not far from Babylon.

13. And thence they went on two stations, eight parasangs, and they went through two canals, the one indeed upon a bridge, and the other having been joined with seven vessels; (and these were from the river Tigris, and from them ditches also had been cut in the place, the first indeed large, and afterwards less: and at last even little channels, as in Greece, upon the panic fields;) and they come to the river Tigris, near to which was a large and populous city, the name to which was Sitace, distant from the river fifteen stadii.

14. Then indeed the Greeks encamped near it, near a park beautiful and large, and thick with various trees; but the barbarians having gone through the Tigris, were not, however, visible.

15. And after supper, Proxenus and Xenophon happened being in a walk before the arms, and a certain man approaching, asked the outguards, where he might see Proxenus or Clearchus; but he did not ask for Menon; and this, too, though being from Ariæus, the guest of Menon.

16. Δε ἐπει Πρῶξενος εἶπεν, ὅτι εἰμι αὐτος ὃν ζητεῖς, ὁ ἀνθρώπος εἶπεν ταδε· Ἀρμαιοσ ἐπέμψε με, καὶ Ἀρταεζοσ, οὔτεσ πιστοὶ Κυρῶ, καὶ ὑμῖν εὖνοι, καὶ κελευνοσὶ φυλαττεσθαι, μὴ οἱ βάρβαροὶ ἐπιθῶνται ὑμῖν τῆσ νυκτοσ· δε εστί πολὺν στρατεομα ἐν τῷ παραδεισῷ πλησιον.

17. Καὶ κελευνοσὶ πέμψαι φυλακὴν ἐπὶ τὴν γεφυραν τοῦ ποταμοῦ Τυρῆτοσ, ὡσ Τισσαφῆρηεσ διανοεῖται λυσαὶ αὐτὴν τῆσ νυκτοσ, ἠπερ δυνῆται, ὡσ μὴ διαβῆτε, ἀλλὰ ἀποληθῆτε ἐν μεσῷ τοῦ ποταμοῦ καὶ τῆσ διωρυχοσ.

18. Ἀκουσαντεσ ταῦτα, ἀγούσιν αὐτοῦ παρὰ τοῦ Κλεαρχοῦ, καὶ φραζούσιν ἅ λεγεί. Δε ὁ Κλεαρχοσ ἀκουσασ ἐταραχθῆ, καὶ ἐφοβεῖτο σφοδρὰ.

19. Δε τίσ νεανισκοσ τῶν παροντῶν ἐννοῆσασ εἶπεν, ὡσ το ἐπιθεσθαι καὶ λυσαὶ τὴν γεφυραν οὐκ εἴη ἀκολουθα. Γαρ δῆλον, ὅτι δεῆσει αὐτοὺσ ἐπιτιθεμενοὺσ ἢ νικᾶν, ἢ ἡττασθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεὶ αὐτοὺσ λυεῖν τὴν γεφυραν; γαρ οὐδε, ἀν ὡσιν πολλὰὶ γεφυραὶ, ἐχοῖμεν ἀν, ὅποὶ φνγόντεσ ἡμεῖσ σῶθωμεν.

20. Δε ἀν ἀν ἡμεῖσ νικῶμεν, τῆσ γεφυρασ λελυμενησ, ἐκεῖνοὶ οὐχ ἔξουσιν ὅποὶ ἀν φνγῶσιν· οὐδε μὴν οὐδεὶσ πολλῶν οὔτων περὰν δυνῆσεται βοθηθῆσαι αὐτοῖσ, τῆσ γεφυρασ λελυμενησ.

21. Δε ὁ Κλεαρχοσ ἀκουσασ ταῦτα ἤρετο τοῦ ἀγγελοῦ, ποσὴ εἴη τίσ χωρὰ, ἢ ἐν μεσῷ τοῦ Τυρῆτοσ καὶ τῆσ διωρυχοσ. Δε ὁ εἶπεν ὅτι πολλὴ, καὶ ἐνεῖσὶ πολλὰὶ καὶ μεγάλαὶ κῶμαι καὶ πόλεισ.

22. Καὶ δὴ τότε ἐγνωσθῆ, ὅτι οἱ βάρβαροὶ οὐκ οὐνοῦτεσ ὑποπέμψαιεν τοῦ ἀνθρώποῦ, μὴ οἱ Ἕλληρηεσ, οὐ διελθόντεσ τὴν γεφυραν, μένοῖεν ἐν τῇ νησῷ, ἐχόντεσ ἐρῆματα, ἐθθεν μὲν, τοῦ ποταμοῦ, δε ἐθθεν τὴν διωρυχὰ· δε ἐχοῖεν τὰ ἐπιτηδεῖα ἐκ τῆσ

16. And when Proxenus said that, "I am he whom thou seekest," the man spoke these words:—"Ariæus sent me and Artæzas, being faithful to Cyrus, and kindly disposed to you; and they order you to guard, lest the barbarians may set upon you during the night; and there is a large army in the park, near.

17. "And upon the bridge of the river Tigris they order you to send a guard, as Tissaphernes designs to break it down by night, if he can, that you may not go through, but be taken between the river and the canal."

18. Having heard this, they lead him to Clearchus, and they tell what he says; and Clearchus having heard, was disturbed and feared vehemently.

19. And a certain young man of those present having considered, said:—"That to make an attack, and to break down the bridge, would not be a consequent; for it is evident, that it will behove them making an attack, either to conquer, or to be conquered. If indeed then they conquer, why does it behove them to break down the bridge? for neither if there be many bridges, may we have whither fleeing we can be saved.

20. "And if again we conquer, the bridge having been broken, they will not have whither they may flee; nor indeed will one be able of the many being beyond, to assist them, the bridge having been broken down."

21. And Clearchus having heard this, asked the messenger, how great may be the region, that is between the Tigris and the canal. And the man said that it is great, and there are many and large villages and cities.

22. And even then it was known, that the barbarians, being reluctant, secretly sent the man, lest the Greeks, not having gone over the bridge, may remain in the island, having fortifications, on one side indeed, the river, and on the other, the canal; and may have provisions from the

χωρας, εν μεσφ, ουσης πολλης και αγαθης, και των ενοντων εργασομενων· δε ειτα και γενοιτο αποστροφη, ει τις βουλοιτο ποιειν βασιλευα κακως.

23. Δε μετα ταυτα, ανεπανοντο· επι την γεφυρα, μεντοι, όμως επεμφαν φυλακην· και ουτε ουδεις ουδαμοθεν επεθετο, ουτε ουδεις των πολεμιων ελθε προς την γεφυραν, ως οί φυλαττοντες απηγγελλον.

24. Δε επειδη έως εγενετο· διεβαινον την γεφυραν, εξευμενην τριακοντα και επτα πλοις, τε μαλιστα πεφυλαγμενως ως οιον· γαρ τινες των Ἑλληρων παρα Τισσαφερους εξηγγελλον, ως μελλοιεν επιτιθεσθαι διαβαινοντων· αλλα ταυτα μεν ην ψευδη· διαβαινοντων μεντοι ὁ Γλους μετα αλλων, επεφανη αυτοις, σκοπων, ει διαβαινοιεν τον ποταμον· δε επει ειδεν ωχετο απελαντων.

25. Δε απο του Τιγρητος επορευθησαν τειταρας σταθμους εικοσι παρασαγγας επι τον ποταμον Φυσκον, το ευρος πλεθρον· δε γεφυρα επην. Και εντανθα ωκειτο μεγαλη πολις, ἣ ονομα Ωπις· προς ἣν ὁ νοθος αδελφος Κυρου και Αρταξερξου απηρητησε τοις Ἑλλησι, αγων πολλην στρατιαν απο Σουσων, και Εκβατανων, ως βοηθησων βασιλει· και επιστησας το στρατευμα εαντου, εθεωρει τους Ἑλληνας παρεχομενους.

26. Δε ὁ Κλεαρχος ἤγειτο μεν εις δυο, δε αλλοτε επορευετο, και αλλοτε ερισταμενος. Δε ὁσον χρονον το ἤγουμενον του στρατευματος επιστη τοσουτον χρονον ην αναγκη την επιστασιν γιγενεσθαι δια τον ὅλον στρατευματος· ὡστε το στρατευμα δοξαι και τοις Ἑλλησι αυτοις ειναι παμπολυ, και τον Περσην εκπεπληχθαι θεωρουντα.

27. Δε εντευθεν επορευθησαν δια της Μηδιας εξ ερημων σταθμους, τριακοντα παρασαγγας εις τας κομας Παρυσαιδος, της μητρος Κυρου και βασιλευος. Τισσαφερης,

region, in the middle, being extensive and good, and those residing in *it* being about to work *it*; and then also it would be a refuge, if any may wish to annoy the king.

23. And after this, they went to rest: upon the bridge, however, they nevertheless sent a guard: and neither did any one from any place set on *them*, nor did any one of the enemy come to the bridge, as those guarding reported.

24. And when morning came, they went over the bridge, being joined with thirty and seven vessels, and most guardedly as *it was* possible: for some of the Greeks from Tissaphernes reported, that they may be about to attack them, passing over; but this indeed was false; they passing over, however, Glus, with others, appeared to them, looking on, if they may pass over the river; and when he saw *them passed over*, he went away driving on.

25. And from the Tigres then went on four stations, twenty parasangs, to the river Physcus, the breadth of a plethrum; and a bridge was over *it*. And there was inhabited a large city, to which *was the* name Opis: near which the bastard brother of Cyrus and of Artaxerxes met the Greeks, leading a great army from Susa and Ecbatana, as about to help the king; and having halted the army of himself, he viewed the Greeks passing by.

26. And Clearchus led on indeed in two *abreast*, and at one time he went on, and at another standing. And as long a time as the leading of the army halted, so long a time was *there* a necessity *for* a halt to be made through the whole army; so that the army seemed also to the Greeks themselves to be very large, and that the Persian had been astonished viewing it.

27. And thence they proceeded through Media six desert stations, thirty parasangs, to the villages of Parysatis, the mother of Cyrus and of the king. Tissaphernes,

επεγγελῶν Κυρῷ ἐπέτρεψε τοῖς Ἑλλήσιν διαρπάσαι ταύτας, πλὴν ἀνδραποδῶν. Δε ἐν ἡν πολὺς σίτος, καὶ πρόβατα, καὶ ἄλλα χρήματα.

28. Δε ἐντευθεν ἐπορευθῆσαν πεντε ἐρημούς σταθμούς, εἰκοσι παρασαγγας, ἔχοντες τὸν ποταμὸν Τίγρητα ἐν ἀριστερᾷ. Δε ἐν τῷ πρώτῳ σταθμῷ, πέραν τοῦ ποταμοῦ φκεῖτο, πόλις μεγάλη καὶ εὐδαιμών, Καίται ὄνομα ἕξ ἧς οἱ βαρβαροὶ διηγῶν ἐπὶ διφθερίαις σχεδιαίς, ἀρτοῦς, τυροῦς, οἶνον.

Κεφ. Ε'.

1. Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν ποταμὸν Ζαβατόν, τὸ εὐρὸς τετταρῶν πλεθρῶν. Καὶ ἐνταῦθα ἐμείναν τρεῖς ἡμέρας· δε ἐν ταύταις ἦσαν ὑπόψιαι μὲν, δε οὐδεμία ἐπιβουλή ἐφαινετο φανερά.

2. Ἐδοξεν οὖν τῷ Κλεαρχῷ συγγενεσθαι Τισσαφερῆι, καὶ εἰ πῶς δυναίτο, παύσαι τὰς ὑπόψιας πρὶν πόλεμον γενεσθαι ἐξ αὐτῶν καὶ ἐπέμψε τινα ἐρουντα, ὅτι χρηζοὶ συγγενεσθαι αὐτῷ· δε ὁ ἐτοιμῶς ἐκέλευσεν ἔχειν.

3. Δε ἐπειδὴ συνήλθον, ὁ Κλεαρχὸς λέγει ταδε. Ἐγὼ οἶδα ὡ Τισσαφερῆν, ὄρκους μὲν γεγεννημένους ἡμῖν, καὶ δεξίας δεδομένας, μὴ ἀδικεῖν ἀλλήλους· δε ὄρω σε φυλαττομένον ἡμᾶς ὡς πολεμίους.

4. Δε ἐπεὶ σκοπῶν δυναμαὶ οὐτε αἰσθεσθαι σε πειρωμένον ποιεῖν κακῶς ἡμᾶς οὐδεν, τε ἐγὼ σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδε ἐπινοοῦμεν οὐδεν τοιοῦτον, ἐδοξε μοι εἰλθεῖν εἰς λόγους σοὶ ὅπως, εἰ δυναίμεθα, ἐξελοίμεν τὴν ἀπιστίαν ἀλλήλων.

5. Γὰρ καὶ ἤδη οἶδα ἀνθρώτους, τοὺς μὲν ἐκ διαβόλης, δε καὶ τοὺς ἐξ ὑπόψιας, οἱ φοβηθέντες ἀλλήλους, βουλομένοι φθασαὶ πρὶν παθεῖν ἐποίησαν ἀνημέστα κακά τοὺς οὐτε μέλλοντας οὐτε βουλομένους οὐδεν τοιοῦτον.

scoffing Cyrus, permitted the Greeks to plunder these, except the slaves. And *there* was in *them* much corn, and *many* sheep, and other things.

28. And thence they went on five desert stations, twenty parasangs, having the river Tigris on the left. And in the first station, beyond the river was inhabited, a city large and prosperous, Cænæ, as to name, from which the barbarians brought on leathern rafts, bread, cheeses, wine.

CHAPTER V.

1. After this, they come to the river Zabatus, the breadth of four plethra. And there they remained three days: and in these *days there* were suspicions indeed, but no plot appeared visible.

2. It seemed *proper* then to Clearchus to meet with Tissaphernes, and if somehow he may be able, to stop the suspicions before war arise from them: and he sent one about to say, that he may want to meet with him, and he readily ordered *him* to come.

3. And when they came together, Clearchus speaks these *words*:—"I know O Tissaphernes, that oaths indeed have been taken by us, and right hands given, not to injure each other: but I see thee watching us as enemies.

4. But when looking closely, I am able neither to perceive thee trying to treat us badly *in* anything, and I clearly know that we at least neither intend anything such, it seemed *proper* to me to come to conversation *with* thee, how, if we may be able, we might remove the distrust of each other.

5. "For I also now know men, some indeed out of calumny, and also some from suspicion, who fearing each other, wishing to be beforehand, before they suffered, did incurable evils to those neither being about, nor wishing *to do any such thing*."

6. Νομιζων ουν, τας τοιαντας αγνωμοσυνας μαλιστα αν παινεσθαι συνουσιας, ἴκω, και βουλομαι διδασκειν σε, ὡς ουκ ορθως απιστεις ἡμιν.

7. Γαρ πρωτον μεν και μεγιστον οί ὀρκoi θεων κωλυουσι ἡμας ειναι πολέμιους αλληλοις; δε ὅστις συνοιδεν αυτω, παρημελικως τουτων, τουτον εγω ουποτ' αν ευδαιμονισαιμι. Γαρ τον πολεμονδεων ουκ οίδα, ουτ' αποποιουταχους, ουτε ὅποι φευγων τις αν αποφυγοι, ουτ' εις ποιον σκοτος αν αποδραμη, ουθ' ὅπως αν αποσταιη εις εχυρον χωριον γαρ παντα παντη ὑποχα τοις θεοις, και πανταχι οί θεοι κρατουσι παντων ισον.

8. Δε μεν περι των θεων τε και των ὀρκων ούτω γινωσκω παρ' οίς ἡμεις συνθεμενοι φιλιαν κατεθεμεθα και των ανθρωπινων, εγωγε νομιζω σε, εν τῳ παροντι, ειναι μεγιστον αγαθον ἡμιν.

9. Γαρ μεν συν σοι, πασα ὁδος μεν ἡμιν ευπορος, και πας ποταμος διαβατος, και ουκ απορια των επιτηδειων δε ανευ σου, πασα ἡ ὁδος μεν δια σκοτους, (γαρ επισταμεθα ουδεν αυτης,) δε πας ποταμος δυσπορος, δε πας οχλος φοβερος, δε ερημια φοβερωτατον, γαρ εστιν μεστη πολλης απορίας.

10. Δε δη ει και μανεντες κατακτειναιμεν σε, τι αλλο, η, κατακτειναντες τον ενεργετην αν αγωνιζοιμεθα προς βασιλεα, τον μεγιστον εφεδρον. Δε δη λεξω ταυτα οίωv ελπιδων και αν στερησαιμι εμαντον, ει επιχειρησαιμι ποιειν τι κακον σε.

11. Γαρ εγω επεθυμησα Κυρον γενεσθαι φιλον μοι, νομιζων των τοτε ειναι ἱκανωτατον ευ ποιειν ὄν αν βουλοιτο. Δε νυν ὀρω σε εχοντα τε την δυναμιν Κυρον και χωραν, και σωζοντα την αρχην σεαντου, δε την δυναμιν βασιλεως ταυτην ουσαν συμμαχον σοι, ἡ Κυρος εχρητο πολεμια.

12. Δε τουτων ορτων τουτων, τις ὄντω μαινεται, ὅστις βουλεται ου ειναι φιλος σοι; Αλλα μην, γαρ και

6. "Thinking, therefore, such misunderstandings would best cease by conversation, I come and I wish to inform thee, that thou dost not rightly distrust us.

7. "For the first indeed and greatest *thing is*, the oaths of the gods hinder us to be hostile to each other, and whoever is conscious to himself, *as* having disregarded these, that man I never would deem happy. For as to a war with the gods, I know not, neither with what speed, nor whither any one fleeing, could escape, nor into what darkness he might run, nor how he might withdraw into a secure place; for all things in every way are subject to the gods, and on every side the gods govern all equally.

8. "Even indeed about the gods, and also the oaths, I thus know, with whom we establishing a friendship, have deposited *it*, and of human affairs, I at least think thee in the present affair, to be the greatest good to us.

9. "For indeed with thee, all the road indeed to us is easy, and every river passable, and there is not a want of provisions: but without thee, all the road indeed *is* through darkness, (for we know nothing of it,) and every river difficult to pass; and every multitude is terrible, and solitude most terrible, for it is full of much difficulty.

10. "And even if we also being mad, might kill thee, what other *thing will it be*, than, having slain our benefactor, we may contend against the king, the great avenger? and even I will mention this, of how great hopes also I should deprive myself, if I should attempt to do any evil *to* thee.

11. "For I desired Cyrus to be a friend to me, thinking *him* of those then *in life* to be most efficient to benefit *any*, whom he might wish. But now I see thee having both the power of Cyrus, and territory, and retaining thy own principality, and the power of the king, this being an ally to thee, which *power* Cyrus experienced hostile.

12. "And these *things* being such, who is so mad, who wishes not to be a friend to thee? But indeed, for I also

ερω ταυτα, (εξ ὧν εχω ελπιδας, σε και βουλησθαι ειναι φιλον ἡμιν.)

13. Γαρ μεν οιδά Μυσους οντας λυπηρους ὑμιν, ὄνς ελπιζω αν συν τη παρουση δυναμει παρασχειν ταπεινον; ὑμιν· δε και οιδα Πεισιδας· δε και ακουω ειναι πολλα αλλα τοιαυτα εθνη ἄοιμια αν πουσαι ενοχλουντα αει τη ὑμετερα ευδαιμονια· Δε Αιγυπτιους, ὁις μαλιστα γηρωσκω ὑμας νυν τεθυμωμενους, ουχ ὄρω ποια δυναμει συμμαχῳ χρῆσαμενοι αν μαλλον κολασεσθε της ουσης νυν συν εμοι.

14. Αλλα μην εν τοις γε οικουσι περιξ, ει μεν βουλοιο ειναι φιλος τῳ, συ αν εις ὡς μεγιστος· δε ει τις λυποη σε, ὡς δεσποτης αναστρεφοιο εχων ἡμας ὑπηρετας, οἱ ουκ μονον ὑπηρετομεν σοι ἐνεκα του μισθου, αλλα και της χαριτος ἡν σωθεντες ὑπο σου αν δικαιως εχοιμεν σοι.

15. Εμοι μεν ενθυμουμενῳ παντα ταυτα δοκει ειναι οὔτω θαυμαστον σε το απιστειν ἡμιν, ὡστε και ἡδιστα αν ακουσαιμι τοννομα τις εστιν οὔτω δεινος λεγειν ὡστε λεγων πεισαι σε ὡς ἡμεις επιβουλενομεν σοι. Κλεαρχος μεν ονν ειπε τοσαυτα, δε ὡδε Τισσαφερνης απημειφθη.

16. Αλλ' ἡδομαι μεν, ω Κλεαρχε ακουων φρονιμους λογους σου· γαρ γηρωσκων ταυτα, ει βουλευοις τι κακον εμοι, ἅμα αν δοκεις μοι ειναι και κακονους σεαυτῳ. Δε ὡς αν μαθης ὅτι ουδ' αν ὑμεις δικαιως απιστοιητε βασιλει ουτ' εμοι, αντακουσον.

17. Γαρ ει εβουλομεθα απολεσαι ὑμας, ποτερα δοκουμεν σοι απορειν πληθους ἰππεων, η πεζων, η ὄπλισεως εν η ειημεν αν ἱκανοι μεν βλαπτειν ὑμας, δε ουδεις κινδυνος αντιπασχειν;

18. Αλλα αν δοκουμεν σοι απορειν επιτηδειων χωριων επιτιθεσθαι ὑμιν; Ον συν πολλῳ πονῳ μεν

will say this, (from which I have hopes, that thou also wilt wish to be a friend to us.)

13. "For indeed I know of the Mysians being troublesome to you, whom I may hope with my present force to render submissive to you: and I also know of the Pisidians: and I also hear that there are many other such nations, which I think to make to cease always troubling your happiness. And *as to* the Egyptians, against whom especially I know you now to be enraged, I do not see what power *as* ally you using would better chastise with, than the one being now with me.

14. "But indeed among those at least inhabiting around, if thou indeed wish to be a friend to some one, thou mayest be a very great *one*: and if any one may molest thee as a master, thou mayest subdue, having us thy servants, who would not only serve thee on account of pay, but even for the favor which *we* being saved under thee would justly have for thee.

15. "To me indeed thinking upon all these things, it appears to be so wonderful *for* thee to distrust us, so that also I might pleasantly hear the name *of him* who is so powerful to speak, so as *in* speaking, to persuade thee that we plot against thee." Clearchus indeed then spoke such *things*, and thus Tissaphernes answered.—

16. "But I am indeed delighted, O Clearchus, hearing intelligent words *from* thee: for knowing this, if thou wish any evil to me, thou seemest to me to be also evil-minded to thyself. But as thou shouldst learn that you neither justly would distrust the king nor me, hear in thy turn.

17. "For if we wished to destroy you, whether do we seem to thee to be in want of a multitude of horsemen, or of infantry, or of armor, in which we may be able indeed to injure you, but no danger to suffer in return?

18. "But do we appear to thee to be in want of suitable places to attack you? Do you not with much labor indeed

διαπορευεσθε τοςαντα πεδια οντα φιλια ἡμιν, δε ὄρατε τοςαντα ορη οντα πορευετα ὑμιν, ἃ ἐξεστιν ἡμιν προκαταλαβουσιν παρεχειν απορα ὑμιν; δε εισι τοςουτοι ποταμοι, εφ' ὧν ἐξεστιν ἡμιν ταμινεσθαι, ὅποσοις ὑμων αν βουλοιμεθα μαχεσθαι; Δε εισι αυτων, ὄς ουδ αν διαβαιητε πανταπασι, ει μη διαπορευοιμεν ὑμας.

19. Δε ει εν πασι τουτοις ἡττωμεθα, αλλα γε το πυρ εστιν κρειτον του καρπου· ὃν ἡμεις κατακαυσαντες, δυναιμεθ' αν αντιταξαι λιμον ὑμιν, ὧ ὑμεις, ουδ' ει ειητε πανν αγαθοι, αν δυναισθε μαχεσθαι.

20. Πως ονν αν, εχοντες τοςουτους πορους προς το πολεμειν ὑμιν, και μηδενα τουτων [ειναι] επικινδυνον ἡμιν, επειτα εκ παντων τουτων, αν εξελοιμεθα τον τροπον, ὃς μονος μεν ασεβης προς θεων, δε μονος αισχρος προς ανθρωπων.

21. Δε εστι πανταπασι απορων και αμηχανων και εχομενων αναγκη, και τουτων πονηρων, ὅτινες εθελουσι πραττειν τι δι' επιφοκιας, τε προς θεους, και απιστως προς ανθρωπους. Ουχ ούτως ἡμεις, ω Κλεαρχε, ουτε εσμεν ηλιθιοι, ουτε αλογιστοι.

22. Αλλα τι δη, εξον απολεσαι ὑμας, ουκ ηλθομεν επι τουτο; Ισθι εν, ὅτι ὁ εμος ερωσ αιτιος τουτου, του εμε γενεσθαι πιστον Ἐλλησιν, και ὧ ξενικῷ Κυρος πιστεων διαμισθοδοσιαν ανεβη, εμε καταβηναι ισχυραν τουτω δι' ευεργεσιας.

23. Δε ὅσα ὑμεις εσεσθε χρησιμοι μοι, τα συ μεν και ειπες, δε εγω οιδα το μεγαιστον· γαρ μεν ἐξεστιν βασιλει μονῶ εχειν την τιαραν ορθην επι τη κεφαλη, δε ισως, ὑμων παροντων, και ἕτερος ευπετως ανεχοι την επι τη καρδια.

24. Ειπων ταυτα εδοξε τῷ Κλεαρχῷ λεγειν ἀληθῆ και ειπεν, τοιουτων ὑπαρχοντων ἡμιν εις φιλιαν, εισι ουκουν αξιοι

pass through so many plains being friendly to us, and you see so many mountains being to be passed by you, which it is permitted us, seizing them previously, to render impassable to you? but there are so many rivers, at which it is permitted us to parcel out however many of you we may wish to fight? And there are of them, which you could not cross at all, unless we may convey you over.

19. "But if in all these we are conquered, but at least the fire is greater than the fruit: which we, having burnt down, may be able to oppose famine to you, which you, neither if you may be very brave, may be able to fight.

20. "How then *can it be*, having so many ways to make war against you, and that no one of these [is] dangerous to us, moreover out of all these, we may choose the mode, which only indeed *is* impious before gods, and alone base before men.

21. "But it is altogether *of those* destitute, and without resource, and held by necessity, and of those wretched, whoever are willing to do anything by perjury, both towards gods, and infidelity towards men. Not so *are* we, O Clearchus, nor are we silly, nor inconsiderate.

22. "But why even, it being *in our power* to destroy you, did we not come upon this? Know well, that my love *is* the cause of this, that for this I shall be faithful to the Greeks, and to which foreign *force* Cyrus trusting through pay-giving, went up, that I came down strong in this through beneficence.

23. "And as to what you will be useful to me, these thou indeed also hast mentioned, but I know the greatest: for indeed it is permitted to the king alone to have the turban upright upon the head, but perhaps, you being present, even another easily may have it upon the heart."

24. Having spoken these *words*, he seemed to Clearchus to speak truth: and he said—"Such *things* being *necessary* to us for friendship, are not then *those* worthy

² α. παθῆναι τα ἐσχάτα οἷτινες διαβαλλόντες πειρώνται ποιῆσαι ἡμᾶς πολεμίους.

25. Καὶ ἐγὼ μὲν, εἶπῃ ὁ Τισσαφερνης, εἰ βουλεσθε, τε οἱ στρατηγοὶ, καὶ οἱ λοχαγοὶ, ἐλθεῖν μοι ἐν τῷ ἐμφάνει, λέξω τοὺς λόγοντας πρὸς ἐμὲ, ὡς σὺ ἐπιβουλεύεις τε ἐμοὶ, καὶ τῇ στρατιᾷ σὺν ἐμοὶ.

26. Δε ἐγὼ, εἶπῃ ὁ Κλεάρχος, ἀξῶ πάντας, καὶ ἀν ἐγὼ δηλώσω σοὶ ὅθεν ἐγὼ ἀκούω περὶ σοῦ.

27. Ἐκ τούτων τῶν λόγων, ὁ Τισσαφερνης δὴ τότε μὲν φιλοφρονούμενος, τε ἐκέλευσε αὐτὸν μένειν, καὶ ἐποιήσατο συνδειπνῶν· δὲ τῇ ὕστεραι, Κλεάρχος ἐλθὼν ἐπὶ τὸ στρατοπέδον, ἦν τε παννύχιος οἰόμενος διακείσθαι φιλικῶς τῷ Τισσαφερνεὶ καὶ ἔλεγεν ἅ ἐκεῖνος ἀπηγγέλλεν· εἶπῃ τε χροῖναι ἰεναὶ παρὰ Τισσαφερνην ὄνσεκελευσε, καὶ οἱ τῶν Ἑλλήνων ἀν ἐξελεγχθῶσι διαβαλλόντες, χροῖναι αὐτοὺς ὡς ὄντας προδοτὰς καὶ κακόνους τοῖς Ἑλλήσιν τιμωρηθῆναι.

28. Δε ὑπόπτετε Μενῶνα εἶναι τὸν διαβαλλόντα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφερνεὶ μετὰ Ἀρριαιῶν, καὶ στασιαζόντα αὐτῷ, καὶ ἐπιβουλεύοντα αὐτῷ, ὅπως, λαβὼν ἅπαν τὸ στρατεύμα πρὸς ἑαυτὸν, ἢ φίλος Τισσαφερνεὶ.

29. Δε ὁ Κλεάρχος καὶ ἐβουλετο ἅπαν τὸ στρατεύμα εἶχειν τὴν γνώμην πρὸς ἑαυτὸν, καὶ τοὺς παραλυπούντας εἶναι ἐκποδῶν. Δε τινες τῶν στρατιωτῶν ἀντέλεγον αὐτῷ πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς μὴ ἰεναὶ, μηδὲ πιστεῦναι Τισσαφερνεὶ.

30. Δε ὁ Κλεάρχος κατετείνειν ἰσχυρῶς ἐστὲ μὲν διεπραξατο πεντε στρατηγοὺς δὲ εἰκοσι λοχαγοὺς ἰεναὶ, δὲ καὶ ὡς διακοσιοὶ τῶν ἄλλων στρατιωτῶν συνηκολούθησαν, ὡς εἰς ἀγορᾶν.

31. Δε ἐπεὶ ἦσαν ἐπὶ ταῖς θύραις Τισσαφερνην, οἱ στρατηγοὶ μὲν παρεκλήθησαν εἰσῶ, Προξένος Βοιωτῆς, Μενῶν

to suffer the utmost *severity*, who traducing, try to make us enemies.

25. "And I indeed," said Tissaphernes, "if you wish, both the generals, and the captains, to come to me in a public *manner*, I will tell of those saying to me, that thou plottest against both me, and the army with me."

26. "And I," said Clearchus, "will bring all, and, in turn, I will show to thee whence I hear about thee."

27. After these words, Tissaphernes even then indeed showing kindness, both desired him to remain, and made *him* a supper-companion, and on the next day, Clearchus having come to the camp, was both entirely apparent thinking to be situated in a friendly manner with Tissaphernes, and told what he reported: he said also that it behoved *those* to go to Tissaphernes whom he ordered, and *whoever* of the Greeks should be convicted traducing, that it behoves them as being traitors and evil-minded to the Greeks, to be punished.

28. And he suspected Menon to be the one traducing, knowing him also having been with Tissaphernes *along* with Ariæus, and opposing him, and plotting against him, how, getting all the army to himself, he may be a friend to Tissaphernes.

29. And Clearchus also wished all the army to have their attention for himself, and those vexing *him* to be out of the way. And some of the soldiers opposed him *that* all the captains and generals should not go, nor trust to Tissaphernes.

30. But Clearchus contended strongly, until indeed he prevailed on five generals and twenty captains to go, and also about two hundred of the other soldiers followed together, as if to market.

31. And when they were at the door of Tissaphernes, the generals indeed were invited in, Proxenus, a Bœotian, Menon,

Θετταλος, Ἀγίας Ἀρκας, Κλεαρχος Λακων, Σωκρατης Ἀχαιοσ· δε οἱ λοχαγοι εμενον επι θυραισ.

32. Δε ου πολλω ὕστερον απο του αυτου σημειου τε οἱ ενδον συνελαμβανοντο, και οἱ εξω κατεκοπησαν. Δε μετα ταυτα τινεσ των βαρβαρων ἰππεων ελαντοντεσ δια του πεδιου εκτεινον παντασ, ωτινι Ἑλλημι εντυγχανοιεν, η δουλω η ελευθερω.

33. Δε οἱ Ἕλληνεσ, ὄρωντεσ εκ του στρατοπεδου εθαυμαζον τε την ἰππασιαν αυτων, και ημφιγνοουν ὅ τι εποιουν, πριν Νικαρχοσ Ἀρκασ ἴκε φενγων, τετρωμενοσ εισ την γαστερα, και εχων τα εντερα εν ταισ χερσιν, και ειπε παντα τα γεγενημενα.

34. Εκ τουτου δη οἱ Ἕλληνεσ εθεον επι τὰ ὄπλα, παντεσ εκπεπληγμενοι, και νομιζοντεσ αυτοουσ ἦκειν αυτικα επι το στρατοπεδον.

35. Δε οἱ ηλθον ουκ μεν παντεσ, δε Ἀριαιοσ, και Ἀρταοζοσ, και Μιθριδατησ, οἱ ησαν πιστοτατοι Κυρω· δε ὁ ἐρμηνευσ των Ἑλληνων εφη και ὄραν τον αδελφον Τισσαφερονουσ συν αυτοιουσ, και γιγνωσκειν· δε και αλλοι Περσων τεθωρακισμενοι εισ τριακοσιουσ συνηκουλουθουν.

36. Επει ὄντοι ησαν εγγυσ, ει ειη τισ των Ἑλληνων, η στρατηγοσ η λοχαγοσ, εκελευον προσελθειν, ἵνα απαγγελωσι τα παρα βασιλεωσ.

37. Μετα ταυτα εξηλθον των Ἑλληνων φυλαττομενοι μεν στρατηγοι Κλεαωρ Ορχομενιοσ, και Σοφαινετοσ Στυμφαλιοσ, δε συν αυτοιουσ Ξενοφον Ἀθηναιοσ, ὁπωσ μαθη τα περι Προξενου, (Δε Χειρισοφοσ εντυχανεν απων εν τινι κωμη συν αλλοιουσ επισιτιζομενοσ.)

38. Δε επει εστησαν εισ·επηκουσ, Ἀριαιοσ λεγει· Κλεαρχοσ μεν ω ανδρεσ Ἕλληνεσ, επει εφανεη τε επιορκων και λυων τασ σπονδασ, εχει την δικην, και τεθηκε· δε Προξενοσ και Μερων, ὅτι

Thessalian, Agias, an Arcadian, Clearchus, a Laconian, Socrates, an Achæan; but the captains remained at the door.

32. And *in* not much *time* after from the same signal, both those within were seized, and those without were cut down. And after this, some of the barbarian horsemen scouring through the plain, killed all, whatever Greek they met, either slave or free.

33. And the Greeks looking out from the camp, wondered at both the riding of them, and doubted, what they were doing, before Nicarchus, an Arcadian, came fleeing, having been wounded in the belly, and holding the entrails in the hands, and related all that had occurred.

34. After this, therefor, the Greeks ran to their arms, all having been struck, and thinking they would come immediately to the camp.

35. But they came not indeed all, but Ariæus, and Artaozus, and Mithridates, who were most faithful to Cyrus: and the interpreter of the Greeks said also that he saw the brother of Tissaphernes with them, and that he knew *him*: and also others of the Persians, armed with cuirasses, to three hundred, followed *them*.

36. When these were near, if there may be any of the Greeks, either general or captain, they desired *him* to approach, that they should report affairs from the king.

37. With this there came forth of the Greeks, watchful indeed, *the* Generals Cleanor, an Orchomenian, and Sophænetus, a Stymphalian, and with them Xenophon, an Athenian, that he might learn affairs about Proxenus, (And Cheirisophus happened being absent in some village with others getting provision.)

38. And when they stood within hearing, Ariæus says:—"Clearchus indeed, O Greeks, since he has appeared both swearing falsely and breaking the treaty, has been punished and has died: but Proxenus and Menon, because

κατηγγείλαν τὴν ἐπιβουλὴν αὐτοῦ, εἰσὶν ἐν μεγάλῃ τιμῇ· δε ὁ βασιλεὺς ἀπαιτεῖ ὑμᾶς τὰ ὄπλα· γὰρ φησὶν εἶναι εαυτοῦ, ἐπεὶπερ ἦσαν Κυροῦ τοῦ δούλου ἐκείνου.

39. Πρὸς ταῦτα οἱ Ἕλληρες ἀπεκρίναντο, (δε Κλεωνῶρ ὁ Ὀρχομενὸς εἶλεγε,) ὦ, Ἀριαιε, κακιστὲ ἀνθρώπων, καὶ οἱ ἄλλοι, ὅσοι ἦτε φίλοι Κυροῦ οὐκ αἰσχυνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους· οἵτινες, ὁμοσαῖτες νομίζετε τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς ἡμῶν, προδοῦντες ἡμᾶς, σὺν Τισσαφέρνηι τε τῷ ἀθεωτάτῳ καὶ πανουργοτάτῳ ὡς ἀπολώλεκατε τε τοὺς αὐτοὺς ἀνδρας, οἷς ὠμνυτε, καὶ προδεδωκοτές ἡμᾶς τοὺς ἄλλους, ἐρχεσθε ἐφ' ἡμᾶς σὺν τοῖς πολεμοῖς.

40. Δε ὁ Ἀριαιὸς εἶπε· γὰρ Κλεαρχὸς ἐγενετο φανερός προσθεν ἐπιβουλεύων τε Τισσαφέρνηι καὶ Ὀρόντα, καὶ πασὶν ἡμῖν τοῖς σὺν τοῦτοις.

41. Δε ἐπὶ τοῦτοις Ξενοφῶν εἶπε ταδε Κλεαρχὸς μὲν τοῖωνν εἰ, παρὰ τοὺς ὅρκους, ἔλυσεν τὰς σπονδας, ἔχει τὴν δίκην· (γὰρ δίκαιον τοὺς ἐπισηκούντας ἀπολλύσθαι.) Δε ἐπεὶπερ Προξένος καὶ Μενῶν εἰσὶν ὑμέτεροί ἐνεργεῖται μὲν, δε ἡμέτεροί στρατηγοί, πεμψάτε αὐτοὺς δευρὸν· γὰρ δῆλον, ὅτι, γε οὔτε φίλοι ἀμφοτέροις, πειρασόνται συμβουλεύειν τα βέλτιστα, καὶ ὑμῖν καὶ ἡμῖν.

42. Πρὸς ταῦτα οἱ βαρβαροὶ, διαλεχθέντες πολὺν χρόνον ἀλλήλοις, ἀπήλθον ἀποκρίναμενοὶ οὐδέν.

Κεφ. Ζ.

1. Δὴ οἱ στρατηγοὶ μὲν οὕτω ληφθέντες ἀνηχθήσαν ὡς βασιλεῖα, καὶ ἀποτιμηθέντες [κατὰ] κεφαλᾶς, ἐτελευτήσαν· εἰς αὐτῶν μὲν Κλεαρχὸς ὁμολογουμένως ἐκ πάντων τῶν ἐχόντων ἐμπειρώς αὐτὸν, δοξάζας γενεσθαι ἀνὴρ καὶ ἐσχάτως πολεμικός καὶ φιλοπολέμος.

they denounced his plot, are in great honor : but the king demands of you the arms : for he says that they are his, since they were *those* of Cyrus his servant.

39. To this the Greeks answered, (and Cleanor, the Orchomenian, said,) O Ariæus, worst of men, and the others, as many as were friends of Cyrus, respect you neither gods nor men, who having sworn to think the same friends and enemies to us, betraying us, with Tissaphernes *helping you*, both the most godless, and most crafty, have thus destroyed both the very men, to whom you swore, and having betrayed us the others, you come upon us with our enemies.

40. And Ariæus said : for Clearchus was visible before plotting against both Tissaphernes and Orontas, and all us who are with them.

41. And upon this, Xenophon said these *words* : Clearchus indeed therefor, if, contrary to the oaths, he has broken the treaty, suffers punishment : (for it is just that those swearing falsely, perish.) But since Proxenus and Menon are your benefactors indeed, but our generals, send them hither : for *it is* evident, that, at least being friends to both, they will try to advise the best *things*, both to you and to us."

42. In regard to these *things*, the barbarians, having conversed a long time with each other, went away, having answered nothing.

CHAPTER VI.

1. Even the generals indeed being thus taken, were led up to the king, and being cut off [*as to their*] heads, perished : one of them indeed, Clearchus, by the consent of all those having *any* experience of him, appearing to have been a man both extremely warlike and fond of war.

2. Γαρ δη και, ἕως μεν πολεμος ην τοις Λακεδαμονιοις προς τους Ἀθηναίους, παρεμεινεν· δε επει ειρηνη εγενετο πεισας την πολιν ἄντου ὡς οἱ Θρακες αδικουσι τους Ἕλληνας, και διαπραξαμενος ὡς εδυνατο παρα των Εφορων, εξεπλει, ὡς πολεμησων τοις Θραξιν ὑπερ Χερρονησον· και Πειρινθου.

3. Δε επει οἱ Εφοροι πως μεταγροντες, αυτου ηδη οντος εξω, επειρωντο αποστρεφειν αυτον εξ Ἰσθμου, ενταυθα ουκει πιθειται, αλλ' οχητο πλεων εις Ἑλλησποντον.

4. Και εκ τουτου εθανατωθη ὑπο των τελων εν τη Σπαρτη, ὡς απειθων· Δε ηδη ων φυγας, ερχεται προς Κυρον, και γεγραπται αλλαχη, ὁποιοις λογοις μεν επεισε Κυρον. Δε Κυρος διδωσι αυτω μυριους δαρεικους.

5. Δε ὁ λαβων, ετραπετο ουκ επι ῥαθυμιαν, αλλ' απο τουτων των χρηματων συλλεξας στρατευμα επολεμει τοις Θραξι, και τε ενικησε μαχη και απο τουτου εφερε και ηγε αυτους· και διεγενετο πολεμων μεχρως οὐ Κυρος εδεηθη του στρατευματος· δε τοτε απηλθεν, ὡς συν εκεινω αυ πολεμησων.

6. Ταυτα ουν δοκει εργα ειναι ανδρος φιλοπολεμου, ὅστις, εξον μεν αγειν ειρηνην ανευ αισχυνης και βλαβης, ἰριεται πολεμειν δε εξον εχειν χρηματα ακινδυνως, ἰριεται πολεμων, ποιειν ταυτα μειονα· Δε εκεινος ηθελε δαπαναν εις πολεμον, ὡσπερ εις παιδεκα, η εις τινα αλλην ἡδονην; οὕτω μεν ουν ην φιλοπολεμος.

7. Δε αν εδοκει ειναι πολεμικος ταυτη ὅτι ην τε φιλοκινδυνος, και ἡμερας και νυκτος αγων επι τους πολεμους, και φρονημος εν τοις δεινοις, ὡς οἱ παντες παροντες πανταχον ὠμολογουν.

2. For even also, whilst indeed *there* was war to the Lacedæmonians with the Athenians, he remained near: but when peace came, having persuaded his own city that the Thracians injure the Greeks, and having accomplished as he was able with the Ephori, he sailed away as about to make war on the Thracians above the Chersonese, and Perinthus.

3. But when the Ephori somehow having changed their mind, he now being away, tried to bring him back from the Isthmus, there no more is he persuaded, but he went away sailing to the Hellespont.

4. And from this he was condemned to die by the dignities—[*i. e.*, chief magistrates]—in Sparta, as being disobedient. But now being a fugitive, he comes to Cyrus, and it has been said elsewhere with what words indeed he persuaded Cyrus. But Cyrus gives to him ten thousand dories.

5. And he having taken *it*, turned not to indolence, but with this money having collected an army, he made war upon the Thracians, and both conquered *them* in battle, and from that *time* plundered and wasted them; and he continued making war till what time Cyrus had need of his army: and then he went away, as with him again about to make war.

6. These then seem to be *the* actions of a man fond of war, who, it being permitted indeed to lead peace—(*i. e.*, to live in peace)—without shame and harm, chooses to make war: and it being permitted to have wealth without danger, chooses, *by* making war, to make it less. And he was willing to spend on war, just as on amours, or on any other pleasure: to such a degree indeed therefor was he fond of war.

7. And again he seemed to be warlike in this *way*, that he was both fond of danger, and by day and night leading on against the enemy, and prudent in terrible *affairs*, as all being present, everywhere agreed.

8. Δε ελεγετο και ειναι αρχικος, ὡς δυνατον εκ τοιουτου τροπου ὄιον, εκεινος και ειχεν. Γαρ μεν ην ἱκανος φροτιζειν ὡς και τις αλλος, ὅπως ἡ στρατια αυτου ἔξει επιτηδεια, και παροσκευαζειν ταυτα· δε και ἱκανος εμποιησαι τοις παρουσιν ὡς ειη πιστεον Κλεαρχῳ.

9. Δε ετοιει τουτο εκ του ειναι χαλεπος. Γαρ και ην στυγρος ὄραν· και τραχυς τη φωνη· τε αιει εκολαζε ισχυρως, και ενιοτε οργη, ὥστε και μεταμελειν αυτω εστι ὅτε. Δε και εκολαζεν γνωμη· γαρ ἤγειτο οφελος στρατευματος· ακολαστου ειναι ουδεν.

10. Αλλα και εφασαν αυτον λεγειν· ὡς δεοι τον στρατιωτην φοβεισθαι τον αρχοντα μαλλον, η τους πολεμιους, ει μελλοι η φυλαξειν φυλακας, η αφεξεσθαι φιλων, η απροφασιστως ιεναι προς τους πολεμιους.

11. Ουν εν τοις δεινοις μεν, ὁι στρατιωται ηθελον σφοδρα ακουειν αυτου, και ουκ ἤρουντο αλλον. Γαρ και εφασαν το στυγρον αυτου εν τοις προσωποις τοτε φαινεσθαι φαιδρον, και το χαλεπον εδοκει ειναι ερῶμενον προς τους πολεμιους· ὥστε εφαινετο σωτηριον και ουκετι χαλεπόν.

12. Δε ὅτι γενοιτο εξω του δεινου, και εξειη απιεναι προς αλλους αρχομενους, πολλοι απελειπον αυτον· γαρ ουκ ειχεν το επιχαρι, αλλα ην αιει χαλεπος και ωμος· ὥστε ὁι στρατιωται διεκειντο προς αυτον, ὥσπερ παιδες προς διδασκαλον.

13. Και γαρ ουν ουδεποτε μεν ειχεν ἔπομενους φιλια και εννοια· δε οἵτινες τεταγμενοι η ὑπο πολεως η κατεχομενοι ὑπο του δεισθαι η τιη αλλη αναγκη, παρεησαν αυτω, [οἷς] εχητο σφοδρα πειθομενοις

14. Δε και επειδη ηρξαντο νικαν τους πολεμιους

8. And he was said also to be fit to rule, as it was possible from such a manner as he also had. For indeed he was sufficient to take care as even any other, how his army shall have provisions, and to prepare them: and also competent to impress those present, that obedience must be *given* to Clearchus.

9. And he effected this from being severe. For also he was stern to behold: and rough *in* the voice: and always chastised rigorously, and sometimes in anger, so that *it* even repented him, it is when—[*i. e.*, occasionally.] And he also chastised from principle: for he thought the utility of an army unpunished to be nothing.

10. But they also reported him to say, that it behoves the soldier to fear the commander more than the enemy, if he is about either to keep guard, or to hold off from friends, or promptly to go against the enemy.

11. Therefore in awful *affairs* indeed the soldiers were very willing to obey him, and did not seek another. For they also declared his sternness in the face then to appear cheerful, and his surliness seemed to be powerful against the enemy: so that it appeared salutary, and no more surly.

12. But when they were without danger, and it was permitted to go to other chiefs, many left him: for he had not an agreeable *manner*, but was always harsh and severe: so that the soldiers were towards him, just as boys towards a teacher.

13. And therefore he never indeed had *them* following *him* from friendship, and good will: but whoever having been ordered either by the state, or being held by some need, or some other necessity, obeyed him, whom he experienced very submissive.

14. And also when they began to conquer the enemy

συν αὐτῷ, ἣν ἤδη τὰ μεγάλα ποιοῦντα τοὺς στρατιώτας συν αὐτῷ εἶναι χρησίμους· γὰρ τε το εἶναι θαρσύνουσι πρὸς τοὺς πολεμίους παύειν, καὶ το φοβέσθαι τὴν τιμωρίαν παρ' ἐκείνου, ἐποιοεῖ αὐτοὺς εὐτακτοὺς.

15. Δὴ τοιοῦτος μὲν ἦν ἀρχῶν· δε ἐλεγετο οὐ μάλα ἐθέλειν ἀρχεσθαι ὑπὸ ἀλλῶν. Δε ἦν, ὅτε ἐτελευτά, ἀμφοὶ τὰ πεντηκόντα ἐτη.

16. Δε Πρωξενός ὁ Βοιωτός, ὧν μὲν μισρακίον εὐθὺς ἐπέθυμει γενεσθαι ἀνὴρ ἴκανός πρᾶττειν τὰ μεγάλα· καὶ δια ταύτην τὴν ἐπιθυμίαν ἔδωκε ἀργυρίον Γοργία τῷ Λεοντίῳ.

17. Δε ἐπεὶ συνεγενετο ἐκείνῳ νομισάς ἤδη εἶναι ἴκανός καὶ ἀρχεῖν, καὶ, ὧν φίλος τοῖς πρώτοις, ἤττασθαι ἐνεργετῶν, ἦλθεν εἰς ταύτας τὰς πράξεις συν Κυρῷ· καὶ φετο κτήσεσθαι ἐκ τούτων μέγα ὄνομα, καὶ μεγάλην δύναμιν, καὶ πολλὰ χρήματα.

18. Δε ἐπιθυμῶν τούτων, εἶχεν τούτο καὶ αὐ σφοδρὰ ἐνδήλον, ὅτι αὐ φίλοι κτάσθαι οὐδὲν τούτων μετὰ ἀδικίας, ἀλλὰ συν τῷ δικαίῳ καὶ καλῷ φετο δεῖν τυγχάνειν τούτων, δε μὴ, ἀνεὺ τούτων.

19. Δε ἦν δυνατός μὲν ἀρχεῖν καλῶν καὶ ἀγαθῶν· οὐ μὲντοι οὐτ' ἴκανός ἐμποιεῖσαι τοῖς στρατιώταις αἰδῶ ἑάντων οὐτε φόβον, ἀλλὰ καὶ ἠσχύνετο μάλλον τοῖς στρατιώταις, ἣ οἱ ἀρχόμενος ἐκείνον; καὶ μάλλον φοβούμενος ἦν φανερός το ἀπεχθάνεσθαι τοῖς στρατιώταις, ἣ οἱ στρατιῶται το ἀπιστεῖν ἐκείνῳ.

20. Δε οἴετο εἶναι καὶ δοκεῖν ἀρχεῖν πρὸς το ἀρχικόν, ἐπαινεῖν τὸν μὲν ποιοῦντα καλῶς, δε μὴ ἐπαινεῖν τὸν ἀδικούντα. Τοιγαροῦν οἱ καλοὶ μὲν καγαθοὶ τῶν συνοντῶν ἦσαν εὖνοι αὐτῷ, δε οἱ ἀδικοὶ ἐπιβουλεῖον οἱ, ὡς ὄντι εὐμεταχειριστῶ. Δε ὅτε ἀπεθνήσκειν ἦν ὡς τριακόντα ἐτῶν.

with him, there were now some *things* great, causing the soldiers with him to be useful; for both the having *themselves* boldly against the enemy was present, and the dreading of punishment from him made them orderly.

15. Even such indeed was he *as* a commander; but he was said not to be very willing to be commanded by others. And he was, when he died, about fifty years of age.

16. And Proxenus, the Bæotian, being indeed a youth, forthwith desired to be a man competent to do great things; and through this desire, he gave money to Gorgias, the Leontian.

17. And when he was with him, thinking now to be competent also to command, and being a friend to chief men, not to be conquered conferring benefits, he came into those actions with Cyrus: and he expected to acquire from these a great name, and great power, and much wealth.

18. And desiring these, he had it also again very evident, that he wished to acquire none of these with injustice, but with justice and honor he thought he ought to obtain these, but not, without them.

19. And he was able indeed to command honorable and good *men*; not however sufficient to impress upon the soldiers a respect of himself nor fear, but he even stood more in awe of the soldiers, than those commanded *stood in awe of* him; and more afraid was he evident to incur the hatred of the soldiers, than the soldiers the distrusting of him.

20. And he thought to be, and to seem to suffice for capability in ruling, to praise the *one* indeed doing well, but not to praise the *one* injuring. Wherefor the honorable indeed and good of those with *him*, were well disposed to him, but the unjust plotted against him, as being easy to be managed. And when he died, he was almost of thirty years.

21. Δε Μενων ὁ Θετταλος ἦν δηλος ἐπιθυμων μὲν ἰσχυρως πλουτεῖν, δε ἐπιθυμων ἀρχεῖν, ὅπως λαμβανοὶ πλειω· δε ἐπιθυμων τιμασθαι ἵνα κερδαινοὶ πλειω· ἐβουλετο τε εἶναι φίλος τοῖς δυναμενοῖς μεριστον, ἵνα ἀδικῶν, μὴ δίδωη δίκην.

22. Δε ἐπὶ το κατεργαζεσθαι ὧν ἐπιθυμοιη, φετο συντομωτατην ὁδον εἶναι τε δια τοῦ ἐπισηκεῖν καὶ ψευδεσθαι καὶ ἐξαπαταῖν· δε ἐνομιζε τε το ἄπλουν καὶ ἀληθεῖς εἶναι το αὐτο τῷ ἡλίθιῳ.

23. Δε ἦν φανερός μὲν στεργῶν οὐδενα, δε ὅτῳ φαιη εἶναι φίλος ἐγίγνετο ἐνδηλος ἐπιβουλευων τουτῷ. Καὶ κατεγελα οὐδερος πολεμίου μὲν, δε αἰε διελεγετο ὡς καταγελῶν παντων των συνοντων.

24. Καὶ οὐκ μὲν ἐπεβουλευε τοῖς κτημασιν των πολεμιων· (γαρ φετο εἶναι χαλεπὸν λαμβανεῖν τα των φυλαττομενων) δε μόνος φετο εἶδεναι ὅτι ῥαστον λαμβανεῖν τα των φίλων ἀφυλακτα.

25. Καὶ ὅσους μὲν ἀν αἰσθανοιτο ἐπισηκεῖν καὶ ἀδικούς, ἐφοβεῖτο ὡς εὐ ὀπλισμενούς· δε ἐπειρατο χρῆσθαι τοῖς ὀσίοις καὶ ἀσκουσιν ἀληθειαν ὡς ἀνανδρούς.

26. Δε ὡσπερ τις ἀγαλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ καὶ δικαιοτητί; ὁὕτω Μενων ἠγαλλετο τῷ δυνασθαι ἐξαπαταῖν, τῷ πλασασθαι ψευδη, τῷ διαγελᾶν φίλους· δε ἐνομιζεν τον μὴ πανουργον εἶναι των ἀπαιδεντων. Καὶ παρ' οἷς μὲν ἐπεχειροὶ πρωτευεῖν φίλιᾳ, φετο δεῖν κτησασθαι τουτους, διαβαλλων τους πρωτους.

27. Δε ἐμηχανατο το παραχεσθαι τους στρατιώτας πειθομενούς ἐκ του συναδικεῖν αυτοῖς. Δε ἤξιον τιμασθαι καὶ θεραπευεσθαι, ἐπιδεικνυμενος, ὅτι δυναίτο καὶ εθελοὶ ἀν ἀδικεῖν πλειστα. Δε κατελεγεν εὐεργεσιαν ὅποτε τις ἀφισταίτο αὐτου, ὅτι χρωμενος αὐτῷ οὐκ ἀπώλεσεν αὐτον.

21. And Menon, the Thessalian, was apparent desiring indeed greatly to be rich, but desiring to rule, that he may acquire more: and desiring to be honored, that he may gain more: he wished also to be a friend to those being able *to do* the most, that injuring, he might not suffer punishment.

22. And for the effecting of what he desired, he thought the shortest road to be both through false swearing, and deceiving and imposing,—but thought both integrity and truth to be the same with folly.

23. And he was visible indeed loving no one, but to whomsoever he professed to be a friend, he was manifest plotting against him. And he derided no enemy indeed, but always talked as deriding all those being with him.

24. And he did not indeed plot against the possessions of the enemy; (for he thought *it* to be difficult to take the *property* of those guarding;) but he alone thought he knew that *it is* easy to take the *property* of friends *as* unguarded.

25. And *those* whom indeed he perceived perjured and unjust, he feared as well armed; but he tried to use the holy, and *those* exercising truth, as unmanly.

26. And just as any one delights in piety, and in truth and justice, so Menon delighted in being able to deceive, in framing lies, in mocking friends; and he thought the *man* not crafty, to be of the uninstructed. And with whom indeed he attempted to be first in friendship, he thought that he ought to acquire these *by* traducing the first.

27. And he contrived to render the soldiers obedient from injuring along with them. And he expected to be honored and to be attended, showing, that he may be able and may be willing to injure the most. And he reckoned it a good deed, when any one withdrew from him, that having made use of him he had not destroyed him.

28. Καί μιν δὴ τὰ ἀφανῆ ἐξεσθὶ ψευδεσθαι περὶ αὐτοῦ· δε ταδ' ἐστὶ ἅ πάντες ἰσασι. Πάρᾳ Ἀριστιππῷ μιν ὡν ἐτι ὠραῖος, διεπραξάτο στραταγεῖν τῶν ξένων· δε ὡν ἐτι ὠραῖος· ἐγερετο οἰκειοτάτος Ἀρμιαῶ ὄντι βαρβάρῳ, ὅτι ἦδετο καλοῖς μισθιαῖοις· δε αὐτός ὡν ἀγενεῖος εἶχε Θαρύπαν γενεῖωντα παιδῖκα.

29. Δε τῶν συστρατηγῶν ἀποθνήσκοντων, ὅτι συν Κυρῷ ἐστρατεύσαν ἐπὶ βασιλεῖα πεπονηκῶς τὰ αὐτὰ οὐκ ἀπέθανε· δε μετὰ τὸν θάνατον τῶν ἀλλῶν στρατηγῶν, τιμωρηθεῖς ὑπὸ βασιλεῶς ἀπέθανεν, οὐχ ὡσπερ Κλεάρχος καὶ οἱ ἄλλοι ἀποτμήθεντες τὰς κεφαλὰς· (ὡσπερ δοκεῖ εἶναι ταχιστός θάνατος·) ἀλλὰ ζῶν ἐπιάντων αἰκισθεῖς ὡς πονηρός, λεγεται τυχεῖν τῆς τελευτῆς.

30. Δε Ἅγιος ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαιοῦς, τούτω καὶ ἀπέθανετην. δε οὐθ' οὐδεὶς κατεγέλα τούτων ὡς κακῶν ἐν πολέμῳ, οὐτ' ἐμεμψετο αὐτοὺς ἐς φιλίαν· τε ἦστην ἀμφῷ ἀμφὶ τετταρακόντα ἐτη ἀπο γενεᾶς.

28. And indeed even *as to* things invisible, it is permitted to be deceived about him; but these are *things* which all know. With Aristippus indeed being yet in the prime of life, he obtained to command the foreigners; and being yet in his prime, he was most intimate with Ariæus, being a barbarian, because he delighted in beautiful youths; and he himself being beardless, had Tharypas, a full-grown *man*, in amours.

29. And his fellow-officers dying, because with Cyrus they made war against the king, *though* having done the same, he did not die *then*; but after the death of the other generals, being punished by the king, he died; not as Clearchus and the other, being cut off as to their heads, (which seems to be the speediest death,) but living a year being treated indignantly, as wretched, he is said to have met his end.

30. But Agias, the Arcadian, and Socrates, the Achæan, these two also died; but not did any one deride these as cowardly in battle, nor blamed them with regard to friendship; and they were both about forty years *of age* from their birth.

ΔΕΜΟΣΘΕΝΟΥΣ ΟΛΥΝΘΙΑΚΟΣ ΛΟΓΟΣ.

ΛΟΓΟΣ ΠΡΩΤΟΣ.

1. Ὡς ἄνδρες Ἀθηναῖοι νομίζω ὑμᾶς ἂν ἔλεσθαι ἀντι πολλῶν θρημάτων, εἰ τὸ, περὶ ὧν σκοπεῖτε νυνὶ, μέλλον συνοίσειν τῇ πολει, γένοιτο φανερόν.

2. Ὅτε τοίνυν τούτο εχει ὄντως, προσηκει εθελεῖν ἀκοῦειν πρόθυμως τῶν βουλομένων συμβουλευεῖν. Γαρ, εἴ τις ἤκοι ἐσκεμμένος τι χρησίμον, ἀκούσαντες, οὐ μόνον ἂν λαβοῖτε τούτο; ἀλλὰ καὶ ὑπολαμβάνω τῆς ὑμετέρας τύχης, πολλὰ τῶν δεόντων ἂν ἐπέλθειν ἐκ τοῦ παραχρημα ἐπιούσιν εἶπειν, ὥστε τῆν αἴρεσιν τοῦ συμφερόντος γενεσθαι ραδίαν ὑμῖν ἐκ πάντων.

3. Οὖν, ὧ ἄνδρες Ἀθηναῖοι, ὁ παρῶν καιρὸς μὲν ἀφίεισ φωνῆν μονονουχι λέγει, ὅτι ἐστὶ ὑμῖν ἀντοῖς ἀντιληπτέον ἐκείνων τῶν πραγμάτων, εἶπερ φροντίζετε ὑπερ σωτηρίας ἁντων. Δὲ ὄνκ ὄϊδα ὄντινα τροπον ἡμῖς δοκουμεν μοι ἔχειν πρὸς ἅντα. Δὲ τάγε ἐστὶ δοκουντα ἐμοὶ, μὲν ψηφισασθαι ἤδη τήν βοθηϊαν, καὶ παρασκευασθαι (κατὰ τῆν ὄδον) τῆν ταχιστήν· ὄπως βοθησητε ἐνθένδε, καὶ ὄπως μὴ πάθητε ταυτον ὄπερ καὶ πρότερον· δὲ πεμπειν πρεσβειαν ἡτίς ἐρει ταυτα, καὶ παρεσται τοῖς πραγμασιν ὡς τούτο δεος ἐστὶ μαλιστα

DEMOSTHENES'
OLYNTHIAC ORATIONS.

ORATION I.

1. O! Athenians, I think you would prefer instead of much wealth, if this, about which you deliberate now, about to be useful to the city, were made evident.

2. Since then this is so, it behoves *you* to be willing to hear eagerly those wishing to counsel *you*. For, if any one come, having thought on any thing useful, having heard *it*, not only would you receive this; but even I regard *as an effect* of your fortune, many of these *things* necessary would come immediately to some to say, so that the choice of the useful would become easy to you out of all *counsels*.

3. Then, O Athenians, the present time indeed putting forth a voice, almost says, that there is to yourselves a seizing of those things,—(*i. e.*, you must lay hold of these affairs yourselves,)—if at all you are concerned for the safety of yourselves. But I do not know what disposition we appear to me to have with regard to them. Now these are the *things* appearing *proper* to me, on one hand to decree immediately assistance, and to prepare, (in the way) the most speedy, that you may help from this *city*, and that you may not suffer the same which *you suffered* also before: but that you send an embassy which will declare these *things*, and shall attend to these affairs: as this fear is especially *that he*

ὡς παυροῦρος ἄνθρωπος καὶ δειρὸς χρῆσθαι πραγμασί. ἔκωρ μὲν [κατὰ] τὰ ἴστικα αὐτῆς, δὲ ἀπειλῶν [κατὰ] τὰ (δὲ ὡς γαίνοιο εἰκότως ἀξιοπίστος·) δὲ [κατὰ] τὰ διαβαλλῶν ἡμῶς· καὶ τῆς ἡμετέρας τῆς ἀπουσίαν μὴ τρέψῃται καὶ παρυσπίασῃται τῶν ὄλων πραγμάτων.

FIRST MOTIVE.—*Distrust in Philip's conduct.*

4. Ἀλλ' ὅν μὲν ἐπιεικῶς Ἀθηναῖοι ἄνδρες, τουτο, ὅπερ ἐστὶ δυσμαχώτατον τῶν πραγμάτων Φιλίππου, ἐστὶ καὶ βελτιστον ὑμῖν. Γὰρ ἐκεῖνον ὄντα ἔνα το εἶναι κυριον πάντων καὶ ὀρίτων καὶ ἀποόρητων, καὶ ἅμα στρατηγον, καὶ δεσπότην, καὶ ταμίαν, καὶ παρεῖναι αὐτον πανταχου τῷ στρατεύματι προεχει πολλῶ μὲν προς το πρῶττεσθαι ταχρ, καὶ κατα καιρῶν τα πρῶγματα του πολέμου, δε ἔχει ἐναντίως προς τας καταλλαγῆς ἃς ἐκεῖνος ἀσμενος ἀν ποιήσαιτο προς Ὀλυνθίους· γαρ ἐστὶ δηλον τοῖς Ολυνθίοις ὅτι νῦν πολεμουσιν ὅν περὶ δοξῆς, ὄνδὲ ὑπερ μέρους χωρας, ἀλλὰ περὶ ἀνιστασεως καὶ ἀνδραποδισμου της πατρίδος· καὶ ἰσασιν αἰ' ἐποίησε τους Ἀμφιπολιτῶν παραδοντας την πόλιν αὐτω, καὶ τους Πυδναίων ὑποδεξαμενους· καὶ ἡ τυραννὶς [ἴστιν], οἰμαι, ὄλως ἀπιστον ταις πολιτειαις, τε ἄλλως καὶ ἀν εχωσι ὁμορον χωραν.

SECOND MOTIVE.—*The Olynthians will be faithful allies.*

5. Οὐν φημι δειν ὑμας ὡ Ἀθηναῖοι ἄνδρες, ἐγνωκοτας ταυτα, καὶ ἐνθυμουμένους παντα ταλλα ἃ προσηκει εθελησαι, καὶ παροξυνθηραι, καὶ προσεχειν τῷ πολέμῳ, καὶ νυν, εἰπερ ποτε εἰσφεροντας χρηματα, προθυμως καὶ ἐξιοτας αὐτους, καὶ ἔλλειποντας μηδεν. Γὰρ οὐδε λογος οὐδε σκηψις του μη εθελειν ποιειν τα δεοντα ὑπολειπεται ἐτι ὑμῖν.

6. Γὰρ ὁ παντες εθρῦλλεῖτε ὡς δειν ἐκπολεμῶσαι Ὀλυνθίους Φιλίππῳ γεγονεν αυτοματον, καὶ ταυτα ὡς ἀν συμφεροι

being an enterprising man, and powerful to make use of affairs, yielding indeed *in* some *things* when he may meet *them*, and threatening [*in*] some things, (but he would appear justly faith-worthy *in his threats*,) but *in* some things accusing us and our absence, lest he turn away, and draw to himself something of all the affairs of *Greece*.

4. But opportunely, Athenians, that, which is the most formidable of the affairs of Philip, is also the best for you. For *that* he being one is master of all, both of things spoken, and not spoken, and, at the same time, general, and sovereign, and umpire, and is present himself everywhere with the army, contributes much indeed to executing promptly, and in time, the affairs of the war, but he is in opposition to the reconciliation which he being pleased would make with the Olynthians: for it is evident to the Olynthians that now they war not for glory, nor for a portion of country, but about the ruin and enslavement of the country; and they know what he did to those of the Amphipolitans, giving up the city to him, and to those of the Pydnians having received him: and royalty *is* a [*thing*], I think, generally suspicious to republics, and especially if also they have a neighboring country.

5. Then I say that it behoves you, O Athenians, knowing this, and thinking on all the other *matters* which it becomes *you*, to be willing, and to be stirred up, and to apply to the war, and now, if ever, contributing money eagerly, and going out *to fight* yourselves, and omitting nothing. For neither reason nor pretence of not wishing to do the things necessary is any longer left to you.

6. For what you all would say, that it is necessary to incite to war the Olynthians against Philip, has happened of itself, and these *things have happened* that they may especially

μαλιστα ὑμιν. Γαρ μεν ει πεισθεντες ὑπο ὑμων ανειλοντο τον πολεμον, αν ησαν ισως συμμαχοι σφαλεροι, και εγνωκοτες ταυτα μεχρι του [χρονου] δε επειδη μισουσιν εκ των εγκλημάτων προς αυτους, εικος αυτους εχειν την βεβαιαν εχθραν ὑπερ ὧν φοβουνται και πεπονθασι.

THIRD MOTIVE.—*Fatal effects of the negligence of the Athenians on former occasions.*

7. Δη ω ανδρες Αθηναιοι, ου δει αφειναι τοιουτον καιρον παραπεπιωκοτι, ουδε παθειν ταυτο ὅπερ ηδη πεπονθατε πολ-
λακις προτερον. Γαρ ει ὅτε ἤκομεν, βεβοηθηκοτες Ευβοεουσι, και Ἰεριαξ και Στρατοκλης Αμφιπολιτων παρησαν επι το βημα τουτι, κελενοντες ὑμας εκπλειν και παραλαμβανειν την πολιν, ἡμεις παρειχομεθα και ὑπερ ἡμων αυτῶν την αυτην προθυμιαν, ἡπερ ὑπερ της σωτηριας Ευβοεων, εἰχετε αν τοτε Αμφιπολιν, και αν ητε απηλλαγμενοι πατων των πραγματων μετα ταυτα και παλιν, ἡνικα Πυδρα Ποτιδαι, Μεθωνη, Παγασαι και ταλλα (ἵνα μη διατριβῶ λεγων καθ' ἕκαστα) απηγγελλετο πολιορκου-
μενα, ει τοτε αυτοι εβοηθησαμεν ἐνι τουτων τῷ πρωτῷ προ-
θυμῳ, και ὡς προσηκεν, αν ερχομεθα νυν τῷ Φιλιππῷ ὅμοσι και πολυ ταπεινοτερῳ. Δε νυν μεν ἄε προῖεμενοι το παρον, δε οιομενοι τα μελλοντα σχησειν αυτοματα καλῳς, και ηνῆσα-
μεν Φιλιππον, ω ανδρες Αθηναιοι, και κατεστησαμεν τηλικον-
τον, ἡλικος πῶ ουδεις βασιλευς Μακεδονιας γεγονε.

THE FOURTH MOTIVE.—*It is necessary to fear leaving the benevolence of the gods and fortune.*

8. Δε νυν καιρος ἤκει—τις; Ὅντος, ὁ των Ολυνθιων ἀντοματος τη πολει, ὃς ἐστιν ελαττων ουδενος των εκεινων προτερων. Και τις δοκει αν εμοιγε, ὧ ανδρες Αθηναιοι, κα-
ταστας δικαιος λογιστης των ὑπηργμενων ἡμιν παρα των θεων καιπερ πολλων ουκ εχοντων ὡς δει, ὁμως, αν εχειν μεγαλην χαριν αυτοις εικοτως. Γαρ μεν τις αν θειη δικαιως της ἡμετερας αμελειας το απολωλεκεναι πολλα κατὰ τον πολεμον

aid you. For indeed if being persuaded by you they had undertaken the war, they would perhaps be allies *unsafe*, and having thought of these things until a certain [*time*]; but since they hate *him* on account of his criminations against them, *it is* likely that they have a steadfast hatred for what they dread, and have suffered.

7. Surely, oh! Athenians, it does not behove *you* to let slip such an occasion happening, nor to suffer the same thing, which already you have suffered often before. For if when we came, having assisted the Eubæans, and *when* Hierax and Stratocles, *deputies* of the Amphipolitans, came to this tribunal, ordering you to set sail and to take their city *under you*, had we displayed also for ourselves the same ardor, which *we displayed* for the safety of the Eubæans, you would then have Amphipolis, and you would be delivered from all those affairs after these: and again when Pydna, Potidæ, Methone, and Pagasæ, and other *places*, (that I may not detain *you* mentioning *them* one by one,) were announced being besieged, if then we ourselves had assisted one of these *cities*, the first *attacked* eagerly, and as it became *us*, we would now find Philip more easy, and much more humble. But now indeed always abandoning the present, but thinking *things* about to be of themselves favorable, we have both aggrandized Philip, O Athenians, and we have made him so great, such as never any king of Macedonia has been.

8. But now an occasion comes:—What is it? This, that of the Olynthians to the city, of its own accord, which is less than any one of those before. And any one would appear to me indeed, being established a just calculator of things granted to us from the the gods, O! Athenians, although many things not being as *it* behoves *them to be*, yet that they have great gratitude to them with reason. For indeed any one will justly attribute *from* our negligence the having lost many things during the war:

δε εγωγε αν θειην ευεργετημα της έννοιας παρ' εκεινων το μητε πεποιθεναι τουτο παλαι τε [το] πεφηνεναι ήμιν τινα συμμαχίαν άντιρροπον τουτων, αν βουλομεθα χρησθαι. Αλλα σμαι όπερ και περι της κτησεως των χρηματων εστι παρομοιον. Γαρ μεν αν τις σωση και όσα αν λαβη, εχει την μεγαλην χαριν τη τυχη· δε αν λαβη αναλωσας, συναλωσε και το μεμνησθαι την χαριν τη τυχη. [Εστιν] ούτω και περι πραγματα. Οί μη όρθως θρησαιμενοι ταις καιροις ουδε μνημονευουσιν, ει τι χρηστον συνεβη παρα των θεων· γαρ έκαστον των προύπαρξαντων κρινεται ως τα πολλα προς το εκβαν τελευταιον. Διο και δει ύμας ώ ανδρες Αθηναιοι φροντισαι σφοδρα των λοιπων ίνα επανορθωσαμενοι ταυτα άποτριψωμεθα την αδοξίαν έπι τοις πεπραγμαμενοις.

FIFTH MOTIVE.—*The ambition of Philip always more active and more insatiable. The results which the abandoning of the Olynthians would have for Athens.*

9. Δε ει ω ανδρες Αθηναιοι, και προησομεθα τουτους τους ανθρωπους, ειτε εκεινος καταστρεφεται Ολυνθον, τις φρασατω εμοι τι εσται το ει κωλον αντον βαδιζειν όποι βουλεται; Αγαγε τις ύμων, ώ ανδρες Αθηναιοι λογιζεται και θεωρει τον τροπον δια όν Φιλίππος ων ασθενης το κατ' αρχας, γερονε μεγας; Το πρωτον λαβων Αμφιπολιν, μετα ταυτα Πυδναν παλιν Ποτιδαιαν, αυθις Μεθωνην, ειτα απεβη Θετταλιας· μετα ταυτα εντρεπισας Φερῶς, Παγασας Μαγνησιαν [κατα] παντα τροπον όν εβουλετο. ώχετο εις Θρακην, ειτα εκει, μεν εκβαλων τους[των βασιλεων]δε καταστησας τους των βασιλεων ησθενησε· ραΐσας παλιν, ουκ απεκλινεν επι το ραθυμειν, αλλα ευθυς απεχειρησεν Ολυνθιοις· δε παραλειπω τας στρατειας αντου επι Ιλλυριους και Παιονας, και προς Αρρυμβαν και όπη τις αν ειπον—Τι ουν, τις αν ειποι, λεγεις ταυτα νυν ήμιν; Ίνα γνωστε, ω ανδρες Αθηναιοι και αισθησεθε αμφοτερα, και ως το προΐεσθαι

but I indeed would place *as* a good deed of benevolence from them the not having suffered this for a long time, and the having shown to us a certain alliance capable of repairing those *evils*, if we wish to make use *of them*. But I think that what *is* also about the possession of riches is similar. For indeed if any one preserve also what *things* he has received, he has great gratitude for fortune; but if he dissipate them unknowingly, he dissipates also the remembering of gratitude to fortune. [*It is*] thus also about affairs. Some *men* not rightly having made use of opportunities, neither remember if anything useful has happened from the gods: for every *thing* of those preceding is judged for the most part according to the *thing* happening last. Wherefore also it behoves you, O! Athenians, to think strongly of things remaining, that having redressed these affairs, we may efface the dishonor on those things done.

9. But if, O! Athenians, we also abandon these men—if he subjects Olynthus—let any one tell me what will be the *thing* still hindering him to march where he wishes? Now does any one of you, O! Athenians, reflect and consider the manner by which Philip being weak at the beginning, became great? First, having taken Amphipolis,—after that, Pydna,—afterwards, Potidea,—then, Mythone,—then, he invaded Thessaly: after that, having disposed of Pheres, and Pagasy, *and* Magnesia, [in] every way which he wished, he went away into Thrace, then there, on one hand, having driven away some [of the kings,] and, on the other, having placed *upon the throne* others of the kings, he became sick; having again become well, he did not incline to idleness, but immediately attacked the Olynthians; but I pass over his expeditions against the Illyrians and the Peonians, and against Arymbas, and wherever any one might say. “Why, then,” some one may say, “sayest thou these things now to us?” *It is*, that you may know, O Athenians, and perceive both *affairs*, and how the abandoning

αiei καθ' ἕκαστον τι των πραγματων [εστιν] αλυσιτελες, και την φιλοπραγμοσυνην η Φιλιππος χορηται και συζη προς ἀπαντας ὑπο ἧς οὐκ εστιν ὅπως αγαπησας τοις πεπραγμενοις σχισει ἡσυχιαν. Δε ει μεν ὁ εσται εγνωκως, ὡς δει αiei πραττειν τι μειζον των ὑπαρχοντων, δε ἡμεις ὡς ἀντιληπτεον ουδενοσ των πραγματων ἐξῴωμενωσ, σκοπειτε ει τις ελπισ ποτε τελεντησαι ταυτα προς θεων, τις ὑμων εστιν οὕτωσ ἐνηθησ ὁστισ ἀγροει τον πολεμον ἐξοντα εκειθεν δευρο, ἀν αμελησωμεν; Αλλα μην ει τουτο γενήσεται, δεδοικα, ὦν ανδρες Αθηναιοι [κατα] τον αυτον τροπον, ὡσπερ οi δανειζομενοι ευπορησάντες ραδιωσ επι τοκοισ μενλοισ [κατα] μικρον χρονον, ὕστερον απεστιησάν και των ασχαιων, οὕτω και μη ἡμεις αν φανωμεν ερραθυμηκοτες επι πολλω, και ζητουντες ἀπαντα προς ἡδονην, ὕστερον ελθωμεν εισ αναγκην ποιειν πολλα και χαλεπα, ὦν ονκ εβουλομεθα, και κινδυνευσωμεν περι των εν τη χωρα αυτη.

THE SECOND PART.

MEANS OF CAUSING THE EXPEDITION TO SUCCEED.

First—To send a body of troops into Olympus, and another into the very states of Philip.

10. Μεν οὖν, τις φησει, ἴσως, το επιτιμαν αν ἔιναι ραδιον και παντος, δε το αποφαινεσθαι ὑπερ των παροντων, ὅ τι δει πραττειν, τουτο ειναι συμβουλον. Δε εγω, ω ανδρες Αθηναιοι, ονκ αγνωω τουτο, ὅτι πολλακισ ὑμεις ποιεισθε ἐν οργη τους ον αιτιουσ αλλα τους ὕστατουσ ειποντασ περι των πραγματων αν τι εκβῆ μη κατα γρωμην. Ου μην οἶμαι γε δειν σκοπουντα την ασφαλειαν ἰδιαν ὑποστει λασθιαπερι ὦν ἡρονημια συμφερειν ὑμιν. Φημι δε ειναι ὑμιν βοηθητεον διχῆ τοις πραγμασιν, τε τω σωζειν τασ πολεισ τοις Ολυμπιοισ και εκπεριπειν τους στρατιωτιασ ποιησοντεσ τουτο, και τω ποιειν κακωσ την χωραν και τριηρεσι και ἑτεροισ στρατιωτιασ.

always one by one any one of the affairs [*is*] injurious, and the mad ambition which Philip makes use of, and *with which* he lives towards all, from which there is not *a way* how being content with *things* done, he shall have rest. But if, indeed, he shall be thoughtful, as it behoves always, to do something greater than the present, and *if we think* that we must perform no one of our affairs with ardor, consider if any hope is ever to terminate these: by the gods, who is there of you so simple, who does not know that the war is about to come from thence hither, if we take not care? But yet if this happen, I fear, O! Athenians, *lest in* the same manner as those lending *and* abounding easily in interest great for a little while, afterwards are deprived even of their old *property*, so also *I fear* lest we appear idle at much *expense*, and seeking all things for pleasure, *I fear that* at last we may come to a necessity of doing many things and troublesome, which we would not wish *to do*, and *I fear that* we would risk danger about *property* in the country itself.

10. Now then, some one will say, perhaps, that to blame is more easy, and *in the power* of every *man*, but to discover respecting present affairs, what becomes us to do—*that* this is *the part* of an adviser. But I, O! Athenians, am not ignorant of this, that often you treat in anger those not guilty, but the latter having spoken about affairs, if anything happen not according to *your* expectation. Not, however, do I think, at least, that it behoves *one* considering the private safety, to dissemble about what things I think to be useful to you. I say then that there is to you a necessity in two ways to bring help to your affairs, both by saving the towns to the Olynthians, and sending some soldiers about to do that; and by treating his country badly, both by triremes, and by other soldiers.

MOTIVE.—*The uselessness of one attack made on a single point.*

11. Δε ει ὀλιγορησετε θιατερον τουτων, οκνω μη ἡ στρατεια γενηται ματαιος ἡμιν. Γαρ ειτε, ὑμων ποιουντων την [χωραν] εκεινου κακως, ὑπομεινας τουτο, παραστησεται Ὀλυνθον, ελθων επι την οικειαν [χωραν] αμυννεται ραδιως· ειτε, ὑμων βοιθησαντων μονον εις Ὀλυνθον, ὀρων τα οικoi εχοντα ακινδυνως, προσκαθεδεται και προσεδρηνσει τοις πραγμασι, περιεσται τῷ χρονῷ των πολιορκουμενων. Δει δη την βοηθειαν ειναι πολλην, και διχη.

2d.—*To find necessary funds, and those of the theater must be appropriated.*

12. Και μεν γινωσκω ταυτὰ περι της βοηθειας. Δε περι πορου χρηματων, χρηματα εστιν ὑμιν, ὧ ἄνδρες Αθηναιοι· ἐστιν χρηματα στρατιωτικα [ὑμιν] ὅσα [εστιν] ουδενι των αλλων ανθρωπων. Δε ὑμεις λαμβανετε τουτα ὄντως ὡς βουλεσθε· Ουν μεν ει αποδωσετε ταυτα τοις στρατενομενοις, προσδει ὑμιν ὀυδενος πορόν· δε ει μη, προσδει, δε μαλλον ενδει ἅπαντος του πορου. Τι ουν τις αν ειποι, συ γραφεις ταυτα ειναι στρατιωτικα; Μα Δια, ουκ εγωγε· γαρ μεν ἐγω ἡγουμαι δειν στρατιωτας κατασκευασθηναι και [δειν] ταυτα ειναι στρατιωτικα, και μιαν συνταξιν ειναι την αυτην, τε του λαμβανειν και του ποιειν τα δεοντα. Δε ὑμεις λαμβανετε εις τας ἐορτας πως ἄνευ πραγματων. Δη εστι λοιπον, ὀμαι παντὰς εισφερειν πολλα [χρηματα], αν δεη [χρηματων]· ολιγα [χρηματα] αν δεη ολιγων [χρηματων]. Δη δει χρηματων, και ανευ τουτων ουδεν των δεοντων ἐστι γενεσθαι. Δε αλλοι λεγουσι και τινας αλλους πορους· ὡν ἐλεσθε ὀστις αν δοκη ὑμιν συμφερειν, και αντιλάβεσθε των πραγματων, ἕως εστι καιρος.

11. But if you neglect one of these, I fear lest the expedition may become useless to us, for if you treating his country badly, he suffering this, will subject Olynthus, having gone to his own country he will easily defend it: if you having given help only to Olynthus, seeing his affairs at home being without danger, he will encamp near, and attend to his affairs, *and* will reduce, in time, the besieged. It behoves then assistance to be great and two-fold.

12. And indeed I think these things, regarding assistance. But about the supply of money; there is money to you, O Athenians,—there are military funds to you, which are to no one of other men. But you take this *money* thus as you wish. Then in truth if you pay this *money* to those warring, there is need to you of no other supply: but if not, there is need *of it*, and rather there is need of every supply. “What then,” would any one say, “dost thou propose this money to be military?” [*i. e., for the war.*] By Jupiter, not I, indeed; for in truth, I think it becomes soldiers to be raised, and it behoves this money to be military,—(*i. e., raised for war*)—and a single mode to be the same, both of recovering, and of doing things necessary. But you take *it* thus for your feasts in some way, without affairs—(*i. e., without utility.*) Then it is remaining, I think, that all contribute much, if there is need of much: little, if there is need of little. Surely, there is need of money, and without this, not one of those *things* necessary, is to be. But other *orators* mention also some other means, of which ye will choose whatever may appear to you to profit, and undertake affairs, whilst there is time.

THE SEQUEL OF THE CONFIRMATION.

FIRST MOTIVE.—*Philip's unfavorable state.*

14. Δε [εστιν] αξιον ενθυμηθηναι και λογισασθαι τα πραγματα, εν ὧ τα Φιλιππου νυν καθεστηκε. Γαρ οὔτε τα παροντα εχει ἄντῳ ευπρεπῶς, (ὡς δοκει, και ὡς τις ανφησειε, μὴ σκοπων ακριβῶς,) ουδε ὡς αν καλλισται ουτε εκεινος αν εξηνεγκε ποτε τουτον τον πολεμον, ει φηθη αυτον δεησειν πολεμειν. Αλλα ηλιπιζεν αναιρησεσθαι ἅπαντα τα πραγματα τοτε ὡς ἐπιων̄ κατα (και ειτα) διέψευσται. Δη τουτο πρωτον γεγονος παρα γνωμην ταραττει ἄντον, και πάρεχει πολλην αθυμιαν αυτῳ̄ ειτά τα των Θετταλων. Γαρ ταυτα [γενη] ἦν μεν απιστα και ἄει πασιν ανθρωποις δηπου φυσει δε ἐστι και νυν τουτῳ̄ κομιδη ὡσπερ ην. Γαρ ἔισεν και ἐψηφισμενοι απαιτειν ἄντον Παγασας, και κεκωλυκασι τειχιζειν Μαγνησιαν.

15. Δε εγωγε ηκουον τιων ὡς ουδε δωσοιεν αυτῳ̄ ει καρπουσθαι τους λμενας και τας αγορας· γαρ δεοι δίοικειν τα κοινα των Θετταλων ἄπο τουτων ου Φιλιππον λαμβανειν. Δε αν αποστερηθη τουτων των χρηματων, τα [χρηματά] της τροφης τοις ξενοις καταστησεται ἄντῳ̄ κομιδη εις στενον. Αλλα μην, χρη ηγεισθαι τονγε Παιονα, και τον Ἰλλυριον, και ἄπλως ἅπαντας τουτους αν ειναι ἡδιον αυτονομοις και ελευθεροις ἢ δουλους· γαρ και εισιν ἀήθεις του κατακοτειν τινος, και ανθρωπος [εστιν] ὑβριστης, ὡς φασι. Και μα Δια, ουδεν ἴσως ἄπιστον. γαρ το εν πραττειν παρα την αξιαν γινεται τοις ανοητοις αφορμη του φρονειν κακῶς· διοπερ πολλακις το φυλαξαι ταγαθα δοκει ειναι χαλεπωτερον του κτησασθαι.

SECOND MOTIVE.—*The Athenians ought not to spare a man who, upon an occasion, would use them badly.*

16. Τοιωνν̄ δει υμας, ὁ̄ ανδρες Αθηναιοι νομισαντας την

14. But it is proper to reflect and to reason upon affairs, in what *state* those of Philip are now established. For neither the present affairs are found with him very excellent, (as it appears, and as any one would say, not considering *them* exactly,) nor as very illustrious: neither would he have ever undertaken this war, if he had thought that he would need to make war. But he hoped to gain all these things then, when having come: and then he has been deceived. Now this first affair happening contrary to his expectation, troubles him, and causes great discouragement to him: then the affairs of the Thessalians *trouble him*. For, these people were indeed faithless, even always to all men certainly by nature, and they are even now *towards* him entirely as they were *always*. For they are even determined to ask back from him Pagasæ; and have hindered *him* to fortify Magnesia.

15. And I have heard from some that they would neither grant to him any more to enjoy their ports and ~~boundaries~~; for it behoves *them* to administer the common *property* of the Thessalians from that *which* it would not *behave* Philip to obtain. And if he be deprived of this money, that *money* for the maintainance to foreign troops will be reduced to him quite to a strait. But indeed it behoves *us* to think the Pæonian and the Illyrian, and, in a word, all those would be more willingly independent and free, than slaves: for also they are unaccustomed to obey any one, and the man *Philip* is insolent, as they say. And, by Jupiter, nothing perhaps *in that* is incredible: for to do well against merit becomes to senseless people an occasion for thinking badly: wherefore often to guard property seems to be more difficult than to acquire it.

16. Then it behoves you, O! Athenians, thinking upon

ακαιριαν την εκεινον ὑμετερον καιρον συναρασθαι ἑτοιμῶς τα πραγματα, και πρεσβυνομενους επι ἄ δει [ὑμας], και στρατευομενους αυτους, και παροξυνοντας ἅπαντας τους αλλους, λογιζομενους, ὡς ει Φιλιππος λαβει τοιουτον καιρον κατα ἡμων, και [ει] πολεμος γενοιτο προς τη χωρα, πως ετοιμῶς κεσθε αυτον αν ελθειν επι ἡμας; Ἐιτα ουκ αισχυνεσθε, ει ου τολμησετε, μηδε εχοντες καιρον, ποιησαι ταυτα ἄ αν παθοιτε ει εκεινος δυναιτο.

THIRD MOTIVE.—*If they do not fight at Olynthus and in Macedonia, they will be compelled soon to fight in their own territory.*

17. Τοιων ὦ ἄνδρες Ἀθηναιοι, μηδε τουτο επι λανθάνετω ὑμας, ὅτι ἐστὶν αἰρεσις ὑμῖν νυν, ποτερον χρῆ ὑμας πολεμειν εκει, ἢ εκεινον παρα ὑμῖν. Γαρ μεν, εαν τα των Ὀλυνθιων αντεχη, ὑμεις πολεμησετε ἐκει, και ποιησετε την [χωραν] εκεινον κακῶς την ὑπαρκουσαν, και καρπουμενοι ἄδεως ταυτη την οἰκειαν [χωραν]. δε αν Φιλιππος λαβῃ εκεινα, τις κωλυσει επι αυτον βαδιζειν δενρο; Θηβαιοι; [Ὀκνω] μη η λιαν πικρον ειπειν συνεισβάλουσιν ἑτοιμῶς. Ἀλλα Φωκεις; Οἱ ὄνκ οντες οιοιτε φυλαττειν την οἰκειαν [χωραν], εαν ὑμεις μη βοηθησητε. Ἦ τις αλλος; Ἀλλὰ ὦ ταν, [ὦ εταν,] [τις λεγει] ουχι βουλησεται. Τε [ονκ] αν ειη μεν των ατοπωτατων, ει δυνηθεις, μη πραξει ταυτα ἄ ὄφλισκανων ανοιαν εκλαλει ὁμως νυν; Ἀλλὰ μην ἡγομαι ουδε προσδειν λογον ἡλικα γε εστι τα διαφορα πολεμειν ενθαδε ἢ ἐκει. Γαρ ει δερσειεν ὑμας αυτους γενεσθαι ἐξῶ τριακοντα ἡμερας μονας, και λαμβανειν των εκ της χωρας ὅσα αναγκη, χρωμενους στρατοπεδῶ (λέγω μηδενοσ πολεμιου οντοσ ἐν αυτη,) ὀμῖαι τους γεωρογυτιασ αν ζημιωθηναι πλεον ἢ ὅσα δεδαπανηται εισ ἅπαντα πολεμον τον προτον. Δε δη ει τις πολεμοσ ἡκει ποσα χρῆ

the unfavorable time of this *man*, to be your opportunity to push forward promptly *your* affairs, and sending deputies to *those places* to which it behoves *you*, and making war yourselves, and inciting all others, reflecting that if Philip take such an occasion against us, and if the war happen in our country, how promptly do you think him about to come against us? Then do you not blush, if you dare not, not having an opportunity, to do those *things* which you would suffer if he were able.

17. Therefore, O Athenians, let not this still escape your notice, that there is a choice to you now whether it behoves you to war there, or him *to war* with you *here*. For indeed if the affairs of the Olynthians resist, you will make war there, and you will treat badly—(*i. e.*, ravage it)—the country being possessed *by him*, and enjoying fearlessly this your own country: but if Philip seize those *possessions of the Olynthians*, who will hinder him even to march hither? The Thebans? *I fear* lest it may be too disagreeable to say they will join readily with *him*. But will the Phocians? Those not being capable to defend their own *country*, if you do not assist *them*. Or will any other *assist them*? But O! my friend, *says one*, he will not *attempt it*. And would it *not* indeed be of the most unpleasant affairs, if being able he shall not do those things, which *though* incurring folly, he yet utters now. But truly I think we shall neither need a discourse *to show* how great at least is the difference to make war here or there. For if it behoved you yourselves to be abroad thirty days only, and to take of those *things* from the country, which *there is* necessity *to obtain*, making use of an army, (I speak of no enemy being in the country itself,) I think your cultivators would experience more than what has been expended for all that war before. But surely if any war come, how much does it

ρομισαι ζημιωθησεσθαι; και η υβρις προσεσται και ετι η
αισχυνη των πραγματος ελαττων ουδεμιας ζημιας γε τοις
σωφροισι.

PERORATION.—*All the citizens, rich, poor, servants, or private persons have an interest to use the same zeal to save Olynthus.*

18. Δει δη απαντας συνιδοντας ταυτα βοηθειν και απω-
θειν τον πολεμον εκεισε· μεν τους ευπορους, ινα αναλίσκοντες
μικρα υπερ των πολλων ων ποιουντες καλως εχουσι, καρπων-
ται τα λοιπα αδεως· δε τους εν ηλικια ινα κτησαμενοι την εμ-
πειριαν του πολεμειν εν τη χωρα Φιλιππου, γενωνται φοβεροι
φυλακας της ακεραιου οικειας· δε τους λεγοντας ινα αι ευθυναι
των πεπολιτευμενων γενωνται ραδιαι αυτοις· ως εσεσθε και
αυτοις τοιοντοι κριται των πεπραγμενων οποια τα πραγματα
αττα αν περιστη υμας. Δε ειη χρηστα εινεκα παντος.

behave *us* of experiencing loss? and insult will be added and even the shame of our affairs less than any loss at least to wise men.

18. It behoves them all beholding these things, to assist, and to drive war hence: on one hand, the rich, so that sacrificing small things for great things which they doing well possess, *and* enjoy the rest without fear; but *it behoves* those in age *to carry arms*, that having acquired the experience of warring in the country of Philip, they become formidable guards of the inviolate country: and *it behoves* the orators that the accounts of affairs administered become easy to them: as you shall be also to them such judges of things done, as *shall be* the affairs which shall establish you. And may *those* be favorable to every *citizen*.

ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ.

SUBJECT OF THE DISCOURSE.—The request of the Olynthians had been granted. A decree promised them assistance, the sending of which was delayed by the fear which the Athenians had of engaging in a war with an enemy so formidable as Philip. Exordium by insinuation—the war which is kindled between Philip and a people so near his states, is a sensible proof of the good-will of the gods for the Athenians.

1. *Τις μὲν δοκεῖ μοι ἀν ἰδεῖν, ὦ ἄνδρες Ἀθηναῖοι, τὴν εὐνοίαν παρὰ τῶν θεῶν γενομένην φανεράν τῃ πόλει, ἐπὶ πολλῶν, δε οὐχ ἥκιστα ἐν τοῖς πράγμασι παρούσι. Γὰρ τὸ γεγενῆσθαι τοὺς πολεμῆσαντας Φιλίππῳ, κεκτημένους καὶ ὁμοῖαν χώραν καὶ τινὰ δύναμιν, καὶ (τὸ μέγιστον ἅπαντων) ἔχοντας τὴν γνώμην ὑπὲρ τοῦ πολέμου τοιαυτὴν, ὥστε νομιζεῖν τὰς διαλλαγὰς πρὸς ἐκεῖνον εἶναι πρῶτον μὲν ἀπιστοὺς, εἶτα ἀναστασίῃ τῆς πατριδος ἑάντων, εἴοικε τιμὴν ἐνεργεσίᾳ δαίμονι, καὶ πανταπάσι θείᾳ. Τοῖνον δὲ ἄντους, ὦ ἄνδρες Ἀθηναῖοι, σκοπεῖν ἤδη τοῦτο, ὅπως μὴ δοξώμεν χεῖρους περὶ ἡμᾶς ἀντοὺς τῶν ὑπάρχοντων ὡς ἔστι τῶν ἀσχυρῶν, δε μάλλον ἀσχυστῶν φαινεσθαι μὴ μόνον προσημένους πόλεων καὶ τοπῶν ὧν ἡμεῖς ποτε κυριοί, ἀλλὰ καὶ τε συμμαχῶν καὶ καιρῶν παρασκευασθέντων ὑπὸ τῆς τύχης.*

EXPOSITION.—*The enlargement of Macedonia caused by the indolence of the Athenians, &c.*

2. *Οὐν μὲν, ὦ ἄνδρες Ἀθηναῖοι ἡγοῦμαι τὸ διεξιέναι τὴν ῥωμὴν Φιλίππου καὶ προτρέπειν ὑμᾶς δια τούτων τῶν λόγων ποιεῖν τὰ δεόντα εἶναι οὐχὶ καλῶς. Διὰ τί; ὅτι πάντα ὅσα τις ἀν εἶπῃ ὑπὲρ τούτων δοκεῖ μοι μὲν εἶναι τινὰ φιλοτιμίαν ἐκεῖνῳ, δε πρῆραχθαι οὐχὶ καλῶς ἡμῖν. Γὰρ μὲν*

DEMOSTHENES'
OLYNTIAC ORATIONS.

ORATION II.

1. SOME one indeed seems to me to have seen, O! Athenians, the benevolence of the gods become visible to the state, in many things, but not less in the present affairs. For *that there* have arisen those warring against Philip, possessing also a bordering country, and a certain power, and (the greatest thing of all) having the purpose for war such; as to think treaties with him to be, first indeed, faithless, then, the ruin of their own country, appears by a certain godlike benevolence and altogether divine. Therefore, O! Athenians, it behoves ourselves to consider this now, how we shall not appear worse towards ourselves than our present circumstances, as it is of shameful things; but rather of very shameful things to appear not only abandoning cities and places of which we were formerly masters, but even *abandoning* both allies and opportunities furnished by fortune.

2. Then indeed, O! Athenians, I think to go over the force of Philip, and to excite you by these discourses to do the things necessary to be not well—(*i. e.*, useless.) Why? Because all things which any one may say about these *forces*, appear to me indeed to have a certain glory for him, and to have been done not well for us. For indeed

ὁ νομιζεται παρα πασι τοσούτω θαυμαστοτερος ὅσω πεποιηκε πλειονα ὑπερ την αξιαν την αὐτου· δε ὑμεις ὠφληκατε αἰσχυνην τοσούτω πλειονα ὅσω κεχρησθε τοις πραγμασι χειρον η προσηκε. Μεν παραλειπω ουν ταυτα. Γαρ και, ὦ ἄνδρες Αθηναιοι, ει τις σκοποιοτο μετὰ ἀληθειας, αν ἰδοι αὐτον γεγενημενον μεγαν ενθενδε, ουχι παρα αὐτου. Ουν ουχι ὀρώ νῦν τον καιρον του λεγειν τουτων ὧν μεν εκεινος ὀφειλει χαριν τοις πεπολιτευμενοις ὑπερ αυτου, δε προσηκει ὑμιν λαβειν δικην· δε πειρασομαι ειπειν ταυτα ἅ ἐνι και χωρις τουτων και εστιν βελτιστον ὑμας παντας ακηκοεναι, και, ὦ ἄνδρες Αθηναιοι, φαινοίτ' αν κατα εκεινον μεγαλα ονειδη βουλομενοις δοκιμαζειν ὀρθως. Ουν μεν τις αν φησειε δικαιως το καλειν [φιλιππον] επισηκον και απιστον, ανεν του δεικνυναι τα πεπραγμανα, ειναι λοδοριαν κενην. Δε και συμβαινει το διεξιοντα παντα ὅσα επραξε πωποτε ελεγχειν επι ἅπασι τοντοις δεισθαι βραχεος λογου, και ἡγνομαι [ταυτα] ειρησθαι συμφερειν ἐνεκα δνουν· τε τον, εκεινον φαινεσθαι φανλον (ὅπερ και ὑπαρχει αληθες), και τον, τους ὑπερεκπεπληγμενους τον Φιλιππον ὡς τινα ἀμαχον, ιδειν ὅτι διεξεληλυθε παντα οἷς παρακρονομενος προτερον ἠνξηθη νυν μεγας, και τα πραγματα αὐτω ἡκει προς την τελευτην αυτην.

CONFIRMATION.

FIRST MOTIVE.—*So many nations whose confidence Philip has deceived, will not let themselves be abused, a second time, by his promises.*

3. Γαρ εγω μεν, ὦ ανδρες Αθηναιοι, και αυτος αν ἡγνομαι τον Φιλιππον ειναι σφοδρα φοβερον και θαυμαστον, ει ἐώρων αυτον ηνξημενον πραττοντα τα δικαια. δε νυν θεωρων και σκοπων ενρισκω [αὐτον] προσαγομενον μεν την ἡμετεραν ἐνηθειαν το κατ' αρχας, ὅτε τινες απηλαννον Ὀλυνθιους ενθενδε βουλομενους διαλεχθηναι ἡμιν, ταυτω τω φασκειν

this *man* is thought by all so much more astonishing as he has done more things above the merit of himself: but you have incurred shame by so much greater as ye have served affairs worse than it behoved. I shall indeed pass by then these. For also, O Athenians, if any one would consider *with* truthfulness, he would see him having become great thence—(*i. e. by your means*)—not by himself. Then I do not see now the time to speak of those things of which indeed he owes the favor to those citizens governed for him (*i. e. in his interest*), but *for which* it behoves you to inflict punishment: but I shall endeavor to mention those things which are still apart from these, and *which* it is important for you all to know, and which, O! Athenians, would appear against him a great reproach to those wishing to judge rightly. Then indeed some one would say justly, *that* to call *Philip* perjured and faithless, without showing the *things* done, is a vain defamation. But also it is meet that the going over all those which he has ever done, to convict him upon them all, need a short discourse; and I think *those* to have been mentioned, will profit on account of two *reasons*; and for this, that he appear base, (which even is found true,) and for this, that those admiring Philip with fear, as one invincible, should see that he has passed by all those by which having previously deceived, he has now become great, and that his affairs come to the same end.

3. For indeed, O! Athenians, I would also myself think Philip to be very formidable and wonderful, if seeing him become great doing things just: but now contemplating and considering, I find *him* having deceived, on one hand, our simplicity, in the beginning, when some *citizens* drove the Olynthians hence, wishing to speak with us, by this,

παραδῶσειν τὴν Ἀμφίπολιν, καὶ κατασκευάσειν ἀποδύητον ἐκεῖνο τὸ θυρῶλον, ποτε δὲ τὴν φίλιαν Ολυνθίων μετὰ ταῦτα, τῷ ἐξέλῃν Ποτιδαίαν ὄυσαν ἡμετέραν, καὶ μὲν ἀδικῆσαι ἡμᾶς τοὺς συμμαχοὺς πρότερον, δὲ παραδόναι ἐκείνοις, δὲ νῦν τὰ τελευταῖα, Θετταλοὺς τῷ ὀποσχεσθῆαι παραδῶσειν Μαγνησίαν, καὶ ἀναδεξασθῆαι πολέμῃσιν ὑπὲρ αὐτῶν, τὸν πόλεμον Φωκικόν. Δὲ ὅλως οὐδεὶς τῶν χρησαίμενων ἑαυτῷ ἐστὶν ὄντινα ὀνπεφερακίκε. Γὰρ ἐξαπατῶν καὶ προσλαμβάνων αἰετὴν ἀνοίαν ἕκαστων τῶν ἀγροῦντων αὐτῶν, ἠξήθη ὄντως. Ὅν ὡσπερ ἠρῆθη μέγας διὰ τούτων ἡνίκα ἕκαστοι ὄροντο αὐτῶν πρᾶξῃν τι συμφερόν ἑαυτοῖς· οὕτως ὀφείλει καὶ καθαιρεθῆναι πάλιν διὰ τούτων τῶν αὐτῶν, ἐπεὶ ἐξελήλεκται ποίων πάντα ἕνεκα ἑαυτοῦ. Δὴ μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὰ πρᾶγματα παρεστὶ Φιλιππῶ πρὸς τούτῳ καιρῶν ἢ τις παρελθὼν δεῖξατο ἐμοὶ, (δὲ μάλλον ὑμῖν,) ἢ ὡς οὐκ ἐγὼ λέγω ταῦτα ἀληθῆ, ἢ ὡς οἱ ἐξηπατημένοι τὰ πρῶτα πιστεύουσιν αὐτῷ τὰ λοιπὰ, ἢ ὡς Θετταλοὶ δεδουλωμένοι παρα τὴν ἀξίαν αὐτῶν οὐκ ἀν γενοῖντο ἀσμενοὶ ἐλευθεροί.

SECOND MOTIVE.—*His allies are disposed to abandon him; his power is only founded upon injustice and bad faith; it cannot support itself.*

4. Καὶ μὲν εἰ τις ὑμῶν μὲν ἡγείται ταῦτα εἶναι οὕτω, δὲ οἶεται αὐτῶν κάθεξῃν βία τὰ πρᾶγματα, τῷ προεὶληφέναι τὰ χωρία καὶ λιμένας καὶ τὰ τοιαῦτα, οἶεται οὐκ ὀρθῶς. Γὰρ μὲν ὅταν τὰ πρᾶγματα συστήῃ ὑπὸ ἐνόμιαν καὶ ταῦτα συμφερόν πᾶσι τοῖς μετεχούσι τῶν πόλεμον, οἱ ἄνθρωποι ἐθέλουσι καὶ συμπονεῖν καὶ φερεῖν τὰς συμφορὰς καὶ μὲναι δὲ ὅταν τις ἰσχυρῆ, ὡσπερ ὄντος, ἐκ πλεονεξίας καὶ πονηρίας, ἢ πρῶτῃ προφασί καὶ πταίσμα μῆτρον ἀνεχαιτίσει καὶ διελύσειν ἅπαντα. Γὰρ οὐκ ἐστὶν, οὐκ ἐστὶν ὦ ἄνδρες Ἀθηναῖοι, ἀδικούντα καὶ ἐπιόρκοντα καὶ ψευδομένον

in professing to deliver up Amphipolis, and preparing secretly that *affair*, formerly noised abroad, and *having surprised* the friendship of the Olynthians after this, in seizing Potidæa, being ours, and indeed to have injured us previously his allies, and to deliver it to them, and *as to* the last *affairs*, the Thessalians, by promising to give up Magnesia, and to profess to make war for them, viz., the Phocian war. And, upon the whole, there is no one of those having served him whom he has not deceived, for deceiving and attracting to himself always the ignorance of all those not knowing *him* he has become great thus. Then as he has been raised great through these *means*, when all thought him to do something useful for them: so it also behoves to be reversed again by those same *means*, since he has been convicted doing all things for himself. Now indeed, O! Athenians, affairs are with Philip at this *point* of time, either let some one advancing, show to me, (but rather to you,) either that I do not speak these things true, or that they having been deceived at first will believe him *as to* the rest, or as the Thessalians having been subjected contrary to their merit, would not become willingly free.

4. And indeed if any one of you really thinks these to be so, but supposes him to retain by force his affairs, by possessing himself beforehand of fortresses and ports, and such like *places*, he does not think wisely. For indeed when affairs are regulated by benevolence, and *when* the same things contribute to all those participating in the war, men wish also to labor together, and to support reverses, and to remain *faithful*; but when any one is strong, as this *man*, by covetousness and wickedness, the first occasion, and a slight shock, reverses and discomfits all *affairs*. For it is not *possible*—it is not *possible*, O! Athenians—that a man acting unjustly, and being perjured, and telling falsehoods,

κτησασθαι δυναμιν βεβαιαν· αλλα τα τοιαυτα αντεχει μεν εις απαξ και εις χρονον βραχυν, και ηρθησε σφοδρα γε επι ταις ελπισιν, αν τυχη, δε τω χρονω φωραται και καταρρηει περι αυτα. Γαρ οίμαι, ωσπερ δει τα κατωθεν οικιας και πλοιου και των αλλων των τοιουτων ειναι ισχυροτατα, ουτω προσηκει και τας αρχας και τας υποθεσεις των πραξεων ειναι αληθεις και δικαιας. Δε νυν τουτο ουκ ενι τοις πεπραγμενοις Φιλιππω.

Conclusion suitable to the object of the oration, and the motives which the orator unfolds.

5. Δη φημι δειν υμας αμα μεν βοηθειν τοις Ολυνθιοις, και αρεσκει μοι ουτως οπως τις λεγει καλλιστα και ταχιστα· δε πεμπειν προς Θετταλους πρεσβειαν, η διδαξει ταυτα τους μεν, δε παροξυνει τους· γαρ και νυν εισιν εψηφισμενοι απαιτειν Παγασας και ποιεισθαι λογους περι Μαγησιας. Μεν τοι σκοπεισθε, ω ανδρες Αθηναιοι, οπως οι πρεσβεις παρα ημων μη ερουσι λογους μονον, αλλα και εξουσιν δεικνυειν τι εργον, ημων εξεληλυθοτων αξιως της πολεως και οντων επι τοις πραγμασιν· ως μεν απας λογος, αν τα πραγματα απη φαινεται τι ματαιον και κενον, δε μαλιστα ο παρὰ της ημετερας πολεως. Γαρ παντες απιστουςιν αυτω τοσουτω μαλλον οσω δοκουμεν χρησθαι αυτω ετοιμοτατα. Δε δεικτεον την μεταστασιν πολλην και την μεταβολην μεγαλην, εισφεροντας, εξιοντας, ποιουντας απαντα ετοιμως, ειπερ τις προσεξει τον νουν υμιν. Και εθελησητε περαινειν ταυτα ως προσηκει και δει, ου μονον, ω ανδρες Αθηναιοι, τα συμμαχικα φανησεται εχοντα ασθεως και απιστως Φιλιππω, αλλα και τα της αρχης και δυναμεως οικειας εξελεγχθησεται εχοντα κακως.

THIRD MOTIVE.—Macedonia is, of itself, weak, and has power only when united with other nations.

6. Γαρ μεν ολωσ η Μακεδονικη δυναμις και αρχη

shall possess a durable force: but such things endure indeed for a time, and for a short time, and flourish very much according to hopes, if it happen, but with time they are surprised, and fall into ruin of themselves. For I think, as it behoves these things in the lower part of a house, and of a ship, and of other such things, to be very strong, so it is proper also for the principles and foundations of actions to be true and just. But now this is not in those *things* done by Philip.

Now I say that it behoves you at once, indeed, to assist the Olynthians, and it pleases me thus how any one speaks illustriously and promptly! and to send to the Thessalians a deputation which shall make known these things to them, and shall animate them. For they too have now resolved to re-demand Pagasæ, and to make speeches about Magnesia. Nevertheless, observe, O! Athenians, so that the deputies from us shall not only utter speeches, but shall even have to show some action, we having gone out *against the enemy* in a manner worthy of the city, and *of those being employed in our affairs*: as indeed every speech, if our actions are wanting, appears something vain and empty, but especially the *message* from our city. For all distrust it by how much more we seem to make use of it most promptly. But you must show a considerable change, and a great alteration, contributing *means, and going out against the enemy*, doing all things promptly, if indeed any one shall apply the mind to you—(*i. e., if you wish any one to give heed to you.*) And if you wish to end these affairs as it is proper, and it behoves *you*, not only, O! Athenians, the allies will appear being weak and faithless to Philip, but even the affairs of his own realm, and of his *own* power shall be found being in a bad state.

6. For indeed, generally, the Macedonian power and empire

μεν εν μερει προσθηκης ἐστι τις, ου σμικρα (οιον ὑπῆρξε ποτε ὑμιν ἐπι Τιμοθεου προς Ολυνθιους· παλιν αν τουτο συναμφοτερον εβηθη τι Ολυνθιοις προς Ποτιδαιαν· δε νυν εβοηθησε Θετταλοις ροσοσι και στασιαζουσι και τεταραγμενοις ἐπι την τυραννικην οικιαν· και, οἱμαι παντα ὠφελει ὅπη τις αν προσθη δυναμιν και μικραν·) δε αυτη κατα αυτην εστιν ασθενης και μεστη πολλων κακων. Γαρ και οὔτος ἀπασι τουτοις, οἰς τις αν ἡγησαιοτο αυτον μεγαν τοις πολεμοις και ταις στρατειαις, κατεσκευακεν αυτην ἐαντω ἐτι επισφαλεστεραν ἢ ὑπῆρχε φυσει.

FOURTH MOTIVE.—*The Macedonians do not at all partake of the passion of their king for war.*

6. Γαρ μη οἰεσθε, ὦ ἄνδρες Αθηναιοι, τε Φιλιππον και τους αοχομενους χαιρειν τοις αυτοις· ἀλλα ὁ μεν ἐπιθυμει δοξης, και εζήλωκε τουτο και προηρηται, πράττων και κινδυνευων, παθειν, αν τι συμβη, ἡρημενος την δοξαν του διαπραξασθαι ταυτα, ἀ μηδεις αλλος βασιλευς Μακεδωνων πώποτε, αντι του ζην ασφαλως; δε μεν ὄν μετεστι τοις της φιλοτιμιας της ἀπὸ τουτων· δε ἀει κοπτομενοι ταυταις στρατειαις ταις τε ἀνω και κατω, λυπονται και ταλαιπωρουσιν συνεχως, ἔωμενοι διατριβειν ὄντε ἐπι τοις ἐργοις ὄντε τοις ἰδιοις αυτων, ὄντε εχόντες διαθεσθαι ταυτα ὅσα αν πορισωσιν ὄντως ὅπως αν δυνανται, των εμποριων των εν τη χωρα κεκλεισμενων δια τον πολεμον.

FIFTH MOTIVE.—*Jealous of the merit of another, an enemy of truth, surrounded by flatterers and the depraved, Philip, by his vices, sets the foreigners whom he has in his service, and his own subjects, against himself.*

7. Ουν μεν τις αν σκεψαιοτο ὄν χαλεπως εκ τουτων πως οἱ πολλοι Μακεδωνων εχουσι Φιλιππων· δε δη ξενοι και πεζεταιροι οντες περι αυτον, εχουσι μεν δοξαν, ὡς εισι θαυμαστοι και συγκεκροτημενοι τα του πολεμου· δε, ὡς εγω ἡκουον

by part of an addition, indeed, is some *power*, not small as it was once to you, under Timotheus against the Olynthians: yet, again this, a *power* united *with them*, seemed *to be* something to the Olynthians against Potidæa: but now it has assisted the Thessalians, discordant and agitated by factions and harassed against the tyrannical family; and I think all things profit where any one adds power though small: but this *state* by itself is weak, and full of many evils. For even he (Philip) by all these *things* by which any one might think him great, by wars, and expeditions has rendered it for himself yet weaker than it was by nature.

6. For, do not think, O Athenians, that both Philip and his subjects rejoice in the same *things*; but he, indeed, desires glory, and seeks it, and is determined, agitating and exposing himself to danger, to suffer, if any thing *reverse* happen, preferring the glory of having accomplished those *things* which no other king of the Macedonians *has ever done*, instead of living securely: but indeed, there is not to them *any* of that ambition for these things; but always tormented by those expeditions, on this side and on that, they grieve and are constantly unfortunate, suffered to remain neither at their toils, nor at their own affairs; nor being able to arrange these which they have acquired, so as they may be able, the markets in the country having been closed on account of war.

7. Then, indeed, some one might observe not difficultly from these, how the most of the Macedonians are *in feeling* towards Philip; and certainly the foreigners and select infantry being about him, have indeed a fame that they are admirable and well exercised in the things of war; but as I have heard

τινος των γεγεννημενων ἐν τη χωρᾷ αὐτῇ, ἀνδρος οἰουτε ὀνδαμῶς ψευδεσθία, εἰσι βέλτιους οὐδεων. Γὰρ μὲν εἰ τις αὐτῆρ ἐστὶν οἰος ἐν αὐτοῖς ἔμπειρος πολεμου καὶ ἀγωνων, ἔφη αὐτον ἀπωθῆναι πάντα τουτους μὲν φιλοτιμίᾳ βουλομενον πάντα τα ἐργα δοκεῖν εἶναι αὐτου· γὰρ ἂν πρὸς τοῖς ἀλλοῖς, καὶ τὴν φιλοτιμίαν τῶνδρος εἶναι ἀνπερβλήτον· δε εἰ τις σωφρων ἢ δίκαιος ἀλλῶς, οὐ δυναμενος φερεῖν τὴν ἀκρασίαν του βίου κατὰ ἡμέραν, καὶ μεθῆναι καὶ κορδακισμούς, τον τοιοῦτον παρεωρασθία καὶ εἶναι ἐν μερῇ οὐδεος· δη ληστας καὶ κολακα καὶ τοιουτους ὀίους ἀνθρώπους, μεθυσθεντας, ὀρχεῖσθαι τοιαυτα ὀία ἐγὼ νῦν οὐκ ὀνομασαι πρὸς ὑμας, εἶναι λοιπους περὶ αὐτον. Δε δηλον ὅτι ταυτα ἐστὶν ἀληθῆ. Γὰρ καὶ ἀγαπα καὶ ἔχει περὶ αὐτον τουτους ὄυς παντες ἀπῆλαντον ἐνθενδε ὄς ὄντας πολὺ ἀσελγεστερους των θαυματοποιων, ἐκεῖνον Καλλιαν τον δημοσίον, καὶ τοιουτους ἀνθρώπους μιμους γελῶν καὶ ποιητας ἄσματος ἀισχρων ὄν ποιουσιν εἰς τους συνοντας ἐνεκα του γελασθῆναι.

SIXTH MOTIVE.—*The war, in approaching from the frontiers of Macedonia, discloses all the disorders of the life of Philip, and all the internal evils of his country.*

8. Καὶ τοι ταυτα, εἰ καὶ τις ἡγεται μικρα, ἐστὶ, ὃ ἀνδρες Ἀθηναῖοι, τοῖς φρονουσιν εὐ μεγάλα δειγματα τῆς γνώμης καὶ κακοδαιμονίας ἐκεῖνου. Ἀλλά, οἰμαι, το κατορθῶν ἐπισκοτεῖ τουτοις νῦν μὲν γὰρ αἰ εὐπραξίαι δεῖναι συγκρονηθῆναι καὶ συσκιασθῆναι τα ὄνειδη τοιαυτα· δε εἰ τι πταισίει, τότε πάντα αὐτου ἐξετασθῆσεται ἀκριβῶς· Δε δοκεῖ ἐμοίγε, ὃ ἀνδρες Ἀνδρες Ἀθηναῖοι, δεῖξῆναι οὐκ εἰς μακρὰν, ἂν τε ὀ θεοὶ θελωσι, καὶ ὑμεῖς βουλησθε. Γὰρ ὄσπερ ἐν τοῖς σωμασιν ἡμῶν μὲν, ἔως τις ἂν ἡ ἐρῶμενος, ἐπαισθανεται ὄνδεν καθεκαστα των σαθρων; δε ἐπᾶν τι ἀρρώστημα συμῆ, πάντα κινεῖται, κᾶν ῥῆγμα, κᾶν στρημμα, κᾶν τι ἄλλο των ὑπαρχοντων ἡ σαθρον

from some one of those *men* born in that country, a man capable in no way to falsify, they are *not* better than any others. For indeed, if there is any man such among them experienced in war and battles, he declared *to me* that he expels all those indeed from jealousy, wishing all his works to appear to be his own, for *said he to me*, again besides these other affairs that also the jealousy of the man is excessive, but if any one modest or otherwise just, not able to bear the intemperance of his life every day and his drunkenness and buffooneries,—that such a man is despised, and is in the part of nothing; (*i. e.*, regarded as nothing,) thus, *said he*, that robbers and flatterers and such like men being drunk do perform such dances as I now dread to name before you, are remaining about him. Now it is evident that these *things* are true, for also he loves and has about himself those whom all have driven hence as being much more wicked than the doers of wonders—that *man* Callias, the public slave, and such men, imitators of buffoons and makers of shameful songs which they make against *men*, being with *them* for the sake of being laughed at.

8. And, indeed, these things if even any one think *them* little, are O! Athenians to men thinking wisely great proofs of the character and of the evil genius of him, *Philip*. But I think his succeeding now indeed obscures these, for these successes *are* powerful to conceal, and to obscure such dishonors; but if any thing should check, then all these *infamies* of him shall be disclosed accurately. And he seems to me, O! Athenians, to show *it* in *nolongtime*, if even the gods will *it*, and you resolve *it*. For as in our bodies indeed, whilst any one is strong, he perceives nothing of each one of the *parts* affected, but when any infirmity happens, all the *parts* are moved, even if it is a fracture, and if it is a dislocation, even if any other thing of the parts existing be affected,

όντω τα κακα και των πολεων και των τυραννων μεν, έως αν πολεμωσιν ἔξω, εστιν αφανη τοις πολλοις, δε επειδαν πολεμος ὁμορος συμπλακη, εποιησε παντα εκδηλα.

SEVENTH MOTIVE.—*The Athenians have more reason than their enemy to rely on the protection of the gods. If they experience disgrace, they have only to accuse their own inactivity.*

9. Δε ει τις ὑμων, ὡ ἀνδρες Αθηναιοι, ὀρώων τον Φιλιππον ευτυχουντα, νομιζει ταυτη φοβερον προσπολεμησαι, χρηται μεν λογισμοφ ανθρωπου σωφρονος· γαρ ἡ τυχη ἔστι μεγαλη ῥοπη δε μαλλον εστι ὀλον παρα παντα τα πραγματα των ανθρωπων. Ου μην αλλα ἔγωγε εἰ τις δοιη μοι ἀιρεσιν, αν ἔλοιμην την τυχην της ἡμετερας πολεως (ὑμων αυτων ἔθειλοντων ποιειν ἂ προσηκει, και κατα μικρον,) ἢ την εκεινου· γαρ ὀρω αφορμας πολυ πλειους εις το χειν την εννοιαν παρα των θεων ενουσας ὑμιν η εκεινω. Αλλα, οιμαι, καθημεθα ποιουντες ουδεν· δε ουκ ει τον ἄρζουντᾶ αν ουδε επιταττειν φιλοις ποιειν τι ὑπερ αυτου. δη γε μη τοις θεοις τι. Δη εστιν ου θαυμαστον ει εκεινος στρατενομενος αυτος και ποιων και παρων εφ' απασι και παραλειπων μηδενᾶ καιρον μηδε ὀραν, περιγιγγεται ὑμων μελλοντων και ψηφιζομενων και πνυθανομενων. Δε εγω ὄν θαυμαζω τουτο· γαρ τονναντιον ην θαυμαστον ει ἡμεις ποιουντες μηδεν ὄν προσηκει τοις πολεμουσι, περιημεν του ποιουντος ἂ δει. Αλλα θαυμαζω εκεινο, ει, ω ανδρες Αθηναιοι, μεν ποτε αντιηρατε Δακεδαιμονοις ὑπερ των δικαιων Ἑλληνικων· και εξον ὑμιν πολλακις πλεονεκτησαι πολλα ιδια ουκ ηθελησατε, αλλα εισφεροντες ανηλισκετε τα ὑμετερα αυτων, και στρατενομενοι προεκινδυνευετε, ἱνα ὀι αλλοι τυχωσι των δικαιων δε ννη οκνειτε ἔξιεναι και μελλετε εισφερειν ὑπερ των κτηματων ὑμετερον αυτων· και μεν σεσωκατε

thus these evils both of the cities and of tyrants indeed, whilst they make war abroad are invisible to the many, but when a neighbouring war is engaged in, it renders all these *things* visible.

9. But if any one of you, O! Athenians! seeing Philip prospering by that think it formidable to make war against *him*, he, indeed, uses the reasoning of a wise man, for fortune is a great weight, but rather it is every thing in all affairs of men. But not indeed I, at least, if any one should give me *the* choice, would choose the fortune of our city (yourselves being willing to do what things it behoves even in a small measure) than the *fortune* of him: for I see very many occasions for having good will from the gods, existing to you rather than to him, but I think we sit down doing nothing: and it is not *permitted* that the one being idle shall not again order his friends to do something for him; certainly not the gods *to do* something *for him*. Truly, it is not astonishing, if he, *Philip* himself making war and laboring, and present at all *affairs*, and passing by no occasion nor season, is superior to you, delaying and decreeing, and inquiring. Indeed I do not wonder at this: for the contrary would be astonishing if we doing nothing of what things it behoves those making war, we would be superior to him doing the things which it behoves *him*. But I wonder at this, if, O! Athenians, you had indeed declared *war* against the Lacedæmonians for the just *rights* of the Greeks: and *the power* being *given* to you several times to acquire much for yourselves, you did not wish it, but paying contributions you defrayed your own expenses, and warring, you endangered yourselves, so that the others might obtain their rights: but now you hesitate to go forth, and you delay to contribute for your own possessions: and indeed you have often

πολλακις τους αλλους παντας και κατα εкаστον εν μερει, δε καθησθε απολωλεκοτῆς τα ὑμετερα αυτων. Θαυμαζω ταυτα και επι προς τουτοις, εἰ μηδε εἰς ὑμων, ὧ ανδρες Αθηναιοι, δυναται λογισασθαι ποσον χρονον πολεμειτε Φιλιππω, και ὑμων ποιοντων τι, ἀπας οὔτος ὁ χρονος διεληλυθε. Γαρ δηπου ἴστε τουτο οἱ ο χρονος ἀπας διεληλυθεν, ὑμων μελλοντων, ἐλπίζοντων τινας ἑτερους πραξειν, αιτιωμενων ἀληλους, κρινοντων, ἐλπίζοντων παλιν, ποιοντων σχεδον ταυτα ἀπερ νυνι.

PROPOSITION.—*The orator demands that each shall pay of his fortune, or by his personal exertions, and be, after the campaign, punished or rewarded according to his merit.*

10. Ἔϊτα εχετε οὔτως: ἀγνωμονως, ὧ ανδρες Αθηναιοι, ὥστε ἐλπίζετε ἀντα γενησεσθαι χρηστα ἐκ φανλων δια τουτων των πραξεων αυτων, δια ὧν τα πραγματά της πολεως γερονε φανλα εκ χρηστων. Αλλά τουτο γε εστιν οὔτε ευλογον οὔτε εχον φυσιν. γαρ πεφυκεν εχοντας φυλαττειν πολυ ραον ἢ κτησασθαι παντα. Δὲ νυνι ουδεν των προτερον ὁ τι μεν φυλαξωμεν εστι λοιπον ὑπο του πολεμου, δε δει κτησασθαι. Οὔν τουτο ἔργον ἤδη ὑμων αυτων.

MOTIVES.—1st. *To attach the citizens to the public interest by their own interest.* 2d. *To put an end to the divisions which agitate the State.*

11. Δη γημι δειν εισφερειν χρηματα, εξιεναι αυτους προθυμως, αιτιασθαι μηδενα πριν αν κρατησητε των πραγματων δε τηρικαντα κριναντας απο των ἔργων αυτων, τιμαν μεν τους ἀξιους επαινου, δε κολαζειν τους αδικουντας, δε ἀφελειν τας προφασεις και τα ελλειματα κατα ὑμας. Γαρ οὔκ εστι εξετασαι πικρως τι πεπρακται τοις αλλοις, αν τα δεοντα μη ὑπαρξη πρωτον παρα ὑμων αυτων. Γαρ, ἕνεκα τινος ὧ ανδρες Αθηναιοι, νομιζετε παντας στρατηγους ὅσους αν εκπεμψητε μεν φενγειν

saved all others, and during each *year* in part [*i. e.*, alternately,] but you have sat down having lost your own. I wonder at this, and yet in addition to this, if not one of you O! Athenians, is able to calculate how long time you war against Philip, and you doing what, all that time passed away; for certainly you know this, that the whole time has passed by, you delaying *and* hoping that some other men will act, accusing one another, impeaching, hoping again, doing nearly the same *things* which *you do* now.

10. Then you are placed thus unreasonably, O! Athenians, so that you hope these *affairs* to become good from being bad through these same actions, by which the affairs of the city have become bad from good. But this at least is neither reasonable nor having nature [*i. e.* in nature,] for it is natural that those having should guard much more easily, than acquire all things. But now nothing of those formerly which indeed we preserved, is left by the war, but it behoves to acquire. Then this work is now of yourselves.

11. Now I say that it is proper to contribute money, to go out yourselves eagerly *to fight*, to accuse no one before that you have recovered your affairs: and then that you judging by the same actions, should honor indeed the men worthy of praise and punish those acting unjustly, and remove pretences and faults against yourselves. For it is not *proper* to search bitterly what has been done by others, if the things necessary do not exist at first from yourselves. For on account of something, O! Athenians, you think all the *generals* whom you have sent, indeed, to shun

τουτον τον πολεμον, δε ευρισκειν πολεμους ιδια; (ει δει ειπειν τι των οντων και περι των στρατηγων,) οτι ενταυθα μεν τα αθλα, υπερ ων ο πολεμος εστιν, εστιν υμετερα, (αν Αμφιπολις ληθη, υμεις κομεισθε αυτην παραχορημα,) δε οι κινδυνοι ιδιοι των εφεστηκωτων, δε μισθος ουκ εστι δε εκει κινδυνοι μεν ελαττωσ, δε τα λημματα των εφεστηκωτων και των στρατιωτων Δαμψακος, Σιγειον, τα πλοια α συλωσιν. Ουν εκαστοι χωρουσιν επι το λυσιτελων αυτοις. Δε υμεις, οταν μεν αποβλεψητε εις τα ποζγματα εχοντα φανλωσ, κρινετε τους εφεστηκωτας· δε οταν δοντες λογον, ακουσητε τας αναγκας αφιετε τουτους. Τοιουνν περιεστι ημιν εριζειν αλληλους και διεσταναι, τοις μεν πεπεισμενοις ταυτα, δε τοις ταυτα· δε τα κοινα εχειν φανλωσ.

He wishes also, for the same reasons, that they would establish, in their public deliberations, the most perfect equality among all the citizens.

12. Γαρ προτερον μεν, ω ανδρες Αθηναιοι εισεφερετε κατα συμμοριας· δε νυν πολιτευεσθε κατα συμμοριας· ρητωρ ηγεμων εκατερων, και στρατηγος και οι τριακοσιοι υπο τουτω· δε οι αλλοι προσνεμεθησθε, οι μεν ως τουτους, δε οι ως εκεινους. Δη δει επανεντας ταυτα, και γενομενους [κυριους] υμων αυτων ετι και νυν, ποιησαι κοινον και το λεγειν και το βουλευεσθαι και το πραττειν. Δε ει αποδωσετε τοις μεν επιταττειν υμων ωσπερ εκ τυραννιδος, δε τοις αναγκαζεσθαι τριηαρχειν, εισφερειν, στρατευεσθαι, δε τοις μονον ψηφιζεσθαι κατα τουτων, δε συμπονειν μηδοτιουν αλλο· ουδεν των δεοντων ουχι γενησεται υμιν εν καιρω· γαρ αιει το μερος ηδικημενον ελλειπει, ετα περιεσται υμιν κολαζειν τουτους αντι των εχθρων.

this war, but that they find wars in private (if it is necessary to speak anything of those things existing and about the generals) that there, on one hand, the rewards for which the war is, are yours (if Amphipolis be taken, you will obtain that immediately) and the dangers are the special *ones* of the generals, but the reward is not: but there the dangers indeed are less, and the emoluments of the chiefs and of the soldiers *are* Lampsacus and Sigeum, *and* the ships which they take. Thus they severally march towards the profitable to them, and you, when indeed you look to affairs in a bad state, criminate the chiefs: but when having given *them* word, (*i. e.*, liberty to make their defence) you hear their necessities, you acquit them. Therefore it remains to us to provoke one another, and to differ; some, indeed, persuaded of these and some of those, and the *public* affairs are in a bad state.

12. For formerly, indeed, O! Athenians, you contributed in classes, but now you govern by classes: an orator is a chief of either, and a general and three hundred are under him: and you, the others are arranged, some indeed for these and some for those. Now it behoves *you* renouncing these *affairs* and becoming *masters* of yourselves, even now to do what is common and to speak, and to deliberate, and to act. But if you give to some indeed to command you as by a tyrant, and others to be forced to equip vessels, to contribute, to carry arms, and some only to decree against the latter, but to labor for nothing else: any of these things being necessary, will not be done for you in time: for always the party suffering injustice will want, then it will remain to you to punish these instead of your enemies.

PERORATION.—*He insists upon the measures he has proposed, and promises to his fellow-citizens, if they wish them to succeed, that they will obtain from them the most happy results.*

13. Λεγω δη κεφαλαιον παντας εισφερειν το ἴσον ἅφ' ὧν ἕκαστος εχει παντας εξιεναι κατα μερος. ἕως αν στρατευσησθε ἅπαντες· διδοναι λογον πασι τοις παριουσι και ἀρεισθαί βελτιστα ὧν αν ακουσητε, μη ἂ ὀ δεινα ἢ ὀ δεινα αν εἴπη. Καν ποιητε ταυτα, ου μονον επανεσεσθε παραχρημα, τον ειποντα, ἀλλὰ και ἕστερον ἕμας αυτους, των πραγματων ὄλων εχοντων ἕνιν πολλῳ βελτιον.

13. I say then, in brief, that all contribute an equal part according to what each one has, that all go out *against the enemy* successively, until you have all served; that you give *liberty* of speech to all presenting *themselves*, and choose the best things which you may hear, not those which this one or that one may say, and if you do these things not only will you immediately praise the one speaking, but even afterwards yourselves, all affairs being to you better by far.

ΛΟΓΟΣ ΤΡΙΤΟΣ.

SUBJECT OF THE DISCOURSE.—The measures proposed by Demosthenes had been partially adopted, and put in execution. Two thousand men, under the command of Chares, had made a descent in Macedonia, and defeated a body of eight hundred men, attached to the service of Philip, engaged himself before Olynthus, which he was pressing closely. An advantage so slight, raised the presumption natural to the Athenians; and, in their foolish joy, they thought that nothing more remained to them than to dictate to the king of Macedonia conditions of peace. The orator, in reducing to its just value the success obtained by Chares, from thence undertakes to engage his fellow-citizens to pursue the war with ardor, and to oppose more ardently than they had yet done, the abuses which had crept into several parts of the administration, and especially in the law relative to the distributions of the theater.

1. Ουχι παρισταται μοι γνωσκειν ταυτά, ὡ ἀνδρες Ἀθηναιοι, τε ὅταν ἀποβλεψω εἰς τα πραγματα, και ὅταν [αποβλεψω] εἰς τους λογους ὄνς ἀκούω· γαρ μεν ὄρω τους λογους γιγνομενους περι του τιμωρησασθαι Φιλιππον, δε [ὄρω] τα πραγματα προηκοντα εἰς τουτο, ὡστε [εστι δεον σκεψασθαι ὅπως μη πεισωμεθα κακως αυτοι προτερον· Ουν οἱ λεγοντες τα τοιαυτα δοκουσι μοι ουδεν αλλο ἢ αμαρτανειν την ὑποθεσιν περι ἧς βουλευεσθε, ὄυχι παρισταντες ὑμιν την ουσαν. Λε εγω οἶδα και μαλα ακριβως ὅτι μεν ποτε εξην τη πολει, και εχειν τα ἀντης ασφαλως, και τιμωρησασθαι Φιλιππον· γαρ ἐπι εμου, ὄυχι παλαι, ταυτα αμφοτερα γεγονε. Μεντοι πεπεισμαι νυν τουτο ειναι ἱκανον ἡμιν προλαβειν, την πρωτην, ὅπως σωσωμεν τους συμμαχους· γαρ ἐαν τουτο ὑπαρξη βεβαιως, τοτε ἐξεσται σκοπειν και περι του [κατα] τινα τροπον τις τιμωρησεται ἐκεινον δε πριν ὑποθεσθαι ὄρθως την αρχην, ἡγονμαι ματαιον ποιησθᾶ ὄντινον λογον περι της τελευτης.

DEMOSTHENES'

OLYNTHIAC ORATIONS.

ORATION III.

An abrupt Exordium. The speeches made by the most of the orators, are not at all in relation with events ; they speak as conquerors, when they ought to think of the means of conquering.

1. IT is not presented to me to think the same *things* O! Athenians, both when I look to our affairs, and when I *look* to the speeches which I hear : for on one hand I see those speeches made about punishing Philip, and I *see* affairs advanced to that *point*, so that it is necessary to examine how we shall not ourselves suffer badly first. Then those *men*, speaking such things appear to me nothing else than to miss the subject about which you consult, not presenting to you the *subject* being (*i. e.*, *as it is.*) But I know also very exactly, that indeed, formerly, it was permitted to the State both to have *possessions* of itself securely, and to punish Philip : for under me, (*i. e.*, *in my time,*) not long ago, both these *things* happened. Then I am now persuaded that this thing is sufficient for us to anticipate, first, how we shall save the allies : for if this thing is found solidly then it will be permitted to examine also about that *according to* what manner any one will punish him : but before establishing correctly the beginning, I regard as useless to make any discourse whatever about the end.

Oratorical precautions, to prepare the people to hear the language of truth.

2. Ουν μεν; ὦ ἄνδρες Ἀθηναῖοι, ὁ παρῶν καιρὸς εἶπερ ποτε, δέεται καὶ νῦν πολλῆς φροντιδος καὶ βουλῆς. Δε εγὼ οὐχ ἤγνομαι χαλεπωτάτου ὅτι χρῆ συμβουλευσαι περὶ τῶν [πραγμάτων] παρόντων, ἀλλὰ ἀπορῶ τούτου, ὃ ἄνδρες Ἀθηναῖοι [κατὰ] τινὰ τρόπον χρῆ εἰπειν πρὸς ὑμᾶς περὶ αὐτῶν. Γὰρ πεπεισμαι, ἔξ ὧν παρῶν καὶ ἀκούων συνοῖδα, τὰ πλείω τῶν πραγμάτων ἐκπερφευγεναὶ ὑμᾶς τῷ μὴ βουλευσθαι ποιεῖν τὰ δεόντα, οὐ τῷ μὴ συνίεναι. Δε ἄξιον ὑμᾶς, ἀν ποιῶμαι τοὺς λόγους μετὰ παρόρησιας, ὑπομένειν, θεωροῦντας τούτου, εἰ λεγῶ τὰ ἀληθῆ, καὶ διὰ τούτου ἵνα τὰ λοιπὰ γενῆται βελτίω. Γὰρ ὄρατε ὧς ἐκ τοῦ εἰνους δημηγορεῖν πρὸς χάριν, τὰ πραγματὰ παρόντα προελήλυθε εἰς πᾶν μοχθηρίας. Δε ὑπολαμβάνω ἀναγκαῖον ὑπομνησαι πρῶτον ὑμᾶς μικρὰ τῶν γεγενημένων.

FIRST MOTIVE.—*It is from having previously neglected occasions favorable to attack that prince, that the Athenians are still forced to make war with him.*

3. Μεμνησθε, ὦ ἄνδρες Ἀθηναῖοι, ὅτε Φίλιππος ἀπήγγελλῃ ὑμῖν ἐν Θρακῇ τούτου τρίτου ἢ τεταρτου ἔτος πολιορκῶν τείχος Ἡραίων τοῦνν τότε μὲν μὴ Μαιμακτηριῶν ἦν. Δε πολλῶν λόγων καὶ θορυβῶν γιγνομένου παρα ὑμῖν, ἐψηφισασθε καθέλκειν τετραρακοντὰ τρηρεῖς, καὶ τοὺς μεχρὶ τετραρακοντὰ καὶ πεντε εἰτῶν ἐβραῖναι αὐτούς, καὶ εἰσφέρειν ἑξήκοντα ταλάντα. Καὶ μετὰ ταῦτα, τούτου τοῦ ἐναντιοῦ διελθοῦτος, Ἑκατομβαιῶν, Μεταγεινίων, Βοηδρομιῶν. Τούτου τοῦ μηνος, μόλις μετὰ τὰ ἰνδοστῆρια ἀπεστείλατε Χαριδῆμον ἔχοντα δεκά ναὺς κενὰς καὶ πεντε ταλάντα ἀργυρίου. Γὰρ ὡς Φίλιππος ἐγγελλῃ ἀσθενῶν καὶ τεθνεῶς, (γὰρ ἀμφοτέρω ἤλθε,) νομισαντες οὐδενα καιρὸν τοῦ βοηθεῖν οὐκετι, ἀφηκατε, ὦ ἄνδρες Ἀθηναῖοι, τὸν ἀποστολόν. Δε ὄντος ἦν ὁ καιρὸς αὐτός· γὰρ εἰ τότε

2. Now, indeed, O! Athenians, the present time, if ever, needs also now much reflection and deliberation. But I do not think it the most difficult what it behoves to consult about present affairs, but I am perplexed in this, O! Athenians, as to what manner it behoves *me* to speak to you about *them*. For I am persuaded, from *these things* which I being present and hearing do know, that the most of affairs have escaped you in your not wishing to do the *things* necessary, not from ignorance. And I ask you, if I make a speech with frankness that you suffer *it*, considering this, if I speak the truth, *I speak it* also because of this that the rest may become better. For look you how from this that each one harangues the people for favor, present affairs have advanced to every *point* of misfortune. But I think it necessary to re-call first to you a few of those things having happened.

EXPOSITION.—*First part. It is necessary to redouble our efforts to assist Olynthus, and keep up the struggle engaged in against Philip.*

3. Remember, O! Athenians, when Philip was announced to you in Thrace, this third or fourth year, besieging the Herean fort; now then, indeed, it was the month of December. But many speeches and *some* trouble occurring among you, you resolved to launch forty triremes, and that the *citizens* even to forty and five years should embark in them, and contribute sixty talents, and after these *things*, this year being past, September, October, November *passed*. In this month immediately after the mysteries of *Ceres*, you sent Charydemus having ten empty vessels and five talents of silver. For when Philip was announced as sick and dead, (for both *news* came) thinking that no time of assisting *existed* any more, you gave up, O! Athenians, the whole armament. But this was the *favorable* time itself: for if then we

εβοηθησαμεν εκεισε, ὡσπερ ἐψηφισαμεθα προθυμως, ὁ Φιλιππος σωθεις τοτε οὐκ ἀν ἠρωχλει ἡμιν νυν. Δη μεν τα πραχθηεντα τοτε αν εχοι οὐκ ἄλλως· δε νυν καιρος ἕτερου πολεμου ἴκει. Τις; οὗτος δια ὃν και εμνησθην περι τουτων ἵνα οὐκ παθητε ταυτα. Δη [κατα] τι, ὦ ανδρες Αθηναιοι, χρησωμεθα τουτω; Γαρ ει μη βοηθησητε παντι σθενει, κατα το δυνατον, θεασασθε [κατα] ὃν τροπον ὑμεις εσεσθε ἐστρατηγηκοτες παντα ὑπερ Φιλιππου.

SECOND MOTIVE.—Surrounded by jealous or hostile nations; or too weak to help them, the Athenians expose themselves, if they cannot save Olynthus, to see themselves soon attacked by Philip.

4. Ὀλυνθιοι ὑπερχον κεκτημενοι τινα δυναμιν, και τα πραγματα διεκειτο οὕτως, ὄντε Φιλιππος ἐθαροει τουτους, ὄντε οὗτοι Φιλιππον. Ἡμεις κάκεινοι ἐπραξαμεν εἰρήνην προς ἡμας. Τουτο ἦν ὡσπερ τι εμποδισμα και δυσχερες Φιλιππῳ, πολιν μεγαλην διηλλαγμενην προς ἡμας εφορμειν τοις καιροις ἑαυτου. Ὡμεθα δειν ἐκπολεμωσαι τους ἀνθρωπους ἐκ παντος τροπου, και τουτο ὁ παντες εθρυλλουν τεως πεπρακται νυν ὁπωςδηποτε. Οὐν ὦ ανδρες Αθηναιοι, τι [εστιν] ὑπολοιπον πλην βοηθειν ερωμενωσ και προθυμως; Εγω μεν ουχ ὀρω. Γαρ χωρις της αισχυνης αν περιστασης ἡμας, ει καθυφειμεθα τι των πραγματων, ὀρω, ὦ ανδρες Αθηναιοι, τον φοβον των μετα ταυτα οὐδε μικρον μεν Θηβραιων εχοντων ἡμιν ὡς ἔχουσι, δε Φωκεων απειρηκοτων χρημασι, δε μηδενοσ ὄντοσ ἐμποδων Φιλιππῳ καταστρεψαμενω τα παροντα επικλιναι προς ταυτα τα πράγματα. Αλλα μην ει τις ὑμων αναβαλλεται εις τουτο ποιησειν τα δεοντα, βουλεται ἰδειν εγγυθεν τα δεινα, ἔξον ἀκουειν γιγνομενα αλλοθι και ζητειν ἀνω βοηθοσ, ἔξον νῦν αυτον βοηθειν ἕτεροισ. Γαρ σχεδον ἀπαντες ἴμεν δηπον ὅτι μεν τα πραγματα περιστησεται εις τουτο, ἔαν προωμεθα τα παροντα.

had assisted there, (*i. e.*, at *Herea*,) as we had resolved eagerly, Philip restored to health then, would not trouble us now. Now indeed, affairs done then would not be otherwise, but now the occasion of another war comes. What *war*? This, on account of which also I made mention about these *things*, that you might not suffer the same. Now *in* what, O! Athenians, shall we profit by this *occasion*? For if you do not assist with all your might, according to your ability, consider *in* what manner you shall have commanded all *things* for Philip.

4. The Olynthians were found having acquired a certain power, and their affairs were so established, neither Philip had courage *to attack* them nor had they courage *to attack* Philip. We and they made peace between ourselves, this *thing* was as a certain obstacle and troublesome to Philip, that a large city reconciled to us should watch his opportunities. We thought that it behoved to stir up against *Philip* men in every way, and this *thing* which all published previously, is done now in any way. Then, O! Athenians, what *thing is* remaining *to do*, but to succor vigorously and eagerly. I indeed do not see. For apart from the shame surrounding us, if we cowardly neglect any thing of affairs, I see, O! Athenians, the fear of *affairs* after these *things* not a little: the Thebans, indeed, being to us, as they are, but the Phoecians wanting funds, and nothing being an obstacle to Philip, having subjected the present *affairs*, at *Olynthus*, to turn towards these affairs *respecting ourselves*. But yet, if any one of you put off, in this to do necessary *affairs*, and desires to look closely into *our* misfortunes, it being in his power to hear *things* happening elsewhere: and *desires* to seek help for himself, it being in his power now himself to succor others. For indeed we almost all, certainly know that affairs will be brought to this, if we abandon the present.

5. Ἄλλα τις αν ειποι, παντες εγνωκαμεν οτι μεν δη δει βοηθειν, και βοηθησομεν· δε λεγε τουτο, το οπως. Τοιωνν, ω ανδρες Αθηναιοι, μη θαυμασητε αν ειπω τι παραδοξον τοις πολλοις. Καθιστατε νομοθετας· δε μη θησηθε μηδενα νομον εν τουτοις τοις νομοθεταις, (γαρ νομοι εισιν ικανοι υμιν) αλλα λυσατε τους βλαπτοντας υμας εις το παρον· δε λεγω οντως σαφως τους περι των θεωρικων και τους ενιους περι των στρατενομενων· ων οι μεν διανεμουσι θεωρικα τα στρατιωτικα τοις μενουσιν οικοι, δε οι καθιστασιν αθωους τους ατακτουντας, ειτα και ποιουσιν αθυμοτερους τους βουλομενους ποιειν τα δεορτα.

FIRST MOTIVE.—*These laws frighten the orators who would have attempted to speak frankly, and give useful counsel.*

6. Δε επειδαν λυσητε ταυτα και παρασηχητε ασφαλη την οδον του λεγειν τα βελτιστα, τηρικαντα ζητειτε τον γραφοντα α παντες ιστε οτι συμφερει. Δε πριν πραξαι ταυτα, μη σκοπειτε τις ειπων τα βελτιστα υπερ υμων βουλησεται απολεσθαι· υπο υμων γαρ ουχ ευρησετε· τε αλλως και τουτου μονου μελλοντος περιγινεσθαι του, τον ειποντα και γραφοντα ταυτα παθειν αδικως τι κακον, δε ωφελησαι [κατα] μηδεν τα πραγματα, αλλα και ποιησαι εις το λοιπον το λεγειν τα βελτιστα φοβερωτερον ετι μλλον η νυν. Και γε, ω ανδρες Αθηναιοι, δει αξιουν τουτους αντους λνειν τους νομους, ουπερ και τεθεικασι. Γαρ ουκ εστι δικαιον μεν την χαριν η εβλαψε πασαν την πολιν· υπαρχειν τοις θεισι τοτε· δε την απεχθειαν, δια ης απαντες αν πραξαιμεν αμεινον, γενεσθαι ζημιαν τω ειποντι νυν τα βελτιστα. Δε πριν εντρεπισαι ταυτα μηδαμως αξιουτε, ω ανδρες Αθηναιοι, μηδενα ειναι τηλικοντον παρ' υμιν, ωστε, παραβαντα

SECOND PART. *The way to succeed is to do away certain laws hurtful to the state, among others, that which concerns the distributions of the theater.*

5. But some one may say that we all determined that indeed it certainly behoves to assist, and we will assist: but say this, the how. Then, O! Athenians, do not wonder if I say something contrary in opinion to all. Do ye appoint Legislators, but do not place any one law in those Legislatures (for *the* laws are sufficient to you) but abrogate those injuring you for the present. But I mention, thus openly, the *laws* concerning things which have relation to plays, and some *laws* about things concerning soldiers, of which some indeed distribute military rewards to the citizens remaining at home, and others leave uncondemned those quitting the ranks, then also they make those the more discouraged willing to do what is necessary.

6. But when you have abolished these *laws* and shall have rendered sure the way of speaking the best things, then seek out the one having proposed what you all know, that they are useful. But before having done these things, do not consider that any one having spoken the best things for you will be willing to be destroyed by you, for you shall not find *one*; and otherwise also this thing alone about to remain namely, that the citizen having uttered and proposed these *things*, suffers unjustly some evil, but that it perfects affairs in nothing, but even renders for the future the saying the best things more dangerous, even more than now. And surely, O! Athenians, it behoves to ask these same men to abolish the laws, which they have also established. For it is not just, indeed, that a favor which has injured all the city should be to those having established *these laws* then, but that the hatred by which we would all act better, become a loss to the one uttering now the best things. But before that you prepare these *things*, by no means, think, O! Athenians, that no one is so great among you as having transgressed

τουτους τους νομους, μη δουναι δικην, μηδε 'ουτως ανοητον
 ὡστε ἐμβαλειν αὐτον εἰς κακον προὔπτον.

SECOND MOTIVE.—*These laws shackle the march of
 affairs. The necessity of joining action to decrees.*

7. Οὐ μην γε οὐδε δει ὑμας, ὧ ἄνδρες Ἀθηναιοι, ἀγνοειν
 ἐκεινο, ὅτι ψηφισμα εστιν αξιον οὐδενος, ἂν το ἡμας ἐθελειν
 ποιειν προθυμως ταγε δοξαντα μη προσγενηται. Γαρ εἰ τα
 ψηφισματα ἦν αυταρκη ἢ αναγκαζειν ὑμας πραττειν ἀπροσηκει,
 ἢ διαπραξασθαι περι ὧν γραφει, ὄντε ὑμεις ψηφιζομενοι
 πολλα αν ἐπραττετε μικρα, δε μαλλον οὐδεν τουτων, ὄντε
 Φιλιππος [αν] ὑβρικει [κατα] χρονον τοσοντον γαρ παλαι ἄν
 εδεδωκει δικην γε ἐνεκα ψηφισματων. Ἀλλὰ ταυτα εχει ουχ
 ὄντω. Γαρ το πραττειν ὄν τη ταξει ὕστερον του λεγειν και
 χειροτονειν, ἐστι προτερον τη δυναμει και κρειττον. Ουν δει
 προσειναι τουτο, δε τα αλλα ὑπαρχει. Γαρ και εἰσι παρα
 ὑμιν, ὧ ἄνδρες Ἀθηναιοι, δυναμενοι ειπειν τα δεοντα· και
 ὑμεις ὀξυτατοι παντων γνωναι τα ῥηθηεντα, και δυνασεσθε δε
 [put for δη] πράξαι νυν ἐαν ποιητε ὀρθως

*The unfolding of the same Motive. The hatred that
 Philip ought to fill them with. The shame and dangers
 which would be the result of new delays. Happy transition.*

8. Γαρ τινα χρονον ἢ τινα καιρον βελτιω του παροντος
 ζητειτε, ὧ ἄνδρες Ἀθηναιοι; η ποτε πραξετε ἀ δει, ει μη νυν,
 Ὅυχ Ἀνθρωπος προειληφε μεν ἀπαντα τα χωρια ὑμων; δε ει
 γενησεται κυριος και ταυτης της χωρας, πεισομεθα αισχιστα
 παντων. Ὅντοι ὄνς ὑπισχνουμεθα σωσειν ἐτοιμωσ, εἰ πολεμη-
 σαιεν, ὄν πολεμουνται νῦν; Ουκ εχθρος; οὐκ εχων τα
 ὑμετερα; ὄν Βαρβαρος; ὄνχ ὅτι τις αν ειποι; Ἀλλα προς
 θεων, ἐασαντες ἀπαντα ταυτα και μονονοχη συγκατασκευα-
 σαντες ἀντω, ζηησομεν τοτε τους αιτιους ὀιτινες εἰσι τουτων;

the laws not to suffer punishment, nor so senseless as to cast himself into an evident evil.

It does not surely become you, O! Athenians, to be ignorant of this, that a decree is worthy of nothing, if this, *its becoming* us to be willing to do ardently those *things* appearing *proper*, be not added. For if the decrees were sufficient either to force you to do what it behoves you, or to perform *those* about which decrees are made, you would not, decreeing many things, perform few, but rather none of these, nor would Philip insult *you during* so long a time: for long ago he would have suffered punishment certainly on account of these decrees. But these *affairs* are not so. For the performing being in the order after speaking and voting, is the first in force, and more powerful. Then it behoves *you* to apply this, and the other things are present *to you*, (*i. e.*, you possess the rest. For also there are with you, O! Athenians, *those citizens* able to speak things becoming: and you are the sharpest of all to know things spoken, and you certainly will be able now to perform them, if you act rightly.

8. For what time or what occasion better than the present do you seek, O! Athenians? or when will ye do *those things* which it behoves *you to do*, if not now? Has not *this* man already seized, indeed, all your *strong* places? and if he become master also of this country, we shall experience the most shameful *things* of all. Those whom we zealously promise to save, if they should fight, are they not now attacked, is he (*Philip*) not *our* enemy? not having your possessions? not a barbarian? not whatever any one may say? But by the gods having left all these *things*, and almost having prepared them together with him, we will seek then all those authors who are *the cause* of these *evils*?

γαρ ου φησομεν ειναι αυτοι γε αιτιοι, ἐγώ οἶδα τουτο σαφως· γαρ ουδε ἐν τοις κινδυνοις του πολεμου ουδεις των φευγοντων κατηγορει εαυτου, αλλα και του στρατηγου και των πλησιων και μαλλον παντων· δε ἡττηνται ὁμως δηπου δια παντας τους φυγοιτας· γαρ ἐξην τῶ κατηγορουντι των αλλων μενειν· δε ει ἕκαστος εποιει τουτο, ἐνικων αν·

ORATORICAL PRECAUTIONS,—to come to the most important changes proposed,—that of the employment of the theatrical funds.

9. Και νυν τις ὄν λεγει τα βελτιστα; αλλος αναστας ἐπατω, μη αιτιασθω τουτον. Τις ἕτερος λεγει βελτιω; ποιειτε ταυτα τυχη αγαθη. Αλλα ταυτα ουχ ἡδεά· ὁ λεγων τουτο ἄδικει ουκειτι πλην ει δεον ἐνξᾶσθαι, παραλειπει. Γαρ μεν, ὡ ανδρες Αθηναιοι, ραδιον ευξασθαι, αθροισαντα ἐν ὀλιγῶ [χρονῶ] εἰς το ἄντο παντα ὅσα τις βουλευται· δε ἐλεσθαι, ὅταν, προτεθη σκοπειν περι πραγματων, ὄνκειτι ὁμοιως ἐμπορον· αλλα δει λαμβανειν τα βελτιστα αντι των ἡδεων, αν μὴ ἐξη [λαμβάνειν] αμφοτερα. Δε εἰ τις εχοι ἐξην τα θεωρικα, και λεγειν ἕτερους πορους στρατιωτικους, ουχ ὄντος κρειττων; εἶποι αν τις. Εγωγε φημι, ὡ ανδρες Αθηναιοι, ειπερ εστιν. Αλλα θαυμαζῶ ει ἡ γεγονεν ἡ γενησεται ποτε τῶ [for τινι] ἄνθρωπων ευπορησαι των αποντων προς ἄ δει, αν αναλωση τὰ παροντα προς ἄ μη δει. Αλλα, ὁμαι, ἡ βουλησις παρα ἕκαστον ὑπαρχει μεγα λογοις τοις τοιουτοις· διοπερ ἐστι ραστιον ἄπαντων εξαπατηθαι ἄντων· γάρ ἕκαστος οἶεται και τουτο ὁ βουλευται. Δε τα πραγματα πολλακις πεφυκεν ὄνχ ὄντω.

THIRD MOTIVE.—It is unworthy a people such as the Athenians not to consent to endure some sacrifices in order to procure the money which a war so important and necessary requires.

10. Ουν, ὡ ανδρες Αθηναιοι, ὄρατά ταυτε ὄντως ὄπως

For we will not say that we are ourselves at least authors of *these evils*, I know this thing clearly, for neither in dangers of war does any one of those fleeing accuse himself but *he accuses* also the general, and his companions, and rather he *accuses* all: but they have been conquered, notwithstanding indeed, through all these having fled, for it is permitted to the accuser of others to remain, and if each did this they would conquer.

9. And now does some one not speak the best things? let another having risen up, speak, and let him not blame that man. Does any other speak *things* better? Do these *things* with good fortune. But these *things* are not agreeable; the one saying this acts no more unjustly, except if it being necessary to pray, he omits *it*. For indeed, O! Athenians, it is easy to pray, collecting in a short *time* in the same *discourse*, all things which any one wishes: but to choose when it is proposed to examine about affairs is no longer equally easy, but it behoves to lay hold of the best things instead of agreeable *things*, if it is not permitted to *get* both.

But if any one have *power* to leave to us the theatrical funds, and to mention other military revenues, would he not be the better *one to attend to*? would any one say *it*? I indeed would say it, O! Athenians, if the thing is *possible*. But I wonder if either it has happened or will ever happen to any one of men to abound in things absent for the things which it behoves *him to have*, if he have squandered away present property for what does not behove *him to have*. But I think the will of each one is a great *matter* in such speeches: therefore, it is the easiest thing of all to deceive oneself: for each one thinks also this which he desires. But affairs often happen naturally not so.

10. Then, O! Athenians, look to these things so as

και τα πραγματα ενδεχεται και δυνησεσθε ἔξιεναι, και ἔξετε μισθον. Ουτοι ἐστι ανθρωπων σωφρονων, οὔδε γενναιων ελλειποντας τι του πολεμου δια ἔνδειαν χρηματων, φερειν ἐνχερωσ τα ὀνειδη τοιαῦτα· οὔδε πορευεσθαι μεν ἐπι Κορινθιους και Μεγαρεας, ἄρπασάντας τα ὄπλα, δε ἔαν Φιλippoν ανδραποδιζεσθαι ἑλληνιδας πολεις, δια ἄποριαν ἐφοδιων τοις στρατευομενοις.

ORATORICAL PRECAUTIONS.—*Demosthenes is authorized by the example of ancient orators. Rules and maxims of their conduct opposed to that of their successors. Governed by the former, the republic flourished. Picture of its prosperity.*

11. Και ὃν προηρημαι λεγειν τηραλλως ἵνα ἄπεχθωμαι τιςιν ὑμων, (γαρ ἐγω εἰμι τις ουχ οὔτως αφρων οὔδε ατυχης ὥστε βουλευσθαι απεχθανεσθαι, νομιζων ωφελειν [κατα] μηδεν,) αλλα κρινω πολιτου δικαιου ἄρεισθαι την σωτεριαν των πραγματων αντι της χαριτος ἐν τῷ λεγειν. Και γαρ ακουω, ἴσως ὥσπερ και ὑμεις, τους λεγοντας ἐπι των προγονων ἡμων, (ὄνσ ἄπαντες οἱ παριοντες επαινουσι μεν, δε ὃν μιμουνται πανν,) χρησθαι τουτω τῷ τροπῷ και τῷ ἔθει της πολιτειας· ἐκεινον τον Αριστειδην, τον Νικιαν, τον ὁμωνυμον ἔμαντῷ, τον Περικλεα. Δε ἔξ ἄου [χρονου] οὔτοι οἱ ρητορες πεφηνασι διερωτωντες ὑμάς. τι βουλευσθε; τι γραψω; τι χαρισομαι ὑμιν; τα πραγματά της πολεως προπεπωται της ἡδονης παραντικα και χαριτος, και τοιαντι συμβαινει μεν τα τουτων εχει παντα καλως, δε τα ὑμετερα ἀισχρως. Και τοι σκεψασθε, ὃ ανδρες Αθηναιοι, ἄ τις αν εχοι ἔπειν κεφαλαια και των ἐργων ἐπι των προγονων και των ἐφ' ἡμων. Δε ὁ λογος εσται βραχης και γνωρμος ὑμιν. Γαρ ἔξεστι ὑμιν, ω ανδρες Αθηναιοι, γενεσθαι ἔνδαιμοσιν χρωμενοις παράδειγμασιν οὔχ ἄλλοτριοις αλλα οἰκειοις. Τοιννν ἐκεινοι οἱς οἱ λεγοντες

also your affairs permit; and you will be able to go forth, and you will have your pay. Not indeed is it a thing of wise men, nor of noble men, neglecting anything of war on account of the want of funds, to support easily such insults, nor to march on the one hand against the Corinthians and Megareans having taken up arms, and to suffer Philip to enslave the Grecian cities through the want of provisions for those engaged in war,

11. And, I have not undertaken to speak lightly that I may become hateful to some of you, (for I am one not so insensible nor so unfortunate as to wish to be hated, thinking to be useful in nothing) but I judge of a just citizen to prefer the safety of affairs instead of the favor in speaking. For also I hear equally as you also, that those speaking under our ancestors, (whom all those present, praise indeed, but do not imitate at all) use this mode and this custom of administration; Aristides himself, Nicias, the one of the same name with myself, and Pericles. But from what *time* those orators have appeared interrogating you, what do you wish? What shall I propose? in what shall I gratify you? The affairs of the state have been delivered up for pleasure, a little while, and for favor, and such things happen: the affairs of these people are all well, but yours *are* in a state of disgrace. Now, consider, O! Athenians, *these things* which any one might be able to speak briefly, both of the actions under our ancestors and those under us. But the speech will be brief and known to you. For it is permitted you, O! Athenians, to become prosperous, making use of examples not foreign, but home ones. Therefore they whom those speaking

ὄνκ ἔχαριζοντο, οὐδε ἐφιλον ἄντους ὡσπερ ὄντοι νυν ὑμας, ἤρξαν μεν των Ἑλλήνων ἔκοντων [κατα] ἐξήκοντα και πεντε ἔτη, δε συνηγαγον εἰς την Ακροπολιν πλειω η μυρια ταλαντα δε ὁ βασιλευς ἔχων ταυτην την χωραν ὑπηκουεν ἄντοις, ὡσπερ ἐστι προσηκον Βαρβαρον [ὑπακουειν] Ἑλλῆσι δε στρατενομενοι ἄντοι ἐστήσαν τροπαια πολλά καὶ καλά και πεζῆ και ναυμαχουντες· δε μονοι ἄνθρωπων κατελιπον την δοξαν ἐπι τοις ἐργοις κρειττω των φθονουντων· Δη μεν, ἤσαν τοιουτοι ἐπι των ἑλληνικων δε, εν τοις κατα την πολιν αυτην, θεασασθε ὅποιοι τε εν τοις κοινοις, και [εν] τοις ιδιοις. Μεν τοιωνν δημοσια κατεσκευασαν ἡμιν οἰκοδομηματα και τοιαντα καλλη ἱερων, και των αναθηματων ἐν τουτοις, ὡστε ὑπερβολην λελειφθαι μηδενι των ἐπιγιγνομενων· δε, ἰδια ἤσαν ὄντω σωφρονες και μενοντες σφοδρα ἐν τῷ ἡθει πολιτειας, ὡστε εἰ τις ὑμων οἶδεν αρα την οἰκιαν Ἀριστειδου και την Μιλτιαδου και των λαμπρων τοτε ὅποια ἐστι ποτε, ὄρα σεμνοτεραν [κατα] ὄνδεν της [οικιας] του γειτονος· γαρ τα της πολεως ἐπραττετο ἄντοις ὄνκ εις περιουσιαν, ἄλλα ἕκαστος φετο δειν αυξειν το κοινον. Δε ἐκ του διοικειν μεν τα ἑλληνικα πιστως, δε τα προς τους θεους εὐσεβως, δε τα ἐν ἄντοις ἴσως, ἐκτησαντο ἐικोटως μεγαλην ἐνδαιμονιαν.

Picture of its present distress. Colors lively and animated.

12. Τότε μεν δη τα πραγματα ἔχε [κατα] τουτον τον τροπον ἔκεινοις χρωμενοις προσταταις ὄις ἔπον· δε νυνι πως τα πραγματα εχει ὑμιν ὑπο των χρηστων των νυν; Αραγε ὄμοιως και παραπλησιως; Και μεν σιωπω τα αλλα αν εχων ειπειν πολλα· αλλα ἐπειλημμενοι ἐρημιας ὄσης ὄρατε ἄπαντες, και μεν Λακεδαιμονιων μεν απολωλοτων, δε Θηβαιων οντων ἄσכולων, δε ουδενος των αλλων ὄντος αξιοχθρεω αντιταξᾶσθαι ἡμιν περι των πρωτειων, δε ἔξον ἡμιν και εχειν ασφαλωσ

did not flatter, loved them not as those now *love* you, commanded indeed the willing Greeks, during sixty and five years, but gathered into the Acropolis, more than ten thousand talents: and the king having that country *Macedonia* obeyed them as it is fitting that a barbarian obey the Greeks: and bearing arms themselves they erected trophies many and beautiful both on foot and fighting in vessels; and alone of men left the glory by actions more powerful than those envying. Now, indeed, they were such in Greek affairs; and in those in the city itself, consider what they were both in public and in private *affairs*. On one hand, then they have established publicly for us, buildings and such beauties of temples, and offerings in them, so that superiority has been left to no one of men existing: but, in private, they were so wise and remaining much in the mode of government, that if any one of you really ever saw the house of Aristides, and that of Miltiades, and of those *citizens* then illustrious what sort it is: he sees it being more remarkable *in* nothing than the house of the neighbor, for the affairs of the city were done by them not for abundance, but each thought that it behoved to improve the common stock. But from managing, on one hand, the Greek affairs faithfully, and the affairs towards the Gods piously, and those among themselves equally they have acquired justly great honor.

12. Then, indeed, affairs were in this manner to those making use of their chiefs whom I mentioned: but now how are affairs with you under those honorable *citizens* at present? *Are* they similarly *affected* and nearly so? And, indeed, I pass by other *things* in silence, having many to say, but enjoying tranquillity so great as you all see, and on one hand the Lacedæmonians indeed being lost, but the Thebans being engaged, and no one of the others being so powerful to oppose us about the pre-eminence, but it being in our power also to have securely

τα ἡμετερα αυτων και βραβευειν τα δικαια των αλλων, απεστερημεθα μεν χωρας οικιας, δε ανηλωκαμεν εις ουδεν δεον πλειω η χιλια και πεντακοσια ταλλαντα· δε οντοι ους εκτησαμεθα συμμαχους εν τω πολεμω απολωλεκασι, ειρηνης ουσης, δε ἡσκηκαμεν εχθρον τηλικουτον επι ἡμας αντους· ἢ τις παρελθων φρασατω ἐμοι, ποθεν αλλοθεν ἢ ἀρὰ ἡμων αντων, Φιλιππος γεγονεν ισχυρος; Αλλα, ω ταν, ει τάντα [εχει] φανλως, τα γε εν τη πολει αυτη εχει νυν ἀμεινον. Και τι τις αν εχει ειπειν; τας επαλξεις, ἀς κونيωμεν; και τας οδους ἀς ἐπισκευαζομεν; και κρηνας; και ληρους; Δη αποβλεψατε προς τους πολιτευομενους τα τοιαυτα· ὡν οἱ μεν γενονασι πλουσιοι ἐκ πτωχων, οἱ δε ἐντιμοι ἐξ ἄδοξων, δε ενιοι εισι κατεσκευασμενοι τας οικιας ἰδιας σεμνοτερας των οικοδομηματων δημοσιων. Δε τὰ τουτων ηὔξεται τοσοντω ὅσω τα της πολεως γεγονεν ἐλαττώ.

FOURTH MOTIVE.—*The cause of a situation so deplorable and so shameful at once, are the abuses which have crept into several parts of the administration, especially that of the finances.*

12. Δη τι [εστι] το ἄιτιον τουτων; και τι δηποτε ἀπαντα ειχε καλως τοτε, και νυν οὐκ ὀρθως; ὅτι μεν, το πρωτον, και ὁ δημοσ τολμων στρατευεσθῆαι αυτος, ἦν δεσποτης των πολιτευομενων και κυριος αυτος ἀπαντων των ἀγαθων, και ἦν αγαπητον ἐκαστω των ἄλλων μεταλαβειν παρα του δημου και τιμης και αρχης και τινος αγαθον· δε νυν τουναντιον, μεν οἱ πολιτευομενοι [εισι] κυριοι των αγαθων, και ἀπαντα πραττεται δια τουτων· δε ὑμεις ὁ δημοσ ἐκνεενυρισμενοι και περιηρημενοι χρηματα και συμμαχους, γεγενησθε εν μερει ὑπηρετον και προσθηκης, αγαπωντες ἐαν οἱ μεταδιδωσι ὑμιν θεωρικων, ἢ πεμψωσι βοῖδια· και το ἀνανδροτατον παντων, προσοφειλετε χαριν των ὑμετερων αντων. δε οἱ καθειρξαντες ὑμας εν τη πολει αυτη,

those *affairs* of ourselves, and to regulate the rights of others. we have been deprived indeed of our own country, and we have expended on nothing necessary more than a thousand and five hundred talents; and those whom we have acquired as allies in the war have perished, it being peace, and we have made an enemy so great against ourselves; or let some one having come forward, tell me, whence elsewhere than from ourselves, has Philip become powerful? But, O! my friend, if these *things*, are badly, (*i. e.*, in a bad state,) those at least in the city itself are now better. And what can any one have to say? that *these are* the city walls which we make common, and the roads which we repair, and the fountains, and such trifles? Now, look to those managing such *affairs*, which some have become rich from being poor, and some have become illustrious from being obscure; and some have built their private houses more remarkable than the public edifices. But the possessions of these *people* have increased by so much as those of the republic have become less.

12. Now what is the cause of these *evils*? and why once were all our affairs so fair, and now *do not go on* well? Because, indeed, formerly even the people daring to make war themselves were masters of those governing, and themselves the stewards of all good *things*, and it was agreeable to each of the other *ministers* to receive from the people both honor, and dignity, and some advantage: but now, on the contrary, indeed, those governing are the masters of good *things*, and all *affairs* are done by them: but you, the people, having been weakend and deprived of your wealth, and allies, have come into the place of a slave, and of an accessory, loving if these may give you *some* of the theater funds, or send pieces of beef; and the most unmanly thing of all, you show gratitude for your own affairs: but those having shut you up in the city itself,

ὑπαγουσιν ἐπι ταυτα και τιθασσεουσι ποιουντες χειροήθεις αὐτοῖς. Δε ἔστιν οὐδεποτε, ὁμαι, πραττοντας μικρα και φραυλα λαβειν φρονημα μεγα και νεανικον· γαρ ἀναγκη εχειν και φρονημα τοιουτον ὅποι ἅττα τα ἐπιτηδευματα των ἀνθρωπων ἂν ἦ. Μα την Δημητρα, οὐκ ἂν θαυμασαιμι ταυτά, εἰ γενοιτο παρα ὑμων βλαβη μειζων εμοι εἰποντι ἅντα των πεποιηκοτων γερεσθαι· γαρ παρόρησια περι παντων οὐκ ἔστιν αἰε παρα ὑμιν· ἄλλα ἐγωγε θαυμαζῶ ὅτι γεγоне και νυν.

PERORATION.—*The necessity of remedying these evils.*

13. Ὅνν ἔαν ἄλλα γε νυν ετι απαλλαγεντες τουτων των ἔθων, ἐθελησητε τε στρατευεσθαι, καὶ πραττειν ἄξιως ὑμων ἄντων, και [εαν] χρησηθε ταυταῖς ταις περιουσαις ταις ὀκοι ἄφορμαις ετι τα των αγαθων εζω, ἴσως, ω ανδρες Αθηναιοι, ἴσως, αν κτησαισθε τι αγαθον τελειον και μεγα και [αν] απαλλαγειητε των λημματων τοιουτων, ἄ ἔοικε σιτιοις διδομενοις τοις ἄσθενουσι παρα των ἱατρων· και γαρ ἔκεινα οὔτε ἐντιθησιν ἴσχυν, οὔτε ἔα ἄποθνησκειν· και ταυτα ἄ νυν ἕμεις νεμεσθε, οὔτε ἔστι τοσαντα ὥστε ἔχειν τινα ὠφελειαν διαρκη, οὔτε ἔα ἄπογροντας πραττειν τι αλλο· ἄλλα τᾶντα ἔστιν ἐπανξανοντα την ραθυμιαν ἕκαστου ἕμων.

The orator enters into the detail of the modifications and changes which he thinks useful.

14. Ουκουν συ λεγεις μισθοφοραν; φησει τις· και (εγω λεγω) γε παραχρημα την αυτην συνταξιν ἄπαντων, ὦ ανδρες Αθηναιοι, ἵνα ἕκαστος λαμβανων το μερος των κοινων παρεχοι ἔτοιμως ἕαντον χρησιμον ἕεις τουτο ὅτου ἡ πολις δεοιτο. Ἐξεστιν αγειν ἡσυχιαν; μενων ὀκοι, ει βελτιων ἄπηλλαγμενος του ποιειν αναγκη τι ἄισχρον δια ἔνδειαν. Τι τοιουτον ὀιον και τα νυν συμβᾶνει; ὑπαρχων ἄντος στρατιωτης ἕπερ της πατριδος, ὥσπερ ἔστι δικαιον, απο τουτων των αυτων

drag *you* towards those *things*, and tame you, making *you* tractable to themselves. But it is in no way *possible*, I think, that *men* doing small affairs and despicable, should conceive a noble and elevated thought: for it is necessary to have also such a thought, such as the tastes of men are. By Ceres! I should not wonder at these things, if there should come from you to me a greater evil, having spoken these things, than these prepared to happen, for the liberty about all affairs is not always with you; but I wonder that it has happened even now.

13. But then if at least now, still being delivered from this condition, you both wish to war, and to act worthily of yourselves, and if you make use of those resources at home as means for good abroad, likely, O! Athenians, likely you would acquire some perfect and great good, and you would be delivered from such presents which resemble aliments given to the sick by doctors; for even these neither give force, nor permit *the sick* to die: and those *things* which now you distribute are neither such as to have any sufficient utility, nor do they permit *you* renouncing *them* to do any other *thing*; but these are increasing the idleness of each of you.

14. Then dost thou propose pay? some one will say; and *I propose*, indeed, immediately the same order of all, O! Athenians, that each receiving a portion of the public funds may promptly present himself useful for this *thing* of which the state has need. Is it permitted to enjoy repose? remaining at home, thou art better, being delivered from doing by necessity, any thing shameful through want. What such thing, as also these, now happens? being thyself a soldier for thy country, as it is just, from these same

λημματων. Τις ἡμῶν ἔστιν ἔξω τῆς ἡλικίας; ὄντος ἑφορων και διοικων, ἄχρη πραττεσθαι, λαμβανετω ἔν ταξει ἴση ταυτα ὄσα λαμβανων νυν ατακτος, ὄνκ ὠφελει. Δε ὄλωσ ὄντε ἄσφελων, ὄντε προσθεισ, πλην μικρων, ἀνελων την ἄταξιν [αν] ἡγαγον την πολιν εἰς τάξιν, ποιησασ τάξιν την ἀυτην του λαβειν, του στρατευεσθαι, του δικαζειν, του ποιειν τουτο ὄτι ἕκαστος ἔχει κατα ἡλικιαν, και ὄτου καιροσ εἴη.

He insists upon the utility of the measures which he proposes, and finishes by forming vows for the honor and the prosperity of his country.

15. Ὅνν ἔστιν ὄπου, ἔγω ειπον ὄσ δει νεμειν τα των ποιησοντων τοις ποιουσι μηδεν ὄντε ἀντους μεν ἀργειν και σχολαζειν και ἀπορειν, δε πνυθανεσθαι ταυτα ὄτι οἱ ξενοι του δεινοσ νικωσι. Γαρ ταυτα γινεται νυνι. Και ουχι μεμφομαι τον ποιουντα ὑπερ ὑμων τι των δεοντων ἀλλα και ἀξιο ὑμασ ἀντους πραττειν ὑπερ ὑμων ἀντων ταυτα εφ' ὄις τιματε ἔτερουσ και μη παραχωρειν, ὡ ἄνδρεσ Αθηναιοι, τῆσ ταξεωσ τῆσ ἀρετῆσ, ἡν οἱ προγονοι κατελιπον ὑμιν κησαμενοι μετα κινδυνων πολλων και καλων και μεγαλων. Ειρηκα σχεδον ἀ νομιζω συμφερειν δε ὑμεισ ελοισθε ὄ τι μελλει συννοισειν και τη πολει και ὑμιν ἀπασιν.

presents. Who of us is beyond the age? *Let the one* inspecting and judging what it behoves to be done, receive, in equal order, that which *he* receiving now out of order, avails not. And upon the whole, neither having retrenched nor having added, except small affairs, expelling disorder, I would bring back the city into order, having made the same order for recovering, for making wars, for judging, for doing that which each one has *to do*, according to age, and of which there might be an occasion.

14. It is not any where (*i. e.*, possible), I said, that it behoves to divide the *things* of those having acted with those doing nothing: nor *does it behove* yourselves, indeed, to be inactive, and to be idle, and to be irresolute; but to inform yourselves of this, that the foreign soldiers of a certain *general* are victorious. For these things happen now, and I do not blame the one doing for you any of those things necessary, but I judge yourselves to do for yourselves those things, for which you honor others, and not to abandon, O! Athenians, the post of valor which your ancestors have left to you, having acquired it with numerous dangers both beautiful and grand: I have nearly said what I think will avail; but may you choose what is about to be useful both to the state and to you all!

BOISE'S GREEK EXERCISES.

CHAPTER I.

1. Ἄσθενει. Ἄσθενουσι. Ἄσθενουμεν. Ἄσθενεις Ἄσθενεετε. Ὁ Δαρειὺς παῖς ἄσθενει. Οἱ τοῦ Δαρειῶν παῖδες ἄσθενουσι. Βουλομαι παρῆναι. Βουλεται παρῆναι. Βουλομαι σε παρῆναι. Βουλεται με παρῆναι. Βουλονται ἡμᾶς παρῆναι. Δαρειοὺν παῖδες γιγνονται τρεῖς. Κυροῦν παῖδες ἔγενοντο δυο. Ἀὐτοῦν παῖδες γιγνονται πεντε. Ἀντων γιγνεται παῖς εἷς. Ἄσθενει Δαρειος. Τὸν τοῦ Δαρειοῦν παῖδα ἄσθενουσι. Ὁ τοῦ Δαρειοῦν νεωτερος παῖς ἄσθενει, καὶ ὑπόπτειν τελετην τοῦ βίου. Βουλομαι τὸν παῖδα μου παρῆναι ἀμφοτεροῦ. Βουλεται τοὺς τρεῖς αὐτοῦ παῖδας παρῆναι. Ἐπει δε ὑπόπτειν τελετην τοῦ βίου, ἐβουλετο τὸν πρεσβυτερον παῖδα αὐτοῦ παρῆναι.

2. Μετεπέμψατό με. Μετεπέμψατο με. Σὲ μετεπεμψαμην. Μὲ μετεπεμψω. Ἡμᾶς μετεπέμψασθε. Σὲ μετεπεμψαμεθα. Ὁ στρατηγὸς σὲ μετεπεμψατο. Τὸν στρατηγὸν μετεπεμψατο. Μετεπεμψατο τὸν ἄρχοντα. Μετεπεμψαμεθα τὸν ἄρχοντα καὶ τοὺς ὀπίλιτας. Παρων τυγχανει Ἐτυχον παροντες. Μετεπεμψατο Κυρον. Μεταπεμψομαι τὸν παῖδα μου ἀπο τῶν ἀρχῶν ὧν αὐτοὺς σατραπας ἐποίησα. Καὶ στρατηγον δε αὐτον ἀπεδειξα παντῶν ὅσοι ἠθροίζοντο εἰς Καστωλοῦ πεδίου. Οἱ πεντε παῖδες ἀναβαινουσι λαβοντες

Τισσαφερην ὡς φίλον. Ἀνέβησαν ἔχοντες τεσσαράκοσιους ὀπίλιτας. Ἀναβήσομαι ἔχων ἑπτακοσιους ὀπίλιτας, ἄρχοντα δε αυτων Ξειαν.

3. Μὲ ἄπεπεμψε. Μὲ μετεπεμψατο. Συνελαβον τον παιδα του Δαρειού. Ὑπόπτενον τελευτην του βίου. Ἄπεκτεινε τον στρατηγον. Ὁ στρατηγος ἔτελευτησε. Ὁ ἄρχων ἔπεισε τοὺς ὀπίλιτας. Ὁ τοῦ ἄρχοντος παῖς ἐπέισθη. Ἐβούλετο παρειναι. Ετυγγανε παρών. Διέβαλλε τον Κυρον. Επιβουλευουσι αυτω. Διαβαλω τον Κυρον προς τον αδελφόν αυτου. Διέβαλον τον Κυρον προς τον αδελφόν αυτου, ὡς επιβουλεύοντα αυτω. Ἐπεὶ δε Δαρειός ἔτελεύτησε, ὁ Ἀρταξερξης συνέλαβε τον Κυρον ὡς ἀποκτενων. Ἐπεὶ κατεσταθην εἰς τὴν βασιλείαν, μέ ἐπεβούλευσε. Διέβαλον τον στρατηγόν προς τον Κυρον, ὁ δε και κατεπείσθη και συνελαβε τον στρατηγόν. Ἡ μήτηρ αυτου ἀποπέμψει αυτόν παλιν εις τὴν αυτου ἀοχίην. Ἡ μήτηρ ἐξήτησεν αυτόν. Ἐπεὶ ἐπεισθην, συνελαβον τον αρχοντα των ὀπίλιτων ὡς αποκτενων.

4. Ἐβουλευσάμεθα. Ἐβουλεύσαντο. Ἐπεβουλευσεν ἡμῖν. Συνελαβον αυτον. Βασιλεύς εἰμι αντί σου. Φιλω αυτόν μάλλον ἢ σέ. Φιλοῦμεν σέ μάλλον ἢ αυτόν. Εφίλησεν ἡμᾶς μάλλον ἢ τον στρατηγόν. Βουλεύονται ὅπως μήποτε εἶ εἶσονται ἐπὶ τῷ στρατηγῷ. Ἔστιν ἐπὶ τῷ αδελφῷ αυτου. Βουλεύεται ὅπως, ἢν δύνηται, βασιλεύσει ἄντι τοῦ αδελφοῦ. Παρῆσαν μετά Κύρου, φιλοῦντες αυτόν. Ἐφίλουν τον νεώτερον μάλλον ἢ τον πρεσβύτερον ἄδελφόν. Εἰμί ἐπὶ σοι.

5. Ἰκανος ἐστι πολεμεῖν. Ἰκανοί εἰσι πολεμεῖν. Ἰκανοί ἐσμεν πολεμεῖν. Σοὶ εὐνωϊκῶς ἔχομεν. Σοὶ εὐνωϊκῶς ἔχομεν πάντες. Σοὶ εὐνωϊκῶς ἔχουσι. Σοὶ εὐνωϊκῶς ἔχουσι παντες. Ἡμῖν εὐνωϊκῶς ἔχετε πάντες. Εὐνωϊκῶς ἔχει αυτος. Παντες αυτοὶ τῷ βασιλεῖ εὐνωϊκῶς ἔχουσι. Καὶ τῷ

βασίλει εὐνοϊκῶς ἔχουσι καὶ πολεμεῖν ἱκανοί εἰσι. Οὔτινες ἐκείνων παρὰ τῷ ἀδελφῷ ἀφικνοῦνται πρὸς αὐτὸν ἀποπέμπει αὐτοὺς πάντα. Διατιθημι αὐτοὺς ὥστε εὐνοϊκῶς ἔχειν ἐμοὶ μαλλον ἢ τῷ ἀδελφῷ. Εὐνοϊκῶς εχει ἐμοί. Εὐνοϊκῶς ἔχώ σοι. Οἱ παρ' αὐτῷ βάρβαροι καὶ ἱκανοὶ ἦσαν πολεμεῖν καὶ εὐνοϊκῶς εἶχον αὐτῷ. Ἐπεμελεῖτο τῶν παρὰ τοῦ βασιλέως, οὔτινες πρὸς αὐτὸν ἀφικνοῦντο. Καὶ δὲ καὶ ἐπιμελείται τῶν μετ' αὐτοῦ ὥστε αὐτῷ εὐνοϊκῶς ἔχειν. Μετεπέμψατο τὸν νεώτερον παῖδα. Ἀποπέμπει τὸν πρεσβύτερον παῖδα. Ἐπεμελήθη τῷ στρατηγῷ ὥστε αὐτὸν εὐνοϊκῶς ἔχειν μοι. Ἐπεμελήθη τῷ στρατηγῷ ὡς εὐνοϊκῶς ἔχοντός μοι.

6. Μοῦ ἔστι. Μου εἰσι. Αὐτου εἰσι. Σου ἔστιν. Ἡ πόλις σου ἔστιν. Αἱ πόλεις σου εἰσιν. Αἱ πόλεις πάσαι σου εἰσιν. Αἱ πόλεις ἑκάσται αὐτου εἰσιν. Ἡ πόλις αὐτῶν ἔστιν. Ἡ πόλις μου ἦ. Τότε μου ἦσαν πασαι αἱ πόλεις. Ἡ πόλις οὖν τοῦ βασιλέως ἔστι. Τὸ ἀρχαῖον ἢ πόλις τοῦ βασιλέως ἦ. Ἐπεὶ τὴν Ἑλληνικὴν ἤθροισε δύναμιν, ὡς μάλιστα τὴν ἐπέκρουσε. Ἀποκρούπει ὡς μάλιστα πᾶσαν τὴν δύναμιν ἢ ἀθροίζεται εἰς Καστωλον πεδίον. Ἐλαβε τὸν ἀδελφὸν ὅτι ἀπαρασκευότατον. Ποιεῖ συλλογὴν ὧδε. Ἡ συλλογὴ οὖν ἐποιήθη ὧδε. Εποίησε τὴν συλλογὴν ὥστε λαβεῖν ὅτι ἀπαρασκευότατον τὸν βασιλέα. Ἄθροίσω ὅτι πλείστους καὶ ὅτι βελτίστους ἀνδρας. Παραγγελῶ ταῖς πόλεσι ἑκάσταις ὅτι πλείστους ἀνδρας λαβεῖν, ὡς Κύρου ἐπιβουλευόντός μοι. Δέκα πόλεις ἦσαν τοῦ Τισσαφέρνηους. Αἱ ἐπὶ πόλεις τοῦ Τισσαφέρνηους οὐσαι, τὸ ἀρχαῖον ἐκ βασιλέως δεδομένα, ἀπέστησαν πρὸς Κύρον. Πᾶσαι αἱ πόλεις ὅσαι τότε ἀπέστησαν πρὸς βασιλέα, τὸ ἀρχαῖον εἶχον εὐνοϊκῶς τῷ Κύρῳ Φίλος εμὶ σοι. Εὐνοϊκῶς ἔχώ σοι.

7. Κατῆγον τους ἐκπεπιωκότας. Κατῆγε τοὺς ἐκπεπιωκότας. Ἐπειράσθη κατάγειν τοὺς ἐκπεπιωκότας. Ἐπειράσθη

καταγειν τους ἐκπεπωκότας. Ἐπειράτο καταγειν τους ἐκπεπωκότας. Ἐπειρωτο καταγειν τους ἐκπεπωκότας. Ἐπολιόρκει τὴν πόλιν. Ἐπολιόρησε τὴν πόλιν. Ἐπολιόρκει τὴν πόλιν καὶ κατὰ γῆν καὶ κατα θαλατταν. Ἐπολιορησαν τὴν πόλιν καὶ κατα γῆν καὶ κατα θαλατταν. Κατήγε τους φεύγοντας. Κατῆγε τους φεύγοντας. Κατῆγον παντας τοὺς ἐκπεπωκότας. Κατῆγον οὖν τοὺς ἐκπεπωκότας. Ἐπεὶ ἠσθθανθην ἐν Μιλήτω τὰ αὐτὰ ταυτα βουλευομένους, ἀποσιῆναι πρὸς Κυρον, παρήγγειλα τοὺς μὲν ἀποκτεῖναι τοὺς δὲ ἐκράλειν. Ὁ Κυρος ὑπέλαβε τοὺς φεύγοντας. Λαβων Λαβαιον ὡς φιλον, καὶ ἐπιλαβων τους βουλευομενους ἀποσιηναι, ὑπέλαβε τους ἐκπεπωκοτας. Πολιορκήσας τὴν πόλιν καὶ κατὰ γῆν καὶ κατα θαλατταν, ἐπειρασθην καταγειν τους ἐκπεπωκότας. Καὶ αὐτῆ αὐτῆ ἄλλη προφασις ἦν τῷ βασιλει του συλλέγειν καὶ του ἀθροίζειν στρατευμα. Προησθθανθην αυτου ταυτα βουλευομένου. Ἠσθθόμην αυτου βουλομενου τῶ παιδε παρεῖναι. Ἠσθθόμην αυτου συλλέγοντος στρατευμα.

8. Ἐβουλεύετο ταυτα. Ἐβουλεύον ταυτα. Παντες ἐβουλεύεσθε ταυτα. Ἐβουλεύθη ταυτα. Ἐβουλεύθησαν τὰ αυτα. Παντες ἐβουλεύθησαν τὰ αυτα. Μοί ἐπεβούλεον. Σοί ἐπεβούλενε. Αυτῷ ἐπεβούλευσαν. Ἐκαστοί σοι ἐπεβούλευσαν. Ουκ ἐβουλεύθησαν ταυτα. Ουκ ἐπεβούλευσαν ἡμῖν. Ἀξιῶσω ὧν ἀδελφὸς αὐτοῦ βασιλέα δοῦναι μοι ταύτας τὰς πόλεις. Ὁ βασιλεὺς οὖν ουκ ἠσθθάνθη Κύρον ταῦτα βουλευομένου. Ἡ μήτηρ οὕτω διέθη τὸν βασιλέα ὥστε μὴ αἰσθανεσθαι τῆς πρὸς αὐτον ἐπιβουλής. Ἐνόμιζον τὸν ἀδελφὸν πολεμοῦντα δαπανᾶν ἀμφὶ τὸ στρατευμα: ὥστε ἠχθόμην αὐτοῦ πολεμοῦντος. Ἀποπέμψω τοὺς τοῦ βασιλέως γινομένους δασμους ἐκ τῆς ἀρχῆς ἧς Κύρος τυγχανει ἔχων.

9. Ἄγαμαι αὐτόν. Ἠγασθην αὐτόν. Σέ ἠγασθησαν.

Σε ἡγασθημεν παντες. Λανθάνει τρεφόμενος. Ἐλαθε τρεφόμενος. Ἐλαθον τρεφόμενοι παντες. Το στρατευμα ἐλανθανε τρεφόμενον. Ἐλαθον τρέφοντες τὸ στρατευμα. Ἐλαθε τρέφων τὸ στρατευμα. Ἐλαθομεν τρέφοντες τὸ στρατευμα. Ὀρμᾶτο ἐκ Χερσονήσου. Ὀρμῶντο ἐκ χερσονήσου. Καὶ ἄλλο στρατευμα συνελέγετο βασιλεῖ ᾧδε. Καὶ ὁ Κῦρος αὐτῷ συνέλεγε στρατευμα ἐν χερσονήσῳ ἣ ἐστιν ὑπὲρ Ἑλλήσποντον. Ὁ ἄρχων συγγενόμενος τῷ Λακεδαιμονίῳ ἐκπετωκότι ἡγασθη τε αὐτὸν καὶ ἔδωκεν αὐτῷ ἑκατὸν δαρεικούς. Ὁ δὲ λαβὼν αὐτοὺς ἐπολέμησε τῷ Θρακῶν βασιλεῖ. Ὀρμᾶται ἐκ χερσονήσου. Πολεμῶ τοῖς Θραξί οἱ οἰκοῦσι ὑπὲρ Ἄβυδον. Οἰκῶ ἐν Μιλήτῳ. Ἀπὸ τούτων τῶν χρημάτων ἐπολέμησε ταῖς ὑπὲρ Ἑλλήσποντον πόλεσιν ᾧδε. Ὁφείλει τὰς Ἑλλησπόντου πολεις, ὥστε συνέβαλον ἔκουςαι χρήματα εἰς αὐτόν. Οὕτω δὲ στρατευμα ἔλαθε τρεφόμενον τῷ Κύρῳ. Κῦρος δὲ ἐλανθανε τρέφων στρατευμα ᾧδε. Οἰκεῖ ἐν Ἄβύδῳ καταρτιπέρας Ἑλλησπόντου. Αἱ Ἰωνικαὶ πόλεις εὐνοϊκῶς εἶχον Κύρῳ, καὶ ἐλάνθανον συμβαλλοντες χρήματα αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν.

10. Ἐβουλεύθη τὰ αὐτὰ ταῦτα. Ἐπεβούλευσέ ἡμῖν. Συνεβουλεύθη ἡμῖν. Συνεγένετο ἡμῖν. Ἐτύγχανεν ἔχων χιλίους μισθωτούς. Ἐτυχεν μισθωτὸς ὢν. Ἐλαθε τρέφων στρατευμα. Στρατευμα ἔλαθε τρεφόμενον αὐτῷ. Αἰτεῖ μισθόν. Δεῖται μου καταλύειν πρὸς βασιλέα. Ἄξιότι μισθωτὸς δοθῆναι αὐτῷ. Ὁ βασιλεὺς τυγχάνει ξένος ὢν ἐμοί. Ἐτυχεν ἔχων Ἀρίστιππον ξένον. Πιέζεται ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν. Οἶκω οἶκοι. Οἱ οἶκοι ἀντιστασιωταὶ πιεζόμενοι ἦλθον παρὰ τῷ Κύρῳ καὶ ἀπήτησαν αὐτὸν εἰς χιλίους μισθωτούς. Αἰτοῦσι δέκα μηνῶν μισθόν, ὡς οὕτω περιγεγόμενοι ἂν των ἀντιστάσιωτων. Δέομαι σοῦ μὴ καταλύειν πρὸς βασιλέα πρὶν συμβουλευθῶ σοι. Ἦτησε τοὺς

Λακεδαιμονίους εἰς μισθίους μισθωτοὺς, ὡς οὕτω περιγενομενος αἰ τῷ ἀδελφῷ. Οὕτω δ' αὖ ἐλάνθανε τρέφων στρατευμα. Οὕτω δ' αὖ ἐλαθε τὸ ἐν Θετταλίᾳ στρατευμα. Ἄλλο δ' αὖ οὕτω ἀθροίζομενον και τρεφόμενον αὐτῷ στρατευμα ἐλάνθανεν.

11. Πραγματα παρέχουσι τῇ χώρᾳ. Αὐτῷ πράγματα παρέχομεν. Αὐτῷ πραγματα παρείχομεν. Ἡμῖν πραγματα παρείχον. Ἡμῖν πραγματα παρέσχον. Τῇ τοῦ βασιλέως χώρᾳ πράγματα παρέσχον. Αὐτοῖς πράγματα παρείχομεν. Τῇ χώρᾳ πράγματα οὐ παρέχομεν. Στρατενοῦνται εἰς τὴν τοῦ βασιλέως χώραν. Εσρατεύσαντο εἰς τὴν πολιν. Ἐστρατεύσαντο εἰς τὰς πολεις. Ἐκέλευσα αὐτὸν στρατεύεσθαι εἰς τὴν πόλιν. Ἐκέλευσαν αὐτὸν στρατενεσθαι εἰς τὴν χώραν. Πρόξενος δὲ λαβὼν ἄνδρας ὅσους πλείστους παρεγένετο. Ἦτησε Κῦρον τετρακίς χιλίους ὡς βουλόμενος ἂν στρατεύεσθαι εἰς τοὺς Ἕλληνας οἱ οἰκοῦσιν ὑπὲρ Ἑλλήσποτον. Ἐκέλευσε Πρόξενον στρατενεσθαι εἰς τοὺς ἐκπεπτωκότας τῶν Μιλεσίων ὡς παρέχοντας ἂν πραγματα τῇ αὐτοῦ χώρᾳ. Οἱ Πισίδες πραγματα παρείχον τῇ τοῦ βασιλέως χώρᾳ. Πραγματα παρέσχε τῷ βασιλεῖ. Πραγματα παρέσχον μοι. Ἐκέλευσα Σοκρατην τὸν Ἀχαιὸν λαβων ὅτι πλείστους ἄνδρας ἐλθεῖν, ὡς πολεμήσων ἂν τῷ πρεσβυτέρῳ ἀδελφῷ συν Θραξὶ οἱ οἰκοῦσι καταντιπέρας Ἀρῦδου. Ὁρμηθεὶς ἐν Μιλήτῳ, πραγματα παρείχε ταῖς τοῦ Τισσαφέρου πολεισ αἰ τὸ ἀρχαῖον δεδομένα ἦσαν ἐκ βασιλέως. Ἦτησε Κῦρον δις χιλίους ὀπλίτας, ὡς οὕτω νικήσων ἂν τὰς Ἰωνικὰς πόλεις. Ἦτησε χιλίους στρατιώτας ὡς βουλόμενος ἂν στρατενεσθαι εἰς τοὺς Ἕλληνας. Εβούλετο στρατεύεσθαι, ὡς τῶν Ἑλλήνων πραγματα παρεχόντων τῇ αὐτοῦ χώρᾳ. Ἐδαπανα ἀμφὶ τὰ στρατεύματα πολεμῶν τῷ νεωτέρῳ ἀδελφῷ.

CHAPTER II.

1. Προεσθηκε του ξενικου. Προεισθηκει του ξενικου. Προεισθηκεισαν του ενταυθα στρατευματος. Προεσθηκε του ενταυθα στρατευματος. Προεσθηκα του στρατευματος. Προεισθηκειν του στρατευματος. Παρηγγειλα τω του στρατευματος αρχοντι. Εκελευσα ελθειν τον του στρατευματος αρχοντα. Ηκε λαβων ο ην αυτω στρατευμα. Παρεγενετο εχων ο ην αυτω στρατευμα. Ηδη δε εδοκει Κυρω πορευεσθαι ανω. Εβουλομην το βαρβαρικον στρατευμα εκβαλειν πανταπασιν εκ της χωρας. Εποιετο προφασιν ως εις Πισιδας βουλομενος στρατευσθαι. Και αντη αν αλλη προφασις ην αυτω του εκβαλειν τους Πισιδας εκ της χωρας. Επειτο προφασιν ως εις Πισιδας βουλομενος στρατευσθαι. Αριστιππος συναλλαγεις προς τους οικου απεπεμψε προς Κυρον το ενταυθα στρατευμα. Εκελευσε Κλεαρχον ηκειν λαβων ο ειχε στρατευμα. Εξεβαλον το βαρβαρικον στρατευμα πανταπασιν εκ της χωρας, συναλλαγεις προς τους οικου. Παρηγγειλα Ξενια, ος προιστατο μοι των υπερ Ελλησποντον Θρακων, ηκειν λαβοντι μυριους ξενους. Οι ανδρες ικανοι ησαν τας ακροπολεις φυλαττειν. Λαβων τους ανδρας πλην οποσοι ικανοι ειησαν τας ακροπολεις φυλαττειν, εξεβαλε τους Θρακας πανταπασιν εκ της χωρας. Προεισθηκει του ενταυθα ξενικου. Συνηλλαγη προς τας εν ταϊς πολεσιν φυλακας. Απεπεμψε προς Κυρον τους των Μιλησιων εκπαιτωκοτας. Μετεπεμψε τους βασιλει γιγνομενους δασμους εκ των πολεων των υπερ Ελλησποντον. Οικει υπερ Ελλησποντον.

2. Κατέπραξε καλῶς. Κατέπραξαν καλῶς. Κατεπράξαμεν καλῶς πάντες. Οὐ κατέπραξες καλῶς. Μὲ ἐκάλεσε. Ἐκάλεσα αὐτόν. Ἐγὼ δὲ καὶ αὐτόν ἐκάλεσα. Ἡμεῖς δὲ καὶ αὐτόν ἐκάλεσαμεν. Ἡμεῖς δε καὶ αὐτούς ἐκάλεσαμεν. Πολιορκεῖ τὴν πόλιν. Οὐ πολιορκεῖ τὴν πόλιν. Ἡμᾶς καλοῦσι. Αὐτούς καλοῦμεν. Μὲ καλεῖ. Ὑπέσχετο καλεῖν ἐμέ. Ὑπέσχοιτο ἡμᾶς καλεῖν. Ὑπεσχόμεθα ὑμᾶς καλεῖν. Οὐχ ὑπέσχεσθε ἡμᾶς καλεῖν. Ἐπέθετο ἡμῖν. Οὐκ ἐπέθετο ἡμῖν; οὐ γὰρ ἡμῖν ἐπίστευε. Ἐπιστευες αὐτῷ καὶ ἐπέθεσο. Καλῶ δὲ καὶ ἐκείνους οἱ Μίλητον πολιορκοῦσι. Ἐκέλευσαν τὸν ἐκπεπτωκότα συστρατευσθαι. Ὑπεσχέθησαν τῷ ἐκπεπτωκότῳ μὴ πρόσθεν παύσασθαι πρὶν αὐτὸν καταγάγοιεν οὐκ αὐδῶ. Κατέπραξε καλῶς. Ὑπέσχοιτο αὐτῷ, εἰ καλῶς καταπράξειαν, δοῦναι αὐτῷ μυρίους δαρείκους. Κατέπραξε καλῶς ἐφ' ἃ ἐστρατευετο. Ἡδέως πείσομαί σοι; πιστεύω γὰρ σοι. Ὁ δὲ ἡδέως ἐπέθετο. Ἐπίστευσέ μοι. Ἐπίστευε μοι. Ἡδέως ἐπέισθη, καὶ λαβὼν τὰ ὄπλα παρην εἰς Σαρδεῖς.

3. Παρεγένετο ἔχων πενήκοντα στρατιώτας. Παρεγενετο ἔχων στρατιώτας ὡς πεντεκοσίους. Παρῆσαν ἔχοντες στρατιώτας εἰς πεντακίς χιλίους. Παρῆσαν ἔχοντες ὀπλίτας εἰς χιλίους καὶ πεντακοσίους καὶ πελταστὰς ὡς πεντακοσίους. Καὶ οὗτος καὶ ὁ πρεσβύτερος ἀδελφὸς ἦσαν τῶν ἀμφὶ Μίλητον στρατενομενων. Καταπραττεῖς καλῶς.

4. Ἐπορεύθησαν ἢ ἐδύνατο ταχιστα. Ἐπορεύθημεν ἢ ἐδύναμεθα ταχιστα. Ἐπορένης ἢ ἐδύνασο ταχιστα. Οὐκ ἐπορεύθη ἢ ἐδύνατο ταχιστα. Κατενόησαν ταῦτα. Κατενόουν ταῦτα. Καὶ οὗτος καὶ ὁ Σωκράτης κατενόησαν ταῦτα. Ἡγοῦμαι ταῦτα μείζονα εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν. Ἐπορεύθη εἰς βασιλεία ἢ ἐδύνατο ταχιστα. Κατανοήσας ταῦτα, ἐπορεύθη ἢ ἐδύνατο ταχιστα ἔχων γυμνήτας ὡς χιλίους. Ἐπορεύθη ἢ ἐδύναμην ταχιστα.

5. Εἶρηκα τοῦτον τὸν ποταμόν. Εἶρηκε ταύτην τὴν γέφυραν. Εἰρήκασιν ταῦτα τὰ πλοῖα. Ἐρεῖ τοῦτο τὸ πλοῖον. Καὶ οὗτος καὶ ὁ ἀδελφὸς εἰρήκασιν τούτους τοὺς ποταμούς. Εροῦσι τὸν ποταμόν καὶ τὴν γέφυραν. Ὁρμᾶτο ἀπὸ τῆς πόλεως. Ὁρμᾶτο ἀπὸ ταύτης τῆς πόλεως. Ὁρμῶντο διὰ τῆς χώρας. Ὁρμῶμεθα διὰ ταύτης τῆς χώρας. Ἀκούσαντες παρὰ Σωκράτους τὸν Σοφαινέτου στόλον ἀντιπαρεσκευάζοντο. Ἐχοντες οὖς εἶρηκα ὠρμῶντο ἀπὸ Σάρδεων. Ἐξελαύνει διὰ τῆς τῶν Θρακῶν χώρας, ἐπὶ Ἑλλήσποντον. Ἐπεὶ ἤκουσε παρὰ Σοφαινέτου τὸν Πισιδῶν στόλον, ἀντιπαρεσκευάζετο. Τὸ εὖρος τοῦτον τοῦ ποταμοῦ ἦν πλέθρα πέντε, γέφυρα δὲ ἐπῆν. Αὕτη ἡ γέφυρα ἐξευγμένη ἦν πλοίοις δέκα.

6. Ἐμείναμεν ἔνταῦθα ἡμέρας δέκα. Ἐνταῦθα ἔμεινα ἡμέρας τριακοντα. Καὶ οὗτος καὶ ὁ βασιλεὺς ἔνταῦθα ἔμειναν ἡμέρας εἴκοσι καὶ πέντε. Διέβησαν τὸν ποταμόν. Διέβη τὸν ποταμόν. Διέβημεν τὸν Μαίανδρον ποταμόν. Διαβήσεται τὸν Μαίανδρον ποταμόν. Διαβήσονται τούτον τὸν ποταμόν. Διέβησαν τούτον τὸν ποταμόν ἔχοντες ὀπλίτας χιλίους. Αὕτη ἡ πόλις εὐδαιμών ἐστὶ καὶ μεγάλη. Ἐνταῦθα ἔμειναν ἡμέρας εἴκοσι ἐπιβουλεύοντες τῷ βασιλεῖ. Διαβάς τὸν ποταμόν ἐξελεῖ διὰ τῆς Φρυγίας εἰς πόλιν μεγάλην καὶ εὐδαιμονα.

7. Ἐρρῶν ὁ ποταμὸς διὰ τῶν βασιλείων. Ῥνήσεται ὁ ποταμὸς διὰ τούτων τῶν βασιλείων. Ἐρρῶν ὁ ποταμὸς διὰ τῆς πόλεως. Τρεῖς ποταμοὶ ρεοῦσι διὰ ταύτης τῆς χώρας. Ὁ ποταμὸς ῥεῖ διὰ τούτου του παραδείσου. Τέσσαρες μεγάλοι ποταμοὶ ἔρρῶνσαν διὰ τῆς χώρας. Ἐθήρενον ἀφ' ἵππου. Ἦθελον θηρεύειν ἀφ' ἵππου. Ἐνταῦθα Κύρω βασίλεια ἦν. Ἀπεπεμψεν εἰς Κυρον ὁ εἶχε στρατεύμα. Οὗτος ὁ παράδεισος ἦν μέγας καὶ πλήρης ἀγρίων θηρίων. Ἐν τούτῳ τῷ παραδείσῳ, ἀγρια θηρία ἦν αὐτῷ. Ἐνταῦθα

Κῦρος ἦν παράδεισος πλήρης ἀγρίων θηρίων ἃ ἐκεῖνος ἐθήρευεν ἀφ' ἵππου. Βουλόμενος γυμᾶσαι ἑαυτὸν τε καὶ τοὺς ἵππους, ἐθήρευε ταῦτα τὰ ἄγρια θηρία ἀφ' ἵππου. Ὅποτε πολεμήσειε τοῖς Θραξὶ ὠρμάτω ἐκ χειρονήσου. Τούτου τοῦ ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τῶν βασιλείων. Τοῦ Μαιάνδρου ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τῶν Κῦρου βασιλείων. Ὁ Μαιάνδρος ποταμὸς ῥεῖ διὰ μεγάλου παραδείσου. Αἱ πηγαὶ αὐτοῦ εἰσιν ἐκ τούτου τοῦ μεγάλου παραδείσου.

8. Τοῦ ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τῶν βασιλείων. Τοῦ ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ παραδείσου. Τούτου τοῦ ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τοῦ παραδείσου. Τον Μαιάνδρου ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τούτου τοῦ παραδείσου. Τούτων τῶν ποταμῶν αἱ πηγαὶ εἰσιν ἐκ τοῦ παραδείσου. Ποταμοὶ πηγαὶ εἰσιν ἐκ τοῦ ἄντρον. Τον ποταμοῦ αἱ πηγαὶ εἰσιν ἐκ τούτου τοῦ ἄντρον. Ὁ ποταμὸς ἐμβάλλει εἰς τὴν θάλασσαν. Οὗτοι οἱ ποταμοὶ ἐμβάλλουσιν εἰς τὴν θάλασσαν. Μέγας ποταμὸς ἐμβάλλει εἰς ταύτην τὴν θάλασσαν. Ὁ ποταμὸς ἐκαλεῖτο Μαιάνδρος. Ὁ βασιλεὺς λέγεται τὸν ποταμὸν καλεῖσαι Μαιάνδρον. Ὁ Μαρσύας ποταμὸς ῥεῖ διὰ τῆς Κελαιῶν πολέως καὶ ἐμβάλλει εἰς τὸν Μαιάνδρον. Ἐντανθα δὲ καὶ ἐστὶν ἐρωμνὰ βασιλεία. Ἀπόλλων ἐνίκησε Μαρσύαν ἐρίζοντα οἱ περὶ σοφίας καὶ ἐκδείρας αὐτὸν ἐκρέμασε τὸ δέσμα ἐν ἄντρον. Τὸ Μαρσύου δέσμα ἐκρεμασθῆ ἐν τῷ ἄντρον ὅθεν αἱ πηγαὶ τοῦ Μαρσύου ποταμοῦ. Τούτου τοῦ ποταμοῦ αἱ πηγαὶ εἰσιν ἐξ ἄντρον. Ἦριζα αὐτῷ περὶ σοφίας. Διὰ δὲ τουτο ὁ ποταμὸς λέγεται καλεσθῆναι Μαρσύας. Διὰ δὲ τουτο ἐπειρᾶτο καταγειν τοὺς ἐκπεπτωκότας.

9. Ὁκοδόμησε βασιλεία. Ἐξενξε γέφυραν. Ἐξενξε γέφυραν πλοίοις ἐννέα. Ἐξενχθη ἡ γέφυρα πλοίοις ἐκατόν. Ὁκοδόμησαν ταυτα τὰ βασιλεία. Ὁ βασιλεὺς λέγεται

οἰκοδομῆσαι ταῦτ' αὐτὰ τὰ βασίλεια. Ἐνίκησαν ἡμᾶς. Ἡττήθημεν ἐν μάχῃ. Αὐτοὺς ἐνίκησαμεν. Οὐχ ἠττήθημεν. Πάντες ἠττήθησαν. Σύμπαντες ἠττήθησαν. Ξέρξης λέγεται οἰκοδομῆσαι ταῦτα τὰ βασίλεια, ἐπεὶ ἐκ τῆς Ἑλλάδος ἀπεχώρησεν. Ἐνταῦθα Ξέρξης ὠκοδόμησε βασίλεια ὅτε ἐκ τῆς Ἑλλάδος ἀπεχώρει. Ἐπεὶ ὁ Ξέρξης ἠττήθη ἐν μάχῃ, ὠκοδόμησε βασίλεια ἐν τῇ Κελαινῶν πόλει. Ξέρξης ὠκοδόμησε τὴν Κελαινῶν ἀκρόπολιν, ὅτε ἐκ τῆς Ἑλλάδος ἀπεχώρει. Ἐνταῦθα Κῦρος ἔμεινε ἡμέρας τρεῖς ὅτε ἐξεύγνυ γέφυραν πλοίοις. Κλέαρχος ὁ ἐκπεπτωκὸς παρῆν ἔχων τριακοσίους Κρήτας τοξότας. Ἄμα δὲ ἐξέτασιν ἐποίησε τῶν Ἑλλήνων. Οἱ τοξόται σύμπαντες ἦσαν ἀμφὶ τοὺς χιλίους.

10. Ἔθησαν ἀγῶνα. Ἔθηκε τὸν ἀγῶνα. Θήσωμεν ἀγῶνα. Οὐκ ἔθημεν ἀγῶνα. Ἔθηκα τοῦτον τὸν ἀγῶνα. Οὐ θεωρήσωμεν τοῦτον τὸν ἀγῶνα. Ἐθεώρει τὸν ἀγῶνα. Ἐθεώρησε τὸν ἀγῶνα. Ἔθησαν ἀγῶνα πρὸς τῇ πόλει. Ὁ παραδεισὸς ἐστὶ πρὸς ταύτῃ τῇ πόλει. Ξενίας τιθεὶς ἀγῶνα ἐβούλετο Κυρον θεωρῆσαι τὸν ἀγῶνα. Ἡ τῶν Κεραμῶν ἀγορα ἐστὶ πρὸς τῇ Μυσίᾳ χώρᾳ.

11. Ἦα οἴκαδε. Ἦεσαν οἴκαδε. Ἦεμεν οἴκαδε. Εἴμι οἴκαδε. Ἦμεν εἰς τὴν πόλιν. Ἦασιν εἰς τὴν πόλιν. Οὐκ εἴσι εἰς τὴν ἀγοραν. Ἦει εἰς τὴν ἀγοραν. Ἦει πολλακίς εἰς τὴν ἀγοραν. Διῆγε ἰὼν. Μισθὸς ὀφείλεται τοῖς στρατιώταις. Ὁφελεῖ τοὺς στρατιώτας. Ὅτε μισθὸς ὀφείλετο στρατιώταις πλέον ἢ τεσσαρων μηνῶν, Ἦσαν πολλακίς ἐπὶ τὰς θύρας του στρατηγου καὶ ἀπήτουν. Ἦειν πολλακίς οἴκαδε. Ὁ στρατηγὸς ἔλεγεν ἐλπίδας. Ὁ ἀδελφὸς αὐτον διαγεῖ λέγων ἐλπίδας. Δῆλοι ἦσαν ἀνωμένοι. Οὐκ ἦν πρὸς του Κυρον τρόπον ἐπιβουλεύειν φίλοις. Του Κύρον τρόπον ἦν ὀφειλόμενον μισθὸν ἔχ' ἵνα ἀποδιδόναί τοῖς στρατιώταις.

12. Οἱ φύλακες παρησαν. Ἡ φυλακὴ ἀφίκετο. Ἀφίκετο τότε. Ἐνταῦθα ἀφίκοιτο. Πάντες ἀφίκοιτο. Ἀφίκοιτο σύμπαντες. Ἀφικόμεθα παρὰ Κῦρον. Οἱ περὶ αὐτὸν φύλακες ἀφίκοιτο. Οἱ φυλακες ἀφίκοιτο. Ἐπύαξα, γυνὴ τοῦ Συεννέσεος εἶχε φύλακας περὶ αὐτὴν κίλικας, ὅτε ἀφικνεῖτο παρὰ Κῦρον. Καὶ τότε ἡ τοῦ Συεννέσεος γυνὴ ἀφίκετο. Ἐνταῦθα ἡ Κίλισσα ἀφίκετο ἔχουσα περὶ αὐτὴν ἰππεῖς χιλίους καὶ πεντεκοσίους φυλακῆν. Σοφαίνετος ἦν ἐν Κεραμιῶν ἀγορᾷ, πρὸς τῇ Μυσίᾳ χώρᾳ, ὅτε ἀπεδίδω τῇ φυλακῇ τεσσάρων μηνῶν μισθόν. Χρήματα πολλὰ ἐστὶ μοι οἴκοι.

13. Ἐκέρασεν οἴνω τὴν κρήνην. Ἐκέρασαν οἴνω τὴν κρήνην. Κερῶ οἴνω τὴν κρήνην. Κερῶσι οἴνω ταύτην τὴν κρήνην. Κεράννυσι οἴνω τὴν κρήνην. Οὐ κερανῶσι τούτω τῷ οἴνω τὴν κρήνην. Ὄκει παρὰ τὴν ὁδόν. Ἐνταῦθα λέγεται θηρεῦσαι τὸν Σάτυρα κεράσας οἴνω κρήνην καλουμένην τὴν Μίδου κρήνην. Ἐπι ἐκείνῃ τῇ κρήνῃ ὁ Μίδας ἐθήρευσε τὸν Σάτυρα.

14. Δέομαι σοῦ ἐπιδειξαι ἐμοὶ τὸ στρατευμα. Ἐδεήθη αὐτοῦ ἐπιδειξαι ἐμοὶ τὸ στρατευμα. Ἐδεήθησαν ἡμῶν ἐπιδειξαι ἐαυτοῖς τὸ στρατευμα. Δέομεθα σοῦ ἐπιδειξαι ἡμῖν τὸ στρατευμα. Βούλομαί σοι ἐπιδειξαι τὸ στρατευμα. Οὐ βούλομαί σοι ἐπιδειξαι τὸ στρατευμα. Αἰτεῖ με τὸν μισθόν. Οἱ στρατιῶται ἀπαιτοῦσι τὸν στρατηγὸν τὸν μισθόν. Τὸ στρατευμα ἡμᾶς μισθὸν ἤτησε. Ἡξίου δοθῆναί οἱ τὰς πόλεις. Κυρὸς ἐποίησεν ἐξέτασιν τοῦ στρατεύματος ἐν τῷ πεδίῳ. Ἐπεὶ ἡ Κίλισσα ἐδεήθη Κύρου ἐπιδειξαι ἐαυτῇ τὸ στρατευμα, ἐποίησεν ἐξέτασιν καὶ τῶν Ἑλλήνων καὶ τῶν Βαρβαρων. Ἐνταῦθα μείνας δέκα ἡμέρας, Κυρὸς ἐβούλετο ἐπιδειξαι το στρατευμα τῇ Συεννέσιος γυναικί.

15. Το ἄλλο στρατευμα ἐταχθη ἐπὶ ὀκτώ. Οἱ ἄλλοι

στρατιώται ἐτάχθησαν ἐπὶ ἕξ. Οἱ ἄλλοι Ἕλληρες ἐστήσαντο ἐπὶ δώδεκα. Οἱ ἄλλοι στρατηγοὶ εἶχον τὸ δεξιὸν κέρασ. Ὁ ἄρχων συνέταξε τοὺς ἄλλους στρατιώτας. Εἴχομεν τὴν ἀλλήν πόλιν. Οἱ Ἕλληρες ἐτάχθησαν καὶ ἐστάθησαν, ὡς νόμος αὐτοῖς εἰς μάχην. Κλέαρχος καὶ οἱ σὺν αὐτῷ τεταγμένοι ἐπὶ τριῶν εἶχον τὸ εὐώνυμον κέρασ. Οἱ ἄλλοι στρατηγοὶ ἕκαστοι συνέταζαν τοὺς ἑαυτῶν.

16. Παρήλανεν ἐφ' ἄρματος. Παρήλασεν ἐφ' ἄρματος. Παρήλανεν ἐφ' ἵππου. Παρήλαννον ἐφ' ἄρματος. Παρήλαννον ἐφ' ἄρμάτων. Παρήλασαν ἐφ' ἵππων. Οἱ μὲν παρήλαννον ἐφ' ἄρματος, οἱ δὲ ἐφ' ἵππων. Ἐθήρευσεν ἐφ' ἵππου. Ἐθήρευσεν ἐφ' ἵππων. Πρῶτον μὲν ἐθεώρησαν τοὺς βαρβαροὺς εἶτα δὲ τοὺς Ἕλληνας. Πρῶτον μὲν ἐπεβούλευσε τῷ βασιλεῖ, εἶτα δὲ ἐβούλετο αὐτὸν ἀποκτεῖναι. Ἐταχθησαν κατ' ἴλας καὶ κατὰ ταξεῖς. Κῦρος παρήλανεν ἐφ' ἄρματος θεωρῶν τὸ στρατεῦμα. Εἶχε κράνος χαλκοῦν καὶ χιτῶνα φουρικοῦν. Εἶχε τὴν ἀσπίδα ἐκκεκαθαυμένην.

17. Προήεισαν. Προηει. Ἐπεχώρησε τὸ στρατεῦμα. Ἐπεχώρει τὴν φαλαγγα. Προεβαλετο τὰ ὄπλα. Προεβαλοντο τὰ ὄπλα. Προβάλεσθε ὄπλα. Ἐκέλευσεν αὐτοὺς προβαλέσθαι τὰ ὄπλα. Δρόμος γίνεταί αὐτῷ. Δρόμος ἐγένετο αὐτῷ. Δρόμος ἐγίγνετο αὐτῷ. Δρόμος ἐγένετο ἐμοί. Δρόμος ἐγένετο ἡμῖν. Δρόμος ἐγένετο ὑμῖν. Δρόμος ἐγένετο αὐτοῖς. Δρόμος οὐκ ἐγένετο ἡμῖν. Δρόμος οὐκ ἐγίγνετο ἡμῖν. Ἔστησαν τὸ ἄρμα πρὸ τῆς φαλαγγος. Ἔστη ἐπὶ τοῦ ἄρματος πρὸ τῆς φαλαγγος. Ἐπεμψε τὸν ἑρμηνέα εἰς τοὺς Ἕλληνας στρατηγοὺς. Οἱ στρατηγοὶ Ἕλληρες προεβαλοντο τὰ ὄπλα καὶ ἐπεχώρουν ὅλην τὴν φαλαγγα. Ἐπεὶ προεβαλοντο τὰ ὄπλα προηεσαν. Δρόμος ἐγένετο στρατιώταις ἐπὶ τὰς βαρβαρων σκηνας. Ἄπὸ τοῦ αυτοματοῦ δρόμος ἐγένετο στρατιώταις οἴκαδε. Ἐκ δὲ

τούτου, οἱ στρατιῶται Ἕλληνες θάττον προησαν σὺν κραυγῇ.
Ἐσαλπυξε.

18. Φόβος πολὺς ἔστιν αὐτῷ. Δρόμος γίγνεται αὐτῷ.
Φόβος πολὺς ἔστιν αὐτοῖς. Δρόμος γίγνεται αὐτοῖς. Τοῖς
ἐκ τῆς ἀγορᾶς φόβος πολὺς ἔστι. Τοῖς ἐκ τῆς ἀγορᾶς δρόμος
γίγνεται. Ἦδεται. Ἠσθήσεται. Ἠσθήσονται. Θαυμάσεται.
Ὅψονται τὴν στρατιάν. Οὐκ ὄψεται τὴν στρατιάν. Θεωρήσῃσι
τὸν ἀγῶνα. Φεύξονται. Οὐ φεύξεται. Οἱ ἐκ τῆς ἀγορᾶς
κατέλειπον τὰ ὄνια. Τοῖς ἐκ τῆς ἀγορᾶς φόβος πολὺς ἦν.
Ἐκ τούτου θάττον ἔφυγον σὺν κραυγῇ. Ἰδόντες τὴν
λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἡσθησαν.
Ἰδόντες τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον
ἐθαύμασαν. Ἰδὼν τοὺς βαρβάρους φεύγοντας ἡσθήσομαι.

19. Ἐπιτρέπω σοι ἰέναι. Ἐπέτρεπέ μοι ἰέναι. Ἐπιτρέψω
αὐτῷ ἰέναι. Οὐκ ἐπιτρέψω ὑμῖν διαρπάσαι τὴν χώραν.
Ἐπιτρέψω ὑμῖν διαρπάσαι τὰς ἐσχάτας πόλεις. Ἐπέτρεψεν
ἡμῖν διαρπάσαι τὴν πόλιν. Ἰκόνιον ἔστιν ἐσχατὴ πόλις τῆς
Φογίας. Διήρπασαν ταύτας τὰς πόλεις ὡς πολεμίας οὐσας.
Ἐπεὶ ἔσαλπυξε, βαρβάρους δρόμος ἐγένετο. Ἐπετρέψας τῷ
στρατεύματι διαρπάσαι ἐσχατὴν πόλιν ταύτης τῆς χώρας,
ἀπεχώρησε ἢ ἐδύνατο τάχιστα. Σὺν γέλῳτι ἐπὶ τὰς σκηνὰς
ἦλθον. Ἐμειναν ἐν Ἀνκαονίᾳ τρεῖς ἡμέρας.

20. Ἀπέπεμψα τὸν ἄνδρα. Μετεπεμψαμην τὸν ἄνδρα.
Συνέπεμψα τῷ ἀνδρὶ χιλίους στρατιώτας. Τοὺς ἔπεμψα τὴν
ταχίστην ὁδόν. Ἐπεμψεν ἄνδρα τινα. Ἐπεμψαν ἀλλόν τινα.
Μετεπεμψαμην τὸν ἄνδρα αὐτόν. Ὁ ἀνὴρ αὐτὸς μετεπέμψατό
με. Μετεπεμψαμεθα τοὺς ἀνδρας αὐτούς. Κῦρος ἀπέπεμψεν
αὐτοὺς οἴκαδε τὴν ταχίστην ὁδόν. Αὐτοὺς μετεπέμψατο τὴν
ταχίστην ὁδόν. Συνέπεμψεν αὐτοῖς αὐτὸν τὸν στρατηγόν.
Συνέπεμψεν αὐτῇ χιλίους τοξότας περὶ αὐτὴν φύλακας.

Αιτιάσατο ἕτερόν τινα ἐπιβουλεύειν αὐτῷ. Κῦρος συνέλαβε ἄνδρα Πέρσην ὡς ἀποκτενών.

21. Ἡ ὁδὸς ὀρθία ἐστίν. Ἀὕτη ἡ ὁδὸς ὀρθία ἐστίν. Ἡ ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς ἐστίν. Ἡ ὁδὸς ἐστίν ἀμήχανος. Ἡ εἰσβολὴ ἀμαξιτὸς ὁδὸς ἐστίν. Εἰς τὴν χώραν εἰσῆλθεν. Εἰσέβαλεν εἰς τὴν χώραν. Τῇ ὑστεραίᾳ εἰσῆλθον εἰς τὴν πόλιν. Δι' ὃ τῇ ὑστεραίᾳ εἰσῆλθεν εἰς τὴν πόλιν. Ἐμειναν ἐν τῷ πεδίῳ δέκα ἡμέρας. Δι' ὃ ἔμειναν ἑπτὰ ἡμέρας ἐπὶ τῶν ἄκρων. Τῇ ὑστεραίᾳ ἐπειράτο εἰσβάλλειν εἰς ἐσχάτην πόλιν Φρυγίας. Οὐκ ἐπειράτο εἰσβάλλειν εἰς τὴν χώραν, τῆς εἰσβολῆς ἀμαξιτοῦ ὁδοῦ οὐσης, ὀρθίας ἰσχυρῶς. Ἀμήχανος ἦν εἰσελθεῖν εἰς ταύτην τὴν χώραν στρατεύματι εἰ τις ἐκώλυεν. Ἐπεὶ ἤσθετο ὅτι οἱ τοξῶται ἦσαν ἤδη εἴσω τῶν ἀκρων, ἐπειράτο εἰσβάλλειν εἰς τὴν χώραν. Ἦκουσαν Κῦρον ἔχοντα μυρίους στρατιώτας Ἕλληνας πειρῶντας εἰσβάλλειν εἰς τὴν χώραν. Ἦσθησαν ὅτι Κῦρος ἤδη ἦν εἴσω τῶν ἀκρων φυλάττων τὴν εἰσβολήν. Τρεῖς ἀγγελοὶ ἦλθον, λέγοντες ὅτι οἱ Ἕλληνες λελοιπότες εἶησαν τὴν εἰσβολήν.

22. Ἦσθη. Δι' ὃ ἠσθησαν. Ἐκ τούτου ἀπέπεμψε τὸν ἄγγελον. Ἐκ τούτου ὁ ἀγγελὸς παρῆν. Μετέπεμψε τὸν ἔρμηνα. Τῇ ὑστεραίᾳ, μετέπεμψαν τὸν ἔρμηνα. Τὸ ὄρος ὑψηλὸν καὶ ὀχυρὸν ἐστίν. Τὰ βασίλειά ἐστίν ἔρμυνα. Ἡ πόλις ἐστίν καλή. Ἀντὰ αἱ πόλεις εἰσὶν μεγάλαι καὶ εὐδαίμονες. Ἀναβὰς ἐπὶ τὰ ὄρη, ἐθεώρουν τὴν χώραν οὗ οἱ Κίλικες ὄκουν. Ἀυτὴ ἡ χώρα ἐστίν μεγάλη καὶ καλή, ἐπιόρυντος, ἔμπλεως ἀμπέλων καὶ δένδρων παντοδαπῶν. Εἰσὶν ἀπέλοι καὶ δένδρα παντοδαπά ἐν τῷ πεδίῳ. Ὀχυρὰ καὶ ὑψηλὰ ὄρη περιέχουσι παντὴ τὴν πόλιν. Ἦσθη ὅτε ἐθεώρει τὸ πεδίον μέγα καὶ καλόν. Ἐψηλὸν ὄρος περιέχει τὴν πόλιν ἐκ θαλαττῆς εἰς θαλατταν. Τῇ ὑστεραίᾳ ἐπολιόρησαν τὴν πόλιν κατὰ γῆν καὶ κατὰ θαλατταν.

23. Ῥεῖ ὁ ποταμὸς διὰ μέσης τῆς πόλεως. Ῥεῖ ὁ ποταμὸς διὰ τῆς πόλεως μέσης. Ῥεῖ ποταμὸς διὰ μέσης τῆς χώρας. Ῥεῖ ποταμὸς τις διὰ τῆς χώρας μέσης. Πολλοὶ ποταμοὶ ἐρρέον διὰ τῆς χώρας. Ἐρρέεν ἄλλος ποταμὸς διὰ τῆς χώρας. Πόταμος, εὖρος δύο πλέθρων ἐρρήη διὰ μέσης τῆς πόλεως. Ποταμὸς, Κύνδος ὄνομα ἐρρήη διὰ μέσων τῶν Τιρῶν, πόλεως μεγάλης καὶ εὐδαίμονος τῆς Κιλικίας. Τῇ ὑστεραίᾳ, οὐδενὸς κωλύοντος, κατέβη εἰς τὴν πόλιν διὰ πεδίου μεγάλου καὶ καλοῦ, ἐπιρρύτου, καὶ ἔμπλεω ἀμπέλων καὶ δένδρων παντοδαπῶν. Οὗτος ὁ ποταμὸς ῥεῖ διὰ μέσης τῆς πόλεως καὶ ἐμβάλλει εἰς τὴν θάλατταν. Επειράτο εἰσβάλλειν εἰς μέσῃ τὴν πόλιν. Παρῆν ἄγγελος λέγων ὅτι ἀναβεβηκὸς εἶη ἐπὶ τὰ ἄκρα.

24. Τὸ στρατεύμα ἀναβαίνει ἐπὶ τὰ ὄρη. Τὸ στρατεύμα ἐστὶν ἐπὶ τῶν ὄρων. Ὁ ἀρχὸν ἐστὶν εἰσω τῶν ἄκρων. Οἰκοῦσι ἐν ἰσχυρῷ χωρίῳ. Τῇ ὑστεραίᾳ, ἔλιπον τὰ ὄρη καὶ κατέβησαν εἰς τὸ πεδίον. Οἱ ταύτην τὴν πόλιν ἐνοικοῦντες ἐξέλιπον αὐτὴν μετὰ τοῦ βασιλέως τῆς χώρας εἰς χωρίον ὄχυρον ἐπὶ τὰ ὄρη. Οἱ τὰ καπηλεῖα ἔχοντες ἔλεγόν ὅτι οἱ Κίλικες λειλοπότες εἶησαν τὰ ἄκρα. Οἱ παρὰ τὴν θάλατταν οἰκοῦντες οὐκ ἐξέλιπον τὰς ἐαυτῶν πόλεις. Ὁ καπηλεῖον ἔχων ἔδωκε πολλὰ χρήματα τῷ υἱῷ. Ἐδωκε πολλὰ χρήματα τοῖς υἱοῖς τοῦ τὸ καπηλεῖον ἔχοντος. Οἱ παρὰ τὴν θάλατταν οἰκοῦντες δῆλοι ἦσαν ἀνωμένοι.

25. Ἀπώλετο πλανώμενος. Ἀπώλοντο πλανώμενοι. Ὁ ἐρμηγεὺς ἀπώλετο πλανώμενος. Ἀπώλετο ἀρπάζων τι. Εὔρε τὴν ὁδόν. Οὐκ εὔρον τὴν ὁδόν. Οὐκ ἐδύναντο εὔρειν τὴν ὁδόν. Κατέκοψαν τὸ Κύρον στρατεύμα. Τὸ Κύρον στρατεύμα κατεκόπη ὑπ' αὐτῶν. Διήρπασε τὴν πόλιν. Διηρπάθη ἡ πόλις ὑπ' αὐτοῦ. Διηρπάσαμεν ὅλας τὰς

πόλεις. Ὅλαι αἱ πόλεις διηρπάσθησαν ὑφ' ἡμῶν. Πᾶσα ἡ πόλις διηρπάσθη ὑπ' αὐτοῦ. Ὁ βασιλεὺς παρῆν εἰς Ταρσοὺς πρότερος ἐμοῦ. Παρῆσαν εἰς τὴν θάλατταν πρότεροι τῶν πελταστῶν. Παρῆσαν εἰς τὰς σκηνάς οὗ ἑφύλαττον οἱ Κίλικες πρότεροι τῶν παρα τὴν θάλατταν οἰκούντων. Οἱ μὲν κατεκόπησαν ὑπὸ τῶν Ἑλλήνων ἀρπάζοντές τι· οἱ δὲ μὴ δυναμενοι εὐρεῖν τὰς ὑδούς εἶτα ἀπώλοντο πλανώμενοι. Ὑπέλιπον τὸ ἕτερον στρατευμα. Ἐξέλιπον τὸ αλλο στρατευμα. Ὅχυρον καὶ ὑψηλὸν ὄρος περιέχει τὴν ἑτέραν πόλιν. Ἦκεν αγγελος λέγων ὅτι ἤδη λειοιπότες ἦσαν τὴν αλλην πόλιν.

26. Διήρπασε τὴν πόλιν—ταύτην τὴν πόλιν—τὴν αὐτὴν πόλιν—τὴν πόλιν αὐτὴν—τὴν ἑτέραν πόλιν—τὴν αλλην πόλιν—πασαν τὴν πόλιν. Ἐξέλιπον τὸ χωρίον—τὸ χωρίον αὐτό—τὸ αὐτὸ χωρίον. Ἡμᾶς ὑπέλιπεν. Αὐτὸς ἡμᾶς ὑπέλιπεν. Ὑπέλιπεν ἡμᾶς αὐτούς. Αὐτοὶ ὑπελίπομεν αὐτόν. Αὐτὸν ὑπελίπομεν. Ὑπελείφθη ὑφ' ἡμῶν αὐτῶν. Οἱ αὐτοὶ στρατιῶται ὑπελείφθησαν. Οἱ στρατιῶται αὐτοὶ ὑπέλιπον ἡμᾶς. Ὁ αγγελος εἶπε ταῦτα. Αὐτὸς ὁ αγγελος εἶπε τα αὐτά. Αὐτὸς ὀργίζομαι. Αὐτὸς ὁ ἑρμηνεὺς ὀργίζεται. Ἡ πόλις αὐτὴ διηρπάσθη. Ἡ αὐτὴ πόλις διηρπάσθη. Αἱ αὐταὶ πόλεις διηρπάσθησαν. Τὰ βασίλεια τὰ ἐν Ταρσοῖς τὴν τε πόλιν αὐτὴν διήρπασαν. Διαρπάσας τὴν πόλιν τοὺς Ταρσοὺς, ἐξήλασε δύο σταθμοὺς, δέκα παρασάγγας. Κῦρος οὐκ ἦλθε τῷ ἀδελφῷ εἰς χεῖρας. Ἡ γυνὴ λαβοῦσα πίστεις ἔπεισεν αὐτόν. Ἡ γυνὴ ἔπεισε Σενέννησιν αὐτόν. Ἐχοντες τὸ αὐτὸ στρατευμα διήρπασαν τὴν πόλιν αὐτὴν. Μετεπέμψατό με ὡς ὀργιζόμενος διὰ τὸν ὄλεθρον τῶν στρατιωτῶν. Ἐξέλιπε τοὺς συστρατιώτας. Οὐκ ἔφη ἀποπέμψαι τοὺς στρατιώτας. Οὐπω πρότερον εἰς χεῖρας ἦλθε τῷ βασιλεῖ.

27. Ἡ Σενέννησιος γυνὴ ἔχει στρεπτοὺς καὶ ψέλλια.

Ἔδωκε πολλὰ χρήματα τῇ Συεννέσιος γυναικί. Ἔδωκαν πολλὰ δῶρα τῇ Συεννέσιος γυναικί αὐτῇ. Ἡ Συεννέσιος γυνή ἔχει στολὴν χρυσοῦν. Αὐτὴ ἔδωκε στολὴν χρυσοῦν τῷ αὐτῷ ἀνδραπόδῳ. Οὐ βούλομαι δοῦναι ταύτην τὴν στολὴν τῷ ἀνδραπόδῳ. Ἔδωκα αὐτῷ τὴν στολὴν. Ἐνετύχομεν αὐτῷ τῇ ὕστεραίᾳ. Ἐνέτυχον τῷ ἀνδρὶ αὐτῷ τὴν αὐτὴν ἡμέραν. Μετὰ ταῦτα συνεγένοντο ἀλλήλοις δέκα ἡμέρας. Ἦλθον παρὰ τὸν βασιλέα ἔχοντες στρεπτοὺς καὶ ψέλλια χρυσαῖα. Ἔδωκέ μοι ἵππον χρυσοχάλινον, δῶρον ὃ νομίζεται παρὰ βασιλεῖ τίμιον. Αἰβόντες πίστεις καὶ στολὴν χρυσοῦν, ἤθελον εἰς χεῖρας ἰέναι τῷ Κύρῳ. Οὐκ ἤθελον τότε εἶναι ἐπὶ τῷ στρατεύματι. Ἔδωκε τῷ στρατηγῷ χρυσοὺς ἀκινάκας διὰ τὸ στρατεύμα. Ἀπέλαβον τὰ ἠρπασμένα ἀνδράποδα ἣν πού ἐντύχοιεν.

CHAPTER III.

1. Πρόεισι. Εἶσω τοῦ πρόσω. Ἴμεν ἐπὶ βασιλέα. Μισθούμεθα ἐπὶ τοῦτο. Ἐμισθώθη ἐπὶ τοῦτο. Ἠρξάτο προῖέναι. Αὐτὸς ἤρξατο ἰέναι τοῦ πρόσω. Αὐτοὶ ἤρξαντο προῖέναι. Οὐκ ἔφη ἰέναι. Οὐ φησιν ἰέναι. Μισθωθῆναι οὐκ ἐπὶ τοῦτο ἔφη. Ἡ στρατιὰ οὐκ ἰέναι τοῦ πρόσω φησίν. Οἱ στρατιῶται οὐκ ἔφασαν ἰέναι ἐπὶ βασιλέα. Τοὺς αὐτοῦ στρατιώτας ἐβιάζοντο ἰέναι τοῦ πρόσω· οἱ δὲ οὐκ ἔφασαν ἰέναι ἐπὶ βασιλεα. Ἦδη ἤρξαντο προῖέναι. Οὐκ ἔμισθώθη ἐπὶ τοῦτο. Ἐμισθώθησαν βάλλειν τὰ ὑποζύγια αὐτοῦ.

2. Ἀπώλοντο ἐν τῇ ὑπερβολῇ τῶν ὀρῶν. Πάντες ἐν τῇ ὑπερβολῇ τῶν ὀρῶν ἀπώλοντο. Ἐκαστοὶ ἀπώλοντο. Οὐδεὶς

ἀπόλετο. Μικρὸν ἐξέφυγε τὸ μὴ ἀπολέσθαι. Μικρὸν ἐξεσφύγαμεν τὸ μὴ ἀπολέσθαι. Ὑστερον δὲ προεῖ. Ὑστερον δὲ ἐδιάκρουσε. Ὑστερον δὲ κατεπειρώθησαν. Πρῶτον μὲν ἔστη πολὺν χρόνον, εἶτα δὲ ἔλεξε τοιάδε. Πρῶτος ἔλεξε. Πρῶτον ἐδιάκρουσε. Πρῶτος ἐδιάκρουσε. Αὐτὸν κατεπέτρωσαν ἐπεὶ ἔγνωσαν ὅτι οὐ δυνήσονται βιάσασθαι αὐτὸν ἰέναι τοῦ πρόσω. Πρῶτον μὲν οἱ Ἕλληνες αὐτὸν ἔβαλον; εἶτα δὲ ἐπέιθοντο. Πολὺν χρόνον ἔμειναν οἴκοι. Πρῶτον μὲν συγγήγασον ἐκκλησίαν τῶν αὐτῶν στρατιωτῶν, εἶτα δε πολὺν χρόνον ἐστότες ἐδιάκρουν. Μικρὸν ἐξέφυγον τοῦ μὴ καταπετρῶθηναι. Ἡ Μένωνος στρατιὰ μικρὸν ἐξέφυγε τὸ μὴ ἀπολέσθαι ἐν τῇ ὑπερβολῇ τῶν ὀρῶν. Οἱ τοῦ Κλεάρχου στρατιῶται μικρὸν ἐξέφυγον τὸ μὴ κατακοπῆναι ὑπὸ τῶν Κιλικῶν.

3. Μὴ θαυμάσης. Οὐ θαυμαζεις. Μὴ σιωπᾶς. Μὴ σιωπήσης. Μὴ δακρύης. Μὴ δακρύσης. Μὴ ἐχθεσθῆς. Μὴ ἄχθη. Μὴ ὀργισθῆς. Μὴ ὀργίζη. Μὴ πιστεύσης αὐτῷ. Μὴ πιστεύης αὐτῷ. Ἐδαπανε ἀμφὶ τὰ στρατεύματα. Οὐ κατέθετο τὰ χρήματα εἰς τὸ ἴδιον αὐτοῖς. Μὴ κατατίθη τὰ χρήματα εἰς τὸ ἴδιον σοι; μηδὲ καθηδυναθῆς. Οὐ καθηδυναπάθησε τὰ χρήματα ἀλλ' εἰς τὴν πόλιν ἀδαπάνησε. Μὴ χαλεπῶς φέρης τὰ παρόντα. Πρῶτον μὲν ἐσιώπων, εἶτα δὲ ἔλεξαν τοιαδε. Οὐ κατέθετο τὰ χρήματα ἀλλὰ ἔδαπανε εἰς τὸ ἴδιον αὐτῷ.

4. Μὴ ὠφελήσης Κύρον. Μὴ ὠφελῆς Κύρον. Ὑπ' ἐκείνου εὐ ἔπαθον. Ὁφελήσω αὐτόν. Ὑπ' ἐμοῦ εὐ πείσεται. Εὐ ἔπασχον ὑφ' ἡμῶν. Εὐ ἔπασχομεν ὑπ' αὐτῶν. Μὴ ἐκβαλῆς ἡμᾶς ἐκ τῆς χώρας. Ὁρμώμενοι ἐκ χειρσονήσου, ἐπολέμησαν τοῖς Θραξί. Μεθ' ὑμῶν ἐτιμωρούμεν τοὺς ὑπὲρ Ἑλλάσποντον οἰκούντας Ουρακας. Ἐτιμωρήθησαν

τοὺς Θούρας ὑπὲρ τῆς Ἑλλάδος, ἐξελαίνοντες αὐτοὺς ἐκ τῆς χώρας. Ἐξέβαλον αὐτοὺς ἐκ τῆς πατρίδος, βουλομένους ἀμειβεῖσθαι τοὺς Ἕλληνας τὴν γῆν. Καὶ αὐτὴ αὐτῆ ἄλλῃ πρόσασις ἦν αὐτοῖς τοῦ πολιορκεῖν Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ἐπεὶ ἔφυγεν ἐκ τῆς πατρίδος, ὠφέλησε Κύρον ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. Εἰ τι δέοιο ἐμοῦ, ὠφελοίην ἄν σοι.

5. Ὅ,τι ἂν δέη πείσομαι. Ὑμῖν πείσομαι. Ἀνάγκη μοι ἔσται. Ἀνάγκη μοι μένειν. Ἀνάγκη μοι ὑμᾶς προδοῦναι. Ἀνάγκη μοι ψεῦδεσθαι πρὸς ὑμᾶς. Ἀνάγκη μοι ὠφελεῖν σε. Ἀνάγκη μοι τιμωρεῖσθαι τοὺς Ἕλληνας. Ἀνάγκη μοι ὑμᾶς ἐκ πατρίδος ἐξελαύνειν. Ἀνάγκη μοι τοὺς Πισίδας ἐκ τῆς χώρας ἐξελαύνειν. Ἀνάγκη ἡμῖν τὴν πόλιν πολιορκεῖν. Ἀνάγκη ἡμῖν τὸν βασιλέα ὠφελεῖν. Ἀνάγκη ἡμῖν οἴκοι ἐλθεῖν. Ἀνάγκη ἡμῖν πολεμεῖν. Ἀνάγκη ἡμῖν νικᾶν. Ἐπεὶ ψεῦδεσθε πρὸς βασιλέα, ἀνάγκη μοι προδοῦναι ὑμᾶς. Οὐ βούλομαι συμπορεύεσθαι ὑμῖν. Ἀνάγκη μοι ἢ πρὸς βασιλέα ψεῦδεσθαι ἢ μεθ' ὑμῶν ἔσται. Οὐ ποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ προέδωκα τοὺς φίλους. Πρῶτον μὲν ἐψεύσαντο πρὸς με, ὕστερον δὲ προέδωσαν τὸν ἀδελφὸν ἐλόμενοι τὴν ἐμὴν φίλιαν. Εἰ μὲν δὴ ἐκφεύξομαι τὸ μὴ καταπετρωθῆναι, οὐκ οἶδα, ἀλλὰ σὺν τοῖς ἐμοῖς στρατιώταις ὅ,τι ἂν δέη πείσομαι. Ὑμῖν, ὧ ἄνδρες στρατιῶται, πείσομαι, πιστένω γὰρ ὑμῖν. Ἀνάγκη μοι ὠφελεῖν σε ἀνθ' ὧν εὖ ἔπαθον ὑπὸ σοῦ. Οὐποτε προδώσω σε.

6. Ὡς ἐμοῦ ἰόντος τὴν γνώμην ἔχετε. Ὡς ἡμῶν ἰόντων τὴν γνώμην ἔχετε. Ὡς ἐμοῦ πειθομένου ὑμῖν τὴν γνώμην ἔχετε. Ὡς ἐμοῦ τιμωρουμένου αὐτοὺς τὴν γνώμην ἔχετε. Ὡς ἐμοῦ ἀλεξομένου αὐτὸν τὴν γνώμην ἔχετε. Ὡς ἐμοῦ ὠφελούντος ὑμᾶς τὴν γνώμην ἔχετε. Ἐρημος ὑμῶν, εἰ ἱκανὸς

εσομαι ἀλλέξασθαι ἐχθροὺς οὐκ οἶδα. Σὺν ὑμῖν τίμοι ἐσόμεθα ὅπου ἂν ὤμεν. Ὡς ἐμοῦ ἐπομένου ὑμῖν ὅπη ἴητε τὴν γνώμην ἔχετε. Ἀλλ' ἐπεὶ οὐ βούλεται ἔπεσθαί μοι, οὐκ ἂν ἱκανὸς εἶναι οἶμαι τὴν πατρίδα ὠφελεῖν.

7. Ἐπαινοῦσιν ἡμᾶς οἱ στρατιῶται. Ἐπαινοῦμεν τοὺς στρατιώτας. Οἱ τοῦ Κλεάρχου στρατιωταὶ ἐπαινέσουσιν ἡμᾶς. Καὶ οἱ στρατιῶται τοῦ Κλεάρχου καὶ οἱ ἄλλοι ἐπαινέσουσιν ἡμᾶς. Οἱ στρατιῶται οἳ τε τοῦ Κλεάρχου καὶ οἱ ἄλλοι ἐπαινέσουσιν ἡμᾶς Ἐπαινέσομεν αὐτόν. Ἐπαινέσεται ὑφ' ἡμῶν. Εἰ δίκαια ποιήσω οὐκ οἶδα ἀλλ' ἐπαινέσω ὑμᾶς ὅτι οὐ φαίητε παρὰ Κλεάρχου πορεύεσθαι βουλόμενοι στρατοπεδεύειν παρὰ Κύρῳ. Ὅπη ἂν εἴσαν λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα εἰπόμεθα αὐτοῖς. Ἀνάγκη ἡμῖν στρατοπεδεύειν παρὰ βασιλεῖ ἔχοντες τὰ ὄπλα καὶ τὰ σκευοφόρα. Ἐβαλον τὰ ἐκείνου ὑποζύγια. Ὅπου ἂν ὤμεν, σὺν ὑμῖν τίμοι ἐσμέν. Οἱ στρατιῶται οὐκ ἔφασαν προϊέναι. Χίλιοι παρὰ τῶν βαρβάρων λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπέδενσαν παρὰ τοῖς Ἑλλησιν. Ἀνέβη παρὰ βασιλέα.

8. Καθέστησε ταῦτα εἰς τὸ δέον. Καθεστήθη ταῦτα εἰς τὸ δέον. Καθέστησε ταῦτα εἰς τὸ ἴδιον ἑαυτοῦ. Ἀπορεῖ. Ἀνπεῖται. Αποροῦσι καὶ λυποῦνται. Θαρῶρεῖ. Θαρῶρονσι. Οἱ μὲν ἀποροῦσι καὶ λυποῦνται, οἱ δὲ θαρῶρονσι. Πρῶτον μὲν ἠπόρει καὶ ἠλυπεῖτο ὕστερον δὲ ἐθάρῶρε. Ἀπορῶ οὐκ ἂν ᾧ. Ἀνπουμαι, ἤδη γὰρ ὑποπτεύω ἡμᾶς ἐπὶ βασιλέα ἵεναι. Εἰ δίκαια ποιήσω οὐκ οἶδα ἄγγελον πέμπω. λάθρα τῶν συμμάχων. Ἄνδρες στρατιῶται, θαρῶρεῖτε, ὡς καταστησωμένων τούτων εἰς τὸ δέον. Ἐθάρῶρε ὡς καταστησωμένων τούτων εἰς τὸ δέον. Ταῦτα κατεστήθησαν εἰς τὸ δέον. Ἀφίκετο εἰς τὸ δέον. Οὐ φημι αὐτὸς ἵεναι. Οὐ βούλονται αὐτοὶ ἵεναι.

9. Οὐκέτι ἐστίν, ἐπὶ τῷ ἀδελφῷ. Οὐπω ἐστίν ἐπὶ τῷ ἀδελφῷ. Οὐπω θαρῶρεῖ. Οὐκετι θαρῶρεῖ. Ὁ μισθοδότης

ἀπορεῖ. Ὁ ἐρμηνεύς οὐκετι λυπεῖται. Συνεκάλεσε καὶ τοὺς ἑαυτον στρατιώτας καὶ τῶν ἀλλων τὸν βουλόμενον. Συνέλεξε στρατεύμα. Μετὰ ταῦτα ὁ βουλόμενος ἦλθε πρὸς Κῦρον. Ἐκ τούτου ἰόντες ἐπὶ τὰς θύρας τῶν βασιλείων ἀπίητον τὸν ὠφειλόμενον μισθόν. Ουκέτι ἡμῖν μισθοδότης ἐστὶ Κῦρος· οὐκέτι γὰρ ἡμεῖς ἐκείνου στρατιῶται ἐσμέν. Ἄνδρες στρατιῶται, μὴ θαυμάζητε ὅτι Κῦρος χαλεπῶς φέρει τὰ παρόντα. Οὐ θαυμάζετε Κῦρον οὐ φάναι ἀποδοῦναι τὸν τεττάρων μηνῶν ὠφειλόμενον μισθόν.

10. Σύνοιδα ἑμαντῶ. Σύνοιδεν ἑαντῶ. Συνοίδαμεν ἡμῖν αὐτοῖς. Συνοΐδασιν ἑαντοῖς. Συνοΐδατε ὑμῖν αὐτοῖς. Αἰσχύνεται. Αἰσχύνεται συνοιδῶς ἑαντῶ. Αἰσχύνεται δεδιῶς. Αἰσχύνομαι ὅτι σύνοιδα ἑμαντῶ πάντα ψευδάμενος πρὸς ὑμᾶς. Σύνοιδεν ἑαντῶ προδεδωκῶς με. Συνοΐδασιν ἑαντοῖς ἀδικούμενοι ὑφ' ἡμῶν. Συνοιδέμαι σε σεαντῶ οἶδα ψευσαμενον πρὸς ἡμᾶς. Νομίζουσιν ἀδικηθῆναι. Οὐκ ἐθέλω ἔναι τὸ μέγιστον δεδιῶς μὴ λαβόντές με οἱ πολέμοι δίκην ἐπιθήσουσι ἂν νομίζουσιν ὑπ' ἐμοῦ ἀδικεῖσθαι. Δέδια μὴ τὸ μὴ καταπετρωθῆναι μικρὸν ἐκφεύζεται αὐτός.

11. Μὴ μένητε αὐτοῦ. Οὐ μενοῦσιν αὐτοῦ. Οὐ μενοῦμεν αὐτοῦ ἄνευ στρατηγου. Μενεῖ αὐτου λαθρα τῶν ἰδιωτῶν. Πολὸν χρόνον ἔμενον. Οὐχ ὥρα ἐστὶ μείναι αὐτου. Ἄνευ κόσμου οὔτε στρατηγου οὔτε ἰδιώτου ὄφελος ουδεν. Σκεπτέον ἐστὶν ἡμῖν εἰ δὴ δίκαια ποιήσωμεν. Ουχ ὥρα ἐστὶν ἡμῖν καθεύδειν. Ἀμελητέον ουκ ἐστὶν ἡμῶν αὐτῶν, ἀλλὰ βουλευτέον ὅ,τι χρὴ ποιεῖν ἐκ τούτων. Ἔως μένομεν αὐτου βουλευσόμεθα ὅ,τι χρὴ ποιεῖν. Μενουμεν ἐν τῷ πεδίῳ εἰς γε καθεύδει ὁ πολέμιος. Δοκεῖ ἤδη ἐπιέναι. Μὴ αμελήτε ὑμῶν αὐτῶν. Ἄπιμεν ἤδη λαθρα των στρατιωτων. Βουλευσόμεθα ὅπως ἄπιμεν ἀσφαλεστατα.

12. Ἐστὶ φίλος μοι. Ἐστὶ πολλοῦ ἀξίος φίλος ἡμῖν. Πλείστον ἀξίος φίλος ὑμῖν ἐστίν, Πολλοῦ ἀξιοὶ φίλοι τούτῳ εἰσίν. Ἐχθρὸς χαλεπός ἐστίν. Ἐχθρὸς χαλεπώτατός μοι ἐστίν. Εἰς ἡμῖν χαλεπώτατος ἐχθρὸς. Φίλος μὲν πολλοῦ ἀξίος ἐστίν, ἐχθρὸς δὲ χαλεπώτατος. Σοὶ μὲν εἰμι φίλος, τῷ δ' ἀδελφῷ ἐχθρὸς. Ἡμῖν μὲν πλείστον ἀξιοὶ φίλοί εἰσιν, βασιλεῖ δὲ χαλεπώτατοι ἐχθροί. Ὥρα λέγειν ὅτι τις γινώσκει αριστον εἶναι. Γινώσκω αριστον εἶναι βουλευέσθαι ὅπως ἀπιμεν ἀσφαλέστατα. Πάντες ὁμοίως ὀρῶμεν τε καὶ ἐπιστάμεθα τὰς δυνάμεις τοῦ πολεμίον, καὶ γὰρ οὐδὲ πόρρω αὐτοῦ δοκοῦσι καθῆσθαι. Οὗτοι μὲν εἰσι πολλοῦ ἀξιοὶ φίλοι οἷς φίλοι ὦσι, χαλεπώτατοι δὲ ἐχθροὶ οἷς πολεμοῦσιν. Ἄνευ φίλων πολλοῦ ἀξίων δυνάμεως οὔτε πεζῆς οὔτε ἰππικῆς οὔτε ναυτικῆς ὄφελος οὐδέν. Ὥρα ἐστίν ἀπιέναι. Αἰσχύνομαι προδοὺς πολλοῦ ἀξίον φίλον. Σκεπτεον ἐστίν ἡμῖν ὅπως ταῦτα καταστήσονται εἰς τὸ δέον, καὶ γὰρ σννοῖδαμεν ἡμῖν αὐτοῖς προδεδωκότες αὐτόν. Ἐλεξε τοιάδε. Ἐλεξε τοιαντα.

13. Οὐκ ἐμείναμεν. Οὐκ ἔμειναν ἐντανθα. Οὐκ ἔμεινα ἐν τῇ πόλει. Οὐκ ἔμεινεν ἄνευ τῆς Κύρου γνώμης. Ἐμεινεν ἔκ του αὐτομάτου. Εἶμι. Οὐκ εἶμι. Οὐκ εἶμι ἄνευ τῆς Κύρου γνώμης. Εἶσιν ἔκ του αυτομάτου. Ἰασιν ἔκ του αυτομάτου. Ενοι ἐμειναν, ἀλλοὶ ἀπιεσαν. Μενῶμεν ἔκ του ἀντομάτου ἡμῶν. Τῇ ὑστεραία ἀπήει ἄνευ τῆς τῶν παιδῶν γνώμης. Ἐπεμψεν ἄγγελον τοῖς πολεμίοις λαθρα τῆς φυλακῆς. Οὐκ ἦν πρὸς του μισθοδότου τροπου τὸν μισθὸν ὠφειλόμενον μὴ ἀποδιδόναι. Ἐπισταμεθα παντες ὁμοίως οἷα εἴη ἀπορία του μένειν πόρρω τούτου του πολλου ἀξίου φίλου. Ἐπέδειξαν ἡμῖν οἷα εἴη ἀπορία του ἵέναι ἐπὶ βασιλέα. Τπώπτενον ἤδη φυλακὴν καθεύδειν. Ὄκει ἐν ἀντρω παρὰ τῇ Μυσία χώρα.

14. Ἠγόρασα τὰ ἐπιτήδεια. Ἀγοράσω τὰ ἐπιτήδεια. Φθίσομαί σε ἀγοράζων ἐπιτήδεια. Ἐφθασα αὐτὸν ἀγοράζων ἐπιτήδεια. Ἐφθασαν ἡμᾶς ἀπίοντες. Ἐφθασαν ἡμᾶς ἀποπλοῦντες. Σπεύδω. Μὴ σπεύσητε. Προσποιεῖται σπεύδειν. Προσποιεῖται στράτευμα συλλέγειν. Φθίσομαι αὐτὸν στράτευμα συλλέγων. Προσεποιεῖτο βούλεσθαι στράτευμα συλλέγειν. Προσεποιεῖτο σπεύδειν στράτευμα συλλέγειν. Εἰ μὴ βούλει ἡμᾶς ἀπαγεῖν, αἰρησόμεθα ἄλλους στρατηγούς. Μὴ θανασητε εἰ μὴ βασιλέα αὐτῶ πλοῖα ὅπως ἀποπλεύσω. Αὐτοῖς πλοῖα οὐκ ἔδω. Ἐὰν αὐτοῖς πλοῖα μὴ διδῶς οὐκ ἀποπλεύσουσιν. Προκαταληψόμεθα τὰ ἄκρα ὅπως οἱ πολέμοι μὴ φθασωσι λαβόντες. Μὴ σπεύδητε λαμβανεν τὴν εἰσβολήν. Δείδοικα μὴ οὐ δυνηθῶμεν ἐπιτήδεια ἀγοράζειν. Πολλακίς ἀνήρπασα αὐτοὺς τὰ χρήματα. Ἀνήρπασα παντας ὅσοις ἐνέτηχον ἐν τῇ εἰσβολῇ.

15. Ἀναγκη μοι τοῦτο ποιεῖν. Οὐκ ἀναγκη μοι τοῦτο ποιεῖν. Ἀναγκη ἡμῖν τοῦτο ποιεῖν. Ἀναγκη ὑμῖν τοῦτο ποιεῖν. Αὐτῷ τοῦτο ποιητέον ἔστιν. Αὐτοῖς τοῦτο ποιητέον. Οὐχ ἡμῖν τοῦτο ποιητέον. Ἐπίσταμαι τοῦτο ποιεῖν. Επίσταμαι τοῦτο εὖ ποιεῖν. Επίσταμαι τοῦτο ποιεῖν ὡς τις καὶ ἄλλος μαλιστα ἀνθρώπων. Ἐπίσταται τοῦτο ποιεῖν ὡς τις καὶ ἄλλος μαλιστα ἀνθρώπων. Ἐπίστανται τοῦτο ποιεῖν ὡς τινες καὶ ἄλλοι μαλιστα ἀνθρώπων. Πεποιηκότες ἔσονται τοῦτο. Πεποιηκότες ἔσονται τοῦτο ὡς τινες καὶ ἄλλοι μαλιστα ἀνθρώπων. Πεποιηκὼς ἔσται τοῦτο ὡς τις καὶ ἄλλος μαλιστα ἀνθρώπων. Πείθεται ἢ δυνατὸν μαλιστα. Ἐπίσταται πείθεσθαι ἢ δυνατὸν μαλιστα. Τὴν γνώμην ἔχετε ὅτι στρατηγήσω. Ὡς στρατηγήσουσα ἐμὲ ἐν τῇ ὑπερβολῇ τῶν ὀρέων οὐ λέξει οὐδεὶς. Ὡς καταλείψοντα ὑμᾶς ἐμὲ μηδεὶς λεγέτω, πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον.

Οὐδὲν ἐνορῶ δι' ὃ αὐτῷ τοῦτο οὐ ποιητέον. Εἴσεσθαι ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. Οἶδα ὅτι πείσεσθε ὡς ἂν ἔλωμαι. Πείσομαι ἢ δυνατὸν μάλιστα τῷ ἀνδρὶ ἐπισταμένῳ ἄρχειν τε καὶ ἄρχεσθαι. Μηδεὶς οὐ φάτο ἰέναι τοῦ πρόσω.

16. Αἰτήσει ἡγεμόνα. Αἰτήσας ἔσται ἡγεμόνα. Στρατηγήσουσι. Στρατηγήσοντες ἔσονται. Ἄρχοντα αἰρήσονται. Ἄρχοντα ἐλόμενοι ἔσονται. Δώσουσι μισθόν. Δόντες ἔσονται μισθόν. Δώσει τὸν ὠφειλόμενον μισθόν. Δούς ἔσεται τὸν ὠφειλόμενον μισθόν. Τῷ ἀνδρὶ ὡς ἔλῃσθε πείσομαι. Τῷ ἀνδρὶ ὡς ἐλόμενοι ἔσῃσθε πείσομαι. Τῷ ἀνδρὶ ὡς ἐλοῦσθε ἢ μάλιστα δυνατὸν πείσομαι. Μὴ αὐτὸν αἰτήσητε ἡγεμόνα ὡς λυμαίνεσθε πράξιν. Ἐδειξε τὴν εὐήθειαν τῶν κελευόντων αἰτεῖν πλοῖα. Μετὰ τοῦτον αλλοὶ ἀνέστησαν, ἐπιδεικνύντες ὡς εὐήθες εἶη ἰέναι ἐπὶ τὰς θύρας τοῦ στρατηγοῦ μισθὸν αἰτοῦντες ὥσπερ μὴ διδόντος ὠφειλόμενον. Αἰσχύνομαι τὴν ἐμὴν εὐήθειαν κελεύων ὑμᾶς τὴν εἰσβολὴν καταλαμβάνειν λάθρα τῶν Ἑλλήνων. Ἐνεῖδον πολλὰ δι' ἃ ἑαυτοῖς οὐκ ἀμελητήσεται.

17. Ὅκνω τοῦτο ποιεῖν. Ὅκνοίην ποιεῖν τοῦτο. Οὐχ οἶόν τε ἐμοὶ τοῦτο ποιεῖν. Ἀναγκη μοι τοῦτο οὐ ποιεῖν. Ὅκνουμεν αὐτοῦ μενεῖν. Ὅκνοῖεν πολὺν χρόνον αὐτοῦ μενεῖν. Ὅκνοίη μένειν ἀνευ τῆς Κύρου γνώμης. Τί κωλύει ὑμᾶς αὐτοῦ μένειν. Οὐδὲν κωλύει ὑμᾶς πολὺν χρόνον αὐτοῦ μένειν. Τί κωλύει ὑμᾶς ἀπιέναι; Οὐδὲν κωλύει ὑμᾶς ἤδη ἀπιέναι. Ὅκνοίην πιστεύειν ἡγεμόνι ὡς ἂν δοίη Κυρος. Οὐχ ἐφόμεθα ἡγεμόνι ὡς ἂν δῶ μὴ ὑμᾶς ἀγαγῆ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν. Ἐλαθε Κυρος ἀπιών. Ἄκοτος Κύρου ἀνέβη εἰς τὰ πλοῖα. Καταδύσω ὑμᾶς ἀνταῖς ταῖς τριήρεσι. Τί κωλύει ὑμᾶς ἀπελθεῖν ἀκοτος Κύρου; Οὐ δυνατὸν ἔστιν ὑμᾶς

ἀπελθόντας λανθάνειν τοὺς Ἕλληνας. Προσποιεῖται σπεύδειν.
Σπεύδω. Σπεύδετε.

18. Ἐθέλει ἡμῖν χρήσθαι. Τί βούλεται ἡμῖν χρήσθαι; Ἐρωτήσω αὐτὸν τί βούλεται ἡμῖν χρήσθαι. Τί ἐβουλήθη ἡμῖν χρήσθαι; Ἡρώμην αὐτὸν τί βουληθοίη ἡμῖν χρήσθαι. Βούλεται ἡμῖν χρήσθαι πολιορκῶν τὴν πόλιν. Οὐ βούλεται ἡμῖν χρήσθαι πολὺν χρόνον. Τί βούλεί μοι χρήσθαι; Μὴ ἐρῆ με τί βούλομαί σοι χρήσθαι. Μὴ ἐρησθε ἡγεμόνα τούτων πρὸς ὃν ἐψεύσασθε. Ἵμεν εἰς τὰς αὐτοῦ θύρας αἰτοῦντες τὸν ὠφειλόμενον μισθόν. Τοῦτο εὐήθές ἐστιν. Ταῦτα φλυαρία ἐστίν. Αὕτη ἡ πράξις παραπλησία ἐστὶ οἷα περ ποτε ἐχρήσθην. Ἐγωγέ φημι εὐήθειαν εἶναι Κύρῳ ἔπεσθαι. Πρόσθεν ὠκνησα πείθεσθαί σοι. Οἱ ξένοι προσποιοῦνται σπεύδειν οἴκαδε ἐλθεῖν.

19. Αὐτὸν ἀφήσω. Ἄπειμι. Ἡ πράξις ἐπίπονος φαίνεται. Ἡ πράξις αὕτη τῆς πρόσθεν φαίνεται ἐπιπονωτέρα. Ἐὰν δὲ αὕτη ἡ πράξις τῆς πρόσθεν φαίνεται ἐπιπονωτέρα ὑμᾶς οὐκ ἀφήσω. Τί λέγει; Τί λέγει πρὸς ταῦτα; Ἀπάγγελλε δεῦρο τί λέγῃ πρὸς ταῦτα. Ἀκούοντες τι ἐθέλουσιν ἡμῖν χρήσθαι, βουλευσόμεθα περὶ τούτων. Ἄξιώσω σε ἀφιέναι με πρὸς φίλιαν. Μὴ ἄπιτε. Οὐχ ὥρα καθεῦδειν, αὕτη γὰρ ἡ πράξις ἐπιπονός τε καὶ επικύνδυνος ἐστίν. Ἀπαγγελλε δεῦρο ὅτι λέγουσι πρὸς ταῦτα. Τί ελεγε πρὸς ταῦτα; Δοκεῖ μοι ὅτι δεῦρο ἀπαγγελωσι τι ελεγε πρὸς ταῦτα. Προσποιεῖται ἔπεσθαι μοι προθύμως. Ταῦτα εἰς τό δέον καταστήσονται. Οὐκ οἶδα εἰ ἄπιμεν ἀσφαλῶς. Ὁ μισθοδότης ἀπέδειξε τὴν εὐήθειαν του ἀπιέναι ἀνευ τῆς Κύρου γνώμης.

20. Ἠτήσα αὐτὸν χιλίους ξένους. Ἐπεσχέθη χιλίους καὶ πεντακοσίους δονναι μοι. Ἠξίωσα αὐτὸν ἀφιέναι ἡμᾶς

πρὸς γιλίαν. Ἡρώτησα αὐτὸν περὶ τῶν δοξάντων. Ἐπιθήσει δίκην τῷ ἐχθρῷ. Ἐθέλει δίκην ἐπιτιθέσθαι τῷ ἐχθρῷ. Δίκην γησι χρήζειν ἐπιτιθέσθαι τῷ ἐχθρῷ. Οκνοίην ἂν τούτοις τοῖς ἀνδράσι δίκην ἐπιτιθέσθαι. Οἰκεῖ ἐπὶ τοῦ Μαιάνδρου ποταμοῦ, ἧς αἱ πηγαὶ ἐκ τῶν βασιλείων τοῦ Κύρου εἰσιν. Ἐὰν φεύγωσιν οἱ πολέμοι ἀρπάξομεν τὴν αὐτῶν χωρὰν. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ γίλους. Πολεμιοὺς εἶς. Ἐὰν οἱ πολέμοι ἐκεῖ ὧσι δίκην αὐτοῖς ἐπιθήσομεν. Ἐρωτήσαντες τοῦτον πηρὶ τῶν δοξάντων ἀπήεσαν. Ἠξίωσαν αὐτὸν πείθεσθαι καὶ ἑαυτοὺς πρὸς γιλίαν ἀφιέναι, καὶ ὑπεσχέθη τοῦτο ποιεῖν καὶ ἡγεμόνα αὐτοῖς δοῦναι.

21. Ἦτησε μισθόν. Ἦτησε τὸν ὀφειλόμενον μισθόν. Προσήτησε μισθόν. Ἐδωκεν αὐτοῖς τὸν ὀφειλόμενον μισθόν. Ὑπεσχέθη τὸν ὀφειλόμενον μισθὸν αὐτοῖς δοῦναι. Ἐφερον τὸν ὀφειλόμενον μισθόν. Ἦνεγκον πρόσθεν τὸν ὀφειλόμενον μισθόν. Ὑπέσχετο αὐτοῖς ἐνεγκεῖν τὸν ὀφειλόμενον μισθόν. Ὑπέσχετο αὐτοῖς δώσειν ἡμιόλιον οὐ πρόσθεν ἔφερον. Ἡ ὑπόψία ὅτι ἄγει ἡμᾶς ἐπὶ βασιλέα ἐνήθησεν. Ὑποπτέω ἤδη ὅτι πορευόμεθα ἐπὶ βασιλέα. Δώσω ὑμῖν ἡμιόλιον οὐ πρόσθεν ἔφέρετε. Οἱ σὺν αὐτῷ πρόσθεν ἀναβάντες ἔφερον δύο δαρεικοὺς τοῦ μηνός. Ὑπέσχετο τοῖς στρατιώταις εἰ καλοῦς καταπράξοι ἐφ' ἃ ἐστρατεύετο αὐτοῖς δοῦναι δέκα δαρεικοὺς τῷ στρατιώτῃ. Οὐποτε ἠπόρει οὐδεὶς περὶ τούτων. Οὐκ ἔρω ἔν γε τῷ φανερῷ οὐκ εἶναι του πρόσσω. Ἐὰν προσαιτήσωσι μισθὸν δώσω.

CHAPTER IV.

1—3. Οἱ μισθοφόροι Ἕλληνες ἀφίκοντο. Ὁ ναύαρχος ἀφίκετο. Ἀφικόμεθα ἐπὶ ταῖς ναυσί. Ὁ ναύαρχος ἀφίκετο μετάπεμπος ὑπὸ Κύρου. Μετεπέμψατο τὸν ναύαρχον. Ὁ ναύαρχος μετεπεμπετο. Ὁ ναύαρχος μεταπεμπτιός. Ἡμῖν μεταπεμπτιός ὁ ναύαρχος. Ἡμῖν νῆες μεταπεμπτιέαι. Ἐμοὶ τοῦτο οὐ ποιητέον. Ἐμοὶ Κῦρος οὐ μεταπεμπτιος. Ἡμῖν στρατεντέον εἰς βασιλέα. Ἑμῖν οὐ στρατεντεον εἰς βασιλέα. Ἡμῖν πολεμητέον ἐπὶ βαρβάρους. Ἐμοὶ δοτέος μισθός τοῖς στρατιώταις. Παρην μετάπεμπος ὑπ' αὐτοῦ. Ὁ ναύαρχος ἀφίκετο ἔχων τὰς πενήκοντα ναῦς ἐκ Πελοποννήσου καὶ ἑτερας Κύρου εἴκοσι καὶ τέτταρας. Αὐταῖς ταῖς ναυσί Πολιόρκησαν τὴν πόλιν ἡμέρας ἑξήκοντα. Οἱ Ἕλληνες ξενοὶ μετὰ Πασίωνος ἀπέστησαν καὶ ἦλθον παρὰ Κλέαρχον. Πλείονες χιλίων καὶ πεντακοσίων παρὰ Πασίωνος ἐστρατοπέδενσαν παρὰ Κλέαρχω. Οἱ μισθοφόροι συνεστράτευσαν ἐπὶ βασιλέα. Ἐνταυθα ἔμεινεν ὁ μισθοδότης ἡμέρας τέτταρας. Αὐτὴ ἡ πόλις ἐστὶν οἰκουμένη, μεγάλη καὶ εὐδαίμων. Αὐτὴ ἡ πόλις ἐστὶν ἐσχάτη τῆς χώρας. Ἠγεῖτο δέκα νεῶν. Ὁ στρατηγὸς ἀφίκετο ἐπὶ ταῖς ναυσί. Ὁρμήσατο ἀπὸ Σαρδεων. Ὁρμεῖτο ἐκ Σαρδεων. Ἡ ναῦς ὄρμει. Οὗτος ὁ ποταμὸς ἐστὶν ὡς μιλίον τὸ εὖρος. Συνεστρατεύσαντο μετὰ τῶν Ἑλλήνων ἐπὶ τοὺς βαρβαρούς. Συνεστρατεύσατο ἐπὶ πατρίδα. Ἄνευ ἡγεμόνος οὔτε στρατηγοῦ οὔτε ναυαρχου ὄφελος οὐδέν.

Συνεστρατευσάμην ἐπὶ βαρβάρους ὡς ἰδιότης.

4—5. Εφύλαττε τὸ ἔξω τεῖχος. Ἐφύλαξε τὸ εἴσω τεῖχος. Απεβίβασεν ἄνδρας καὶ εἴσω καὶ ἔξω τῶν πυλῶν. Κατέβη εἰς τὸ πεδίον. Τὰ τεῖχη κατεχουσιν εἰς τὴν θαλατταν

Ἦν δὲ ὑπέρερθεν τὸ ὄρος ὄχυρόν καὶ ὑψηλόμ. Ἦκουσαν Κυρον ἐν Συρία ὄντα. Ἦκουσαν Κῦρον ἀφιγμένον. Ἦκουσε Κῦρον ἐν πόλει ὄντα. Ἦκουσα αὐτὸν ἀφικόμενον εἰς τὴν πόλιν. Ἦκούσαμεν αὐτὸν βιασάμενον τοὺς πολεμίους. Ἦκουσά σε μεταπεμφάμενόν με. Ἦκουσα τοὺς πολεμίους εἶσω ὄντας τῶν πυλῶν. Ἦ ὁδὸς ἦν ὁδὸς ἀμαξιτὸς ὄρθιος ἰσχυρῶς καὶ στενός. Δι' ὃ οὐκ ἔστι παρέρχεσθαι βία. Πάροδος γὰρ στενὴ σχυρῶς ἔστι. Μεταπέμφομαι τοὺς μισθοφόρους ὅπως εἰσβαλῶ εἰς τὴν χώραν. Οἱ μισθοφόροι παρῆσαν μετάπεμπτοι ὑπὸ Κλεάρχου. Οὗτος ὁ ποταμὸς ῥεῖ διὰ μέσσωι τείχωι ὃ καθήκετον εἰς τὴν θάλατταν. Παρέσομαι ὅπη ἀποβίβασθε τοὺς ἄνδρας. Ἀποβίβασσω τοὺς γυμνήτας εἶσω καὶ ἔξω τῶν τειχῶν. Ὅπου ἂν ὃ νομίζω βιασεσθαι τοὺς ἐχθρούς. Μετεπέμψατο ναῦς ὅπως βιασθῆται τοὺς πολεμίους ἔξω τοῦ τείχους. Τὸ ἔξω τείχος πρὸ τῆς Συρίας ἐφυλαττετο ὑπὸ φυλακῆς τοῦ βασιλέως. Οἱ φύλακες ἔστησαν ἐπὶ τῶν τειχῶν τῆς πόλεως. Ἦκουσα τοὺς φύλακας ἐπὶ τείχεων τῆς πολεῶς στατας. Ἀκούω τοὺς πολεμίους ἐπὶ τοῦ ἔξω τείχους ἰσταμένους.

6—7. Ἦ ναῦς ὀρμεῖ. Αἱ νῆες ὀρμουῖσιν. Ἐνταῦθα ὀρμονν αἱ νῆες. Ὀρμήσατο ἀπὸ Σαρδεων. Ὀρμάτο ἐκ χερρόνησου. Ἐνέβη εἰς τὴν ναῦν. Ἐνέβησαν εἰς ὀλκαδα. Ἐθενετο τα ὄνια εἰς ναῦν. Ἐθετο τὰ πλείστον ἄξια εἰς πλοῖα. Ἀπεβίβασε τοὺς ἄνδρας ἔξω των πυλῶν. Οὗτος ὁ ποταμὸς ἐμβαλλει εἰς τὴν θαλατταν. Κλεάρχος ἔχει τοὺς στρατιώτας. Κῦρος ἔᾶ Κχέαρχον τοὺς στρατιώτας ἔχει. Εἶων αὐτὸν τοῦς στρατιώτας ἔχει. Φιλοτιμεῖται. Ἐφιλοτιμεῖτο. Ἐφιλοτιμήσατο ἐμοῦ ἔωντος Κλεάρχον τοὺς στρατιώτας ἔχει. Αἱ ὀλκαδες αμικοντο εἰς το δέον. Αἱ νῆες οὐ πόρῳ ὀρμουῖσιν. Ὁ στρατηγὸς ἀπεβίβασε τοὺς αὐτοὺς

ἄνδρας λαθρα τῆς φυλακῆς, ἀλλὰ πάλιν ἐνέβησαν εἰς τὸ πλοῖον ὡς ἀποπλεύσοντες. *Αποπλεύσω ἔχων τὰ πλείστον ἄξια.* Φίλοι πολλοῦ ἀξιοί εἰσιν ᾧ φίλοι ὦσι. "Ἦκουσε τὰς τριήρεις αὐτόθι ὀρμούσας. *Εὐήθεια εἶη φιλοτιμεῖσθαι ὅτι αὐτὸς τὸν ναύαρχον εἰοῆ τὰ πλοῖα ἔχειν.* Εὐῆχeto ὡς δολίους ἀφανεῖς ὄντας τοὺς ἄνδρας ληφθῆναι. Οὐκέτι εἶμ' με ὡς προδόντα αὐτὸν ἀποπλεῖν. Πολλὰ ἐνορῶ δι' ἃ οὐκ ἔστι Κύρω διώκειν τοὺς ἀφανεῖς ἀνδρας. Ἐκ τοῦ αὐτομάτου ἐδίωξαν τοὺς πολεμίους. Δίκην ἐπιθήσω αὐτοῖς ἐὰν μὴ ληφθῶσι. Οἰκτερῶ σε εἰ μὴ λάβῃς τοὺς ἀνδρας δολίους καὶ ψευδεῖς ὄντας σοι.

8—9. *Αποδέδρακε. Ἀπέδρασε. Αποπέφευγε. Ἀπέφυγε.* ἴτω. Μὴ ἴτε. Οἴχεται. Οἶδα αὐτὸν οἰχόμενον. Οἶδ' ὅπη οἴχεται. Οὐκ οἶδαμεν ὅπη οἴχεται. *Αποδέδρακε, οὐ γὰρ οἶδαμεν ὅπη οἴχεται.* Κακός ἐστι περὶ ἐμέ. Οἰδέτω ὅτι κακός ἐστι περὶ ἐμέ. Κακιῶν ἐστι περὶ ἐμὴ ἢ ἐγὼ περὶ αὐτόν. ἴτω, εἰδὼς ὅτι κακιων ἐστι περὶ ἐμὴ ἢ ἐγὼ περὶ αὐτόν. Οἶδα. Εἶδω. Εἶσομαι. Ἰθήσω. Ἦδειν. Εἶδον. Εἶδώς. Ἰδῶν. Συμπορεύσομαι ὑμῖν, ὅπη οἴχησθε ἡδέως καὶ προθύμως. Οἶδαμεν ὅπη οἴχεται καὶ τριήρεις ἔχωμεν ὥστε ἐλεῖν τὸ ἐκείνου πλοῖον; οὔτε οὖν ἀποδέδρακε οὔτε ἀποπέφευγεν. *Αποφεύξεται ἐὰν μὴ διώξωμεν.* Εἰ ἀνδρὶ χρῶμαι ἕως μὲν ἂν παρῆ μοι οὐ λήψομαι αὐτὸν κακῶς ποιῶν ὅτε βούληται ἀπιέναι. Ἄλλ' εὐγε μέντοι ἐπιστάσθωσαν οἱ πολέμοι ὅτι οὐκ ἔσται βία παρέρχεσθαι. Ἀπίτω εἰδὼς ὅτι κακιῶν ἐστι περὶ ὑμᾶς ἢ ὑμεῖς περὶ αὐτόν. Ἀπεσύλησαν αὐτὸν τὰ πλείστον ἄξια. *Εστερήθη τὰ χρήματα.* Οὐ δυναται αὐτὸν τὴν ἄρετήν ἀποσπλεῖν. Συνέλαβε τοὺς ἀνδρας ὡς προδόντας. Συνέλαβε τὸν ἀνδρα ὡς δόλιον ὄντα τῷ βασιλεῖ. Ὁ ἀνὴρ ἐάλω ὡς δόλιος ὢν τῷ ναύαρχῳ. Ἀπολήφεται των αὐτοῦ χρημάτων.

Οὗτοι οἱ ἰχθῦες εἰσι μεγάλοι καὶ πραοί. Αἱ δὲ κόμαι ἔμπλεον δενδρων παντοδαπῶν καὶ πλήρεις χρημάτων ταῖς παισὶ τοῦ βασιλέως εἰσιν. Οἴχεται. Ποῖ οἴχεται; Οἶδα ὅση οἴχεται. Οὐκ ἀδικεῖν ἕωσι οὐδένα τὰς ἔνταυθα περιστεράς.

10—12. Χαλεπαίνώ σοι. Πάλαι ἔχαλέπηνα αὐτῷ. Προσθεν ἔχαλέπηρέ μοι. Οἱ πρόσθεν στρατιῶται ἔχαλέπηράν σοι. Αὕτη ἡ πράξις μείζων ἐστὶ τῆς πρόσθεν. Λυπούμαι τὰ παρόντα. Μη θαυμάζε ὅτι λυπouμαι τας παρουσας χαλεπητητας. Χαλεπαίνει μοι καὶ ταῦτα τὴν ἐμὴν πρὸς αὐτὸν ἀρετὴν εἰδώς. Χαλεπαίνουνσι καὶ ταῦτα εἰδότες τὴν πρόσθεν πρὸς αὐτοὺς ἡμετέραν ἀρετὴν. Ἐξέκοψαν τὰ δένδρα καλὰ τοῦ παραδείσου. Ὁ τῆς Συρίας ἄρχων ἐκέλευσεν αὐτοὺς πάντα κατακαύσαι ὅσα φύουσιν αὐτόθι αἱ ὥραι. Ἄμπελοι καὶ δένδρα πολλὰ ἔφν ἐν τῷ παραδείσῳ. Οὐκ ἔφασαν ἰέναι ἐπὶ βασιλέα εἰς βαβυλῶνα. Ἐλεξεν ὅτι πείσειεν αὐτοὺς ἰέναι τοῦ πρόσω εἰ δεήσοι. Ἐνταῦθα πόλις μεγάλη καὶ ευδαίμων κατεκαύθη ὑπὸ τῶν Ἑλλήνων. Οὐκ ἦ στρατιώτας πείθειν χαλεπαίνοντας τοῖς στρατηγοῖς. Οὐκ εἴμι μετα σου ἐὰν μη δώσης μοι ὥσπερ τοῖς προτέροις μετα σου ἀναβάσι. Πάλαι ταῦτα εἰδότες ἔκρουσαν καὶ ἐκ τούτου οἱ στρατιῶται ἔχαλέπηραν αὐτοῖς. Αὕτη ἡ πράξις μείζων καὶ ἐπικινδυνότερα ἐστὶ τῆς πρόσθεν. Αὕτη ἡ πράξις παραπλησία ἐστὶ τῇ πρώτῃ. Πολλὰ χρήματα ἔδω τοῖς πρόσθεν ἀναβάσι σὺν αὐτῷ καὶ ταῦτα οὐκ ἐπὶ μαχρὴν ἰούσιν. Ἰόντων εἰδότες ὅτι ἔφρευσαν τὴν παπρίδα. Αἱ ὥραι φύουσι παντα οἷα καλά εἰσιν. Χρόνος ἐστὶν εἰς μαχρὴν ἰέναι.

13—15. Χαριν οἶδα σοι. Ἐπίσταμαι χαριν εἰδέναι. Κῦρος ἐπίσταται χαριν εἰδέναι εἰ τις καὶ ἄλλος. Ἡμᾶς χρεῖ χαριν εἰδέναι αὐτῷ. Ἐγὼ φημι ἡμᾶς χρεῖ χαριν εἰδέναι. Ἐγωγε φημι ἡμᾶς χρεῖ χαριν εἰδέναι. Τὸ κατ' ἐμέ φημι

ἡμᾶς χρῆναι χάριν εἰδέναι. Οἱ ἄλλοι στρατιῶται ἀπίασι τοῦμπαλιν. Οἱ ἕτεροι στρατιῶται ἀπίασι τοῦμπαλιν. Τὸ ἄλλο στρατευμα ἀπίει τοῦμπαλιν. Τὸ ἕτερον στρατευμα ἀπίει τοῦμπαλιν. Ἐστρατοπέδευσαν χωρὶς τῶν ἄλλων. Ἐστρατοπέδευσαν χωρὶς τῶν ἑτέρων. Αἰκισθόμενοι εἰς τὴν πόλιν ἀποληφόμεθα τὰ πλείστου ἄξια. Οὐκ ἔρη ἐντελῆ μισθὸν τῇ στρατιᾷ δώσειν. Ἔδωκε τῷ στρατεύματι τεσσάρων μηνῶν μισθόν. Ἄνδρες στρατιῶται, δῆλόν ἐστι ὅ,τι χρὴ ἡμᾶς ποιεῖν. Πολλὰ ἐροῶ δι' ἃ ὑμᾶς χρὴ ταῦτα ποιεῖν. Οὐκ οἶδα ὅ,τι οἱ ἄλλοι στρατηγοὶ Κύρῳ ἀποκριοῦνται. Ἐγὼ φημι ὅτι ἡμᾶς χρὴ οἴχεσθαι πρὶν δῆλον εἶναι, πότερον τὸ πολὺ τοῦ στρατεύματος Κύρῳ ἔψεται ἢ οὐ. Οὐ δῆλόν ἐστι πότερον ἡμῖν ἐντελῆ μισθὸν δώσει ἢ οὐ. Ἄνδρες στρατιῶται, χάριν οἶδα ὑμῖν. Εἶπε τοιάδε. Εἰπὼν τοιαῦτα ἐπαύσατο. Οὐ παύσομαι χάριν εἰδῶς σοι. Εἰ πείσεσθέ μοι καὶ ψηφίσετε ἔπεσθαί μοι, ὑμῖν ἐντελῆ μισθὸν δώσω ἕως θήσω ὑμᾶς τοῦμπαλιν εἰς Ἑλλάδα. Παντες πορευόμεθα χωρὶς τοῦ ἄλλου στρατεύματος. Ἄνευ στρατηγοῦ ὄφελος οὐδέν ἐστι τῶν ὄπλων. Εἰ δίκαια ποιήσω οὐκ οἶδα. Οὐκ οἶδα πότερον χάριν εἰδήσει ἢ οὐ. Οἶδα ὅτι ὑμεῖς πολλοῦ ἀγυρίου ἀποτεύξεσθε παρὰ Κύρον. Τὸ πολὺ τοῦ στρατεύματος ἐψήγησε ἔπεσθαι Κυρῷ, καὶ ταῦτα εἰδὼς ὅτι στρατεύοιεν εἰς βασιλέα. Κυρὸς ἐπίσταται χάριν εἰδέναι εἴ τις καὶ ἄλλος. Κυρὸς ἐπίσταται τοὺς φρυγὰδας καταγεῖν εἴ τις καὶ ἄλλος. Παλαι ἐχαλεπαίνέ μοι καὶ ταῦτα ὄντός μου αὐτῷ πιστοτατον. Μὴ χαλεπαίνης μοι. Οὐ χαλεπαίνει μοι. Οὐκ ἀπιμεν τοῦμπαλιν. Ὁ ἐρμηγεὺς ἀφίκετο εἰς τὸ δέον. Οὐκ οἶδα ὅ,τι ἀποκριθῶσιν οἱ ἕτεροι ἀλλ' ἔγωγε γνώσομαι Κύρῳ ἔπεσθαι.

16—19. Μέλει μοι. Οὐ μέλει μοι. Οὐ μέλει αὐτῷ. Οὐ μέλει αὐτοῖς. Δῆλον ἐστίν οὐ μέλειν αὐτῷ. Λεγει ὅτι

οὐ μέλει αὐτῷ. Εἶπεν ὅτι οὐ μελοίη αὐτῷ. Λέγει τοὺς ἄνδρας παρεῖναι. Εἶπε τοὺς ἄνδρας παρεῖναι. Λέγει Κῦρον χάριν εἶσεσθαι ἡμῖν. Ελεξε Κυρον χαριν εισεσθαι ἡμιν. Λεγει ὅτι ὁ ποταμος διαβατός ἐστιν. Ἔλεξεν ὅτι ὁ ποταμὸς διαβατός εἴη. Ἔλεξεν ἐαντὸν χάριν εἶσεσθαι. Ἔλεγεν ὅτι χάριν εἰδοίη. Κατακαίει τὰ πλοῖα ὅπως Κῦρος μὴ διαβαίη τὸν ποταμόν. Κατέκαιε τὰ πλοῖα ἵνα μὴ διαβῆ τὸν ποταμόν ὁ Κῦρος. Τὰ πλοῖα κατακαύσει ἵνα μὴ διαβῆ Κῦρος τὸν ποταμόν. Κατέκαιε τὰ πλοῖα ἵνα μὴ διαβαίη Κῦρος τὸν ποταμόν. Ψηφίζωμεν ἡδε καὶ ἀποκρινόμεθα. Οὐκ ἐψήφισαν πρὶν ἀφικέσθαι τοὺς πολέμιους. Αἰσθόμενοι ὅτι οἱ πολέμιοι αφικνείσαν ἐψήφισαν. Οἱ πολέμιοι οἴχονται. Οὐκ οἶδα ὅπη οἱ πολέμιοι πορεύσαιντο. Επίσταμαι χάριν εἰδέναι. Μηκέτι νόμιζέ με ἐχθρόν. Οὐκέτι νομίζει με φίλον. Μελήσει μοι ὅτι μηκέτι νομίσης με ἐχθρόν. Οὐ μελήσει μοι ὅτι ἤσθης. Ὁ ἐρημνὸς οὐκ ἤσεται. Βούλομαί σε ευτυχέσθαι. Ἐπεμψέ μοι δῶρα μεγαλοπρεπῆ. Ἐπεσιίσαντο πρὶν τὸν ποταμόν διαβῆναι. Τότε οὐκ ἦν ποταμὸν διαβῆναι εἰ μὴ πλοίοις. Κατέκαισαν τὰς κόμας πλήρεις σιτου καὶ οἴνου καὶ πάντων ὄσων φύουσιν αἱ ὄραι. Ἦσθητο τὸν ποταμὸν διὰ μέσης τῆς πόλεως ῥεῖν. Ὁ ποταμὸς πλήρης ἐστιν ἰχθύων πραῶν. Ὁ παράδεισος ἔμπλεός ἐστιν ἀγρίων θηρίων. Ὁ Ευφράτης ποταμὸς ουδεπώποτε διαβατός ἐγένετο. Ἔλεξεν ὅτι ὁ ποταμὸς Ευφράτης τότε διαβατός ἐγένετο. Ἔλεξαν ὅτι ὁ ποταμὸς σαφῶς ὑποχώραι τῷ βασιλεύσονται. Ουδεπώποτε οὐδεὶς τὸν ποταμὸν τοῦτον περὶ διέβη. Οὐποτε οὐδεὶς λέξει ὡς ἐγὼ δεδοικα τῷ ἡγεμόνι ἔπεσθαι φ' ἂν ἔλοισθε. Ἔστι φίλος πιστότατος καὶ πλείστον ἀξιος. Ἐστρατοπεδεδυσαν χωρὶς τοῦ ἀλλου στρατεύματος. Ου δοκοῦμεν στρατοπεδεδυσαντες πόρρω τῶν πολεμίων. Χωρὶς στρατιωτῶν πιστῶν τῆς τοῦ στρατηγοῦ ἀρετῆς ὄφελος οὐδεν.

CHAPTER V.

1—3. Ταῦτα τὰ κρέα ἤδη ἔστιν. Ταῦτα τὰ ἐλάφεια ἠδιστά ἔστιν. Ἐν τούτῳ τῷ χωρῷ ἦσαν πολλὰ θηρία. Ἐν ταύτῃ τῇ χωρᾷ ἦσαν πόλεις πολλαὶ καὶ εὐδαίμονες. Ἐν τούτῳ τῷ χωρίῳ ἦσαν πολλοὶ ἵπποι. Ἐπολιόρηκε τὴν πόλιν κατὰ γῆς. Κατῆγον εἰς τὴν πατρίδα τὸν ἐκπεπτοκότα. Ἐπεὶ διώκοιεν ταῦτα τὰ θηρία οἱ ἵππεῖς, ταχὺ ἀπηγόρευον. Ἡ γῆ ἐν τούτῳ τῷ τόπῳ πεδίον ἦν. Τοῦτο μὲν τὸ πεδίον ἅπαν ὀμαλὸν ἔστιν ὥσπερ θάλαττα, παντοίων δε θηρίων πλήρες. Δένδρα δὲ ἐν τούτῳ τῷ τόπῳ οὐκ ἔστι, πλὴν ἐμπλεῶς ἔστι ὕλης καὶ καλάμων καὶ ταῦτα ἅπαντά ἔστιν εὐώδη ὥσπερ ἀρώματα. Οὗτος ὁ τόπος ἐμπλεῶς ἦν σίτου καὶ οἴνου καὶ πολλοῦ ἀργυρίου. Ἐν ταύτῃ τῇ χώρῳ ἦσαν στρουθοὶ οἱ μεγάλοι καὶ ὠτίδες καὶ πέρδικες καὶ πριστεραί. Ἐπορεύετο τὸν ποταμὸν ἐν δεξιᾷ ἔχων ἐπὶ Ταρσούς. Ταῦτα μὲν τὰ κρέα πυραπλησία ἔστι τοῖς ἐλαφείοις, ἀπαλώτερα δέ. Ὁ οἶνος ἠδιστός ἔστιν. Ὁ στρουθὸς φεύγει μὲν τρέχων, αἰρόμενος δὲ πτέρυξι ὥσπερ ἰστῖω χρώμενος. Αἱ δὲ ὠτίδες ἔπιοντο βραχὺν, ἐπεὶ τις διώκοιεν καὶ ταχὺ ἀπηγόρευον. Θηρώντες ταῦτα τὰ θηρία οἱ ἵππεῖς διεδέχοντο τοῖς ἵπποις. Οἱ ἵππεῖς ἐθήρευον ταῦτα τὰ θηρία διαδεχόμενοι τοῖς ἵπποις. Ἐθήρευεν ἐνίοτε ἀφ' ἵππου τὰς δορκάδας. Θᾶττον ἐμοῦ τρέχει. Πολὺ θᾶττον ἡμῶν τρέχουσι. Ταῦτα τὰ ἐλάφεια ἀπαλα ἔστιν. Ἐνίοτε οἱ ἄγριοι ὄνοι προδραμοντες ἔστησαν. Οἱ στρουθοὶ ἀπεσπασαντο τοὺς ἵππεῖς οὐ ποτε ἀπαγορεύοντες. Κατέβησαν ἐξ ὄχρου καὶ ὑψηλοῦ ὄρους εἰς πεδίον ὀμαλὸν ὡσπερ θάλατταν.

4—6. Περιρεῖ ὁ ποταμὸς κύκλῳ τὴν πόλιν. Περιῖται κύκλῳ ἡ πόλις ὑπὸ τοῦ ποταμοῦ. Σιτον καὶ οἶνον ἐπρίατο. Οἶνον ἐν τῇ ἀγορᾷ ἐπρίατο. Οἶνον πρίασθαι οὐκ ἔστιν ἐν ταύτῃ τῇ ἀγορᾷ. Οὐκ ἐδύνατο πρίασθαι οὔτε σῖτον οὔτε οἶνον. Ἐν ἐκείνῳ τῷ χωρίῳ ἡδὴ κρέα ἐπρίατο. Ἡ χώρα ψιλή ἐστιν. Πᾶσα ἡ χώρα ψιλή ἐστιν. Οὐ δύναται κρεα πρίασθαι ἐνταῦθα, οὔσας ψιλῆς πάσης τῆς χώρας. Ἀγοραστέος ἡμῖν σῖτος. Ἀπόλλετο ὑπὸ τοῦ λιμοῦ. Απόλλντο ὑπὸ τοῦ λιμοῦ. Ἀπόλλνται ἡ στρατιὰ ὑπὸ τοῦ λιμοῦ. Τὸ πολὺ τοῦ στρατεύματος ἀπόλλνται ὑπὸ του λιμου. Λέγει ὅτι ἡ στρατιὰ ἀπόλλνται ὑπὸ του λιμου. Ἐλεξεν ὅτι ἡ στρατιὰ ἀπόλλοιτο ὑπο του λιμου. Δεῖ ἡμᾶς σῖτον και κρέα πρίασθαι τὸ γὰρ στρατεύμα ἀπόλλνται ὑπὸ του λιμου. Ἀπόλλνται ἡ στρατιὰ ὑπὸ του λιμου δι' ὃ δεῖ ἡμᾶς πρίασθαι τὰ ἐπιτήδεια. Διαγίγνεται ποιῶν ὄνους ἀλέτας. Οἱ ταύτην τὴν χώραν οἰκουντες σῖτον ἀνταγοράζουσιν, ὀρύττοντες ὄνους ἀλέτας παρὰ τὸν ποταμόν. Ἐπεὶ ὁ σῖτος τὸ στρατεύμα ἐπιλίποι, διεγίγνοντο ἐσθίοντες ἰχθεῖς καὶ κρέα. Ποιῶν τί διαγίγνεσαι; Ὀρύττω ὄνους ἀλέτας. Εἰς τὴν ἀγορὰν ὄνους ἀλέτας ἄγων καὶ πουλιῶν ἀνταγοράζω σῖτον. Πόσον δύναται ἡ χοίγιξ; Πόσον πουλεῖς τὴν πέρδικα; Ἐξελαύνει σταθμὸν διὰ ἔρημον τόπου εἰς πόλιν ἐρήμην ὄνομα δὲ αὐτῇ Κορσωτή. Πορευόμενοι διὰ ταύτης τῆς χώρας πολλοὶ τῶν στρατιωτῶν ἀπόλοντο ὑπὸ του λιμου. Ἡ ἀγορὰ περιερέετο ὑπὸ του Μασκᾶ ποταμου κύκλῳ. Ποταμὸς τὸ εὖρος πλεθριαῖον περιεῖρεεν ὅλην τὴν χώραν. Ὀχυρὸν ὄρος περιέχει τὴν πόλιν. Οὐκ ἦν πρίασθαι σῖτον οὔτε χιλὸν ἐν τούτῳ τῷ χωρίῳ, οὔσας πάσας τῆς χώρας ψιλῆς. Οἱ ἐνοικουντες διαγίγνονται ἐσθίοντες τὰ ἐλαφεια. Ἐὰν ὁ σῖτος λείψῃ τὸ στρατεύμα, κρέα ἀγορασωμεν.

7—9. Ἐρισεν Ἀπόλλωνι περὶ σοφίας. Ἐπολέμει σὺν τῷ

βασιλεῖ. Ἐπολέμει τῷ ἀδελφῷ. Πόλεμον διὰ ταχέων
 ἐποιήσατο. Ἐνίκησα αὐτὸν ἐν μίχῃ. Ἡττήθη ἐν μαχῇ ὑπὸ
 τοῦ δούλου. Ἐτυχεν ἰστάμενος ἐπὶ τοῦ ἄρματος. Ἐτυχεν
 ἐλαύνων ἐφ' ἀμάξης. Ἐτυχεν ἐλαύνων ἀφ' ἵππου. Ἐτυχον
 ἐλαύνοντες ἀφ' ἵππου. Ἐτυχε θηρῶν ἀφ' ἵππου. Ἐλαθε
 Κῦρον ἀπιόν. Ἡμᾶς ἐφθησαν λαμβάνοντες τὰ ἄκρα.
 Διατελεῖ λέγων ἐλπίδας. Ἐσσηθήσονται ἂν τις πόλεμον διὰ
 ταχέων ποιῆται. Σχολαίως ἐπολέμει. Εὐθύς ἐξήριψαν τοὺς
 στρεπτοὺς καὶ τὰ ψέλλια ὅπου ἔτυχον ἐστηκότες. Ἐδραμον
 θᾶπτον ἢ ὡς τις ἂν ὤετο. Ὁ στρατηγὸς ὡς ὀργιζόμενος
 ἐκέλευσε τοὺς στρατιώτας προῖεναί, οἱ δὲ οὐκ ἔφρασαν ὡς
 στενοχωρίας καὶ πηλοῦ φανέντος τοῖς ὀπίταις δυσπορεύτου.
 Οἱ δὲ δῆλοι ἦσαν ὡς σπεύδοντες πᾶσαν τὴν ὁδόν. Σπεύδε.
 Μὴ σπεύδε. Οὐ διέτριβεν ὅπου μὴ σιτισμοῦ ἔνεκα ἐκαθέζετο.
 Ὅσα μὲν θᾶπτον ἀπιόντες ἔσοισθε τοσοῦτο ἀπαρασκευότερος
 βασιλεὺς πολεμεῖν ἔσται. Ἐνθα δὴ μέρος τι τῆς Περσῶν
 εὐταξίας ἐθεασάμεθα. Σοὶ προσέχοντι τὸν νοῦν ἔσται μέρος
 τι τῆς εὐταξίας τῆς στρατίας θεάσασθαι. Ὡς ἐμοῦ ἰόντος
 ὅση ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. Αἱ μὲν δυνάμεις
 τοῦ βασιλέως διασπῶνται, διὰ δε τοῦτο ἡ ἀρχὴ αὐτοῦ ἀσθενής.
 Ὅσα μὲν σχυλαιότερος ἐπίοι τις πρὸς τὴν βασιλέως χώραν,
 τοσοῦτο ἰσχυροτέρα ἡ αὐτοῦ ἀρχή. Οὗτος ὁ τόπος πλήρης
 ἐστὶν ὕδατος καὶ χιλοῦ. Τῆς ὁδοῦ ὀρθίας οὔσης καὶ ἀμη-
 χάνου ἴμεν εἰς τοῦμπάλιν. Ἐνταυθα οἰκοδόμησε πολυτελῆ
 βασιλεία.

10—12. Πληγὰς ἐμβαλῶ σοι. Δίκην ἐπιθήσω σοι.
 Ἀνέβη εἰς ὄρθιον γήλοφον. Ἦει κατὰ πρᾶνος γηλόφου.
 Διέβη τὸν ποταμὸν σχεδιά. Διέβησαν τὸν ποταμὸν πλοῖον.
 Τὸ Μαρσίου δέρμα ἐκρεμάσθη ἐν ἄνθρω. Διφθέρας
 σνεσπασαν. Διέβημεν τὸν ποταμὸν ἐπὶ σχεδιάς διφθερῶν

πεποιμημενης. Οὐκ ἔστιν ἐπιτήδεια πριασθαι εκ τῆς πολεως
 περαν τοῦ ποταμοῦ. Καὶ δὴ ποτε σίτου τὸ στρατευμα
 λιπόντος ἐπρίαντο τὰ ἐπιτήδεια ἐν πόλει οὐ πορῶ τοῦ
 ποταμοῦ. Βάλανος ἢ ἀπὸ τῆς φοίνικος ἀφθονωτάτη ἐν
 ταύτῃ τῇ χώρᾳ· ταύτης δὲ ποιούσιν οἶνον ὃν ἄγοντες εἰς
 Βαβυλῶνα καὶ πουλῶντες ἀνταγοράζουσι σίτον μελίης.
 Διφθέρας πιμπλάσαντες χόρτου κούφου συνέσπων ὥστε μὴ
 ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ. Στεγάσματα ἐπίπλασαν
 χόρτου κούφον· εἶτα συνέσπων ὡς τὸ ὕδωρ κάρφης μὴ
 ἄπτεσθαι. Διέβησαν σχεδίαις ὡς μὴ βρεχθῆναι ὑπὸ του
 ποταμοῦ. Πληγὰς ἐμβάλει σοι ἀνθ' ὧν νομίζει ὑπό σου
 ἀδικηθῆναι. Ἐμβάλλει ὁ ποταμὸς εἰς τὴν θαλατταν. Μὴ
 ἀμφιλέγε περὶ τούτων. Χαλεπαίνει καὶ ὀργίζεται σοι ἰσχυρῶς
 ἀνθ' ὧν ὑπό σου ἡδικήθη. Ὡς Κύρου χαλεπῶς φέροντος
 τοῖς παροῦσι πραγμασι οὕτω τὴν γνώμην ἔχετε. Ἡ ὁδὸς
 σφόδρα ὀρθία. Ὁρμήθησαν κατὰ γηλόφου πρανεστατου, καὶ
 ταῦτα σὺν τοῖς ὅπλοις. Ἐὰν ἐμβάλῃς πληγὰς τούτω τῷ
 στρατιώτῃ ὀργίσομαι ἰσχυρῶς σοι. Θαυμαζῶ ὅτι οὐπω
 ἀφιγμένοι εἰσιν. Μὴ θαυμαζετε ὅτι οὐκέτι θέλω ὑμῖν μισθὸν
 δοῦναι. Οἱ μὲν λίθοις ἔβαλον, οἰδὲ ταῖς ἀξίταις ἦσαν.
 Πρῶτον μὲν ἔβαλε ξύλοις, ὕστερον δὲ λίθοις ἔβαλε. Ἀφίπνευ-
 σαν διὰ του στρατεύματος εἰς τὸν πόρον· ἐνταυθα δὲ
 κατασκοπήσαντες τὴν ἀγορὰν ἀφίπνευσαν ἐπὶ τὰς σκηνας.
 Σχίζει ξυλα. Πασα ἡ χώρα ἡ ψιλῆ· ἐνῆ γὰρ οὕτη ὕλε οὔτε
 δένδρον, οὔτε καλαμος οὔτε χόρτον.

13—17. Κακῶς ἔχουσι τὰ ἡμέτερα. Κακῶς ἔχουσι τὰ
 ὑμέτερα. Τὰ αὐτου, κ. τ. λ. Τὰ ἐμὰ, κ. τ. λ. Οἶδα τὰ
 ἐμὰ κακῶς ἔχειν. Ἠπισταμην ὅτι τὰ ἐμα κακῶς εἶχον.
 Εἶδον τα αὐτου κακῶς ἔχοντα. Ἐν ἑαυτῷ ἐγένετο. Ἐν
 ἑαυτῷ ἐγένετο. Ἐν ἑαυτῷ γίγνεται. Ἐν ἑαυτοῖς ἐγένοντο.

Ἐν ἡμῖν αὐτοῖς ἐγενόμεθα. Ἐν ὑμῖν αὐτοῖς γίγνεσθε. Ὀλίγον ἐδέησε καταλευσθῆναι. Ὀλίγον ἐδέησα ἀπολέσθαι. Ὀλίγον ἐδέησαν κατακοπῆναι. Ἦκεν ἐλαύνων ἀφ' ἵππου. Ἦκε πεζῆ. Ἦκε τὴν ταχίστην. Ὀλίγον ἐδέησαν καταλευσθῆναι. Μικρὸν ἐξέφυγον τὸ μὴ καταλευσθῆναι. Ἄρα λέγεις πρῶως τὸ πάθος μου ὀλίγον δεῖσαντος καταλευσθῆναι; Δέομαί σου μὴ ποιεῖν τοῦτο. Οἱ* πολέμοι ἤλασαν ἐφ' ἡμᾶς ὥστε τὸ ἡμῶν στρατεύμα ἐκπεπληχθῆναι καὶ τρέχειν ἐπὶ τὰ ὄπλα. Κατέφυγεν ἐπὶ τὴν αὐτοῦ σκηνήν. Κατέφυγεν εἰς τὰ ὄρη. Ἐξέφυγεν εἰς τὰ ὄρη. Τὰ ἡμέτερα κακῶς ἔχουσιν. Τῶν ἡμετέρων κακῶς ἐχόντων, κατακοπόμεθα ἐν τῇδε τῇ ἡμέρᾳ ὑπὸ τῶν πολεμίων. Κατεκόπησαν ὑπὸ τῶν βαρβάρων ἐν τῇ αὐτῇ ἡμέρᾳ. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, τὸ αὐτοῦ στρατεύμα ἔτυχεν οἱ ἰσχυρῶς ὀργιζόμενον. Αἰσθόμενοι ταῦτα ἐν ἑαυτοῖς ἐγένοντο καὶ κατὰ χώραν ἔθεντο τὰ ὄπλα. Οἱ στρατιῶται εὐθύς ἐδριμον εἰς τὸ μέσον ἀμφοτέρων στρατευμάτων καὶ ἔθεντο τὰ ὄπλα. Τας ἀσπίδας πρὸς τα γόνατα θέντες ἔμειναν ὕστεροι χωρὶς τοῦ ἄλλου στρατεύματος. Εὐθύς ἐξεπλήρησαν ἰδόντες τοὺς ἵππεῖς τῶν πολεμίων ἐλαύνοντας ἐφ' ἑαυτούς. Ἐτυχον πορευόμενοι ὕστεροι, πόρῳ τοῦ ἄλλου στρατεύματος. Ὅσῳ μὲν σχολαιοτέρως ἴοιτε ἐπὶ βασιλείᾳ, τοσοῦτῳ μείζον στρατεύμα αὐτοῦ ἔνεκα συναγερεῖται. Ὅσῳ μὲν ὕστερον σῖτον πουλοῦτε, τοσοῦτῳ πλέων ἐν ἀγορᾷ ἔσται. Ὅσῳ μὲν ἤκεις πρότερον εἰς τὴν βασιλέως χώραν, τοσοῦτῳ ἀπαρασκευαστότερος ἔσται. Ὅσῳ μὲν θᾶπτον πέτοιται, τοσοῦτῳ θᾶπτον ἀπαγορεύουσιν. Σκέπτεσθε, ὅσῳ μὲν θᾶπτον ἴοιτε, τοσοῦτῳ ἀπαρασκευοτερουσ βασιλεῖ ὑμᾶς πολεμεῖν. Ὁ μισθοδότης ἠγείτο ὅσῳ μὲν θᾶπτον ἀγίκοιτο, τοσοῦτῳ πλεον ἀποδοῦναι χρῆναι τοῖς στρατιώταις. Ἀπαρασκευός εἰμι. Ἄρ' ἀπαρασκευός εἶ;

CHAPTER VI.

1—5. *Γένει προσήκων ἐστὶ μοι. Γένει προσήκοντες εἰσιν αὐτῷ. Γένει ἄρα γε προσήκων ἐστὶ σοι; Γένει προσήκων βασιλεῖ ἐστὶ. Ἄρ' ἐμοὶ γένει προσήκων εἶ; Σοὶ προσήκων εἰμι γένει. Γράφω ἐπιστολήν. Ἄρ' ἔγραψεν ἐπιστολήν σοι Οὐκ ἔγραψέ μοι ἐπιστολήν. Ἄρα γράψεις μοι ἐπιστολήν Γράψώ σοι ἐπιστολήν. Αναγινώσκω ἐπιστολήν. Ἄρ' ἀνέγνως τὴν ἐπιστολήν; Ἀνέγνων. Τί ἐνεστι ἐν τῇ ἐπιστολῇ; Πολλὰ ἐνεστιν ὑπομνήματα τῆς πρόσθεν φιλίας. Ἀνεγνωκῶς τὴν ἐπιστολήν δός μοι. Οὐ χρεὶ ἐμὲ δοῦναι οὐδενί. Οὐ δύναμαι αὐτὴν δοῦναί σοι. Οὐ βούλομαι αὐτὴν οὐδενὶ διδόναι. Οὐ δώσω αὐτὴν τῷ πιστοτάτῳ φίλῳ. Συναλλαγέντες πρὸς Κύρον ἔλεξαν ὅτι κωλύσειαν τοὺς πολεμίους τοῦ διαγγέλλειν βασιλεῖ ἰδόντες τὸ στρατεύμα. Κύρῳ ὑπέσχετο κωλῦσαι τοὺς πολεμίους τοῦ καίειν τὸ χόρτον, καὶ εἴ τι ἄλλο χρήσιμον ἦν τοῖς ὑποζυγίοις. Ἐνεδρεύοντες ἢ κατακτενοῦμεν ἢ ζῶντα αἰρήσωμεν ἡγεμονα. Εἴ μοι δοίης ὅσους ἔχεις ἵππεῖς, ποιήσεια ὥστε τοὺς πολεμίους μήποτε δύνασθαι κατάγειν τοὺς εκπεπτοκότας. Ὁ ἐρμηνεὺς ἐδόκει λέγειν τὰ ὠφέλιμα. Ἀναβάντες εἰς τὰ ὄρη εἶδον ἵχνη ἀνδρῶν τε καὶ ἵππων. Εἰκάζετο δ' εἶναι ὁ στίβος ὡς πενήκοντα ἵππέων. Ἐγραψα αὐτῷ ἐπιστολήν λέγων ὅτι ἦκοιμι ἂν τῇ ὑστεραία ἐχων ὅσον μοι δοίῃ μισθὸν ὁ στρατηγός. Ἀνεγνων τὴν αὐτοῦ ἐπιστολήν ἐν τῇ αὐτῇ ἡμέρα, καὶ ἐνῆ πολλά ὑπομνήματα τῆς πρόσθεν φιλίας. Φιλοτιμῆσθαι ἐδόκουν προτιμηθέντος Κλεάρχου μάλιστα τῶν Ἑλλήνων. Ἡ κρίσις οὐκ ἀπόρρητόν ἐστιν. Ἀνεγνωκῶς τὴν*

ἐπιστολὴν ἐν ἑαυτῷ ἐγένετο. Ἐτοιμοὶ σοὶ εἰσιν. Οὐκ ἔτοιμοὶ εἰσιν οἱ ἄνδρες. Ἐφαίνετο ἡ χώρα πλήρης εἶναι σίτου καὶ οἴνου. Ἐδόκει ἰκανὸς εἶναι ζῶντας αἰρεῖν πολλοὺς τῶν πολεμίων. Γενεὶ προσίκων ἐστὶ βασιλεῖ ἼΑρα βασιλεῖ ξενος εἰς; Ξενοφῶντι ξενος εἰμι. Κελευε τοὺς στρατηγούς ἄγειν τοὺς ὀπλίτας, καὶ περὶ τὴν ἐμὴν σκηνὴν τὰ ὄπλα θεσθωσαν. Ἐὰν δωκῆ πιστὸς εἶναι, εἶσω παρακαλέσω συμβουλον.

6—8. Μεταμέλει μοι. Οὐ μεταμέλει μοι. ἼΑρα μεταμέλει σοι; ἼΑρα μεταμέλει αὐτῷ; Οὐ μεταμέλει αὐτῷ. ἼΑρ' αὐτοῖς μεταμέλει; Οὐ μεταμέλει αὐτοῖς. ἼΑρ' αὐτῷ μετεμέλησεν; ἼΑρ' αὐτοῖς μετεμέλησεν; Οὐκ αὐτῷ μετεμέλησεν. Αὐτοῖς μετεμέλησεν. ἼΑρα μετεμέλησεν γέ σοι; Οὐ μετεμέλησεν αὐτῷ. Ἐφη μὴ μεταμέλειν αὐτῷ. Ἐφασαν μὴ μεταμέλειν αὐτοῖς. ἼΑρ' ἔφησθά σοὶ μεταμέλειν; Ἐφαιμεν μεταμέλειν ἡμῖν. Ἐφαιμεν μὴ μεταμέλειν ἡμῖν. Οὐχ ἔφαιμεν μεταμέλειν ἡμῖν. Φησὶ μεταμέλειν αὐτοῖς. Οὐ φησὶ μεταμέλειν αὐτῷ. Ἡρώτησεν ὁ Κῦρος αὐτὸν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη. Ἡρώτησεν αὐτὸν ὁ Κῦρος, ὁμολογεῖς οὖν ἐμοὶ ἐπιβεβουλευκέναι; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐδ' εἰ ὁμολογήσεια, μοί γ' ἂν ἔτι ποτὲ πιστεύσειες. Δεξιὰν οὐποτε δώσω οὔτε λαβῶ, σοῦ προδότου οὐτός μοι καὶ τῷ ἐμῷ βασιλεῖ. Ἐὰν πολεμήσειας ἢ ἐμοὶ ἢ τῷ ἐμῷ ἀδελφῷ, ποιήσεια εὐθὺς ὥστε παύσαιο. Οὐποτε παύσομαι τοῦ πολέμου ἕως ἂν μένωσιν οἱ πολέμοι ἐν τῇ ἡμετέρᾳ χώρᾳ. ἼΑρα ξενος εἶ τουτῷ τῷ Ορῶντι; Ὡκει ὁ πατήρ μου ἐπὶ τοῦ Μαιάνδρου ποταμοῦ. Ὁ πατήρ δώσας μοι τούτον τὸν Ὀρῶντα ὑπήκουον καὶ σύμβουλον εἶναι, οὐκ ὀκνήσω πολεμεῖν βαρβάρους. Ὁμολογῶ καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων ἄδικος περὶ σε γεγενῆσθαι. Ὅτι δίκαιον καὶ πρὸς θεῶν ἐστὶ καὶ πρὸς ἀνθρώπων τοῦτο πράξω περὶ

Ὁρόντων τούτου σὺν ὑμῖν βουλευόμενος. Κακῶς ἐποίησας ἐμέ τε καὶ τὴν πατρίδα ὅ,τι ἐδύνω. Ἀισχύνομαι καὶ ἀποστάς ἀπὸ σου καὶ προδώσάς σε. Προσποιεῖται φίλος εἶναι τῷ ἐμῷ πατρί. Τί ἀδικηθεὶς ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ νῦν πάλιν ἀφέστηκας καὶ αὐτῷ πολέμιος φανερός γέγονας; Πάλιν εἰς τοὺς βωμοὺς τῶν θεῶν ἦει, μεταμέλειν τε αὐτῷ ἔφη. Ἦκε πάλιν εἰς τὴν πόλιν τὴν ταχιστην. Οὐκουν ὁπότ' ἔγνωσ τὴν σεαυτοῦ δύναμιν πάλιν πολέμησας ἐμοι; Οὐκουν, ὁπότ' ἀνέγνωσ τὴν τοῦ ἐμοῦ ἐπιστολήν, πιστὰ πάλιν ἔδωκας τῷ βασιλεῖ καὶ ἔλαβας παρ' αὐτοῦ; Οὐδ' εἰ γενοίμην σοί γ' ἂν ἔτι ποτὲ δόξαιμι πιστός εἶναι σοί τε καὶ τῷ ἀδελφῷ· νῦν γὰρ τὸ τέταρτον ἐπιβουλεύων σοι φανερός γέγονα, καὶ βουλόμενος καὶ σε ἀποκτεῖναι καὶ τὴν πατρίδα διαρπᾶσαι. Ἔστιν ὅ,τι σε ἠδίκησα ἢ τοὺς ὑπηκόους σου; Ὁ δὲ ἀπεκρίνατο ὅτι οὐ. Ἀδικεῖ ἀποστάς ἀπὸ ἐμοῦ καὶ πολεμήσας τοῖς ἐμοῖς ὑπηκόοις. Τὴν ἐμὴν πατρίδα κακῶς ἐποίησας καὶ ἠδίκησας τὸν ἐμὸν ἀδελφὸν ὅ,τι ἐδύνω. Ἐλθὼν ἐπὶ τὸν βωμὸν ἔφη, πρὸς θεῶν καὶ πρὸς ἀνθρώπων ἀπέστην ἀπὸ σου ἀνδραπάστοτε ὑπο σου ἀδικηθεὶς. Ὅσῳ μὲν πλέον ἀδικοῖς, τὸν ἐμὸν ἀδελφὸν, τοσούτῳ ἰσχυροτέρως ὀργίσομαι.

9—11. Εἵκαζον ἄλλοι ἄλλως. Ἔλεγον ἄλλοι ἄλλως. Συνεβούλενον ἄλλοι ἄλλως. Ἀπώλοντο αλλοι ἄλλως. Ἐκποδῶν ποιοῦμαι τὸν ἀνδρα. Ἐκποδῶν ποιησόμεθα τούτον τὸν ἀνδρα. Ἄρ' ἐκποδῶν ἐποίησατο τὸν ἀνδρα; Ἐρώτησεν αὐτὸν ὁ Κῦρος, ἄρ' ἐποίησο ἐκποδῶν τὸν ἀνδρα; Ἦδη ἐκποδῶν ποιῶ τὸν ἀνδρα τούτον. Εὖ ποιῶ σε. Βούλομαι εὖ ποιεῖν σε. Σχολή ἐστὶ μοι εὖ ποιεῖν σε. Ἄρα σχολή σοί ἐστι εὖ ποιεῖν ἐμέ; Σχολή ἐστὶν ἡμῖν. Σχολή αὐτῷ ἐστὶν τὸν ἀνδρα τούτον ἐκποδῶν ποιεῖσθαι. Τὸ κατὰ τούτον εἶναι, σχολή ἐστὶ ἐστὶν εὖ ποιεῖν ὑμᾶς. Τὸ κατὰ τούτον εἶναι,

σχολή ἡμῖν τὰς κώμας καίειν. Ἐκποδὼν ποιησόμεθα τὸν ἄνδρα τοῦτον ὡς σχολή ἢ ἡμῖν τοὺς φίλους εὖ ποιεῖν. Ἐκποδὼν τοῦ ἄνδρα τοῦτον ἐποιησάμεθα ὡς εἶη ἡμῖν σχολή τοὺς πολεμίους ἀλέξασθαι. Ἑμεῖς δὲ, ὦ φίλοι, ποφήνασθε γνώμην ὅτι σοι δοκεῖ. Πρῶτον μὲν φίλος ἦν ἡμῖν, ὕστερον δὲ ἀποστάς· εἰς τοὺς πολεμίους, κατὰ πολλὰ κακῶς ἐποίησε τὴν πατρίδα. Πρῶτον μὲν ἔφη ὅτι οὐκ ἀδικῶ, ὕστερον δὲ ὁμολόγησε τὰ πάντα. Τὸ κατὰ τοῦτον εἶναι σχολή ἡμῖν ἔσται καὶ τοὺς φίλους εὖ ποιεῖν καὶ τοὺς πολεμίους κακῶς ποιεῖν. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα. Τοῦτον τὸν ἄνδρα τὸν ψευσάμενον ἡμῶς ἐκποδὼν ποιησόμεθα ὡς μηκέτι δέη τοῦτον φυλάττεσθαι. Οὐκέτι δεῖ φυλάττεσθαι τὸν ἄνδρα τοῦτον, ἐκποδὼν ἤδη ποιησάμενοι. Οἵπερ πρόσθεν προσεκύνον τὸν τοῦτον ἄνδρα, τότε Κύρου κελεύοντος ἐλάζοντο τῆς αὐτοῦ ζώνης ἐπὶ θανάτῳ. Οἱ πρόσθεν ὑπήκοοι ἐπὶ θάνατον τὸν βασιλέα αὐτὸν ἤγον. Οἱ αὐτοὶ ἄνδρες πρὶν δῆλον ἢ ἴσχυρον ὁ Κύρος κελεύσειεν ἢ οὐ, λαβὼν τὸν ἐκπέτοκοτα ἤγαγον ἐπὶ θάνατον. Εἰκάζουσιν ἄλλοι ἄλλως. Τάφον δὲ Ὀρόντου οὐδεὶς πώποτε εἶδεν. Οὐδεὶς ποτε τάφον Ὀρόντου ὄψεται. Ὅσα μὲν θᾶπτον τὸν ἄνδρα τοῦτον ἐκποδὼν ποιήσαμεθα, τοσούτῳ πλέον σχολή ἡμῖν ἔσται, τοὺς ἐθελοντάς φίλους εὖ ποιεῖν. Ἐκ τούτου ἅπαντες καὶ οἱ συγγενεῖς τοῦ Ὀρόντου ἀπο τοῦ αὐτομάτου ἀναστάντες ἐλάβοντο τῆς αὐτοῦ ζώνης. Ἄρα σχολή μετ' ἐμοῦ ἐλθεῖν; Σχολή αὐτοῖς, τὸ κατ' ἐμὲ εἶναι, δίκην ἐπιθῆναι τοῖς ἐχθροῖς ἀνθ' ὧν νομίζουσιν ἠδικῆσθαι, καὶ ὠφελεῖν τοὺς φίλους ἀνθ' ὧν εὖ ἔπαθον ὑπ' αὐτῶν.

CHAPTER VII.

1—4. Πηρίκα ἀφίκετο; Ἀφίκετο περὶ μέσας νύχτας,—
 ἅμα τῇ ἡμέρᾳ. Πότε ἀφίκοντο; Ἀφίκοντο τῇ ὑστεραίᾳ—
 ἅμα τῇ ἡμέρᾳ τῇ ἐπιούσῃ—τῇ αὐτῇ ἡμέρᾳ—οὐ πολὺ ὕστερον
 τῶν αὐτομόλων—εἰς τὴν ἐπιούσαν ἕω—οὐ πολὺ πρότερον τῶν
 ὀπλιτῶν. Σχολαίως προσίασιν. Ὡς τάχιστα ἐπίασιν.
 Ἐπίασι πολλῇ κραυγῇ. Ταῦτα ἀνασχῆσομαι. Ταῦτα οὐκ
 ἀνασχῆσομαι. Ἄν δὲ ταῦτα ἀνασχησθε ὑμᾶς ἐπαινεσω.
 Ἐὰν μὴ ταῦτα ἀνάσχησθε, ὑμᾶς οὐκ ἐπαινέσω. Εἰ ταῦτα
 ἀνασχομενοι ἔσεσθε, ὑμᾶς ἐπαινέσω. Μὴ ἀνάσχεο ταῦτα.
 Μὴ ἀνέχον ταῦτα. Κατεκόπησαν ὑπὸ τῶν βαρβάρων ἐν τῇ
 αὐτῇ ἡμέρᾳ ἐν τῇ ὑπερβολῇ τῶν ὀρῶν. Ἦκοντες πολὺ ὕστερον
 ἡμῶν, ἦσαν μεταξὺ τοῦ στρατευματοῦ καὶ ἐστησαν εἰς ὄπλα.
 Ἦκοντες πολὺ πρότερον ἐμοῦ, σχολῇ ἦν αὐτῶ τοῦ στρατεύ-
 ματος ἐξέτασιν ποιῆσαι. Ἐξέτασιν ἐποίησεν Ἑλλήνων τε καὶ
 βαρβάρων, παρελάνων ἐφ' ἄρματος. Πολεμήσει βασιλεὺς
 εἰς τὴν ἐπιούσαν ἕω. Ἦκον ἄγγελοι λέγοντες ὅτι ὁ ναύαρχος
 ἔλθοι ἅμα τῇ ἐπιούσῃ ἡμέρᾳ. Ἦλθον αὐτομόλοι ἅμα τῇ
 ἡμέρᾳ. Ἦξει βασιλεὺς τῇ ἐπιούσῃ ἡμέρᾳ μαχοῦμενος.
 Συγκαλέσας ὅσους φίλοι καὶ πιστοὶ εἶησαν αὐτῷ συνεβου-
 λεύετο πῶς ἂν τὴν μάχην ποιοῖτο. Οὐδεὶς εἶδε πώποτε ὅπως
 ἀπέθανεν. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῶν πατέρων.
 Οὐκ ἀξιοὶ εἰσιν ἧς κέκτηνται ἐλευθερίας. Εὖ ἴστε ὅτι ἡμᾶς
 εὐδαιμονίζουσι ἧς ἐλευθερίας κεκτήμεθα. Ὡς ἐμοῦ τὴν
 ἐλευθερίαν ἐλομένου ἀντὶ ὧν κέκτημαι πάντων. Ὅπως οὖν
 ἀνασχῆσεσθε τὸ πλῆθος καὶ τὴν κραυγὴν τῶν πολεμίων.

Αυείνονας πολλῶν βαρβάρων ὑμᾶς προσέλαβον. Ἀπέδωσεν αὐτοῖς ἃ εἶχε πάντα καὶ ὑπέσχετο καὶ ἄλλα πολλαπλάσια. Ο βουλόμενος οἴκαδε ἀπιέναι ἀπελεύσεται ζηλωτὸς τοῖς οἴκοι. Ἄν ἀνιάσχησθε τὸ πλῆθος καὶ τὴν κραυγὴν τῶν πολεμίων, νενησεσθε εὐτολμοι, καὶ τοῖς οἴκοι ζηλωτοὺς ὑμᾶς ποιήσω.

5—9. Πῆ ἔβη ὁ σὸς ἀδελφός; Οἴκαδε ἔβη. Πῆ ἔβη ὁ σὸς πατήρ; Ἐβη πρὸς ἄρκτον. Ἐβη πρὸς μεσημβριαν. Ποτε ἐπορεύσατο; Ἐπορεύσατο τήμερον. Πότε ἐπορευθη; Ἐπορεύθη ἅμα τῇ ἡμέρᾳ—περὶ μέσας νόχτας. Μέννημαι. Μέννηται. Μεμνῶτο. Μισθὸν ἀποδίδωμι. Μισθὸν ἀποδίδωσιν. Ἐὰν μεμνῶτο, μισθὸν ἀπεδοίη. Λέγουσί τινες ὅτι εἰ μεμνῶτο μισθον ἀπεδοίη. Ἐὰν μεμνωτο, δυναίτο ἂν ἀποδοῦναι μισθον. Λέγουσι τινες ὅτι εἰ μεμνωτο, δυναίτο ἂν ἀποδοῦναι μισθον. Δίδωσιν ὅσα ὑπισχνηται. Δώσει ὅσα ὑπισχνηται. Ἐὰν μέμνηται, δώσει ὅσα ὑπισχνηται. Λέγουσι νενοι ὅτι ἐὰν μέμνηται δώσει ὅσα ὑπισχνηται. Ἐκπεποκαίς τις φίλος καὶ πιστὸς ὧν ἡμῖν ἔτυχε παρῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ. Εἰ ἐμὸς ἀδελφὸς εἰς, οὐ φεύξῃ. Εἰ ὁ ἐμὸς ἀδελφὸς εἰς οὐκ ἀποδράσῃ. Ἐὰν πολεμῆς ἐμοί, ηττηθήσῃ. Εἰ πολεμοίης τῷ ἐμῷ ἀδελφῷ, ζηλωτὸν ἐποίησεν ἂν σε. Εἰ πολεμοίης τῷ ἐμῷ ἀδελφῷ λέγουσί τινες ὅτι οὐ δύναίτο ἂν αὐτὸν νικῆσαι. Εἰ πολεμοίης ἐμῷ ἀδελφῷ, οὐ δύναίτο ἂν αὐτὸν νικῆσαι. Οὐ δύναται ἐμπλῆσαι τον ρουν τῶν πάντων. Ου δύνανται διὰ χεμιῶνα οἰκεῖν ἀνθρωποι ἐν ἐκείνῳ τῷ τόπῳ. Δέδοικα μὴ ου δυνηθῶ διὰ καῦμα οἰκεῖν ἐν ἐκείνῳ τῷ τόπῳ. Ποησομεν τὸν ἡμέτερον φίλον ἐγκρατῆ τῆς πόλεως. Ἡμέτερος φίλος ἔδωσεν ἡμῖν καστοῖς στέφανον χρυσοῦν. Δέδοικα μὴ ουκ ἔχω φίλους κανοὺς οἷς δῶ τὴν πατρῶαν ἀρχήν. Ὡδέ πως ἔλεξε. Πως ἔλεξε; Εἰ ἐμὸς παῖς ἔστι, ου πολεμήσει ὀπισθεν των αλλων.

Ὁ ἐμὸς παῖς ἐστὶ, δι' ὃ οὐ πολεμήσει ὀπίσθεν τῶν πρόσθεν.
 Ἡ πατριῶν ἀρχὴ ἐκτείνεται καὶ πρὸς ἄρκτον καὶ πρὸς
 μεσημβρίαν μέχρι οὗ οὐ δύνανται οἰκεῖν ἄνθρωποι ὥστε οὐ
 δέδοικα πολλὰ ὑποσχεσθαι. Συνέσπασαν διαφθέρας χόρτου
 κουφον ἐμπλήσαντες ὡς μὴ βρεχθῆναι διαβαίνοντες τὸν
 ποταμόν. Δέδοικα μὴ ἡττηθῆ. Δέδοικα μὴ οὐ νικήσῃ.
 Μείνημαι ὅσων πάλαι ὑπεσχέθην. Μὴ μαχώμεθα τοῖς
 δεσποταῖς τῆς χώρας. Οὐκ ἀμαχεὶ γενησονται ἐγκρατεῖς τῆς
 χώρας.

10—20. Ἦκεν ἄρα πρὶν τῆς μάχης; Ἦκε μετὰ τὴν
 μάχην. Ὑστέρησε τῆς μάχης. Πολλοὶ τῶν πολεμιῶν
 εὐλόγησαν. Ἐλαβον ζῶντας πολλοὺς τῶν πολεμιῶν. Στενὴ
 ἡ παροδος. Ἡ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου παροδος
 στενὴ ἐστίν. Στενὴ ἐστὶ παροδος μεταξὺ τοῦ ποταμοῦ καὶ
 τῆς τάφρου. Ἐστὶ στενὴ παροδος μεταξὺ τῶν ὄρων καὶ
 τῆς θαλάττης. Ρεῖ ὁ ποταμὸς μεταξὺ τῶν ὄρων καὶ τῆς
 θαλάττης. Ἄρ' ἀληθεύει; Ἄρα δύναται ἀληθεύειν.
 Ἄρα βούλεται ἀληθεύειν; Ἄρ' ἐπίσταται ἀληθεύειν;
 Ἐδῶσα αὐτῷ ἀληθεύσαντι τάλαντον. Δώσω σοι
 τάλαντον, εἰ ἀληθεύσεις. Οὗτος ὁ στρατηγὸς ἐλαίων ἐκ
 τῆς πατριδος ὑστέρησε τῆς μάχης τρεῖς ἡμέρας. Ἦκε τῇ
 ἐπιούσῃ ἡμέρᾳ μετὰ τὴν μάχην. Ἦκε πρὶν τῆς μάχης.
 Ἦκεν ὕστερον ἐμοῦ. Ἦκε πρότερον ἐμοῦ ἔχων μυριοὺς
 ὀπλίτας. Παρῆν ἐν τῇ μάχῃ ἔχων δισχιλίους ἰππεῖς. Ὅσοι
 τῶν στρατιωτῶν ἠῤτομόλησαν ἤγγελλον ταῦτα τῷ βασιλεῖ
 μεγάλῳ. Ἄμα τῇ ἐπιούσῃ ἡμέρᾳ, ἀντομόλοι παρὰ τῶν
 πολεμιῶν ταῦτα ἤγγελλον. Ἐνταῦθα, τάφρος βαθεῖα ἦν
 ὀρυκτὴ ἀπὸ θαλαττης εἰς θαλατταν· ἦν δὲ ἀμήχανον
 στρατεύματι διαβαίνειν. Μεταξὺ πορευόμενοι διέβησαν μέγαν
 ποταμόν. Μεταξὺ τούτων τῶν τόπων ἡ ἐμὴ πατριῶν ἀρχὴ

ἔστιν. Πέντε διώροντες βαθείαι ἰσχυρῶς διαλειπούσαι ἕκαστα ὡς πέντε καὶ εἴκοσι σταδια ῥέουσι ἀπὸ τοῦ τίγρητος καὶ ἐμβαλλουσιν εἰς τὸν Εὐφρατην. Ἡ πάροδος ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς. Ἦν μὲν στενὴ παροδος μεταξὺ τοῦ ὄρους καὶ τῆς θαλαττης. Ὄκει μεταξὺ τούτων τῶν χωρίων. Εἶδομεν πολλὰ ἴχνη ἀνδρῶν τε καὶ ἵππων. Ἄμα τῇ ἡμέρᾳ εἶδομεν στίβον ὡς μυρίων ἵππων. Αὐτῷ τάλαντον ὑποσχομαι, εἰ ἀληθεύσας ἔσται. Εἰ ἐνκρατεῖς γεγονότες ἐσόμεθα ταύτης τῆς χώρας, ποιήσομεν ταύτην τὴν πόλιν μεγάλην καὶ οἰκουμένην. Ὁ μάντις εἶπεν ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Μαχεῖται βασιλεὺς τῇ δεκάτῃ ἡμέρᾳ. Ὁ ἀδελφὸς αὐτοῦ ἀπεχώρησε ἀπεγνῶς τοῦ μαχεῖσθαι ἐν ἐκείνῃ τῇ ἡμέρᾳ. Οὐκ ἐμαχέσατο βασιλεὺς, δι' ὃ ἐπορευόντο ἡμελημένως μᾶλλον. Ἀπέγνων τοῦ διαβαίνειν τὸν ποταμὸν. Ἄνεγνω τὴν ἐπιστολήν. Ἐκαθέζετο ἐπὶ τοῦ ἄρματος ἀναγιγνώσκων τὴν ἐπιστολήν. Ἐδῶσε τῷ ἀνδρὶ τάλαντον ὅτι ἀλήθευσε. Ἐὰν ἀληθεύσης, δώσω σοι εἴκοσι τάλαντα. Εἰ ἀληθεύσας ἔση, ποιήσω σε ζηλωτὸν τοῖς οἴκοι. Ἐὰν ἀληθεύοις, ὑπεσχοίμην ἂν σοι πολλὰ χρήματα. Οὐκ ἄρα ἔτι μαχεῖται βασιλεὺς εἰ μὴ ἐν ταύταις δεκα ταῖς ἡμέραις. Τότε ἐμαχέσατο βασιλεὺς ἀφ' ἵππου. Ὁ βασιλεὺς ἤλανθεν αἰὲ ἐφ' ἄρματος. Οὐ πώποτε ἀπέγνω τοῦ μαχεῖσθαι. Οὐκέτι μαχεῖται. Οὐποτε μαχεῖται. Ἐμαχέσατο πάλαι. Ἐμαχέσατό ποτε ἀφ' ἵππου. Ἐν τῇ αὐτῇ ἡμέρᾳ παρήλανθεν ἐφ' ἄρματος. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, παρήλασεν ἐπὶ τοῦ ἄρματος. Τῇ προτέρᾳ ἡμέρᾳ, ἀπέγνω τοῦ προΐεναι ὥστε τοῖς Ἑλλῆσι μάχεσθαι. Τῇ ὑστεραίᾳ ἀπέγνω ἀποχωρῆσαι ὥστε ἐμαχέσατο τοῖς βαρβάροις. Ἀπεχώρησε ὥστε οὐκ ἐμαχέσατο δέκα ἡμερῶν. Ἄμα τῇ ἐπιούσῃ ἡμέρᾳ, ἀπεχώρησεν ὥστε μὴ μάχεσθαι. Μαχεῖται τῇ δεκάτῃ ἡμέρᾳ. Ἠγγείλαν ταῦτα. Ἠγγείλαν ταῦτα.

CHAPTER VIII.

1—7. Ἐνδύει τὸν θώρακα. Ἄρ' ἐνδύει τὸν θώρακα; Ἐνδύει αὐτὸν ἅμα τῇ ἡμέρᾳ—αμφὶ ἀγορὰν πλήθουσαν. Ἀναβαίνω ἐφ' ἵππον. Ἄρ' ἀνέβη ἐπὶ τὸν ἵππον; Οὐκ ἀνέβη ἐπὶ τὸν ἵππον. Ὁ ὑπαρχος ἀνέβη ἐπὶ τὸν ἵππον. Ἐλαύνω ἀνὰ κράτος. Ἐλαύνω ἀφ' ἵππου. Ἐλαύνει ἄρα ἀφ' ἵππου; Ἐλαύνει ἀνὰ κράτος. Ἥλασεν ἀνὰ κράτος. Ἀνέβη ἐπὶ τὸν ἵππον καὶ ἤλασεν ἀνὰ κράτος διὰ τοῦ πεδίου. Ἐντυγχάνω τινί. Ἐνέτυχες ἄρα τῷ ἀνδρί; Οὐκ ἐνέτυχον αὐτῷ. Ἐνέτυχε τῷ ὑπάρχῳ. Ἐτυχεν ἐλαύνων ἀφ' ἵππου. Ἐτυχεν ἐνδύων τὸν θώρακα. Ἐτυχον ἀτακτοὶ ὄντες. Κατεπεδησεν ἀπὸ τοῦ ἵππου καὶ τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε. Ἥλαυνε ψιλὴν ἔχων τὴν κεφαλὴν. Κατέλυσεν ἐν τῷ πεδίῳ οὐ πόρρω οὐ ἐφύλαττον οἱ Κίλικες. Ὅπου καὶ ἂν ὤμεν, μέλλωμεν καταλυσαι ἀμφὶ ἀγορὰν πλήθουσαν. Καταπηδῆσας ἀπὸ τοῦ ἅρματος, ἀνέβη ἐπὶ τὸν ἵππον καὶ Ἑλληνικῶς ἔβόα ὅτι οἱ πολέμοι ἐρχονται ὡς εἰς μάχην παρεσκευασμένοι. Ὅπως ἔσεσθε ἄξιοι τῆς ὑμετέρας ἐλευθερίας, οἱ γὰρ πολέμοι ἐγγὺς γίνονται καὶ αὐτίκα ἡμῖν ἐπιπεσοῦνται. Ἐνδὺς τὸν θώρακα τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε. Οὐκ ἦλθεν εἰς χεῖρας τοῦ ἀδελφῷ, μετὰξὺ ἐνταῦθα μεΐνας. Ὁ στρατηγὸς εἶχε τὸ εὐώνυμον κέρας, καὶ ὁ ὑπαρχος ἐχόμενος ἦν. Ἐλαύνει ἀνὰ κράτος ψιλὴν ἔχων τὴν κεφαλὴν. Ἐμελλον καταλύειν ἡνίκα ἐφάνησαν οἱ πολέμοι πόρρω αὐτῶν. Ἔποπτεύω αὐτὸν αὐτίκα ἐπιπεσεῖσθαι αὐτοῖς. Ἥδη δέδοικα μὴ οἱ πολεμοὶ αὐτοῖς ἐμπέσωιν. Ὅποτε ἐδόκουν οἱ

Ἕλληνες ἀτάκτοις σφίσι τοῦς ἵππεῖς ἐπιπεσεῖσθαι, πολλὸς τάραχος ἐγένετο παρ' αὐτοῖς. Ἐνέτυχεν ἄγγελω ἐλαύνοντι ἀνὰ κράτος. Ἐνέδν τὸν θώρακα σὺν πολλῇ σπουδῇ. Ἐρχονται οἱ πολέμοι σὺν κραυγῇ, ὡς εἰς μάχην παρασκευασμένοι. Ἦκον ἐπὶ τὰς σκηρὰς σὺν γέλωτι.

8—13. Πηροέομαι. Πῶς ἐπόρεύσαντο; Ἐπορεύσαντο σχολαίως. Ἐπορευέτο σχολαίως ὡς ἄνυστόν. Ἐπορεύθημεν ὅσον τάχιστα. Ἦλθε σιγῇ καὶ ἡσυχῇ. Χρόνω δὲ συχνῶ ὕστερον ἐπορεύθησαν. Οὐ πολλῶ χρόνω ὕστερον καταφανεῖς ἦσαν. Ἦκεν ἄρα αὐτός; Οὐκέτι ἦκεν. Ἦκε περὶ μεσημβρίαν—περὶ μέσας νύχτας—ἅμα τῇ ἡμέρᾳ—τῆς δείλης—μετὰ τὴν μάχην—πρὶν τῆς μάχης—ἐν τῇ μάχῃ. Οὐκ ἀμαχεὶ λήψη τὴν πολιν. Ὑστέρησε τῆς μάχης. Ἐπορεύοντο κατὰ ἔθνη. Ἐπορευοντο διαλείποντες συχνὸν ἀπ' ἀλλήλων. Ἐπορευοντο κατὰ ἔθνη, διαλείποντες ἀπ' ἀλλήλων. Κομορτὸς ὡσπερ μελανία τις ἐφάνη ἐν τῷ πεδίῳ. Νεφέλη ἐφάνη ἐπὶ τοῦ δεξιῶ. Ὅτε δὲ ἐγγύτερον ἐρίγοντο, εἶδον τὸ μέγα πλήθος καὶ ἤκουον τῆς κραυγῆς τῶν πολεμίων. Ταχὺ εἶδον ἐν τῷ πεδίῳ πολλοὺς ἵππεῖς καὶ ἄρματα τὰ δρεπανηφόρα. Προσήεσαν βραδέως καὶ οὐ κραυγῇ ὡς εἶπεν ὁ Κῦρος, ἀλλὰ σιγῇ ὡς ἄνυστόν. Ἐπορεύθη ὅσον τάχιστα. Περὶ τὴν μεσημβρίαν, καταφανεῖς ἦσαν οἱ πολέμοι. Ἦλθε τῆς δείλης. Ἐπέπεσον τῇ πόλει περὶ μέσας νύκτος, σιγῇ ὡς ἄνυστόν. Εἶχον πολλὰ δρέπανα εἰς πλάγιον ἀποτείνοντα ἐκ τῶν ἀξόνων τῶν ἀρμάτων ὡς διακοπτοῖεν ὅτω ἀντυγχάνοιεν. Ἐδραμον κατὰ κράτος ὡς διακόπτοῖεν ὅτω ἐντυγχάνοιεν. Ἦ δὲ γνώμη ἦν ὡς ἐλόντων διὰ μέσου τοῦ πεδίου καὶ διακοφόντων ὅτω ἐντυγχάνοιεν. Ἐπορεύοντο βραδέως καὶ διαλείποντες ἀπ' ἀλλήλων. Ἐπορεύοντο κατὰ ἔθνη σιγῇ ὡς ἄνυστόν. Ἐψεύσθη τὴν κραυγὴν καὶ τὸν τάραχον τῶν βαρβάρων. Κατὰ μέσον τὸ

τῶν πολεμίων ἤγαγον, ὅτι ἐκεῖ βασιλεὺς εἶη. Ἡ δε γνώμη ἦν ὡς ἐλώντων κατὰ τὸ δεξιὸν κέρας ὅτι ἐκεῖ βασιλεὺς εἶη. Ἄν νικῆ τὸ μέσον σίφος τῶν πολεμίων, παντα πεποίηκεν. Αὐτῷ ἔμελε ὅπως ὁ Κῦρος καλῶς σχοίη. Εἶπεν ὅτι εἰ καλῶς καταπράξειε, μελήσειεν ἂν αὐτῷ ποιεῖν τοὺς ἄνδρας ἐκάστους ζηλωτοὺς τοῖς οἴκοι. Ἐφοβεῖτο μὴ κυκλωθεῖη ἐκατέρωθεν τὸ στρατεύμα· ἰδὼν ὅτι κατὰ πολλὰ πλήθει περιῆν βασιλεὺς τῶν Ἑλλήνων. Οὐ θέλω ἀποσπάσαι τὸ ἐμὸν στρατεύμα ἀπὸ τοῦ ποταμοῦ, δέδοικα γὰρ μὴ κυκλωθῶμεν ὑπὸ τῶν πολεμίων. Ὅσῳ μὲν μᾶλλον περιῆν πλήθει, τοσοῦτω μᾶλλον ἐφοβοῦντο μὴ κυκλωθῶσιν. Δέδοικα μὴ ἐκατέρωθεν τοὺς πολεμίους οὐ κυκλώσωμεν.

14—20. Ἐκκλίνουσιν οἱ πολέμοι. Ἄρ' ἐκκλίνουσιν οἱ πολέμοι; Ἄρ' οὐκ ἐκκλίνουσιν οἱ πολέμοι; Ἄρα μὴ ἐκκλίνουσιν οἱ πολέμοι; Ἐβόησαν. Ἐδούπησαν. Ἐφθέγγαντο. Ἐλέλίσαν. Τί ἄρα το συνθημα; Ἦρξτο ὅ,τι καὶ εἶη τὸ σύνθημα. Ἐρωτᾷ ὅ,τι καὶ ἦ το σύνθημα. Ἠρώτα ὅ,τι καὶ εἶη τὸ σύνθημα. Ἄρ' οὐκ ἐρώτα ὅ,τι εἶη τὸ σύνθημα; Ἄρ' οὐκ ἤρξτο ὅ,τι καὶ εἶη τὸ σύνθημα; Ἄρα μὴ ἤρξτο ὅ,τι καὶ εἶη τὸ σύνθημα; Ἄρ' οὐκ ἤρξτο ὅ,τι καὶ εἶη τὸ σύνθημα; Ἦρξτο ἄντιός ἵναί τοις πολεμίους. Ἐπῆλασεν ὡς συναντήσαι Κύρω. Διέκοπτε ὅτω ἐνετυγχανοί. Οἱ μὲν πολέμοι ὀμαλῶς προησαν· ἡμεῖς δὲ ἐμένομεν ἔτι ἐν τῷ αὐτῷ. Ἀπέβλεπτεν ἐκατέρωσε, ἀλλ' οὐκ εἶδε τοὺς πολεμίους. Πολλὸς ταραχος ἐγένετο, καὶ ἦει θόρυβος διὰ τῶν ταξέων. Τοῦ συνθήματος πρῶτον παρερχομένου, ἤροιο ὅ,τι καὶ εἶη· ὁ δὲ ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. Παρήλανεν οὐ πανν πρὸς τῷ στρατεύματι σιγῇ ὡς ανυστόν. Ἐπῆλασεν ὡς συναντήσαι τῷ στρατηγῷ. Λέγειν ἐκέλευε πᾶσιν οἷς τύχοι ἂν συναντῶν, ὅ,τι εἶη τὸ σύνθημα. Ἀπῆλασεν

ἐπὶ τοῦ ἄρματος εἰς τὴν ἑαυτοῦ χώραν. Δείχον ἀπ' ἀλλήλων ὡς πέντε στάδια ἤνικα ἤρχετο ὁ στρατηγὸς ἀντίος ἔναι τοῖς πολεμίοις. Εἶμι ἀντίος τοῖς πολεμίοις ἅμα τῇ ἡμέρᾳ. Συνήντησα αὐτοῖς τῆς δείλης. Ἐτύχομεν αὐτῶ συναντήσαντες ἀμφὶ ἀγορὰν πλήθουσαν. Καλὰ τὰ σφαγία καὶ πάντα καλῶς ἔξουσιν. Ἀπέχει ἡ πόλις ὡς δέκα στάδια. Πάντες τῶ Ἐνναλίῳ ἐλελίσαντες ἔθειον. Πάντες ὁμαλῶς προήεσαν, οὔσης τῆς χώρας ὁμαλῆς ὥσπερ θαλάττης. Φύβον ἐποίησε τοῖς ἵπποις τῶν πολεμίων δουπῶν τῇ ἀσπίδι πρὸς τὸ δόρυ. Ἄν νικῶμεν μέσον τὸ τῶν πολεμίων, ὑποχωρήσουσι καὶ φεύξονται. Ἰδόντες τοὺς πολεμίους ὑποχωροῦντας ἐβόησαν καὶ ἐν ταῦτῳ ἤρχοντο θεῖν. Οὐκέτι δυναταὶ οἱ τοξόται τὸ βαρβαρικὸν στρατεύμα ἐξικνεῖσθαι. Ἀκούσας ὅτι εἶη τὸ σύνθημα. Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Μὴ θεῖτε δρόμῳ ἀλλ' ἐν τάξει ἔπεσθε. Λεομαι ὑμῶν μὴ θεῖν δρόμῳ. Οὐκ ἔθεε δρόμῳ, ὅτι τὸ χωρίον ὄχυρόν εἶη, καὶ ἴδοι τοὺς πολεμίους βραδέως προϊόντας. Καθέστησαν εἰς τὴν ἑαυτῶν τάξιν σὺν πολλῇ σπουδῇ, καὶ νικήσαντες τοὺς πολεμίους ἐδίωκον ἐν τάξει. Μεταξὺ ποιούμενος τὴν ἕξετασιν τοῦ στρατευματος εἶδεν ἄνδρα ἅνα κράτος ὑπελαίνοντα, καὶ βῶοντα οἷς ἐνετύγχανε πᾶσιν ὅτι ἔρχονται οἱ βάρβαροι. Ἐθεώρει αὐτοὺς συντεταγμένους κατ' ἴλας ἵππεδῶν καὶ κατὰ τάξεις πεζῶν. Τὰ ἄρματα δρεπανηφόρα, κενὰ ἡνιόχων ἐφέροντο διὰ μέσου τοῦ στρατεύματος. Ἄνευ τάξεως, οὐδὲν ὄφελος τοῦ πλήθους των στρατιωτων. Τὰ δ' ἄρματα τὰ εφεροντο μὲν διὰ τοῦ πεδίου τὰ δὲ εἰς τὰ ὄρη. Οἱ μὲν προϊδόντες τὰ ἄρματα ἐφνυγον· οἱ δὲ κατεκόπησαν. Οὐδὲν ἔπαθεν οὐδεὶς. Οἱ μὲν ἐκπλήττομενοι ἐλήφθησαν· οἱ δὲ διίστάμενοι οὐδὲν ἔπαθον. Ὅσῳ μὲν μᾶλλον ἐκπλήττοιτο, τοσούτῳ μᾶλλον ἔπαθον. Οἱ μὲν ἐπὶ τοῦ δεξιοῦ κέρατος,

οἱ δὲ ἐπὶ τοῦ εὐώνυμον ἐτοξεύθησαν. Οἱ τοξόται οὐκ ἐδύναντο οὐδένα ἐξικνεῖσθαι. Ἔστι δ' ὃς κατελήφθη.

21—24. Ἔστιν ἡ ἰσχὺς αὐτοῦ ἐκατέρωθεν. Εἰσὶν αἱ δυνάμεις αὐτοῦ ἐκατέρωθεν. Ποῦ εἰσεν αἱ αὐτοῦ δυνάμεις, Εἰσὶ περὶ αὐτοῦ. Εἰσὶν αὐτοῦ ἐκατέρωθεν—ὅπισθεν αὐτοῦ—πρὸ αὐτοῦ. Ἀπέκτεινε τὸν ἄρχοντα. Ἄρ' ἀπέκτεινε τὸν ἄρχοντα; Ἄρ' οὐκ ἀπέκτεινε τὸν ἄρχοντα; Ἄρα μὴ ἀπέκτεινε τὸν ἄρχοντα; Ἀπέκτεινε τὸν ἄρχοντα τῆ εαυτοῦ χειρὶ. Οὐδεὶς τῶν τεταγμένων ἔμπροσθεν ἡμῶν οὐδὲν ἔπαθεν. Εἴ τι παραγγεῖλαι χρῆζοι τῷ στρατεύματι, διὰ ταχέων καὶ ῥαδίως αἰσθήσονται ἂν. Εἴ τι παραγγεῖλαι τῷ στρατεύματι χρῆζοι, αὐτίκα αἰσθήσονται ἂν. Ὡς οὖν εἴ χρῆζοι τι παραγγεῖλαι τῷ στρατεύματι αἰσθήσονται ἂν παραχορημα. Ἦν ἡ ἰσχὺς ἐκατέρωθεν ἢ, ἐν ἀσφαλεστάτῳ ἔσται. Καταθεῖτο αὐτοῦ ἐκατέρωσε τὸ στρατεύμα παρελαύνων οὐ πᾶν πρὸς αὐτῷ. Οὐκ ἐξήχθη διώκειν τοὺς πολεμίους, ἕως μένοιεν ἐν τῷ πεδίῳ. Ἐν ᾧ ἐπεμελεῖτο ὅτι ποιήσει τὸ αντίον μέρος τῆς φάλαγγος, ἦλθεν ἄγγελος λέγων ὅτι τὸ εὐώνυμον κέρας ὑποχωρεῖ. Τότε δὴ σὺν τῷ μέσῳ τοῦ στρατεύματος ἤρξατο προΐεναι Ὡς δὲ τὸ ἐπιλειπόμενον τοῦ στρατεύματος ἤρξατο θεῖν δρόμῳ, πάντες οἱ Ἕλληνες ἐβρόων. Καὶ δὴ ἔχων μέσον τῆς φάλαγγος ὁμοῦς ἐγένετο ἔξω τοῦ κέρατος τῶν πολεμίῳν. Καὶ δὴ ἐν μέσῳ ἰστάμενος τῆς αὐτοῦ φάλαγγος ὁμοῦς ἐξεπλήττετο. Ἔστι μετὰ τῆς ἑαυτοῦ φάλαγγος καὶ τῆς τῶν πολεμίῳν. Ὀκνοῖν ἂν πρὸ τοῦ στρατεύματος ἰστασθαι. Οἱ ὅπισθεν τοῦ στρατεύματος ἰστάμενοι ἔδεισαν μὴ κνκλωθεῖσαν. Ἄντιός εἰμι τοῖς πολεμίῳις. Ἄρ' εἰς ἀντίος τοῖς πολεμίῳις; Το κατὰ τοντον εἶναι, οὐ φοβησομεθα μὴ κατακοπῆ τὸ ἡμέτερον στρατευμα. Ὡρα ἰέναι ἐπὶ τοὺς πολεμίῳις. Τὸ εὐώνυμον κέρας ὑποχώρησε καὶ ἐφυγεν. Ἐνίκησαν καὶ

ἔδωκον τὸ καθ' ἑαυτούς. Εἰς φυγὴν τρέψας τοὺς βασιλέως τεταγμένους ἔμπροσθεν ἔδωκον κραυγῇ. Τὸ κατὰ τούτον εἶναι, σχολὴ ἡμῖν ἐστὶν διώκειν τὸ στρατευμα αὐτῶν. Τῇ ἑαυτοῦ χειρὶ ἀπέκτεινε τὸν ἄρχοντα αὐτῶν. Πρῶτον μὲν ἐμποδῶν ποιησάμενος τούτον, σχολὴ ἐστὶν ἡμῖν τότε καταθεᾶσθαι καὶ τὰς ἴλας καὶ τὰς τάξεις.

25—29. Ἐπιπίπτω. Ἐπιπεσοῦμεθα τοῖς πολεμίοις. Οἱ πολέμοι ἡμῖν ἐπιπεσοῦνται. Ἀντίκα ἐπιπεσοῦνται ἡμῖν οἱ πολέμοι. Ἐπιπίπτωμεν ἀντίκα τοῖς πολεμίοις. Μὴ ἐπιπίπτωμεν τοῖς πολεμίοις. Ἐνόμιζον ὅτι οἱ πολέμοι εὐθὺς ἐπιπέσοιεν αὐτοῖς. Περιπίπτω. Περιέπεσον αὐτῷ. Ἄρα περιέπεσον αὐτῷ; Εὐθὺς περιέπεσον αὐτῷ. Ἄρ' οὐ πάντες αὐτῷ περιέπεσον; Ἄρα μὴ πάντες αὐτῷ περιέπεσον; Πάντες εὐθὺς αὐτῷ περιέπεσον. Κάταπηδήσαντες ἀπὸ τῶν ἵππων ἐπέπεσον αὐτῷ. Τιτρώσκω. Αὐτὸν ἔτρωσαν Πάντες αὐτὸν διὰ τοῦ στέρνου ἔτρωσαν—διὰ τοῦ θώρακος—διὰ τῆς χειρὸς—διὰ τοῦ ποδός—διὰ τῆς κεφαλῆς—ὑπὸ τὸν ὀφθαλμὸν—ὑπὸ τὸν δεξιὸν ὀφθαλμὸν—διὰ τοῦ λαμοῦ—διὰ τοῦ δεξιοῦ ποδός. Οἱ ἄριστοι τῶν ἀμφὶ αὐτὸν μαχόμενοι ὑπὲρ αὐτοῦ ἀπέθνησκον. Ἠκόντισέ τις αὐτὸν ὑπὸ τὸν δεξιὸν ὀφθαλμὸν, πολεμῶντα ὑπὲρ ἑαυτοῦ. Ἐτρώθη ὑπὸ τινος δια τοῦ στέρνου. Τῇ ἑαυτοῦ χειρὶ ἔπαισε βασιλέα κατὰ το στέρνον. Οἱ πιστότατοι αὐτοῦ θεράποντες ἰδόντες τοὺς ἀρίστους τοῦ ἑαυτῶν στρατεύματος ἀποθνήσκοντας καὶ τὸν βασιλέα αὐτὸν πεπτοκότα κατεπήδησαν ἀπὸ τῶν ἵππων καὶ περιέπεσον αὐτῷ. Ἀπέθανεν αὐτὸς ὁ ἄρχων καὶ πολλοὶ τῶν ἀρίστων ἀνδρῶν ἔκειντο ἐπ' αὐτῷ. Χρυσὸν στρεπτὸν ἐφόρει καὶ τὰλλα ὡς περ οἱ ἄλλοι ὁμοτράπεζοι τοῦ βασιλέως. Τότε δὴ ἡ τροπὴ ἤρξατο· εἶδον γὰρ ὅτι πεπτοκὸς εἶη ὁ ἄρχων καὶ ἀποθάνοιεν οἱ ἀριστοί. Τρέψαντες εἰς φυγὴν τοὺς πρὸ

αὐτῶν ὤρμησαν εἰς τὸ διώκειν καὶ διεσπείροντο πλὴν πάντων ὀλίγοι ἀμφὶ τὸν στρατηγὸν ἴσταντο ἔτι, σχεδὸν οἱ ἀριστοὶ ἄνδρες καὶ οἱ πιστότατοι αὐτῷ θεράποντες. Ὅσοι μᾶλλον ἐτιμοῦντο δι' εὐνοίαν τε καὶ πιστότητα ἐπολέμουν ἔτι ὑπὲρ τοῦ βασιλέως. Σπασάμενος τὸν ακινάκην ἑαυτὸν ἐπεσφάξατο. Καθορᾶ βασιλέα καὶ ὀλίγους ἀμφὶ αὐτὸν σχεδὸν τοὺς ἀρίστους καὶ πιστοτάτους τῶν θεραπόντων. Ἴδὼν τοὺς ἀρίστους πεπτωκότας ἔστη καὶ ἐδάκρυσε. Κατείδε τοὺς πλείστον ἀξιόους φίλους πόρῳ ἑαυτοῦ ἐπὶ τοῖς πολεμίοις. Ἐωρακῶς τὸν αὐτῷ πολεμιώτατον ἐγγὺς ὄντα οὐκέτι ἠγέσχετο ἀλλ' εὐθύς ὤρμησε ἐπ' αὐτόν.

CHAPTER IX.

1—6. Πού ἐπαιδέυθη; Ἐπαιδέυθη ἐπὶ ταῖς βασιλείαις θύραις. Ποῖ βαίνει; Βαίνει πρὸς μεσημβρίαν. Οὐ πορεύεται πρὸς μεσημβρίαν διὰ καῦμα. Πρὸς ἄρκτον πορεύονται. Συνέπεσεν ἄρκτω. Κατεσπάσθη ἀπὸ τοῦ ἵππου. Ἄρα κατεσπάσθη ἀπὸ τοῦ ἵππου; Ἄρ' οὐ κατεσπάσθη ἀπὸ τοῦ ἵππου; Ἄρα μὴ κατεσπάσθη ἀπὸ τοῦ ἵππου; Καὶ τέλος, κατεσπασθη ἀπὸ τοῦ ἵππου. Μελετηρὸς ἐστιν. Μελετηρότατός ἐστιν. Μελετηρότατός ἐστι τῶν ἡλικιωτῶν. Μελετηρὸς καὶ φιλομαθής ἐστι. Μελετηροὶ τε καὶ φιλομαθεῖς εἰσιν. Εὐθύς παις ὢν φιλομαθέστατος ἦν. Εὐθύς παῖδες ὄντες κατέμαθον πολλὴν σωφροσύνην. Εὐθύς παῖς ὢν ἐδόκει φιλομαθής εἶναι καὶ μελετηρός. Εὐθύς παῖς ὢν οὐδὲν αἰσχρὸν οὐτ' ἠκουσεν οὐτ' εἶδεν. Ἐπαιδέυθη ἐπὶ ταῖς

βασιλέως θύραις ὥστε ἔτι παῖς ὢν ἐν πείρᾳ ἐγένετο τῶν ἀρίστων τῶν Περσῶν. Εὐθύς παῖδες οντες καὶ βλέπομεν καὶ ἀκούομεν πολλὰ αἰσχρά. Ἐτι παῖς ὢν κατέμαθε πολλὴν σωφροσύνην, ἐπαιδεύθη γὰρ ἐπὶ ταῖς βασιλέως θύραις. Ἐτελεύτησε μαχόμενος ὑπὲρ τῆς πατρίδος σὺν τοῖς περὶ αὐτὸν ἀρίστοις. Ἐμαθεν ἄρχειν τε καὶ ἄρχεσθαι, ὥστε αὐτὸν κατέστησαν εἰς τὴν βασιλείαν. Ἐμαθεν ἄρχειν τε καὶ ἄρχεσθαι ὥστε καθίστασθαι εἰς τὴν βασιλείαν. Εἰ μὴ μάθοι ἄρχειν τε καὶ ἄρχεσθαι οὐ καταστήσουσιν ἂν αὐτὸν εἰς τὴν βασιλείαν. Εἰ μὴ μανθάνοι ἄρχειν τε καὶ ἄρχεσθαι οὐ καταστήσουσιν ἂν αὐτὸν εἰς τὴν βασιλείαν. Ὁ παῖς φιλομαθέστατός ἐστι καὶ μελετηρότατος ὥστε πάντα τῶν ἡλικιωτῶν κράτιστός ἐστιν. Λέγεται πολλοῖς δοκοῦσιν ἐν πείρᾳ αὐτοῦ γίγνεσθαι ὅτι αἰεὶ εἶη πάντων μελετηροτατος. Πάντα εὐδαιμονέστατός ἐστι ὡς παρὰ πάντων ὁμολογεῖται. Εἰ τις μένοι πολλῷ χρόνῳ ἐπὶ ταῖς βασιλέως θύραις καταμάθοι ἂν πολλὴν σωφροσύνην. Συνέπεσε θηρίῳ τινι, καὶ τέλος κάτεκτανεν. Κατασπασθεὶς ποτε ἀπὸ τοῦ ἵππου ὑπ' ἀρκτου πολλὰ ἔπαθεν. Πολλὰς ὠτειλάς φανεράς εἶχεν.

7—12. Οὐδὲν ψεύδεται. Ἄρα τι ψεύδεται; Πάντα ψεύδεται. Οὐδὲν πρὸς ἡμᾶς ψεύδεται. Περὶ πλείστου ποιεῖται. Περὶ πολλοῦ ποιεῖται. Περὶ πλείονος ποιεῖται. Περὶ πλείστου ποιεῖται μηδὲν ψεύδεσθαι. Ἄρα περὶ πολλοῦ ποιεῖται μηδὲν ψεύδεσθαι; Περὶ πολλοῦ ποιῶνται μηδὲν ψεύδεσθαι. Ἄρα περὶ πλείστου ποιῆ; Περὶ πλείονος ποιῶνται ἢ τὸ ζῆν. Εὐ ποιῶ. Εὐ πράττω. Περὶ πλείστου ποιεῖται μηδὲν ψεύδεσθαι. Οὐδὲν ἐψεύσθη, τοιγαροῦν εἴ τῳ σπείσαιοτο καὶ εἴ τῳ σύνθοιτο, ἐπίστευον αὐτῷ. Παντων παντα ἀριστος ἦν, δι' ὃ οἱ μὲν πολέμιοι ἐφοβουντο αὐτὸν, οἱ δὲ φίλοι ἐπίστευον αὐτῷ. Εὐ ἴστε ὅτι ὑμᾶς ἐλοίμην ἂν ἀντι

ὄν ἔχω πάντων. Εἰ καὶ ἔτι κάκιον πραξείατε, οὔποτε ὑμᾶς προοίμην· ἀπαξ γὰρ φίλος ὑμῖν ἐγενόμην. Ἐπεισάμενος τοῖς φεύγουσι, οὔποτε ἐθέλω προσέθαι. Εἰ καὶ ἔτι κάκιον πράξετε, οὐ προοίμην οὔτε κακῶς ποιήσεται αὐτόν. Εἴ τις τι ἀγαθὸν πεποιηκὼς εἴη ἐμὲ, νικᾶν πειράσομαι. Σαρῶς πειρᾶται νικᾶν τοὺς τι ἀγαθὸν ἢ κακὸν ποιήσαντας αὐτόν. Φανερός δ' ἦν νικῶν καὶ τοὺς αὐτόν εὖ καὶ τοὺς κακῶς ποιούντας. Εὐχετό ποτε τοσοῦτον χρόνον ζῆν ἔστε ἀλέξαιτο τοὺς τι ἀγαθὸν αὐτόν ποιούντας. Πλείστοι τῶν ἐφ' ἡμῶν ἐπιθυμοῦσιν ἀλέξασθαι καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας. Οἱ ἐφ' ἡμῶν καὶ βλέπουσι καὶ ἀκούουσι πολλὰ αἰσχρά. Ἐξεσι τοῖς ἐφ' ἡμῶν πολλὰ τίμια ἰδεῖν. Τῶν ἡλικιωτῶν ἐδόκει ἀξιώτατος ἄρχειν. Τῶν ἐφ' αὐτοῦ ἦν ἀριστος ἀρχειν. Ἐπὶ Κύρου ἦν. Ἐπὶ Κύρῳ ἦν. Οὐκ ἦλθεν εἰς χεῖρας Κύρου. Οἱ ἐπὶ Κύρου ἐπιθύμουν αὐτῷ ἐνὶ γε ἀνδρὶ καὶ χρήματα καὶ τὰ ἑαυτῶν σώματα προσέθαι. Πλείστοι αὐτῷ ἐνὶ γε ἀνδρὶ ἐπεθύμησαν χρήματα προσέθαι. Εἰς γε ἀνὴρ αὐτὸς μάλιστα ἔμαθε καὶ ἄρχειν καὶ ἄρχεσθαι. Εἰς γε ἀνὴρ αὐτὸς μάλιστα δύναται εὖ ποιεῖν τοὺς φίλους. Αὐτῷ ἐνὶ γε ἀνδρὶ αἱ αὐτῷ δεδομέναι πόλεις μάλιστα ἐπίστευσαν. Εὐχὴν δὲ τινες αὐτοῦ ἐχέφερον ὡς εὐχοίτο δύνασθαι εἰς γε ἀνὴρ μάλιστα ἀλέξασθαι τοὺς τι ἀγαθὸν ποιήσαντας αὐτόν.

13—15. Καταστρέφω. Κατέστρεψα τὴν χώραν. Κατεστρεψάμην τὴν χώραν. Ἄρα κατέστρεψες τὴν χώραν; Ἄρα κατέστρεψω τὴν χώραν; Ἄρ' οὐ κατέστρεψας τὴν χώραν; Ἄρα μὴ κατεστρέψω τὴν χώραν; Ἐτιμωρησάμην. Ἄρ' ἐτιμωρήσω; Ἀφειδέστατα ἐτιμωρησάμην. Ἄρ' οὐκ ἐτιμωρήσαντο; Ἐτιμωρησαντο ἀδεῶς. Εἶδον παρὰ τὰς στειβομένας ὁδοὺς πολλοὺς χειρῶν καὶ ποδῶν καὶ ὀφθαλμῶν

στερουμένους. Ἐλεξεν ὅτι ἐπιθυμοῖ δίκην ἐπιθῆναι τοῖς κακούργοις πᾶσιν. Ὅποι ὦμεν, οὐκ ἔασομεν τοὺς ἄδικους καταγελαῖν. Ὅποι πορευοίμεθα, δίκην ἐπιθήσωμεν τοῖς κακούργοις καὶ τιμίσωμεν διαφερόντως τοὺς ἀγαθοὺς. Ἄδεῶς ἐπορευόντο ὅποι ἤθελον. Αὐτὸς αφειδεστατα παντων ἐτιμωρίσατο. Κατεστρέψατο πάσαν τὴν χώραν. Ἐποίησε τοὺς ἀρίστους καὶ πιστοτάτους ἄνδρας ἀρχοντας ἧς κατεστρέψατο χώρας. Ἠλέξατο αὐτὸς εἰς γε ἀνὴρ μάλιστα τοὺς αὐτὸν κακῶς ποιήσαντας. Ἐπειρώμην ἀλέξασθαι τοὺς τι ἀγαθὸν ποιήσαντας ἐμέ. Ἐπειρώμην ἀλέξασθαι καὶ μὴ εἶν τοὺς ἀδικους καταγελαῖν. Πάντες ἐκ τοῦ αὐτομάτου εἴλοντο Κῦρον ἀρχοντα ἀντὶ Τισσαφέρους. Εἴλετο οὖς ἐώρα ἐθέλοντας κινδυνεύειν. Καὶ ἐκ τούτου πάντες ἐκ τοῦ αὐτομάτου ἐστήσαντο. Ἐποίησατο περὶ πλείστου τιμῶν διαφερόντως τοὺς εἰς πόλεμον ἀγαθοὺς, τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ πιστοτάτων καὶ ἀρίστων. Πλειστη ἦν ἀφθονία αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐθελόντων καὶ ὑπὲρ αὐτοῦ μάχεσθαι, καὶ αὐτῷ χρήματα καὶ τὰ ἑαυτῶν σώματα προσέσθαι.

16—21. Παρὰ τὰς σπονδὰς πάσχω. Ἐπαθε παρὰ τὰς σπονδας. Ἐπαθεν οὐδὲν παρὰ τὰς σπονδὰς. Ὁ θεραπευον οὐδὲν παρὰ τὰς σπονδὰς ἐπαθεν. Ὡς περὶ πλειστον τον θεραπευοντα μηδεν παρὰ τας σπονδας παθεῖν. Περὶ πλείστου ἐποιεῖτο τὸν θεραπευοντα μηδὲν παρὰ τὰς σπονδὰς παθεῖν. Οἱ ἐκ τοῦ ἀδίκου φιλοκερδοῦντες οὐποτε χρήσονται ἀληθινῷ στρατεύματι. Εἰς γε δικαιοσύνην φανερός ἦν ἐπιδεικνυσθαι βουλόμενος· ποιεῖτο γὰρ περὶ πλείστου δίκην ἐπιθεῖναι τοῖς ἐκ τοῦ ἀδίκου φιλοκερδοῦσιν. Ἐστρατεύετο εἰς τὴν Πισίδων χώραν οὐ χρημάτων ἕνεκα, ἀλλὰ τιμωρησόμενος. Κερδαλεώτερον ἐστὶ Κῦρον καλῶς πειθαρχεῖν ἢ τὸ κατα μῆνα κέρδος.

Ἦθησαν κατὰ μῆνα τὸν μισθόν. Τὴν οὐδενὸς καλῶς ὑπηρετήσαντος αὐτῷ προθυμίαν οὐδεπώποτε ἀχάριστον εἶασεν. Οὐποτε μετεμελήσει ὑμῖν εἴ τι ἐμοὶ προστάξαντι καλῶς ὑπηρετοίητε. Τὴν τῶν καλῶς πειθαρχησάντων προθυμίαν οὐδεπώποτε ἀχάριστον εἶασεν. Ἦνχετο ζῆν τοσοῦτον χρόνον ἔστε τιμωθήσαιο τοὺς τι ἀγαθὸν ποιήσαντας αὐτόν. Κράτιστος ἐγένετο θεραπεύειν οὖς ἐποίησε φίλους. Οὐ καθηδουπάθησεν ἅ ἐκτῆσατο χρήματα. Ἦδέως ἐπόνει καὶ θαρσάλεως ἐκτῆτο, εἰδὼς ὅτι ὁ Κῦρος οὐκ ἀφέλοιτο αὐτὸν τοὺς προσόδους ἀλλὰ πλείω προσδοίη. Ἔστι δεινὸς ἐκ τοῦ δικαίου οἰκονόμος, καὶ ἀφαιρεῖται τοὺς φιλοκερδούντας ἅ ἤδη κέκτηνται. Φανερός ἦν πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυστομένων χρήμασιν. Κράτιστοι ἦσαν συνεργοὶ τούτου ὅτου ἐπιθυμοίησαν οἱ φίλοι. Αὐτὸ τοῦτο ἐστὶν οὐπερ αὐτὸς ἔνεκα φίλων δέομαι ὡς συνεργοὺς ἔχοιμι. Ὅσους κρίνειεν ὁ βασιλεὺς ἱκανοὺς συνεργοὺς εἶναι, ἠδέως ἐθεράπευον οἱ ὑπῆκοοι. Ἄρα πλούσιός ἐστι; Τηγχάνει πλούσιος ὢν. Θεραπεύσώ σε τοῦτο ὅπερ ἔνεκα φίλου δέη. Οὐ φθωνεῖ τοῖς πλουτοῦσιν. Ἐδίδων αὐτῷ κατὰ μῆνα τὸν μισθόν. Κρατίστους συνεργοὺς καὶ ὑπηρετάς ἔχει παντὸς ἔργου.

22—27. Γεύομαι. Θέλω γεύεσθαι. Θέλω γεύασθαι τούτου τοῦ οἴνου. Θέλω γεύεσθαι τούτων τῶν κρεάτων. Ἄρα θέλεις γεύασθαι τούτων τῶν κρεάτων; Ἄρα θέλεις γεύεσθαι τούτου τοῦ οἴνου; Μὴ γεύων τούτου τοῦ οἴνου. Μὴ γεύσαι τούτου τοῦ οἴνου. Θέλω ἀλθευσαι. Θέλω ἀληθεύειν. Δέομαί σου γεύασθαι τήμερον τούτου τοῦ οἴνου. Γεύσομαι τούτου τῆς δειλῆς. Ἐξέπιε τὸν οἶνον. Ἐξέπινε τὸν οἶνον. Ἐκπιονμαι τὸν οἶνον. Οὐ γεύσομαι τῶν κρεάτων σὺ γὰρ πεινῶ. Ἄρ' οὐ πεινᾷς; Ἄρα μὴ πεινᾷς; Δῶρα δὲ πολλὰ ἔλαμβανε διὰ πολλὰ. Δια τουτο εἰς γε ὢν ἀνῆρ πλεῖστα ἔλαμβανε

δῶρα ὅτι ἔτιμα διαφερόντως τοὺς ἀγαθοὺς καὶ ὄνκ εἶα τοὺς
κακοὺς καταγελαῖν. Διεδίδου εἰς γε ὦν ἀνὴρ πλεῖστα δῶρα,
οἶμαι τοῖς φίλοις, ἀεὶ σκοπῶν ὅτου μάλιστα ἕκαστος δέοιτο.
Νομίζει οὐδένα κοσμον μείζονα εἶναι ἀνδρὶ ἢ φίλους καλῶς
κεκοσμημένους. Πρὸς τοὺς φίλων τρόπους ἐσκόπει πρὶν
διαδοίη αὐτοῖς δῶρα. Πρὸς τοῦ Κύρου ἦν ἀφειδέστατα
τιμωρεῖσθαι τοὺς κακούργους. Τῷ σώματι μάλᾳ πολλοὺς
εἶχε κόσμους. Τὸ τὸν βασιλέα πριεῖναι τῶν ὑπηκόων τῷ
προθυμεῖσθαι χαρίζεσθαι ταῦτα ἔμοιγε δοκεῖ ἀγαστά εἶναι.
Τὸ μὲν εἶναι αὐτῷ πολλὴν ἀφορίαν τῶν προθυμούντων
διακινδυνεύειν οὐδὲν θαυμαστόν. Βούλομαι καὶ σὲ γεύσασθαι
τουτων ἐγὼ γὰρ τούτοις ἤσθην. Ἄρ' ἤδη τούτῳ τῷ οἴνῳ;
Οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίουος οἶνον οὐκ ἐγευσάμην.
Ἐπεμψέ μοι τήμερον βῆκον οἴνου ἡμιδεῖ καὶ χῆνα ἡμίβρωτον.
Οὗτος ὁ οἶνος ἡδέστατός ἐστι. Δεόμαι τοῦτον τὸν οἶνον
ἐκπιεῖν τήμερον σὺν οἷς μάλιστα φιλεῖς, οὐ γὰρ πω δὴ πολλοῦ
χρόνου τούτου ἡδίωμι οἴνῳ ἐπέτυχον. Οὐχ ἡδομαι οἴνῳ.
Οὐχ ἡδομαι τῷ σῷ οἴνῳ. Ἐνταῦθα σῖτος καὶ οἶνος σπάνιοι
πάνν εἰσίν. Ἄρα πεινᾷ ὁ σὸς ἵππος; Ἐπεμψέ μοι Κῦρος
ἡμιβρώτους ἄρτους ὡς μὴ πεινῶ. Ἐμβαλε τοῦτον τὸν χιλὸν
τῷ σῷ ἵππῳ ὡς μὴ πεινάσῃ. Τὸν ἡμισιν τουτου τοῦ οἴνου
ἀδεῶς πιεῖται. Τὸν πολὺν του οἴνου ἐπὶ τῇ αὐτῇ ἡμέρᾳ.
Τήμερον εἶμι οἶκαδε.

28—31. Οὐδεὶς ὑπὸ πλειόνων πεφίληται. Οὐδένα κρίνω
ὑπὸ πλειόνων πεφιλῆσθαι. Ἐκρινον οὐδένα πεφιλῆσθαι ὑπὸ
πλειόνων. Ἐκρίνα οὐδένα φιληθῆναι ὑπὸ πλειόνων. Ἐκρίνα
οὐδένα φιλεῖσθαι ὑπὸ πλειόνων. Ἐπεσεν ὁ βασιλεὺς.
Αἰσθάνομαι πεπτωκότα τὸν βασιλέα. Ἄρ' ἐπεσεν ὁ
βασιλεὺς; Οἶδα πεπτωκότα τὸν βασιλέα. Ὁ βασιλεὺς
ἐτυχε πεπτωκώς. Ἐτυχε πίπτων. Τήμερον πεσεῖται.

Μέλλει πεσεῖν. Θέλει ἐπιδείκνυσθαι. Θέλει δειχθῆναι. Φανερός ἐστὶ βουλόμενος ἐπιδείκνυσθαι. Ἐπιθυμῆ κινδυνεύειν. Μέλλει κινδυνεῦσαι. Οὐδεὶς πώποτε οὔτε Ἑλλήνων οὔτε βαρβάρων περιλήται ὑπὸ πλειόνων. Κῦρος περιλήται εἰς γε ἀνὴρ ὧν ὑπὸ πλείστον. Τεκμήριον δὲ καὶ τόδε τοῦ διαφερόντως περιλήσθαι αὐτόν. Τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γεγόμενον τεκμήριόν ἐστιν ὅτι ἔκρινεν ὀρθῶς καὶ τοὺς εὔνοους καὶ τοὺς πολεμίους. Οὐδεὶς πώποτε ἐπιχείρησε παρὰ Κύρου ἀπιέναι πρὸς βασιλέα. Πολλοὶ μὲν ἐπιχείρουν ἀπελθεῖν παρὰ βασιλέως πρὸς τὸν ἀδελφόν, καὶ οὗτοί μέντοι οἱ μάλιστα ὑπὸ βασιλέως ἀγαπώμενοι. Τοῦ ἰππικοῦ ἤρχεν. Ἐτάχθη ἐπὶ τῷ δεξιῷ κέρατι ἄρχων τῶν πεζῶν. Ἦρχε παντὸς τοῦ ἰππικοῦ. Ἐτυχεν ὁμοτραπέζους ὧν τῷ βασιλεῖ. Αἰσθόμενος πεπτωκότα τὸν βασιλέα ἔφυγεν ἔχων ὡς χιλίους ἄνδρας περὶ αὐτὸν φύλακας. Ἀπόλοντο μαχόμενοι ὑπὲρ τῆς πατρίδος. Ἄνθρωπος μὲν οὕτως ἐτελεύτησεν ἄρχειν ἀξιώτατος. Ἐνόμιζον πιστοὶ καὶ εὔνοους Κύρω ὄντες τυχεῖν τῆς ἀξιοτάτης τιμῆς. Ὅπως οὖν ἐσεσθε ἀξιοὶ ἢς τυγχάνετε τιμῆς. Αἰσθόμενος ἀπολομένους τοὺς φίλους καὶ ὁμοτραπέζους Κύρω ἔφυγεν. Αἰσθόμενος πιστοὺς καὶ εὔνοους ὄντας αὐτοὺς διαφερόντως ἐτίμησεν. Οὐκ ἐδύνατο ὁδὸν εὐρεῖν καὶ ἀπόλοντο πλανώμενοι. Ταχέως εὔρομεν αὐτὸν ψευδόμενον πρὸς ἡμᾶς. Οὐπώποτε ἐπέτυχον ἡδίων οἴνω τούτου οὐπερ πεπωκα τήμερον σὺν Κύρω.

CHAPTER X.

1—5. *Εἶμι ἀρήξων. "Ἡει ἀρήξων. "Ἡει μέλλον ἀρήξαι. "Ἡεσαν ἀρήξοντες. "Ἀρ' εἰς ἀρήξων; "Ἀρ' οὐκ ἴασιν ἀρήξοντες; "Ἀρα μὴ εἰσιν ἀρήξων; Ἀντίκα εἶμι. Εὐθύς ἦει. "Ἀπαξ" ἦει. "Ἡεὶ ποτε. Τρεῖς δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. Δέκα δ' ἐλέγοντο στάδια εἶναι τῆς ὁδοῦ εἰς τὸν σταθμὸν ὅθεν ὤρμητο. "Ἡσαν ὡς πέντε παρασάγγαι τῆς ὁδοῦ διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὴν πόλιν. Μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου πέντε ἦσαν στάδια τῆς ὁδοῦ. Πάσης τῆς ὁδοῦ μεταξὺ τῶν τειχῶν ἦσαν ἑπτὰ παρασάγγαι. Οἱ πολέμοι διώκοντες εἰς τὸ στρατόπεδον ὤρμητο. "Ἐφυγον ὅσον τάχιστα διὰ τοῦ ἑαυτῶν στρατοπέδου. Μεταξὺ αὐτῶν καὶ τοῦ ποταμοῦ ἦσαν ὡς εἴκοσι στάδια τῆς ὁδοῦ. Ὁ ποταμός τε καὶ τὸ ὄρος διέχουσι ἀλλήλων ἐξήκοντα στάδια. Τὸ στρατόπεδον οὐ πόρρω τῆς πόλεως ἦν. Κάλεσον Μένωνα, αὐτὸς γὰρ πλησιαίτατός ἐστιν. Προήεσαν διώκοντες. Προῆει διώκων τοὺς πολεμίους. Καὶ δ' αὖ ὡς ἦσθοντο ὅτι βασιλεὺς νικῶ τὸ καθ' ἑαυτὸν καὶ εἰς τὸ πρόσθεν οἴχεται διώκων, αθροίζουσι τοὺς ἑαυτῶν καὶ συντάττονται. Οὐκ ἔφρασαν ἵνα τοῦ πρόσω. "Ἡεσαν τοῦ πρόσω πρὶν δηλον εἶη ὅ,τι ποιήσεις τὸ ἄλλο στρατεύμα. "Ἰμεν εἰς τὸ στρατόπεδον ἀρήξοντες. "Ἰομεν εἰς τὸ στρατόπεδον ἀρήξοντες. Συμβουλεύομεθα εἰ πέμποιμέν τινας ἢ ἴομεν αὐτοὶ εἰς τὸ στρατόπεδον. "Ἰομεν πάντες ὅσον τάχιστα εἰς τὸ στρατόπεδον. Καλέσωμεν τοὺς πλησιαίτατους τῶν στρατιωτῶν καὶ διώκωμεν τοὺς φεύγοντας πολεμίους. Μὴ φύγωμεν.*

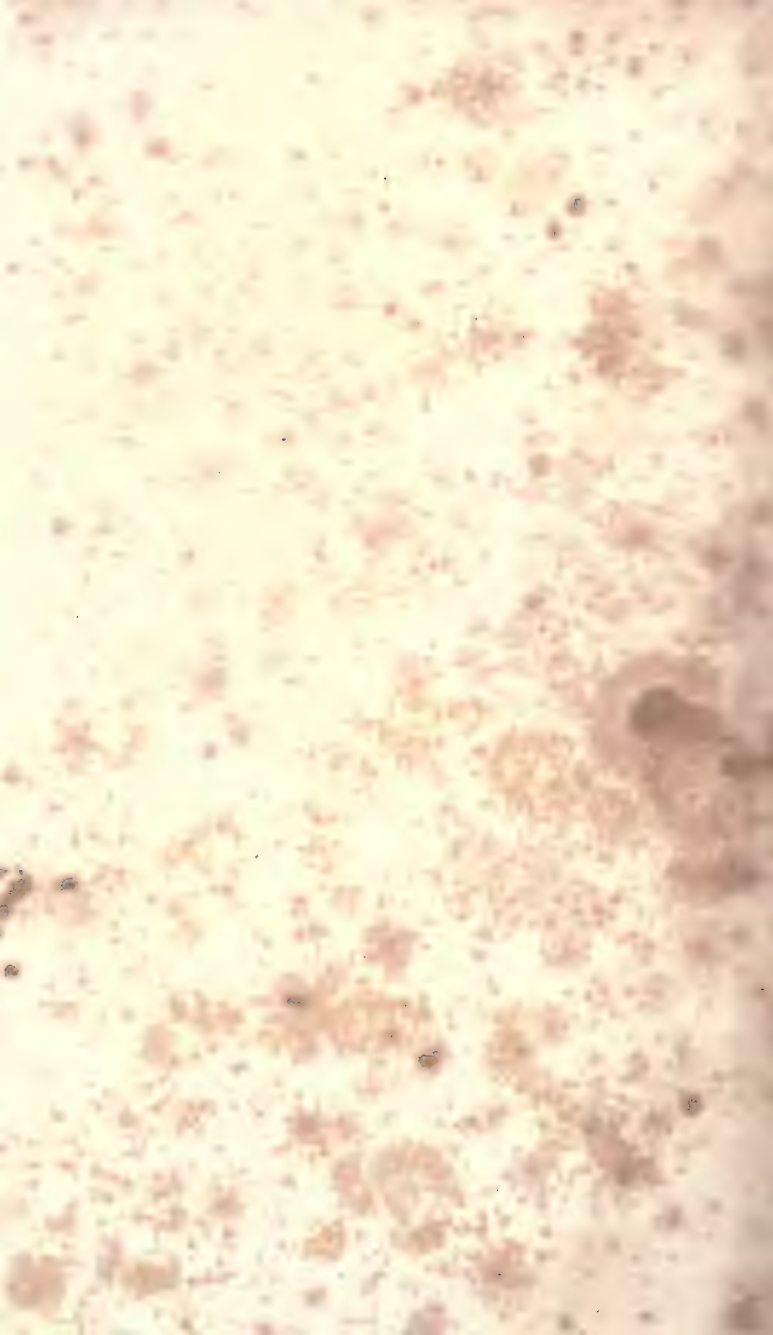
"Ἡρακλῶν τὸ στρατόπεδον ὡς ἤδη νικῶντες. Ἦν σοφὴ καὶ καλὴ. Ἐλέγετο καλλίστη εἶναι τῶν ἐπ' αὐτῆς. Ἦσθοντο ὅτι ἡ Συνενέσεως γυνὴ εἶη ἡ καλλίστη καὶ σοφωτάτη τῶν ἐπ' αὐτῆς. Καὶ δ' αὖ Ἦσθοντο οἱ Ἕλληνες ὅτι οἱ πολέμοι λελειπότες εἶησαν τὰ ὄρη.

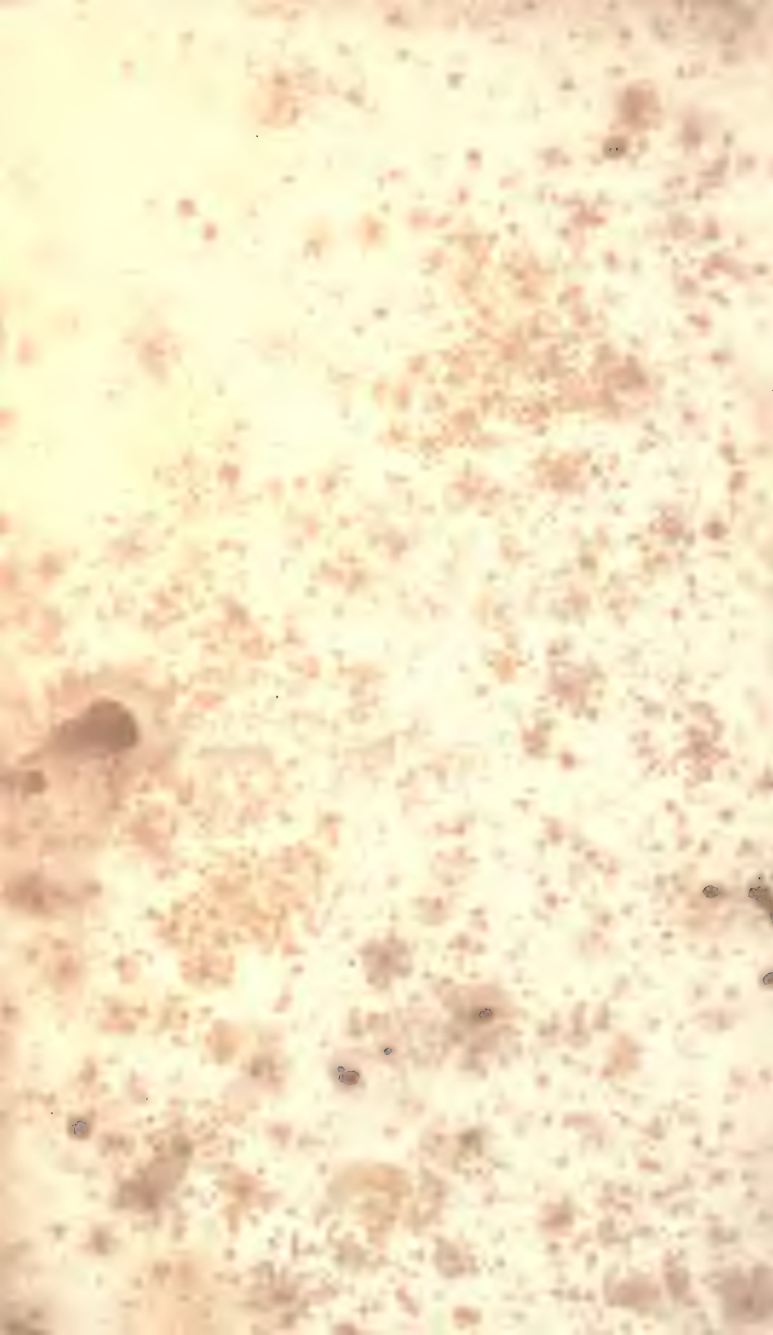
6—12. Ἄρα συνέτυχες τήμερον τῷ βασιλεῖ; Πολλοῦ χρόνου οὐ συντετύχηκα αὐτῷ. Ἐλεξεν ὅτι συντύχοι βασιλεῖ. Ἐλεξεν ὅτι συντηγχάνοι βασιλεῖ ἅμα τῇ ἡμέρᾳ. Εἶδε τὸ βασίλειον σημεῖον. Τὸ βασίλειον σημεῖον ὄρα ἔφη. Ἐφη αὐτὸς τὸ βασίλειον σημεῖον ὄρα. Τὸ βασίλειον σημεῖον ὄρα ἔφασαν αὐτοί. Οὐκ ἔφασαν αὐτοὶ τὸ βασίλειον σημεῖον ὄρα. Οὐκ ἀπέκτειναν οὐδένα ἀλλ' ἔτρωσαν πολλούς. Ἐδεισαν μὴ βασιλεὺς περιπτύξειεν ἀμφοτέρωθεν τὸ κέρασ καὶ κατακόψειεν. Δεδοίκασι μὴ οἱ Ἕλληνες παίσωσι καὶ ἀκοντίσωσιν. Μὴ φοβῶμεθα μὴ ὁ βασιλεὺς ἄγῃ τὸ στρατευμα ταύτη. Εἰ ἀγοι βασιλεὺς τὸ στρατευμα ταύτη κατακόψωμεν. Εἰ ὀπισθεν ἀναβαίνοι ὁ βασιλεὺς συστρεφόμεθα καὶ δεξομεθα. Καὶ τότε συνεστρέψατο, νομίζοντες ὅτι οἱ πολέμοι ταύτη προσίοιεν. Δῆλος ἦν ὁ βασιλεὺς ὀπισθεν προσιών. Δῆλοι ἦσαν οἱ τοξόται προϊόντες. Δῆλοι ἦσαν δεξόμενοι τοὺς ἐν τῇ πρώτῃ συνόδῳ πρὸς τοὺς πολεμίους ἀντομολήσαντας. Προέδωκε τοὺς φίλους. Οἱ ἀντομολήσαντες ἦσαν πρὸς βασιλέα. Οἱ ἀντομολήσαντες καὶ ὁ βασιλεὺς συνησαν. Μείον εἶχε ἐν τῇ πρώτῃ συνόδῳ. Μείον ἔχοντες ἐν μάχῃ ἔφυγον ὅσον τάχιστα. Ἐν φ' δὲ προσῆσαν πολὺν ἐπιπροθυμότερον ἢ τὸ πρόσθεν, ἔχοντες τὸ βασίλειον σημεῖον—ἀετὸν τινα χρυσοῦν ανατεταμένον—οἱ Ἕλληνες παρεσκευάζοντο ὡς δεξόμενοι. Ἦκε προτερός μου ἔχων τὸ βασίλειον σημεῖον. Ἔστησαν ἐν κόμῃ τινί. Κατέστησαν τὴν φαλαγγα εἰς τὸ αὐτὸ σχῆμα ὡσπερ τὸ πρῶτον. Ἰππέων ὁ λόφος ἐνεπλήσθη,

ἀλλ' οἱ πεζοὶ ἦσαν ὑπὲρ τοῦ λοφου ἐν κόμῃ τινί. "Ἦσαν εἰς γήλοφόν τινα ὑπὲρ τῆς κόμης. Ἐπὲρ τῆς κόμης γήλοφος ἦν ἐμπλεῶς παντοίων ἀμπέλων καὶ δενδρῶν. "Ἦσαν ὅσον πορρόωτάτω εἰς κόμην τινα μεστήν σίτου καὶ οἴνου. Ἐνταῦθα δὲ ἔστησαν, οὐ γὰρ ἦν γινώσκειν τὸ ποιούμενον ὑπὲρ τοῦ ὄρους. Ἐν ᾧ ἐθεώρουν τὸ βασιλείον σημεῖον ἔτι προθυμότερον προήεσαν. Ὁ βασιλεὺς καὶ οἱ ἀμφὶ αὐτὸν ἀνέστρεψαν ἐπὶ λόφον τινος ἀνδρῶν δὲ οὗτος ἐνεπλήσθη ὥστε τὸ ποιούμενον μὴ γινώσκειν. Ὁ βασιλεὺς ἐνέπλησε τὸν γήλοφον ἵππέων, ὥστε τὸ ποιούμενον ἡμᾶς μὴ γινώσκειν.

13—19. Ἐπὶ τὸν λόφον ἀνέβη τὸ στρατεύμα. Ἀνεβίβασε τὸ στρατεύμα ἐπὶ τὸν λόφον. Ὁρμητο ἄλλοι ἄλλως. Ἐλεγον ἄλλοι ἄλλως. Τὴν νύκτα οὕτω διεγένετο. Ποῦ τὴν νύκτα διεγένεο; Τὴν νύκτα οἴκοι διεγενόμεν. Κατέλαβον διηρασμένον τὸ στρατόπεδον. Ἄρα κατέλαβες διηρασμένον τὸ στρατόπεδον; Πότε ἀφίκετο; Αφίκετο ἀμφὶ δορησιτόν. Αφίκετο δυομένου τοῦ ἡλίου. Καὶ τέλος δύντος τοῦ ἡλίου ἀφίκετο. Κῦρος ἤλαυνεν ἀφ' ἵππου ψιλὴν ἔχων τὴν κεφαλὴν. Ἦλασεν ἀνὰ κράτος διὰ μέσης τῆς πόλεως ψιλὴν ἔχων τὴν κεφαλὴν, βοῶν ὅτι βασιλεὺς ὦκοι ἔχων μέγα στρατεύμα. Ὡς δ' ἐπιλοῦτο ὁ λόφος, ἀνέβη ἔχων ὡς πενήκοντα ἵππεῖς τὰ πέραν κατοφόμενος. Ἀνεβίβασε τοὺς ἀνδρας ἐκὶ τὸν λόφον. Καὶ τέλος, πάντες ἀνὰ κράτος ἐφυγον ἄλλοι ἄλλως. Σχεδὸν δ' ὅτε εἶδον τὸ βασιλείον σημεῖον καὶ ὦλιος ἐδύετο. Ἐθαύμαζον ὅτι οὐδαμοῦ φαίνοντο οἱ πολέμοι. Θαυμάζω ὅτι οὐ φαίνοντο ὁ ἐρμηνεύς. Ἐθαύμαζε ὅτι ὁ ἀδελφὸς οὐδαμοῦ φαίνοντο πρὶν δῆλον ἢ τὸ ποιούμενον. Θαυμάζω ὅτι οὐδεὶς ἀπὸ βασιλέως παρεῖη. Σχεδὸν δ' ὅτε ἐδύετο ὁ ὦλιος, ἦκεν ἄγγελος ἰδρῶντι τῷ ἵππῳ, βοῶν Ἑλληνικῶς ὅτι οἱ πολέμοι προσέρχονται ὡς εἰς μάχην

παρασκευασμένοι. Είδότες αὐτὸν τεθνηκότα, παντες
 ἔδακρυσάμεν πολὺν χρόνον. Είδότες πεπτωκότα τὸν
 πολεμίων ἀρχοντα ἐπέημεν πολὺ προθυμότερον. *Ανεπαύ-*
θησαν περὶ μέσας νύκτας. Ἀμφὶ δὲ δορησιτὸν ἤσθοντο
 τεθνηκότα τὸν στρατηγόν. Οὐκ ἔδύνατο τὴν ὁδὸν εὐρεῖν
 ὥστε πολλοὺς πλανωμένους ἀπολέσθαι. Κατέλαβον εἴ τι
 σιτίον ἢ ποτὸν ἦν αὐτοῖς καὶ τῶν ἄλλων χρημάτων τὰ πλεῖστα
 διηρασμένα ὑπὸ τῶν πολεμίων ὥστε ἀδειπνοὶ καὶ ἀνάριστοι
 ἦσαν. Τὸ στράτευμα ἔστη ἀρσίτου ἕνεκα ἅμα τῇ ἡμέρᾳ.
Ἄνευ σιτίου καὶ ποτοῦ ταύτην τὴν νύκτα διεγέροντο.
 Ἐνέπλησε δέκα ἅμαξας ἀλεύρων καὶ οἴνου ἵνα διαδοίη σίτιον
 καὶ ποτὸν τῷ στρατεύματι. Οὐκέτι διέδωσε σιτίον καὶ ποτὸν
 τῷ στρατεύματι ὥστε ἔνδειαν σφοδρὰν λαβεῖν αὐτούς.
 Οὐδαμοῦ ἐφαίνετο βασιλεὺς, πρὶν ἂν παρασκευάσαιτο τὸ
 στράτευμα πενήκοντα ἅμαξας πλήρεις ἀλεύρων καὶ οἴνου.
 Οὐπωποτε ἤλανε πρὸ τῆς στρατιᾶς. Εἰκαζομεν αὐτὸν
 αὐτομολῆσαι πρὸς τοὺς πολεμίους. Ἐπιωπτεύομεν αὐτὸν
 προδεδωκέναι ἡμᾶς. Ὡρα τοῦ ἀναπαύεσθαι.





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